KNOWLEDGE ORGANISER GUIDANCE

It is advised that you print the relevant subject knowledge organisers and have them available to you when needed at all times.

An alternative recommendation would be to download the knowledge organisers for your subjects onto your electronic devices so you can access them when needed.

With the knowledge organiser you should make revision cards to help revise and build in time during independent study to test yourself weekly on the content.

While you have independent study, you should use your Knowledge Planner to study the relevant subject's Knowledge Organiser and learn the information provided.

Haggerston School

SIXTH FORM KNOWLEDGE ORGANISER

Philisophy & Ethics

2023/2024

Aspiration Creativity Character

Philosophy — Ancient Greek Influences

Philosophy & Ethics

PLATO:
- We can recognise the forms because our souls transmigrated from the World of Forms, which we forget in our earthly bodies.
- Forms are perfect ideas: unchangeable, eternal, transcendent, archetypes
- Hierarchy of forms: form of good, higher forms (e.g. justice), lower forms, objects
- Allegory of Cave used to illustrate his theory of forms and how true knowledge is derived through reasoning.

ARISTOTLE:
- Knowledge derives from doxa
- Everything is related to have four Causes = material, formal, efficient, final (telos)
  E.g. Statue of Athena by Pheidas
- Everything is in a state of motion from potentiality to actuality.

OBJECTIONS:
- Aristotle's Third Man Argument: you need an an infinite regression of forms to explain what the forms have in common.
- Plato's theory of forms relies on reincarnation and so cannot be proved.
- The world of forms is not in temporal world and so no empirical evidence for it.
- Are there forms for evil things? E.g. cancer
- What was once thought to be true in science is now known to be false. This shows that empirical study of the world is unreliable and liable to change.
- Aristotle's errors in observation also bring into question the reliability of empiricism.

Form of the Good
- Forms are interrelated and arranged in a hierarchy, at the top of which is the Form of the Good
- Like the sun in the analogy of the cave, the form of the good illuminates the other forms and gives them their value. E.g. wisdom and courage are aspects of the form of the good
- Goodness is the purest and most abstract of the forms and furthest from the physical world cf. form of redness
- We have never seen goodness perfectly exemplified in the physical world but we can recognise actions and role models who seem to be good. We recognise it because it corresponds with our intuitive knowledge of the form of the good
- The philosopher aims to recognise the nature of true goodness and will put the wisdom into action by teaching others and setting an example hence philosopher kings
- If someone knows what is good and what is bad they will always choose to do good. It is only ignorance that leads to bad actions.

Evaluate strengths and weaknesses
- **Strength**: Iris Murdoch, in the 20th century, argued that Plato's theory of knowledge is convincing. She argued that there must exist a Platonic form of 'goodness' that guides us to become better people and rise to an external standard of morality
- **Objection**: Aristotle – there is no single form of the good – good is the fulfilment of something's telos and differs for each object
- e.g goodness for a projector is that it projects clearly, for a builder is that he builds well etc.
- **Objection**: Elitist – Plato is suggesting only philosopher can grasp the good and moral knowledge – excludes those who are intellectually disabled.

Prime Mover
- Motion – movement from potentiality to actuality
- planets are moving eternally
- Prime Mover final cause of universe cf. saucer of milk
- Prime Mover not efficient cause – universe moving eternally
- Prime Mover is immaterial (only capable of intellectual/spiritual activities); immutable; perfect; necessary

Evaluate strengths and weaknesses
- **Strength**: Both explain why anything exists – FoG top of a hierarchy that gives the other forms its values, without forms nothing would exist, objects are imitations of the forms. PM primary cause of existence – final cause of everything and reason why everything is in motion
- **Objection**: Neither form of the good nor prime mover have an interest in the moral affairs of humanity cf. Christian god. However, humans have the possibility of meeting the Form of the Good after they die.
- **Objection**: scientific criticism = universe not eternal - Big Bang Theory suggests universe has a beginning

Philosophy

Ancient Greek Influences

Philosophy & Ethics

Theory of Forms (in ref. to allegory of the cave)

- Forms are perfect ideas: uncreated, ultimately real, immaterial, unchanging, transcendent (beyond space and time), pure, archetypes.
- Only known through reason.
- Everything has a form: there are forms for beauty, justice and wisdom, forms for living things and objects, forms for mathematical concepts. The form is what they all have in common.
- Explains theory with his allegory of the cave

Strengths:

1) Explains why we all recognise the same essential elements in something.

2) Explains why world is imperfect & problem of evil (world is imperfect copies of the form) cf. Heraclitus – world is constantly changing

Evaluate weaknesses

Objection 1: Aristotle's Third Man Argument: Infinite regress of forms to explain another form 'Plato needs a form of the forms to explain what the forms have in common and a …'.

Objection 2: Aj.Ayer – Cannot verify and therefore meaningless. No empirical evidence for forms. Forms could be just ideas preserved in people's minds which can die if not passed on (like Dawkin's idea of memes)

Objection 3: Unclear the link between the World of Appearance and Forms e.g. is there anything in the middle?

Objection 4: Stephen Law – are there forms for unpleasant things e.g. mud, faeces, mucus

Form of the Good

- **Ultimate Form is the Form of the Good**: by understanding FoG we can understand the value of all things; like sun helps illuminate other forms; ultimate end in itself.
- Sits atop a hierarchy of forms
- **Strength**: More consistent with monotheistic/Christian God with qualities above (immutable, immaterial, perfect, necessary, omni-words)
- **Strength**: Iris Murdoch, in the 20th century, argued that Plato's theory of knowledge is convincing. She argued that there must exist a Platonic form of 'goodness' that guides us to become better people and rise to an external standard of morality

Evaluate weaknesses

- **Aristotle's objection** = there is no single form of good – goodness is linked to the telos of an object and is different for different things e.g. what goodness means for a shovel, is different to what goodness means for a chair
- **Weakness** = important difference with monotheistic God = Christians believe in a God who cares for his creation and interacts with universe e.g. miracles, religious experience, Bible points to loving God

Philosophy & Ethics
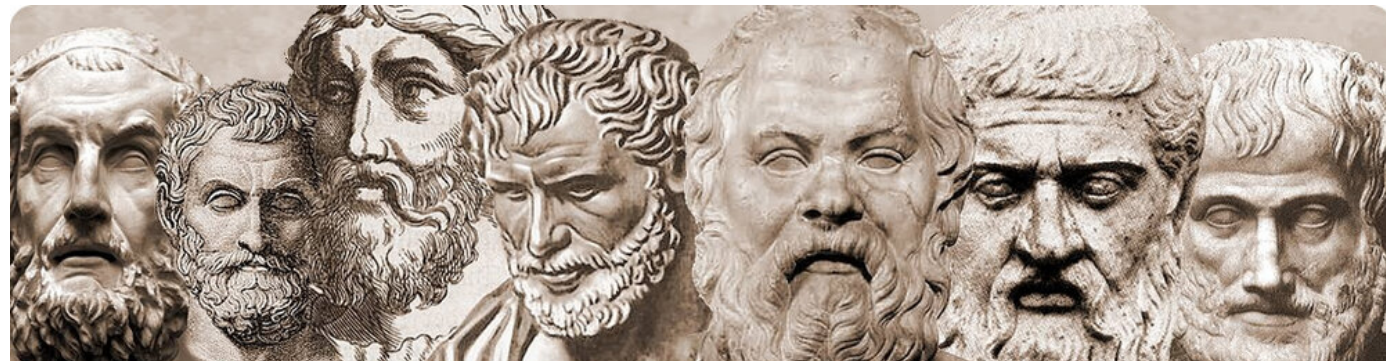
Philosophy — Mind, body and soul

Why defining the body/soul relationship is problematic

The "Hard Problem" of Consciousness asks why it is that humanity's mental experiences seem so different from the physical body. We feel as if there is something more to us than just our physical being. Traditionally, a common religious and philosophical viewpoint has been that all humans have a soul, a spiritual substance given to us in creation/by God. The soul is seen to explain how humans have mentality – emotions, dreams, thought and personality. The soul is a separate spiritual part of the body. Many religions and philosophers believe that the soul can survive death. However, advances in science suggest that humans do not have a separate soul, and argue that human consciousness is as a result of the physical body.

Key words

Soul	The spiritual part of a person, believed to be immortal. This is also known as the rational "mind".
Consciousness	Human awareness of being alive, the sense that we are more than just our physical bodies and our personality/what makes us who we are is not connected to our physical form.
Personal Identity	The unique personality traits, memories and thought processes that make use who we are.
Dualism	Belief that we have a soul/mind that is separate to the body.
Cartesian Dualism	From Descartes, the belief that we are two substances – corporeal (matter) and non-corporeal (mind/soul).
Materialism /Physicalism	The belief that we are nothing more than our physical bodies.
Functionalism	Mental states are understood by their functional role.
Reincarnation	The belief (originating in Ancient India) that at death the soul will be reborn into another body.
Dual-Aspect Monism	The belief that humans are made of one ontological substance with two aspects, material and spiritual.
Cogito, Ergo Sum!	"I think, therefore I am!" (Descartes).

Materialism:

General Principle: We are only our physical bodies, there is no separate part of us called the soul that contains our personal identity and can survive death.

Scholars: Richard Dawkins: we are "machines made of meat", programmed by our DNA, and the sense the we have a conscience comes from the fact that we have evolved to have an extremely sophisticated brain.

Gilbert Ryle: believing in the soul is illogical, this is a "category mistake" – this is like saying there is a ghost that lives in a machine that makes it function. It is ridiculous, illogical, and shows a fundamental misunderstanding of human nature and the world.

Evidence: We know at death that our bodies decompose, this shows that the person is gone and can no longer exist.

Christianity and the existence of the soul/life after death:

Evidence from Genesis: At creation, God breathes the "breath of life" into humanity, giving them life. Before this breath (Hebrew: "ruach", meaning wind) enters Adam in Genesis 3, Adam is just "dust from the ground" that God used to form him. It is this breath that animates him, and this this breath is seen as the soul, being implanted in humans at creation.

View of Thomas Aquinas: Thomas Aquinas adapted Aristotle's theory, he understands that the soul gives the body life but believes in the Christian view of the afterlife. He therefore believes in a "hierarchy of souls" in creation – with humans at the top and non-sentient plants and the bottom.

John Hick's Thought Experiment: Hick believed in the soul (given that he created the Vale of Soul Making theodicy). However, he proposed a thought experiment to show how materialists could still believe in God and life after death.

He argued that as God is all-powerful he could create a "replica" of a person at death in a new place. As the replica would be identical to the original copy, this means that personal identity and life continues. These beings could exist in a "resurrection world" (heaven).

Criticisms: This is a problematic theory: is a replica really the same? Do we value replicas of the Moan Lisa as highly as the Mona Lisa itself? What if people die in a terrible accident or of a horrible disease – will they still have these problems in the resurrection world?

It is just a thought experiment however, so its only job is to show materialists that their logic can still apply to a world where God exists as a transcendent, omnipotent and omniscient creator.

Rebuttal from Hick (John Smith Example): To respond to criticisms of the theory, Hick discusses "John Smith" – he argues that should Mr Smith be walking down the street in New York at one moment, and in the very next find himself in Delhi, but with the same personality and memories as the man who was in New York, Mr Smith would conclude that he was the same person who had simply moved places in some astonishing way – he would still feel like the same person. Hick argues that this is what death could feel like – we would feel the same because we would instantly appear in the resurrection world.

Swinburne's Analogy: compares the body to a socket and the soul to a light bulb. The socket may get broken but the light bulb will lay dormant until it is fixed/plugged into power again. This means that the body can be damaged but the soul will be able to exist beyond it.

Philosophy
Mind, body and soul

Philosophy & Ethics

Dualism:
General Principle: the soul/mind exists separately to the body, although the two interact. The soul can exist outside of the body, and usually has the ability to survive death.

Dual-Aspect Monism:
General Principle: humans are made of one (unknown) ontological substance, but it is evident in human nature that these substances have two aspects – spiritual and physical. This accounts for the hard problem of consciousness and explains why we feel like we are more than just our physical bodies.

First and Third Person: The one substance has two aspects – first person, which causes qualia (mental interpretation of sense experience) and third person (physical being). When eating chocolate, for example, the first person processes the enjoyment that comes from eating it, whereas the third person refers to the physical and chemical changes in the body that occur when eating the chocolate (e.g. saliva is released, stomach acid digests, endorphins released in blood, glucose converted to energy, fat stored in cells).

Plato: humans are made from matter that encases their soul. The soul existed before matter and wants to get back to the spiritual realm – living the life of a philosopher will allow the soul to escape at death, those who do not achieve this are reincarnated.

Aristotle: all beings have a soul that gives them their form (e.g. humans have a human soul). The soul contains our character that can be perfected over our lifetime. However, there is no afterlife and the soul cannot survive death.

Strengths of Cartesian Dualism	Weaknesses of Cartesian Dualism
• Solves the "Hard Problem" of consciousness. • Supported by Fideism so appeals to religious believers. • Supported by logic and reasoning – "cogito, ergo sum" is an a priori concept **General strengths of Dualism:** • Evidence of life after death: Near Death Experiences such as Pam Reynolds. • Christians believe that God is omnipotent so can do anything, including allowing the soul to survive death. Evidence for the soul is in Genesis 3.	• It could be argued that our consciousness is actually a product of the human brain (Materialism – the "mind" is based on brain activity. • Neuroscience tells us that the mind depends on the physical brain. If the brain is physically damaged, one's personality may change. • Weak science – why the Pineal Gland? • Descartes work gives circular arguments: clear and distinct perceptions rely on God, but in his earlier work he argues God exists because of human perceptions. • Physicalism - Everything has a physical cause – e.g. emotions such as love and anger are as a result of chemical changes in the brain, people with old age become confused and forgetful as the brain becomes damaged over time. • Functionalism – Dennett's mainframe theory suggests human consciousness can continue without the body.

Descartes

General Arguments: Based on his famous premise "Cogito, Ergo Sum!"
Descartes was concerned that perhaps he did not exist, that his life was an illusion and in reality he inhabited the mind of a demon. However, he came to the conclusion that the fact that he was worried about not existing in fact did prove to him that he existed. At least, it proves that a part of him exists that has the ability to think. He names this the "non-corporeal" part – or the rational mind/soul, which has the ability to think. This is evidence of a priori reasoning – a conclusion that is drawn based on logic alone.

Descartes "Cartesian Dualism" is also known as "substance dualism" because he argues that there are two substances: the mind, which has the ability to think, and the body, which exists materially.

Interactionism: Descartes identified the mind/soul as interacting with the body at a certain point in the brain, despite the two substances being separate. Descartes argued that the mind accessed the material self through the "Pineal Gland" – a gland in the centre of the brain.

3 Proofs:
1. The argument from doubt: This is the basis of the argument, "cogito, ergo sum." ("I think therefore I am"). It shows supports substance dualism by showing that the fact that a thinking being exists cannot be doubted, evidenced through the fact that it is thinking, but the body itself could be doubted (because reality is an illusion and we live in the mind of a demon).
2. The argument from divisibility and indivisibility: this is a more philosophical argument that thinks about the nature of the body/mind - Bodies, like other objects, exist in 3D (length, breadth, depth) and also exist in space and time, minds do not. The body can be broken down (e.g. decomposition at death), but the mind cannot. The differences between the two show that the mind is separate to the body and exists in a different logical/spiritual sphere.
3. The argument from clear and distinct perception: The fact that we can think about the body not existing and the mind existing shows that the mind is a non-corporeal object with the purpose of thinking. The body is a corporeal object that does not think, whereas the "self", contained in the mind, is separate from the body. If I cut off my arm, the arm on its own would not have the ability to think, as it is just corporeal. The corporeal substance must be able to interact with the non-corporeal substance to create a living, thinking human.

Links with Christianity: Descartes believed in a Christian view of the soul/mind and of the afterlife. This means that his theory supports the belief in grace (that people get eternal life in heaven through belief in the death and resurrection of Jesus) and that he believes that God will raise the souls in a spiritual resurrection. In his view, the mind/soul comes from God.

Philosophy
Mind, body and soul

Philosophy & Ethics

Psychological Explanations for Life After Death

Parfit's Bundle Theory:
- We are connected to the states we used to be in and the states that we will be in through psychology and time, but there is not a constant identity that exists between these states.
- He calls these states "temporary terminal states" as there is no deeper level of 'self' inside us that remains the same – we are merely a bundle of these states.
- We exist after death through the memories that people have of us, but there is not continuation of personal identity after death.

Dennett's Functionalist Theory:
- AKA "mainframe theory".
- Argued from a Functionalist perspective that the brain could be uploaded onto a different platform after death, allowing the person to live on in a high-tech computer.
- He argues that a suitable robot, programmed with human memory, would have both a 'self' and a 'body' – the body being the robot and the brain being a computer.

Panpsychism and Process Thought:
- This could be related to Process Thought (the response to the problem of evil put forward by Whitehead and Griffin).
- Process Thought suggests that all beings will live after death, in the mind of God, who is intimately connected to the universe.
- This is a panpsychic idea, relating to the view that all parts of the universe have a consciousness or soul of some kind.
- this relates to the scientific idea that energy in the universe can never be lost, it is just converted into another form. At death, the soul/mind cannot be lost, it goes an inhabits a new state. (Materialists however would heavily criticise this view.

| Strengths of Near-Death Experiences	Weaknesses of New-Dearth Experience
- Evidence for them that cannot be explained in any other way – e.g. Pam Reynolds was able to give extremely accurate descriptions of what happened to her when she was dead during brain surgery. - Lots of NDEs have common factors, suggesting that what people are experiencing is really true. - Have real effects on people's lives, e.g. they can lead to conversion.	- Occam's Razor (not the simplest explanation) to say that people are having out of body experiences. - These experiences could be as a result of hypoxia (the brain being starved of oxygen and making sense of hearing, the last sense to be lost). - They could be a hoax or a lie – e.g. NDE groups in American have made people famous, making it more likely people would lie for fame. It also gives them a chance to corroborate similar features of NDEs, making this evidence less reliable.

panpsychism
/panˈsʌɪkɪz(ə)m/

noun

the doctrine or belief that everything material, however small, has an element of individual consciousness.

Philosophy & Ethics

Philosophy — The Problem of Evil

J.L. Mackie's "inconsistent triad" = 3 statements where only 2 can be true at the same time. As there is already evil in the world, the only conclusion can be that the God of Classical Theism cannot exist, as He is either not omnipotent or omnibenevolent.

Omnipotence

Omnibenevolence — Evil
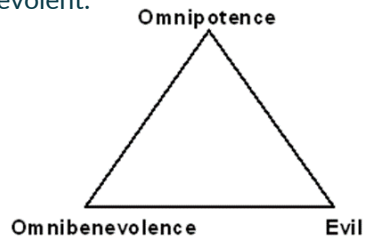
Key words

Evil	Something that is inherently bad, which causes human suffering.
Moral Evil	Evil that is caused by humankind, through commission (action) or omission (inaction). Examples include rape and murder.
Natural Evil	Evil that naturally occurs in the world and is not caused by humankind, but does cause human suffering. Examples include floods and hurricanes.
Theodicy	The justification of God's existence as an omnipotent, omniscient and omni-benevolent being whilst evil exits in the world.
Classical Theism	The three Abrahamic faiths (Christianity, Islam and Judaism).
Soul-deciding	The belief that one can decide where their soul will inhabit the afterlife through believing or rejecting Jesus.
Soul-making	The belief that one can develop their soul to become more perfect and thus experience heaven in the afterlife.

The Problem of Evil – always discuss briefly at the start of an A01 question.

Logical: This has been a question throughout the centuries, starting with Epicurus. David Hume rephrases this question – asking why evil exists. He argues that God is either "impotent" because he wants to stop evil but cannot, or is "malevolent" because he can stop evil but chooses not to. This is a logical contradiction: if God is all-powerful and all-loving, why doesn't he stop evil? Hume therefore concludes that the God of classical theism cannot exist. Supported by Mackie, "A wholly good being eliminates evil as far as it can." and the Inconsistent Triad.

Evidential: William Rowe argues that the scale of human and animal suffering that occurs on a daily basis proves that God cannot exist. God cannot have a good purpose for evil because the extent of it is too great. Uses the example of the fawn dying in a forest fire and the "Case of Sue" (rape and murder of 5 year old girl in 1986) to support the idea that suffering is everywhere, constant and pointless. He argues that a good and loving God could not justify the amount of evil in the world for any reason.

The Vale of Soul Making Theodicy: John Hick

- Human beings are always developing towards perfection – they were made imperfectly.
- Evil has a good purpose because through encountering it humanity can develop.
- God is omni-benevolent, it is loving to allow humanity to perform evil acts. He is justified creating the world this way, and has a good plan for all of humanity.
- Human goodness is more valuable to God when humans freely choose to be good.
- The world is known as the **"vale of soul making"** (the place where souls are improved) as it is the place where humans develop their souls and become better over time.
- God left humanity to complete the process of creation themselves – they are unfinished.
- This was part of God's plan.
- They are created in the image of God, and have potential to be in the likeness of God in the future (Genesis 1:26). They achieve this through encountering evil.
- God is at an epistemic distance from the world, this ensures that people have total freedom to follow him, this allows them to fully morally develop.
- At the end of our lives, we will all get the chance to go to heaven, because God is omnibenevolent.

Strengths of the Vale of Soul Making	Weaknesses of the Vale of Soul Making
- The emphasis on human development falls in line with the theory of evolution. This is important as it gives it academic credibility, as evolution is now seen as scientific fact. - Supported by Christian tradition by relying on Irenaeus. - Rationally accounts for all types of evil whilst upholding the 3 O's of the classically theistic characters of God. - Epistemic distance explains why God does not interfere in human suffering.	- Evidential problem remains: does there really need to be so much evil? Surely we could learn from less? - Does not explain why suffering appears to be distributed so inconsistently – e.g. developed world vs developing world. - The suffering of some seems to benefit the development of others: does God have favourites? (Countered by Hick's view of free will and God not getting involved). - Is it fair that everyone eventually goes to heaven? - D.Z. Phillips: It would never be justifiable to hurt someone in order to help them. - Mary Midgley: by suggesting that God is ultimately responsible for allowing evil then it does not highlight sufficiently our responsibility for moral evil. - Christians are concerned that Hick takes away from the idea of Jesus as saviour. Instead he becomes a teacher of how to live morally. - Contradicts both Bible and Qur'an (not compatible with Classical Theism).

Philosophy The Problem of Evil

Philosophy & Ethics

The Free Will Defence: Richard Swinburne & Alvin Plantinga

- For humans to be truly free and to have total free will, God cannot intervene in the world.
- If he acted in the world to prevent evil and suffering, he would jeopardise human freedom. Plantinga: freedom is so valuable it is worth human suffering. This would stop humans from being responsible for the evil and suffering that they inflict on others by either omission or commission.
- God cannot act outside the realms of logical possibility – it would be impossible to create a world where humans had true free will and always chose to do good.
- **Richard Swinburne, The Existence of God:** *"the less God allows men to bring about large-scale horrors, the less freedom and responsibility he gives them."*
- Swinburne offers an account of one natural evil: death. Death is a natural evil that is essential to the Free Will Defence: it means are lifetimes are limited and so we have genuine responsibility for our actions. If we were immortal and had infinite chances to do the right thing, we would not take responsibility and choose good. Death also puts a limit on suffering, it shows that God is not cruel, he has mercy and allows people to escape suffering when they die

Strengths of the Free Will Defence

- The free will defence offers a logical explanation for evil, by removing the blame of the existence of evil from God and placing it on to mankind.
- The defence explains how God can remain omniscient, omnipotent and omnibenevolent whilst evil exists.
- Encourages 'development' of human character which is morally desirable. The Defence wants humans to learn from their mistake in their limited earthly lives. Learning from the consequences of our mistakes help us to be better people and to limit evil and suffering.
- Swinburne explains why God does not stop suffering, because he values human freedom that he created.

Weaknesses of the Free Will Defence

- Peter Vardy does not think it gives adequate explanation for natural evil. Many examples of natural evil do not have a greater good behind them.
- Floods and disease appear to have no human cause, for example.William Rowe's Evidential Problem of evil is not solved by TFWD: why does there have to be so much evil? Why do people have to suffer so badly as part of God's plan?
- J.L. Mackie argues that as God is omnipotent he could have created humans with the emotional intelligence to always choose the good action, so stopping human suffering: "there cannot be a logical impossibility in his freely choosing the good on every occasion." The fact that He doesn't do this implies His non-existence.
- A group of philosophers called Determinists argue that Freedom is an illusion so TFWD is built on an incorrect principle – no choice is truly free because all choices come from a prior cause, like a chain reaction. This cause is believed to be God, who allowed evil into the world.

Process Thought: David Griffin and A.N. Whitehead

- God is not omnipotent, he did not create the world ex nihilo (out of nothing) but instead the world was already in existence: Griffin offers a new translation of Genesis 1:1. "In the beginning, the earth was without form and void."
- God is immanent (intimately involved in creation) meaning that he cannot intervene in the world from the outside to stop evil. This can be related to the pantheistic idea that God is like the soul of the universe.
- God has the power to influence humanity only, he cannot control people's behaviour or the world's events. Human free will is to great, God cannot override it.
- Instead, God offers possibilities for how humans can behave, and tries to persuade them to do good.
- God has a will in everything, but not everything that occurs is God's will.
- God is **intimately involved in the world, not at an epistemic distance.**
- He suffers when moral evil stops him from being able to help humanity to be better.
- Moral evil exists as humans choose to do evil, and were created imperfectly.
- Natural evil exists as the world has the potential to go wrong.

Strengths of Process Thought

- Removes' the logical problem, by agreeing with Mackie's inconsistent triad, God is not omnipotent.
- It explains why natural evil exists – the world was made from imperfect substances to begin with, so has the potential to go wrong.
- God has personal experience of what people are going through – comforting, strengthens believers relationships with Him. God is not distant.
- Concurrent with evolutionary theory – God is seen as being responsible for it. This removes the problem of the creation story being scientifically inaccurate.

Weaknesses of Process Thought

- Not a theodicy: thought to be a major weakness that PT is not a justification of God in the face of evil, because it no longer upholds his 3 characteristics. Unacceptable on religious and philosophical grounds.
- Co-sufferer is only comforting if God is regarded as omnipotent – it is God's choice to suffer with us (shown on the cross). More comforting that him being "in the soup" as well (Brian Davis).
- Why is this God worthy of worship?
- Logically, there is no guarantee in this process that good will triumph over evil in the end.

Other Responses: Augustine.

- God's creation was perfect.
- In a perfect creation humanity must have free will.
- Humans misused their free will and broke the natural order, this allowed the possibility of evil.
- All evil is "sin or the punishment for sin."
- Humans are deserving of punishment because they were "seminally present in the loins of Adam."
- Evil is not a force in itself, but rather an absence of good. This is called a privation.
- Because of this, God had to become human as Jesus the Son and die on a cross to allow humans to be reconciled to the natural order.

Philosophy & Ethics

Philosophy
Arguments for the Existence of God

The Nature of "proof"

In your exam you may be asked to consider if the arguments about "prove" anything. You MUST define proof in this answer.

Proof can be thought of it different ways:

- Being able to prove something true by definition, using logic (Deductive reasoning) – like in mathematics.
- Having so much evidence that a conclusion is thought so likely to be true that it is accepted as fact, but not proven to be conclusive 100% (this is how scientists view the Theory of Evolution).
- Proving something through a personal experience which is more powerful that facts or evidence. R.M. Hare calls this a "blik" for religious people.

When you are answering your questions, you must consider these different meanings of proof – remember that some people may believe that one is better than another. Analytic may be better than evidential, but equally science accepts evidential proof as well as logical proof.

Fideists may believe that their personal faith and experience offers more faith than science ever can. You must consider the strengths and weaknesses of this argument. See sample questions on the other side to help you think about this idea.

Key words	
A priori	A concept is known independent of any experience, it is inherently understood. *An example of this is Aquinas' understanding of the 5 precepts – everyone can understand them naturally, it is inherently obvious to everyone.*
A posteriori	A concept is known on the basis of experience. *An example of this is a scientific fact, which is proven right through formulating and testing a hypothesis.*
Deductive reasoning	If the premises are true, then it would be impossible for the conclusion to be false. *An example: All men are mortal; Socrates is a man; therefore Socrates is mortal.*
Inductive reasoning	Gives new knowledge about what is probably true. *An example: "All the cats I have observed have fur. When I go on holiday to Portugal, the cats there will probably have fur too."*
Reason	The innate human ability to work out the truth: in this case, how the world came to exist, and if God exists.
Faith	The innate human ability to believe in something without logical proof for its existence.
Fideism	Relying on faith alone as a philosophical position.
Cosmos	The space-time universe.
Contingency	The idea of something being dependent on something else in order to exist.
Ex nihilo	Out of nothing (the idea the world was created by God from nothing).
Necessary being	A being whom all other beings depend on for their existence.
Synthetic Propositions	Known on the basis of experience.
Analytic Propositions	Known on the basis of logic and reason alone.
Ontological	The essence of something.
Necessary truth	A proposition that could not possible be false.
Contingent truth	A truth that is dependent on something else, so therefore may not be false.
Blik	R.M. Hare, a frame of reference through which everything is interpreted.

Philosophy

Arguments for the Existence of God

Philosophy & Ethics

The Design Argument: William Paley

The world must have a designer based on a posteriori reasoning: through observation one can see:
The world is complex; the world exhibits regularity; the world has a purpose.
The world therefore shows evidence of being designed and made for a purpose, therefore he concludes that the designer must be omnipotent, and concludes that the designer is God.
This is further illustrated through the analogy of a watch: if a person walking across a heath found a watch on the ground (having never seen one before) they would assume from looking at it that it had a maker – this is because of how intricate the design is, all the parts are designed to work together. The watch also clearly has been made for a purpose. Paley compares this to the universe, arguing that it too is complex and intricate and has a purpose.
Paley gives examples from nature to show the complexity and regularity that he discusses – for example a creature's eye is perfectly designed for sight, the planets are designed in their orbit, and birds are designed biologically to be perfectly suited to flying.

Paley's Argument helps people to have faith because:
- Uses logic and reason.
- Provides evidence for faith in God from the world around us.
- It is simple.
- Gives people a way to respond to atheism.

Strengths of the Design Argument	Weaknesses of the Design Argument (Hume)
- It is a simple argument – Richard Swinburne argues that a simpler argument which is easier to understand is better. - It uses evidence from the world around us which everyone can experience and understand. - Science also creates a conclusion based on the evidence, which tells us that this is an acceptable way to make a reasonable conclusion. - Hume's criticism that evil's existence undermines the belief in a divine creator could be solved through a theodicy, e.g. Augustine or Vale of Soul Making.	- David Hume – the world could have been designed by a 'lesser being' - One should not allow the evidence to be disproportionate to the conclusion: Just because the universe shows some signs of being designed, it does not necessarily follow that the designer must be omnipotent, omni-benevolent and omnipotent. - The existence of evil in the world suggests that the designer is somehow limited or flaws, questioning the characteristics of God. - The analogy is unsound because nature does not function like a watch/machine – it may not need a maker, for example the later theory of evolution could explain the origin of the world. - The theory is anthropomorphised: Paley explains the world from the perspective of his human experience, when the world should not be explained in this way. - The universe could have developed by chance.

The Cosmological Argument: Thomas Aquinas

Aquinas uses a posteriori reasoning passed on his observation of the cosmos. He argued that the processes of the universe cannot be explained by themselves.
In the Summa Theologica, he wrote about his observations of the law of cause and effect in his work.
He saw that everything within the universe is contingent on something else for its existence.
However, it would be absurd to trace this chain of causes backwards forever, there must be a starting point.
- Aquinas observed the universe and saw that everything has a limited lifespan, he therefore concluded that there is **no contingent being** that is everlasting.

This means that at some point, before contingent beings, there must have been nothing in existence.

'Ex nihilo nihil fit' – Latin for "out of nothing nothing will come"

- However, nothing can come from nothing, so the fact that beings exist suggests that they came from a different kind of being, an **uncaused being.**
  - Aquinas concluded that God is a necessary being, who exists necessarily – this means that all beings depend on God for their existence.

Aquinas' Argument helps people to have faith because:
- It is supported by the Design Argument.
- It uses logic and reason.
- Gives people a way to respond to atheism.
- Easy to understand as it is based on evidence from the world around us.

Strengths of the Cosmological Argument	Weaknesses of the Cosmological Argument.
- Aquinas does not commit a fallacy of composition: instead he uses classic a posteriori reasoning: drawing the most likely conclusion from what he observes. - Aquinas argues that he is not talking about God's logical necessity, he is talking about God's metaphysical necessity: about the nature or essence of God, not about logic. - Aquinas explains that God is not like other beings, because he is the only uncaused necessary being. This implies that the case for a necessary being is logically sound: why not God instead of the universe? - Science itself assumes that there is no "brute fact" – this goes against logical reasoning. - There could be many caused necessary beings, but these should still be contingent on one uncaused necessary being, which exists in and of itself. - Occam's Razor: one uncaused being makes fewer assumptions than many. - No scientific theories explain why there is something other than nothing (Ex Nihilo Nihil Fit). There is still the need for a necessary being that can exist so everything else can exist.	- Aquinas commits the "fallacy of composition": he has observed one aspect of the universe and believes that therefore the whole universe acts in that way. - Hume: talk of God is meaningless because it cannot be worked out by logic alone, Aquinas makes "synthetic" propositions not "analytic" propositions: only analytic statements have real reason. - If it is possible that all beings once did not exist, it is possible too that God did not once exist. - Hume: the universe itself could be the necessary being – why does it need a God to create it? - Russell: the universe exists as a "Brute Fact" and is unexplainable. - Why can't there be a group of necessary beings, not just one? - Why could there not be a group of uncaused necessary beings? - Why can't the universe itself be eternal and uncaused: e.g. the universe has already existed and the big bang created the world inside it.

Philosophy   Arguments for the Existence of God

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The Ontological Argument: Anselm
The Ontological Argument depends on Anselm's definition of God: Anselm defines "God" as: "a being than which nothing greater can be conceived."

God is the greatest conceivable being.
*It is greater to exist in reality than to exist only in the mind.*
Therefore, as the greatest conceivable being, God must exist in reality.

- This argument is an a priori argument: it does not require any evidence, the conclusion is innately known just by thinking about what God is like.
- The "subject" of the statement "God exists" is "God".
- The "predicate" of the statement "God exists" is "exists".
- God existing is a necessary truth, not a contingent one.
- This was criticised by a monk, Gaunilo, who argued that logically Anselm was saying that if one thought of the "greatest possible island", in order to be the greatest it must exist in reality. This cannot be the case, which suggests that Anselm's logic is flawed.
- Anselm responded: God alone possesses necessary existence, which means that he cannot be conceived as not existing. An island does not possess necessary existence.

Anselm's Argument helps people to have faith because:
- It can be worked out without relying on unreliable synthetic propositions.
- It is written as a prayer to help people's faith in the Proslogion.
- Anselm responds to counter-arguments making it stronger.

Strengths of the Ontological Argument	Weaknesses of the Ontological Argument
• It does not rely on unreliable synthetic propositions. • It uses the same rational process as mathematics, which people accept as true. • Anselm responds to criticisms with counter-arguments, making it stronger. • It can be supported by fideism.	• Kant – existence is not a predicate, because the concept of "existence" tells us nothing new about the subject, God. If someone shouted "it exists!" we cannot know what "it is". • In the same way, saying that a coin called a Thaler exists tells us nothing about it, only describing the coin tells us about it. • Kant – logical truth does not have to be true, saying "a unicorn is a white horse with a horn" is true by definition, but it does not mean that unicorns exist. In the same way, saying "God is the greatest conceivable being" does not mean he has to exist.
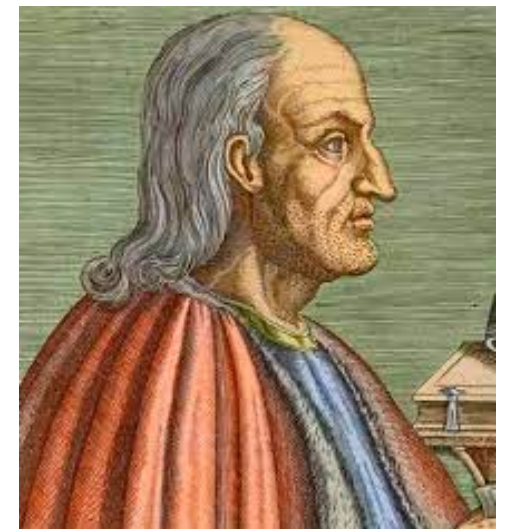
Philosophy
Religious Experience

There is no set definition of a religious experience, although generally these are said to convey some knowledge of God. Religious experiences can be interpreted in both realist and anti-realist ways. Realist interpretations focus on experiences that are believed to really occur in the world, such as seeing visions and hearing voices. By comparison, anti-realist approaches would accept visions that occur in the mind and personally affect people, but may not refer to a "real" event that can actually be empirically verified. All Christians believe in the possibility of experiencing God in their lives, and believe in scriptural testimony regarding God causing people to experience him. Without religious experiences, the world's religions of today would not exist. Every religion depends on some sort of religious and/or spiritual experience.

Philosophy & Ethics

Strengths of Visions	Weaknesses of Visions	Strengths of Numinous	Weaknesses of Numinous	Strengths of Mysticism	Weaknesses of Mysticism
Can be understood in a realist way, which means that they show God really acting in the world.They can also be understood in an anti-realist way, overcoming the issue of realist miracles being hard to verify. They are clearly powerful because of how they change lives – e.g. Mother Julian of Norwich.	Non-verifiable as they are not universal, there is no vision that everyone has.Hick "epistemic distance" is undermined if God and holy beings do appear in the world.Why do visions only occur for some and no others?They could be a hoax, lie, misunderstanding or trick of the light – Occam's Razor, is a religious vision the most likely explanation?	Can be understood in anti-realist way, overcoming many of the issues of verifiability – rather than something happening in the world, it refers to a personal experience.Evidence from the Bible to convince classical theists – e.g. Moses saw the burning bush. Clearly have an impact on people's lives so are personally meaningful.	It is not clear if this feeling is caused by God, as this is a subjective and personal experience. We cannot verify the source of it, and this source could easily be environmental rather than supernatural/God. Occam's Razor: not necessarily the most likely explanation.If God is ineffable, how can knowledge of him be conveyed to us at all? Why don't all people have these experiences?	Support from world religions who believe that it is possible to lose one's sense of self and experience God. Does not attempt to limit God in human language, upholding the logical framework of classical theism. James gives a clear framework for identifying religious experiences with his 4 criteria, making it easy to understand.	These experiences are by nature mysterious and cannot be understood in a relist way.Hume/Occam's Razor: there are more likely explanations for these feelings that God being involved in the world. There could be environmental factors like TLE and drugs involved.James accepts drugs as causing religious experiences when these experiences are clearly caused by hallucinogenic substances.

Challenges to religious experience from science: Verification and Falsification principle. Science would seek to verify and/or falsify a claim.Logical Positivism upholds scientific investigation and empiricism as the only acceptable forms of truth. They take a realist approach to religious experience and argue that they must be proven in reality to be known.

Freud	Freud was a materialist. Religion is a psychological illness – a neurosis. Religious people seek a father figure because of the Oedipus Complex and God fulfils that imaginary role. The aim of psychoanalysis was to outgrow religious belief Religious experience is illusory wish fulfilment – fantasy Teresa of Avila's experience of the dart of love would be seen by a Freudian as the product of repressed sexuality.
Ramachandran	Did experiments to discover that patients with temporal lobe epilepsy are far more prone to religious experiences, so the temporal lobe is a particular focus for these experiences. This shows that religious experiences may be caused in the brain alone, and they are not caused by an external factor like God or the Holy Spirit.
Persinger	Religious experiences are no more than the brain reacting to external stimuli. He developed a helmet with weak magnetic fields which induces an experience similar to religious experience. Tibetan monks practised in meditation certainly thought the 'God helmet' did produce a similar feel – this again shows that the brain alone can be stimulated to recreate the feelings of religious experience.

Philosophy

Religious Experience

Philosophy & Ethics

How religious believers maintain their faith in God despite scientific criticisms

Richard Swinburn: Swinburne's starting point is that belief in God is reasonably possible, based on all of the classic arguments for God (Ontological, Moral, Cosmological, design etc.). Based on this he states:

1. The principle of credulity. Something should be accepted unless there are good grounds for thinking it may be mistaken – i.e. falsification rather than verification
2. The principle of testimony. We should believe what people say unless we have good grounds for doubting someone.

Swinburne is the best example of a Realist.

William James: In the chapter on Philosophy, James rejects all the traditional arguments for God.

In mysticism there is an 'eternal unanimity' i.e. they are all the same. The existence of different religions and beliefs is good as it reflects different personalities.

Religious experiences are different to ordinary experiences and form an identifiable category.

In his conclusion to the chapter on Mysticism, he states:

1. Mystical states are absolutely authoritative to those that have them
2. No authority extends to people who have not had them
3. They break down the authority of rational empiricism, showing that there are other forms of consciousness 'other orders of truth'

James is a Realist of sorts, but calls himself a Pragmatist : 'to develop a thought's meaning we need therefore only determine what conduct it is fitted to produce', so we can detect the reality of an experience by what is seen and/or reported. He is not as much of a realist as Swinburne.

He rejects the idea that 'Medical Materialism' explains away religious experience. 'Medical materialism finishes up Saint Paul by calling his vision on the road to Damascus a discharging lesion of the occipital cortex, he being an epileptic. It snuffs out Saint Teresa as an hysteric'. All thoughts and feelings are organically founded. We should note them but not explain away their products.

For James, insight comes from religious experiences that convinces the experiencer that a higher power exists. This is like Fideism (although James is not a fideist) – the experience does not need any more evidence, and from then on the experiencer can rely on faith alone.

Visions: A vision is something seen in a dream, trance, or religious ecstasy, especially a supernatural appearance that usually conveys a revelation.		
Corporeal	**Imaginative**	**Intellectual**
Comes from a sense of sight. In a corporeal vision, a person will see and object that has religious experience clearly, in the same way that they can see any other object around them. This is a reality view, as an Angel, God or religious figure such as a Saint is believed to really be appearing within the world in order to give a specific message, or personally prove to an individual that God exists. They can be described as "**empirical**" in nature – this means that they are experienced by the senses of touch, taste, hearing, smell and sight. This is a **realist** perspective, as the belief is that the vision is really affecting a person's physical being. **Example:** In C15th, Joan of Arc claimed that she saw real visions of saints with her "bodily eyes" – these saints appeared to her in the same way that any other object did. They told her to fight for French independence, and led her to lead a revolution against the British in the Hundred Years War, which was won by the French. St Bernadette saw visions of the Virgin Mary in Lourdes, France. These vision opened a spring of water said the have healing properties (approx. 70 healing miracles have taken place there since, and it is a place of pilgrimage).	Occur most frequently in dreams. In this type of vision, the person experiencing it has no control – showing that this vision comes from God. This vision is seen in the mind. Despite occurring in the mind, these visions have real effects of the people who receive them, making them change their behaviour. They can therefore be understood in both a realist and anti-realist way. **Example:** Genesis 41 – the Pharaoh dreams 7 thin cows eat 7 fat cows, and 7 withered stalks of corn devour 7 healthy stalks. Pharaoh understands that this dream is significant, leading him to ask Joseph to interpret it for him. Joseph correctly tells him that there will be a famine in 7 years time and to prepare for it. Joseph's dream – Matthew 2. An angel appears to Joseph in a dream and tells him to take Mary and Jesus to Egypt, as Herod is planning to kill infant Jesus.	Have no image to be perceived. However, they give people an awareness of how things really are/the true nature of the world. People experience an "illumination" of the soul and proof that God exists. This is a type of mystical experience, so cannot be described in human words. **Example:** St Teresa of Avila: whilst in prayer, got a sense that Jesus was beside her, comforting her, allowing her to draw on his presence whenever she needed to. "I saw nothing with the eyes if the body... I had the most distinct feeling of His near presence." Teresa describes a "light" of understanding, and the fact that she "just knew" that God was with her. her soul was conveyed the clear knowledge of Jesus' presence. Mother Julian of Norwich: Had a mystical experience where she felt a "cloud of unknowing" descended on her, revealing to her the true extend of God's greatness in comparison to her. Whilst it was ineffable, it transformed her life and she dedicated the rest of her life to trying to reflect on and understand this experience.

Philosophy

Religious Experience

Philosophy & Ethics

Numinous Experiences: refer to experiences where the power and presence of the divine is felt.

Intro: This is a special term that has come to refer to experiences of awe and wonder that are believed to come from a supernatural being.

- It comes from 'numen' = to bow the head
- Often, these experiences put human experience into "perspective" – meaning that they make humans aware that in the grand scheme of God's plan, they are very small. Becoming aware of the power of God gives humans a sense of their own nothingness and powerlessness in the universe.
- Such experiences are key to understanding the spirituality of many religions.
- Most of the experiences we have discussed already have "numinous" aspects – for example the intellectual vision that St Teresa of Avila had – this gave her a feeling of amazement, that the light of Jesus was with her.

Biblical evidence: <u>Moses and the Burning Bush:</u>

Exodus 3:3-6 discusses Moses' encounter with the Holy through the burning bush. Moses was completely overwhelmed by the experience and hid his face from the power of God. The ground around where God appeared is described as "Holy ground", and Moses is instructed to take off his shoes to show ritual respect to God in this space.

God is ineffable – he cannot describe who he is beyond "I am the I am" – Moses feels fear and is motivated to follow God by doing what he says.

<u>God is ineffable and beyond human language:</u>

Often the word "holy" is repeated 3 times in Old Testament passages, this emphasises the importance of God's holiness, it is a literary device that emphasises God's transcendent nature. E.g. Isaiah 6:3 "Holy, holy holy is the Lord of hosts..." The only way that the greatness of God can even begin to be communicated is through repetition of this phrase, which means completely special and set apart.

Rudolph Otto:

Otto argued that all religious experiences are numinous – "relating to the power (or presence) of a deity."

Numinous experiences often involve feelings of awe and wonder, but these can also be related to fear – people feel frightened by the unknown and by being made aware of the power of God being so much bigger than themselves.

They are described as **"sui generis"** – unique or in a class of their own.

Religious experiences are an experience of God as the wholly other. Showing people that God is different from anything else in the universe and the realms of human experience. These feelings are also beyond human reason, so they cannot be explained rationally, or put into human words. This relates to the concept of ineffability.

These experiences always show that God is transcendent: beyond space and time.

Friedrich Schleiermacher:

Religious experiences are primarily emotional and that every person has a consciousness of the divine.

These emotions are deeper than reason and are 'self-authenticating;' – this means that they do not require testing to be seen as genuine.

They are an awareness of a dependence on a 'source of power that is distinct from the world' that is at the heart of religion.

Mystical Experiences: experiences of the mystical power of God, where one loses oneself and unites with a divine power.

Intro: It may refer to any kind of ecstasy or altered state of consciousness which is given a religious or spiritual meaning. It may also refer to the attainment of insight in ultimate or hidden truths, and to human transformation supported by various practices and experiences – such as Buddhist nirvana. Mysticism is, by nature, mysterious. Mysticisms is seen as a spiritual practice that many different religions try to perfect over their lifetimes.

Walter Stace (1886-1967) - *"Either God is a mystery or He is nothing at all."*

Religious experiences are mystical, he argues that God must be a mystery to humanity as otherwise he would not be an omnipotent, transcendent God that is worthy of worship. This is shown in the quote "Either God is a mystery, or he is nothing at all." – if we did understand God, we ourselves would have to be omniscient, omnipotent beings. To understand God and his nature, and to be able to completely understanding a religious experience in a realist way, we would have to ourselves be omniscient beings. This is because only God can understand God, humans are on a lower level. He therefore rejects visions, as these are experiences that people seem to be able to understand.

He defines mystical experiences as **non-sensuous and non-intellectual meaning that they do not involve the physical senses, and that when we have them we lose our sense of self (the "I" consciousness) in favour of a higher power.**

He rejected many experiences that could be "mystical", such as **visions, voices and the powers of the occult- all of these rely on the senses.**

Visions are not mystical because **they are sensuous, and the definition of mystical is non-sensuous, specifically having no shape, form or colour.**

Mystical experiences can be introvertive or extrovertive, meaning **the experiencer loses their sense of self, accepting a higher power or being (in the case of an introvertive experience) or keeping your sense of self but being made aware of the existence of a higher power (in the case of extrovertive).**

William James (Varieties of Religious Experience 1902) believed that mystical experiences consist of four distinguishing features.

There are mystical in nature – meaning they are hard to understand and have their origin in a higher power that takes over.

- They are ineffable, that is they can not adequately be described by the human language.
- They are noetic; they convey some knowledge of the universe.
- They are transient - they do not last long and may only happen once in a lifetime – showing that God is transcendent (outside of space and time).
- They are also passive; the person has no control over them.

In all religious experiences James identifies a feeling of deep inner peace, joy, great emotional intensity and an unshakeable claim that God has been encountered in a "bipolar event." (Beyond human control and understanding.

These experiences could be used to prove religions other than the Classically Theist ones – such as Buddhism – the experience of nirvana for example could be understood through his 4 criteria.

These feelings can be brought about in ways other than prayer and worship – for example, they could in his opinion be brought about whilst under the influence of hallucinogenic drugs.

Philosophy

Philosophy & Ethics

ANALOGY AND SYMBOL

ANALOGY
Analogy – compares the normal use of a word to its religious use, used by Aquinas and Aristotle
Univocal –words with identical meaning in different statements
Equivocal – words with entirely different meanings in different sentences
Aquinas – we can deduce 4 ways of making judgements – strength of any analogy depends on similarities; similarity only exists in identical relations/properties; good analogies are based on underlying principles; they do not need to assume acquaintance
Aristotle – the apophatic way says human language is wholly inadequate in describing God but we do not need to assume it tells us nothing

SYMBOL
- Developed the theory that religious language could be symbolic but distinguished between a sign/symbol
- Signs are just conventional whereas a symbol requires participation
- Religious language has the characteristics of a symbol
- If you say "God is love" - utterance is not merely a sign of what God is but a participation in the reality of God
- Religious statements do not give us literally true about God but they are cognitive
- May have a limited lifespan, changing in power or meaning

AQUINAS
Analogy of attribution – something about an author/maker from the product he has created (eg "the bread is good" suggests "the baker is good")
- Based on the belief that God is creator of the universe so everything comes from him
Analogy of proportion – from a lesser object, say something else such as God has proportionately more of the same quality (eg a 3yo is good at drawing might be good at drawing for a 3yo, not compared to an artist
- doesn't apply to God – we can't say God is proportionately more just than us as he is infinitely more just than us

J. H . RANDALL JR
- Argues religious symbols are non-cognitive and non-representative (does not stand for any reality beyond itself)
- Religion is a human activity and contributes to human culture
- Eg a piece of music speaks to us in a way translated into anything else
- Religion has it it's own world like music – arouses certain feelings
- God is another aspect of our psyche and spirituality so it makes no sense to ask if this is "true"
- We don't need to determine truth/accuracy of God as a symbol, religion is a human enterprise which performs a valuable function but symbols are non-representative

PROBLEMS OF ANALOGY
Brummer – God's nature is not accessible to us as use of an adjective only tells us what humans mean by it
Ramsey – there has got to be something in language we can use to describe God; Disclosure situation – happens when see something beyond reality/understanding vs Qualified Model – language models something else
Barth – Ramsey/analogy is mistaken – we cannot approach God through language based on our experience

PROBLEMS OF SYMBOL
- Is symbol any better than analogy? - tells us what the terms do but not what they mean
- If God simply stands for the unknown nature of God, how does symbol participate? – is the symbol the entire proposition or the underlying concept of the goodness of God?
- What are the different levels of participation with a symbol?

THE VERIFICATION PRINCIPLE

Logical positivism and the Vienna Circle
- Logical positivism was an approach developed by the Vienna Circle suggesting metaphysics was meaningless and the task of philosophers was the logical analysis of sentences – separating the meaningful from the meaningless
- Basic premise – you can only make statements that you can verify empirically
- ANALYTICAL PROPOSITION – statements that contain all the information within the statement
- SYNTHETIC PROPOSITIONS – factual statements which can be confirmed a posteriori

The Principle
- A sentence is meaningful if and only if it is a tautology or is verifiable by sense experience
- Strong – requires conclusive empirical evidence, rejected by Ayer as impossible
- Weak – adopted by Ayer, states that one must be able to state what empirical evidence would make a sentence probable
- Ayer says strong is impossible as we can't conclusively make any statement about the world as our senses can always be mistaken
- If we ask for verification in the strong sense, every factual sentence would be meaningless – this would be irrational and science would be meaningless also

Tautologies
- A sentence in which the definition of the subject necessarily contains the meaning of the predicate
- True by definition but with no factual information
- The sentence "a triangle has 3 sides" is true because the phrase "triangle" always includes having 3 sides but this doesn't tell us about the world, only the rules of language
- This is truth, but not a fact
When we talk about facts, we mean to say something about what is actually the case

A. J. Ayer
- 20th century British philosopher, accepts the a priori/a posteriori division
- Says – must be a tautology (a priori), have practical verifiability or be verifiable in principle
- Says if we were to ask for verification in the strong sense, every factual sentence would be meaningless so can we really verify anything?
- Rejects as meaningless any metaphysical language that looks outside immediate sense experience to God or "The Absolute" - religious belief in God is without meaning, as is atheism

Empirically verifiable propositions
- A sentence whose truth can be determined by observation such as Ben Nevis is the highest mountain
- We require some sort of observation to determine if a sentence is truth – sometimes sense experience can be direct but it may be indirect.
- BUT – not all sentences can be determined by observation – so would be meaningless to a logical positivist

AO2
- How can we really verify anything? – if we look at historical records for example, they may also be wrong
- We can never experience every possible instance, past, present and future, to be able to say it is conclusively true

Swinburne
- Against logical positivism – as claims there are sentences which clearly have meaning even if they are not verifiable eg "some of the toys... while any humans in the house are asleep come out of their boxes and dance"
- AO2 against this – we can picture the event because we understand the words in the sentence but this doesn't make the sentence genuine or factual

Philosophy

Philosophy & Ethics

THE NATURE OF GOD - OMNISCIENCE

Timeless *(being eternal in a way that exists entirely outside time)*

- Boethius in Consolation of Philosophy (524)
- Strength: Explains how humans can retain their free will with an omniscient God who could see every human's future = God exists outside time whereas humanity does.
- God knows the future but it is not the future for him as he does not exist within time but instead in a continuous present.
- Aquinas in Summa Theologica: In the human world, change and time are inextricably linked e.g. humans born, grow old and die. If God exists within time, he would be constrained by the same laws which time inflicts upon the universe and would be susceptible to change. A perfect being cannot change therefore must exist outside time and space.
- Malachi 3:6 'I the Lord do not change'

Objections to timeless view of God

- If God is able to enter a relationship with man, it must have altered him in some way e.g. covenant
- Bible describes moments when God is described as surprised (Isaiah 5) then that suggests he is susceptible to change
- God enters the human time-frame to intervene directly by answering prayers or coming of Jesus. If God existed outside time he would have no concept of past, present and future, but that seems impossible as he chose a specific date for incarnation.
- RESPONSE: Impossible for humans to fully understand God's nature and the way he acts.

Everlasting *(its existence is inextricably linked to time and as long as time exists, so too will the object exist)*

- Richard Swinburne and Anthony Kenny: idea that God sees everything and knows everything outside time in a simultaneous present is incoherent.
- Kenny: 'the great fire of Rome is simultaneous with the whole of eternity.'
- Swinburne: God cannot know what it is like to be in 1995 unless he was in fact in 1995, in which case God must be within time.

Objections to everlasting

- Neither Aquinas nor Boethius claim that all of time takes place at once, but that the nature of God's knowledge is so different to humans' that he as an omniscient being sees all of eternity as a simultaneously present i.e. God takes all knowledge of the universe simultaneously, the events do not happen simultaneously
- Timeless view of God is superior as it allows God to relate to us in all of our lives in his all at once duration. Cf. daughter who I cant relate to her as a child after she grows up. This allows God to be closer and more intimate to us.

THE NATURE OF GOD - OMNIPOTENCE

- **God's omnipotence is limited**
- Aquinas: God can do everything that is within his nature therefore cannot be cruel or unwise
- Swinburne: God can do everything possible but logical impossibilities are not things
- Vardy: God deliberately limits his own power - he created the world in such a way that his own power has to be limited. Does not undermine God as he chose to do this in order to create a world suitable for free and rational human beings
- Cf. Kenosis - God deliberately empties himself of his own power Cf. Philippians - In incarnation God deliberately limited his power

Objections

- Objection: If God cannot do things and is limited by his own nature then he is not truly omnipotent
- RESPONSE: Is omnipotence a problem of religious language where we do not have the words to frame an adequate concept of God's power?

God's omnipotence has no limitations

- Descartes: God has no limitations at all, even things which are logically impossibleGod could make a square circle or make 2+2=5 because God is supreme perfection and therefore can have no limitations at all
- God is the source of logic and has the power to suspend logic or replace it whenever he wants. To deny this would reduce him to Zeus figure who was at the mercy of the Fates.
- Laws of mathematics only exist the way they do because God created them that way. God is also capable of doing evil (because of his omnipotence) and incapable (because of his loving nature) at the same time, even though this involves a logical contradiction.
- We cannot see how such a God exists because we are limited by logic and the smallness of human understanding.

Objections
1. If God can do anything then he can do things that go against his loving nature e.g. cruelty
2. Problem of Evil
3. Problem of Miracles: If God is all powerful, why doesn't he perform miracles on everyone? (Maurice Wiles)
4. Whitehead and Hartshorne: a totally omnipotent God is not as impressive as a God who could meet resistance.

Ethics — Natural Moral Law

Key words

Reason	The God-given ability to cognitively process the difference between right and wrong.
Divine Law	God's Law, as recorded in the Scriptures and preserved in Church tradition.
Natural Moral Law	The Law that all humans can understand through their application of reason (primary and secondary precepts).
Eudaimonia	Ultimate happiness through union with God.
Double Effect	When someone does an action which the precepts defines as good, but a secondary result of this action breaks the precept, it is still acceptable as the first action had the intention of following the law. (e.g. removing a fallopian tube that contains an ectopic pregnancy, firstly saving the mother's life, secondly resulting the death of the baby).
Proportionalism	C20th movement following the principles of NML but also considering the consequences of an action, prioritising a compassionate outcome.
Ontic Goods	Qualities that are in themselves non-moral but help to make moral decisions in Proportionalism.

Philosophy & Ethics

Basic Premises of the Deontological/Catholic theory:

- Thomas Aquinas, C13th Italian priest – based his work on the philosophy of Aristotle, Aquinas calls Aristotle "the philosopher" in the Summa Theologica.
- The theory is deontological, meaning that the rules of the theory are fixed, and actions are seen as being intrinsically right or wrong. "Deon" means "duty" in Greek – this means that deontological theories tell you what your duties are.
- Synderesis principle: act I a way that does good and avoids evil/
- This can be understood through reason.
- As a Roman Catholic, Thomas Aquinas believed in the authority of the Church and the Bible, this meant that laws in the Bible and laws made by the Catholic Church cannot be broken.
- The aim for all humans, according to Aquinas, is to reach Eudaimonia (ultimate happiness through union with God – this is possible by following Natural Moral Law (the law that is revealed to use by reason.
- "natural" behaviour (following God's order in creation) is the moral way to behave.

Primary and Secondary Precepts:

Aquinas argued that through application of reason all people could understand the same five primary precepts, which act as general guidelines for behaviour that follow the Synderesis Principle. These are:

1. Act in a way that preserves the self and innocent life.
2. Reproduce and have children.
3. Educate children.
4. Worship God.
5. Live in a ordered society.

From these five precepts, Aquinas argued that specific rules could be discerned through applying human reason, therefore, these guidelines become deontological rules that cannot be broke. For example, the precept to preserve life makes actions such as killing and abortion wrong, and the precept to reproduce makes homosexuality wrong, as it implies that the only use for sex should be reproduction of children.

The Principle of Double Effect

Aquinas did accept that there were times when people could follow the law but this would still result in an action that the precept would view as being bad. Examples are when a medical action must be taken to save a pregnant woman's life, or when military measures must be taken to preserve innocent life. Sometimes, these scenarios may lead to death (e.g. of the embryo or civilians accidentally caught in the crossfire), however as long as the first action was good according to the precepts it is still acceptable according to Aquinas.

Strengths and Weaknesses of Double Effect

Strengths: Some people feel that Double Effect makes Natural Moral Law a better way of making moral decisions because it allows people to adapt to extreme circumstances.

It resolves some of the problems of deontology: if an action is always right or wrong it may cause people to do things which cause harm to others.

People can respond to extreme circumstances by acting in a way that has a good intention and a bad secondary consequence.

Weaknesses: However, other people argue that it doesn't matter what the intention was, if a bad consequence comes about then the action is still morally wrong.

People who argue that the consequences of an action show if it is right and wrong reject Double Effect because the bad consequence still happened.

- There is also a problem in judging the 'intention' of an action: no one knows if someone's intention really is good or bad – their intention may be to bring about the bad effect the whole time.

Philosophy & Ethics

Ethics — Natural Moral Law

Proportionalism:

Created by Bernard Hoose and Richard McCormick in the C20th, Proportionalism agrees with the Synderesis Principle and thinks that the Primary Precepts form the framework for ethics. However, these scholars accept that at times NML can lead to unloving circumstances because of its hard-line deontological approach, therefore they have suggested that it is right to occasionally break laws to allow for the most loving outcome. In order to know when it is appropriate to do this, they recommend using 'ontic goods' such as love, justice and charity to guide moral behaviour.

Other Responses: Manualism

C17th Catholic movement where secondary precepts were compiled in "manuals" – huge books with lists of specific rules. This had the effect of making ML more deontological, as there are more specific rules to follow. It also provided wider guidance on specific ethical issues.

Strengths of Natural Moral Law	Weaknesses of Natural Moral Law
• It helps people to establish rules that everyone can follow in every society. • It is a universal system because it relies on reason that everyone has. • The precepts are also commonly accepted by everyone: everyone wants to preserve life, live in society, etc. • Supports human rights and equality which are important in today's society. • It allows people to be moral and stand firm on issues. • Secondary precepts are a day-to-day guide on what is right or wrong. • It is related to human nature and how humans think and feel.	• Reason does not seem to be universal - Other cultures have very different standards: e.g. in some Inuit and Native American cultures the old/young that cannot make it through the winter are killed or left to die. • It is outdated: e.g. in today's society, a moral system that argues that it is 'unnatural' to be a homosexual is disregarded. • Not everyone believes in God which poses a big problem to NML. • Peter Vardy and Paul Grosch have criticised how Aquinas jumps from the primary precepts to the secondary precepts: although sexual acts are important to continue the human species, it is unnecessary for every emission of semen to be for procreative purposes, even if people masturbate occasionally the human species can still be continued. • Aquinas could have got some of his assumptions wrong: e.g. sexual organs could be primarily for pleasure and secondly for procreating. • Aquinas' account of the human nature is too simplistic: now that we have advances in science and psychology we know that it is much more complex than he suggested.

The Attitude of Natural Moral Law to Animal Rights

Aquinas agrees with Aristotle who sees creation as containing a "hierarchy of souls" – with plants at the bottom and humans at the top. Humans are above animals in the hierarchy, as they are the only ones with the ability to reason. Aquinas, in the Summa Theologica, argues that animals are "things" that can be used to help humans reach Eudaimonia.

Due to his context, the above view, and his Catholic background (which suggests that theory of dominion – that God placed humans above animals in creation, meaning that they can use them for their purposes) it is likely that Aquinas would allow animals to be used in most ways to support humans – even blood sports, as this was a common past time in his context. However, due to his emphasis on things being "natural", it does mean that Aquinas may not support more scientific uses of animals, such as using them in organ transplants for humans, as this goes against God's intended order for creation.

Theft and Lying:

Theft and lying are wrong because:

Goes against the primary precept "live in society".
Goes against the secondary precept in the 10 commandments (Exodus 20): Do not steal & lie.
Is outlawed in Divine Law as it is in the Bible.
The theory is deontological so it is never right to do something immoral even for a good reason (so stealing/lying to help others is wrong). Aquinas argues that theft/lying is always wrong in the Summa Theologica.

Exceptions:

Theft: Aquinas argues that in cases of extreme need (e.g. one is starving to death) the act of taking food that belongs to someone else would not be classed as theft. This is because the food becomes the property of the person in need, not the person who has enough. This is only the case in life-threatening situations – it is not theft "properly speaking" because in taking something to preserve life, "the property becomes yours by reason of that need."

Lying: There are some lies that Aquinas would argue are non-malicious and not immoral: **An example of a lie that is not a sin is the lie that the midwives of Egypt told: (Exodus) they allowed baby boys to live after the Pharaoh ordered the death of every first born of the Jewish children.** They told the Pharaoh that the boys were killed, but not all were. In this case, God rewarded the midwives so Aquinas argues that the action cannot be wrong, as God "does not reward sin." However, if one has to lie to save a life, Aquinas suggested that the best course of action is to "keep back the truth" rather than directly lie. **However, a malicious lie is always wrong.**

Ethics   Natural Moral Law

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For Abortion:
To save the life of the mother in the case of Double Effect.

Against Abortion:
- Life begins at conception (Divine Law)
- Preserve life is a primary precept.
- Do not kill is a secondary precept.
- Catholic tradition teaches that abortion is always wrong.

For Euthanasia/Assisted Suicide:
- Pain killing drugs may be administered to someone which have the accidental secondary effect of ending their life (this could be considered 'Passive Euthanasia').

Against Euthanasia/ AS:
- Self preservation is a primary precept.
- Divine law outlaws suicide.
- Catholic tradition views suicide as an unforgivable sin.

For Capital Punishment:
- Aquinas is in favour of CP as it maintains order and justice in society, meeting the primary precept.
- CP is allowed in the Bible – "an eye for an eye. A life for a life."
- The precept to preserve life only depends on preserving innocent life, and those who are convicted of a capital crime are not innocent.
- CP was used in 13th Century Italy so was part of his context.

Against Capital Punishment:
- Precept to preserve life.

For Embryo Research:
- Can be used to preserve life, e.g. through eradicating genetic diseases – this is the Synderesis principle.

Against Embryo Research:
- Life begins at conception, so the embryo is considered to be a fully human person.
- Any research that discards embryos is murder.
- Reproduction should be natural (no IVF).

For Designer Babies:
- Can be used to preserve life –e.g. making a "saviour sibling." This could even be argued from the perspective of Double Effect.

Against Designer Babies:
- It is wrong to play God, this goes against the primary precept worship God.
- Reproduction should be natural.
- It would be wrong to raise a child thinking it is special as it has been designed, going against the primary precept to educate children.

Cloning:
- Therapeutic cloning can be used to create stem cells which can be used to help treat fatal diseases such as leukaemia.

Against Cloning:
- It is wrong to play God, this goes against the primary precept worship God.
- Reproduction should be natural.
- Any cloning that destroys embryos is murder because life begins at conception.

Practice Questions: Bullet point plan your answers in your book

1. "Natural Moral Law is an ineffective moral theory." Evaluate this statement (40)
2. "Natural Moral Law does not offer effective guidance on issues of animal life and death." Evaluate this statement (40)
3. "Followers of Natural Moral Law cannot support euthanasia" Evaluate this statement. (40)

Ethics | **Utilitarianism & Kantian ethics** | **Bentham's Ethics: Act Utilitarianism**

Philosophy & Ethics

Bentham's context: Social Reformer (C18th-19th England). He recognised that there were many social problems in society created by imbalance between rich and poor. He saw the suffering of people living in city slums in England, whilst the intellectual rich were thriving. He therefore dedicated his life to trying to resolve this imbalance, and is an important figure within political and moral philosophy. For example, he is known for designing the 'Panopticon' – a revolutionary prison in a star shape where prisoners could be watched over by one guard.

Atheism: Bentham was an atheist who saw religion as actually preventing morality, therefore he created a theory that does not rely on God at all, but instead focuses on a human ability to reason.

Hedonism: Bentham argued that humans are slaves to two "sovereign masters" – pleasure and pain. He looked at humans and recognised that in everything we do, we act naturally to avoid pain and gain pleasure. In his life, he therefore focused on what brought him the most pleasure and recommended that others do the same.

The Utility Principle: Act in a way that produces the greatest pleasure for the greatest number of people (this is democratic in nature).

What the Hedonic Calculus is: literally a "Pleasure calculator" – a set of principles that are designed to help people consider which action brings about the greatest pleasure for the majority. Whilst this is fairly cumbersome to use on an individual basis, it is particularly helpful as a system of government, and it is important to remember that as a social reformer, Bentham was not just thinking about how individuals make more decisions, but how whole governments could consider which actions bring about good for the majority.

The principles with explanation:
1. **Intensity**: stronger happiness is better than weaker
2. **Duration**: longer lasting pleasure is better than brief
3. **Certainty**: An act that will definitely produce pleasure is better than one which only possibly produces pleasure
4. **Propinquity/Remoteness**: the more immediate in space or time the anticipated pleasure, the more relevant it should be to the decision
5. **Fecundity/Production:** a pleasure that leads to more pleasure is of greater value than a pleasure that does not lead to more, similarly a pain that leads to more pain is worse than a pain with no painful after effects
6. **Purity**: A pleasure with no pain mixed in, is the greatest pleasure.
7. **Extent**: the more people sharing the pleasure, the better

How the theory is teleological: This is teleological in nature, as one must consider the consequences of an action to determine its morality. There are therefore NO MORAL ABSOLUTES, and what brings about the best for the majority in one situation will not necessarily be the same in another situation.

How J.S. Mill adapted Bentham's Utilitarianism (Rule Utilitarianism): Mill recognised that there were issues with Bentham's system of morality – particularly that it could lead to the exploitation of minorities in order to benefit the majority, however he did agree with the Utility Principle. In order to overcome the issues of Bentham's theory, he suggested the addition of some rules to safeguard against problems, creating a hybrid theory, that still focuses on maximising pleasure, but also maintains laws and order in society. An example of a rule that helps this is that stealing and murder are wrong and should be avoided wherever possible.

Higher and lower pleasures: Mill was also concerned that Bentham's theory was a little animalistic because of its focus on human pleasure. He commented that "it is better the be Socrates unsatisfied than a pig satisfied", and suggested that it is better to pursue "Intellectual" pleasures such as reading and enjoying classical music over lower pleasures such as sex and overeating. He therefore sought to refine Bentham's theory to give more guidance about what sort of pleasures are acceptable.

Strengths of Bentham

- Secular so applies to everyone.
- It reflects human nature: we can see that pleasure brings about good consequences.
- It is democratic so it works within contemporary society.
- There is a framework which helps people to apply the principle of utility.
- Mill's addition of rules makes it more acceptable.

Weaknesses of Bentham

- Could lead to the creation of a "slave culture" as it is acceptable to use the minority to benefit the majority.
- Seen as basic and animalistic to prioritise pleasure.
- It is impossible to predict the future so we can never know which action is the best.
- Does not apply to religious people.
- Any action is permissible – even abhorrent ones like rape, genocide, as there are no moral absolutes.

How Utilitarian's make decisions:

- Consider the "Principle of Utility".
- Consult the Hedonic Calculus.
- Reflect on their own experiences and the experiences that history has taught us to help them understand the possible consequences of their actions.
- Use their ability to reason.
- **Weigh up what the best option is and choose that outcome**

How religious people make decisions:

- Consider religious guidelines, e.g. Scripture, Traditional Laws (such as those contained in the Bible) DCT.
- Pray for guidance.
- Reflect on their own experiences and the experiences of others from history and within their religion.
- Use their ability to reason (NML), follow primary and secondary precepts.
- Consider the agapeic action (SE).
- **Follow the religious law because it is their duty.**

Philosophy & Ethics

Ethics | Utilitarianism & Kantian ethics

Kant's Ethics:

Kant's context: Immanuel Kant (1724-1804) is considered the most influential thinker of the Enlightenment era and one of the greatest Western philosophers of all times. Studied mathematics but later became a Doctor of Philosophy at the university of Konisberg (Germany), where he taught until his death. He grew up in the sect of Protestant Pietism but his ethics are known for being largely secular.

What the "summum bonum" is: The only thing that can be intrinsically good is being perfectly rational – this is the "ultimate good" (summum bonum). Humans can achieve the summum bonum by being perfectly rational. All humans have a duty to follow moral law, which is to do actions with a completely rational principle behind them.

How the theory is deontological: Kant argued that through human reason we can understand what our moral duties are, this creates deontological rules that must be followed in all circumstances – regardless of intention, which is often emotional and irrational.
Definition of "Categorical Imperative": An unconditional requirement that must be obeyed in all circumstances and is justified as an end in itself.

3 forms of the Categorical Imperative with explanation:
1. *"Act only according to that maxim whereby you can will that it should become a universal law."* This means that in all cases, it must be logically possible for all people to carry out the rule behind your action, in all circumstances. If the action is shown to be illogical when it is universalized, this is known as a "contradiction in conception."
2. *Do not treat humans as means to an end, but as ends in themselves.* This means that it is always wrong to use or harm humans in the way that we behave, so any action that does this is unacceptable.
3. *" ...every rational being must so act as if he were through his maxim always a legislating member in the universal kingdom of ends."* This means that all beings must consider how their actions benefit society, not just themselves as an individual. This is unconditional in nature, and the way that God (a perfectly rational being) behaves.

What a "good will" is: A good will = wanting to follow the law.

Kant's view of God and angels: God and the angels do exist, but as perfectly rational beings. This is an adaptation of Classical Theism.
Noumenal realm: the spiritual realm where beings are perfectly rational – humans can inhabit this when they display perfect reason.
Phenomenal realm: the materialistic realm of pleasure and pain, animals inhabit this realm, and humans can too when they are being emotional and irrational.
What humans should aim for: Humans should not be side-tracked by **'feeling' or 'intuition'**- obeying the moral law is always the right decision and our duty. Kant believed humans seek a supreme good or *'summum bonum'* in which human virtues and happiness are equal- this is achieved by completing our moral duty but is **not achievable on one lifetime** so the human soul must be immortal. Kant therefore accepted the existence of an **afterlife** and existence of God.
Kant's view of the moral responsibility of humans: All humans are responsible for action in a rational way – they must seek to overcome their phenomenal intuition and focus on the "summum bonum" of being perfectly rational.

Strengths of Kant

- Straightforward as based on reason and one categorical imperative.
- Deontological nature makes it easy to apply as there are absolute rules.
- It is egalitarian as everyone must be treated well due to the "lawmaker in a kingdom of ends" formulation.
- Does not treat humans as a means to an end (andro-centric).

Weaknesses of Kant

- It is inflexible and unloving.
- It is unrealistic to require humans to be completely rational and unemotional, we have familiar obligations that we cannot ignore.
- Depends to an extend on supernatural and unverifiable phenomena, like Gods and angels/the noumenal realm.

Similarities between Kantian decision making and religious decision making:

- According to Kant, the most compelling historical modal of moral behavior is Jesus of Nazareth, for he is said to have resisted all temptations – this is like SE that sees Jesus as a role model.
- Kant thinks the best way to promote ethical laws is through the "church invisible." The invisible church is universal; it applies equally to everyone – showing that he is pro religious structures and authorities.
- Kant says that it is not necessary to believe that Jesus was the son of God, but it is important to believe in the possibility that Jesus actually attained moral perfection – sees Jesus as a moral teacher.
- Kant argued that God did exist as a perfectly rational being.Kant provides a deontological framework that is not dissimilar to DCT/NML.

Differences between Kantian decision making and religious decision making:

- Kant did not simply justify the existence of the God of Classical Theism – Jesus is not necessarily the son of God, and God himself is explained through rational principles, not seen as an ineffable mystery as many Christians would argue He is.
- Kant is known for criticising arguments for God such as Anselm's Ontological Argument.
- Kant's focus on being perfectly rational is not the same as Classical Theism's focus on following God's laws (DCT/NML) or following the example of Jesus to show agape love (SE).
- SE would be seen as being too emotional and irrational due to its teleological nature and focus on love.

Philosophy & Ethics

Ethics | Utilitarianism & Kantian ethics

Utilitarianism Vs Kantian Ethics

Similarities:
- Both ethics can function in a secular society – Kant because humans have total moral responsibility, and Bentham because he focuses on hedonism over religion.
- Both ethics support the aims of democracy – Bentham because he searches for the greatest good for the greatest number, and Kant because of universalizability and the Kingdom of Ends.
- Both have similar contexts – moral philosophers working for the good of society.
- Both support maximising good for humans above all else.

Differences:
- Teleological VS deontological.
- Kant does believe in the existence of God and angels whereas Bentham does not.
- Bentham aims for pleasure whereas Kant aims for reason.
- Kant – actions are always wrong. Bentham – no moral absolutes.
- Kant does not use humans as a means to an end as the categorical imperative must respect human life. Bentham would find it acceptable to harm a minority group.
- Kant uses principle of the categorical imperative whereas Bentham uses the 7 point Hedonic Calculus.
- Bentham – a good will = pleasure. Kant – a good will = following the law.

Sources of authority used in religious decision making (to be compared with Kant/Bentham):
- Scripture – e.g. the Bible – which contains both deontological rules and illustrative stories of religious role models to influence morality (e.g. narratives of the life of Jesus).
- Church/religious tradition – particularly relevant for the Catholic Church which accepts "dual source" tradition – seeing both scriptures and the teachings of the Catholic Church as coming directly from God (texts such as the Catechism of the Catholic Church and Summa Theologica therefore also have authority).
- The guidance of the Holy Spirit and Divine revelation (can be through religious experience).
- Advice from religious leaders and other practitioners.
- intuition./instinct and conscience.

Theories that are religious in nature:
- Divine Command Theories – right is what God commands and wrong is what God forbids.
- NML – from Aquinas, deontological Catholic moral theory.
- SE – Fletcher's teleological theory focusing on maximising agape love.

Situation Ethics

Key words

Agape	God's love as shown in the Bible, the unconditional Christian love that Jesus commands Christians to show to each other.
Rule of Love	In any situation, act in a way that brings about the most loving thing.
Teleological	Focuses on the "telos" or end consequences of an action to determine morality.
6 Fundamental Principles	The 6 things that help guide Christians to understand what the most loving thing is in any situation. 1. Love only is always good. 2. Love is the only norm. 3. Love and justice are the same, and love is justice distributed. 4. Love wills the neighbour's good, whether we like him or not. 5. Love is the only means. 6. Love decides there and then.
4 Working Principles	Built-in strengths of the theory that help people to understand the most loving action. 1. Personalism; 2. Pragmatism; 3. Positivism; 4. Relativism

Why Situation Ethics' Context is Important:

In the developed West after two world wars, concepts of morality were changing. There was significantly less emphasis on religion and religion was no longer the focal point of family/society. Within 60s culture, there became a huge emphasis on freedom, youth, love, acceptance, and living life to the fullest. For that reason, the 60s is often associated with "sex, drugs and rock & roll", because attitudes to all of these things became less conservative. At the time, movements supporting homosexuality and feminism were also growing in popularity, along with the Black Civil Rights movement. Fletcher and Robinson acknowledged these changes and sought an ethical solution which would bring people back towards making Christian moral decisions, but which didn't have the doom and gloom associated with religion. Key Quote (Robinson) – Situation Ethics is for "man come of age." In other words, it was for people who were moving away from having to be told what to do by God, and yet it still had the Christian flavour. It was slap bang in the middle of legalism and antinomianism!

Ethics   Situation Ethics

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Fletcher's Examples of the Most Loving Thing

Spy: a WW2 female spy has an option to lie to and seduce an enemy in a way in order to save millions of lives by procuring information that can stop the war.

POW: Mrs Bergermeier the POW decides to commit adultery and become pregnant – this is the only way that she could be released from the POW camp and be reunited with her family, who needed her to keep them together in the aftermath of the war.

Terminally ill man: a man has an option to refuse medication that could preserve his life, in order to die within the timeframe left on his health insurance, making sure his family are left with money to help them.

How to apply the 6 working principles to an issue:

1. Love only is always good – meaning it is the only criterion that should be considered in any situation.

2. Love is the only norm – social rules can be broken sometimes to allow for the most loving thing.

3. Love and justice are the same, and love is justice distributed – love is completely fair in practice.

4. Love wills the neighbour's good, whether we like him or not – love is unconditional, regardless of relationship.

5. Love is the only means – the action that is being undertaken is justified by loving consequences.

6. Love decides there and then – there can be no moral absolutes, as the most loving thing is only obvious in the specific situation.

How to apply the 4 working principles to an issue:

1. **Personalism:** actions must put humans first, and minimise physical and emotional pain and suffering of humans. This is good because it upholds the value of human life above anything else.

2. **Pragmatism:** the proposed consequence must be realistic, and any action that we carry out must work in reality. This is good because it ensures that a realistic outcome can be achieved when considering the most loving thing.

3. **Positivism:** love only is always good, it is the only positive criteria that can apply to a situation. Using love fits with human nature, as we can all see that the best way to behave is to be loving. This is good because it ensures that there are positive consequences by prioritising love.

4. **Relativism:** love is the only relevant criterion in any situation, meaning that it can always be applied. This is good because it makes the Rule of Love flexible to any circumstance.

Applying the 4 Working Principles to Animal Rights:

No moral absolutes – only the rule of love – this could apply to animals too.

However - Personalism – puts humans first – this suggests that animals could be used to help humans. As it is a Christian theory – there is also support from Bible to help, e.g. the theory of dominion could support using animals to help humans.

Some actions are clearly unloving – e.g. blood sports, intensive farming, so these could be opposed whilst those that minimise animal suffering and help humans could be easier to explain.

Issues with this:

It is unclear whether animals are included in the rule of love or not.

Should "love" apply to animals? Are they on the same levels as humans?

Bible is unclear on how to treat animals and there are a range of Christian theories about treatment of animals – e.g. dominion vs stewardship.

How Jesus' Example Applies:

Luke 7: 36-43 – Jesus broke social rules be associating with tax collectors and sinners. He even allowed women to touch him, a hugely inappropriate gesture at that time.

On hearing this, [criticism from the Pharisees] Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners." Mark 2: 15-17.

Mark 3: 1-6: Jesus heals a man with a withered hand on the Sabbath, even though this would have counted as work for him (as we was a Rabbi) – he therefore broke the religious rule regarding resting on the Sabbath day. *4 Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent.*

John 8:1-11 – Jesus prevents the capital punishment of the woman caught in adultery, although this was the stipulated penalty at the time. He stated "let him who is without sin cast the first stone." He then forgave the woman her sins and let her pass on.

For Fletcher, the above examples show that Jesus himself was a situation ethicist, because he prioritised love in each circumstance over obeying social and religious rules. Jesus gave his followers 2 new commandments: to love God and to love their neighbour, because love is the "fulfilment of the law."

Ethics   Situation Ethics

Philosophy & Ethics

Strengths of Situation Ethics

- That it provides a clear alternative to Christian ethics that is consistent to the Jesus represented in the Gospels. Some would argue that it is more in line with Jesus' teachings than following ALL the rules in the Bible
- Situation ethics is flexible and practical. It takes in to account how complex human life is and can make tough decisions when, from a legalistic stance, all actions seem wrong.
- It is easy to understand: you follow a single principle (the Rule of Love).
- You don't have to follow a conventional rule, if that goes against your deepest sense of what love requires – this allows people to be flexible instead of deontological.
- It is based on love, which, rationally as well as emotionally, is a key feature of all moral systems.It is suitable for the modern world, and not as outdated as other theories (like NML).
- The 4 working principle are built-in strengths of the theory, showing why it is good – e.g. relativism shows that love is always flexible to any situation, whereas personalism prioritises human life.

Weaknesses of Situation Ethics

- Roman Catholics are (generally) traditional and fundamentalist – they follow the Bible as God's revealed Divine Law.
- Pope Pius XII banned Situation Ethics from being discussed at RC seminaries.
- In 1952 Pope Pius XII called situation ethics 'an individualistic and subjective appeal to the concrete circumstances of actions to justify decisions in opposition to the natural law or God's revealed will'.
- So in other words he said that it was wrong to break God's laws.
- This leads to the logical question: why would the Bible contain direct laws like the 10 Commandments if God only wanted us to follow one rule?
1. It is subjective – it depends on personal opinion on what the best thing to do is in a moral situation, and people don't always have the facts required to do the most loving thing.
2. It is individualistic – what is the most loving thing to one, is not to another – sadists, for example, thing it is good to hurt others.
3. It is prepared to accept any actions as long as the outcome is supposed to be loving – this could allow murder, rape etc.
4. It is inconsistent with some teachings in the Bible – the Bible provides deontological rules for behaviour and this should not be ignored.
5. How often do we face extreme cases where it is obvious what the most loving thing is? People need to be practical and Fletcher's illustrations aren't relevant for most people
6. People need laws and rules to spell out behaviour to make it clear how they should behave.
- It is unnatural to ask people to behave in a way that is completely impartial/unconditional – we have personal preferences for our friends and family which means we will always treat them differently to strangers.

For Abortion (specific cases):	**Against Abortion (specific cases):**
• It may be more loving in some cases – e.g. abortion in the case of rape or incest, or when the baby will be born severely disabled and have a low quality of life.	• in some cases it may not be loving, e.g. in situations where there are viable alternatives such as adoption, and in situations where abortion is being used as a method of contraception.
For Euthanasia (specific cases):	**Against Euthanasia (specific cases):**
• No moral absolutes so this is on a case-by-case basis – however: • Limits human suffering, e.g. in the case of a terminal illness/disability. • Allows people to die with dignity and on their own terms, instead of suffering unnecessarily throughout their natural life.	• In some cases Euthanasia might go against the wishes of the patient (e.g. involuntary euthanasia when in a coma). • There could be widespread unloving effects – suffering of the family who did not want their loved one to die, for example.
For Capital Punishment (specific cases):	**Against Capital Punishment(specific cases):**
• In some cases CP could be carried out for the protection of society – e.g. for those who are deemed as having no hope of rehabilitation.	• In some cases the criminal could have turned their lives around in prison and could go on to show love to others themselves. • CP can be costly to the state and this money could be used more lovingly to benefit others. • Jesus prevented the capital punishment of woman caught in adultery.
For Embryo Research (specific cases):	**Against Embryo Research (specific cases):**
• In some cases this can be used to preserve human life (personalism) – e.g. by eradicating genetic diseases, or screening embryos to ensure the most viable ones are implanted. • It could be argued that as embryos are undeveloped, they cannot feel pain. • "love is the only means" – if there is a loving intention this is acceptable.	• love is the only norm: doctors may do this to get fame and fortune, instead of being motivated by agape love. • Personalism – uphold human life, and the embryo could be viewed as a person. • Pragmatism – in some cases the action may have a low chance of success, in this case the embryo should be left alone as it is a waste of life.
For Designer Babies (specific cases):	**Against Designer Babies (specific cases):**
• Babies can be designed to minimise suffering – e.g. to create a "saviour sibling" to provide stem cells/transplant materials for a terminally ill child. • If the parents really desire a specific gender or appearance, it could be seen as loving to help them achieve this.	• Love and justice are the same – it is unfair to allow those who can afford it to design their babies when this would not be available to everyone. • The suffering of a saviour sibling must be considered in this case – emotional/physical pain in the future. • Motivation of parents should be questioned – are they showing agape love by designing a child?
Cloning (specific cases):	**Against Cloning (specific cases):**
• Could be used to preserve human life – e.g. therapeutic cloning creates stem cells to treat disease. • Personalism – puts people first. • Love is the only means – as long as there is a loving outcome this is acceptable.	• Could lead to unloving outcomes if human clones were allowed to live – what would their rights be. • Personalism – is it fair on the clones? • Pragmatism – does it have a reasonable chance of success?

Ethics   Euthanasia

Philosophy & Ethics

SANCTITY OF LIFE
- Voluntary (consent) and active (intentional) euthanasia always wrong
- Religious origins – man is made in image of God and life has sacred value
- Natural Law Theory – active euthanasia is wrong because one of the primary precepts is 'preservation of life'
- However, it may allow passive euthanasia in some circumstances due to the Doctrine of Double Effect – e.g. pain relief may be used and an unintended side effect could be hastening of death.

Tiers of law
- Euthanasia prevents human from achieving his telos (eudaimonia)
- Supporting this: Kantian Ethics – universalizability, value of humans as ends and not means

Objections
- Disregards consequences and autonomy of individual – patient in terminal pain may request right to die
- Naturalistic Fallacy – it is a fallacy to derive an ought from an is.
- Case studies – see below

QUALITY OF LIFE
- Life has no intrinsic value in itself, it depends on what kind of life it is
- Situation Ethics = action is right if most loving thing – ending suffering might be most loving action
- Six propositions – agape love replaces all laws, love decides in each situation (relativist)
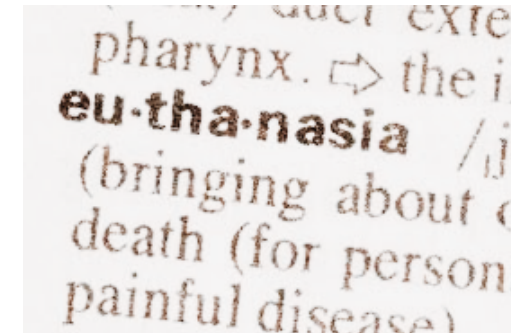- Utilitarianism – principle of utility

Objections
- Slippery slope: by breaking one moral rule, can leading to others being broken and there will be no moral absolutes
- Possibility of it being abused: elderly could be under pressure to be euthanised to increase resources and utility for the rest of the population
- Euthanasia for children or those with mental health issues e.g. **Belgium legalised infant euthanasia** in 2005
- Difficulty of predicting the consequences: person could request euthanasia for terminal illness but later a cure may emerge
- Possibility of being abused: elderly people may be under pressure to end their lives so that resources can be distributed to those who can generate more utility

Case studies:

Tony Bland: dubbed the 96th victim of the Hillsborough disaster, left in a permanent vegetative state after incident. Family campaigned to have life support removed through the British court system siting that the son they knew was never coming back. After 3 years courts ruled in families favour and Tony Bland becomes first person in UK to receive involuntary passive euthanasia after law change

Diane Pretty: wanted to be Euthanised at home but didn't want partner/husband to face prosecution, didn't want to go abroad to do it as partner could still be prosecuted, courts refused all appeals and Diane pretty died of motor neurone complications in a hospice in the UK.

Terri Schiavo: America's landmark "right to die" case, left in a vegetative state due to a motor vehicle accident Terri's partner wanted her feeding tube removed when it became apparent she would not recover, parents of Terri with the backing of the then president George W Bush blocked all attempts and the court case rumbled on for over 15 years before it was eventually decided that Terri's feeding tube would be removed and she would pass away.

EUTHANASIA YES NO

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death (for person
painful disease)

Ethics | Business Ethics

Philosophy & Ethics

KANTIAN APPROACH

- An action is only good if it comes from a good will and not from anything else. Business should act responsibly because it is their duty
- Disregard for consequences means profit is not the main issue.
- May support corporate social responsibility – e.g. companies sponsor charities, support community, care about pollution or worker safety but only if done for duty's sake and not to promote or protect their own reputation.
- Shareholders and stakeholders must be treated as ends and not means to an end.

OBJECTIONS
- Conflicting duties – to stakeholders and shareholders
- Milton Friedman – Disregarding consequences is problematic for business, whose only responsibility is to shareholders to make a profit
- Concern for customers should only be to extent it contributes to profit-making
- Globalisation vehicle for expansion of consumerism and justified for sake of profits (using them as a means to an end)

UTILITARIANISM

- Principle of utility – measure pleasure and pain
- Consider utility of an action
- May support corporate social responsibility as in most cases it would be more likely to produce pleasure for the maximum about of people (customers and wider society)

OBJECTIONS
- Difficult to define utility i.e. one person's pain is another person's pleasure
- Considers consequences with disregard with means they are achieved – if acting irresponsibly would provide more pleasure than pain, utilitarian would justify acting irresponsibly.

Case study 1 : Enron

Enron: American energy, commodities, and services company based in Houston, Texas. Before its bankruptcy on December 2, 2001, Enron employed approximately 22,000 staff and was one of the world's leading electricity, natural gas, communications, and pulp and paper companies, with claimed revenues of nearly $101 billion in 2000.

When you buy a stock low, and sell high, it makes sense. And during the 1990s, all stocks went up. It was crazy. Everyone started buying stocks – more demand = what? Higher price.

How do you get your stock price to go up? Increase demand. And how do you make people demand your stock? You need to present your company as being profitable. So, can you lie?

Who is supposed to catch you lying?
1. Your own accountants
2. Stock analysts – people who work for investing banks and will tell investors which stocks are profitable and which are not
3. Rating agencies – Standard and Poors, Moody's, Fitch
4. The Securities and Exchange Commission - government agency that watches over publicly traded companies and the stock markets

All the mistakes:
1. Enron making bad/risky investments
2. Enron lying on its balance sheets/financial statements
3. Stock Analysts believing Enron without further investigation
4. The SEC not investigating Enron
5. Banks giving Enron too many loans
6. The FDIC for allowing banks to give Enron risky loans
7. Enron shareholders for investing in Enron and driving the stock price up

Case study 2: the Ford pinto

In 1974 Ford were made aware that one of their more popular models the Pinto was actually faulty and could blow up. The national highways authorities petitioned ford to recall 11 million cars and fix them. Ford secretly calculated that fixing every car would cost the company around 137 million dollars and with the relatively few deaths related to the Pinto so far and calculating how many may happen in the future Ford decided that it would be cheaper to just compensate families of dead customers, victims of burns and replace blown up cars. Based on their calculations they anticipated paying around 60 million in compensation in total which was a much smaller amount than the 137 million for making the cars safe. Essentially gambling on the lives of their customers.

Philosophy & Ethics

Ethics   Meta Ethics

ETHICAL NATURALISM

How good is defined: "There are objective moral facts and properties and these moral facts and properties are natural facts and properties." This means that good is defined as something that is naturally occurring in the world, and is equated with pleasure. In this case, good refers to the feeling of pleasure, whereas bad refers to the feeling of pain.

Which scholars and theories are naturalistic: Bentham's Utilitarianism is naturalistic because of the Utility Principle, that morality is based on whether or not an action causes pain or pleasure. He is hedonistic, atheist and democratic in his understanding of what constitutes morality.

How naturalistic perspectives make moral decisions: As well as simply considering, from our own experience, what actions cause pleasure in comparison to those that cause pain, Bentham also offers the Hedonic Calculus to help people consider how much pleasure their action will bring about.

1. **Intensity**: stronger happiness is better than weaker.
2. **Duration**: longer lasting pleasure is better than brief.
3. **Certainty**: An act that will definitely produce pleasure is better than one which only possibly produces pleasure.
4. **Propinquity/Remoteness**: the more immediate in space or time the anticipated pleasure, the more relevant it should be to the decision.
5. **Fecundity/Production**: a pleasure that leads to more pleasure is of greater value than a pleasure that does not lead to more, similarly a pain that leads to more pain is worse than a pain with no painful after effects.
6. **Purity**: A pleasure with no pain mixed in, is the greatest pleasure.
7. **Extent**: the more people sharing the pleasure, the better.

The Naturalistic Fallacy:

Why does Moral Intuitionism reject Ethical Naturalism? The naturalistic fallacy is an argument from ethical non-naturalism. What Moore argued, is that a mistake that many ethicists have made is to describe or define 'good' in terms of things that exist (natural properties) that we already understand. For example, in Utilitarianism, goodness is associated with pleasure and in Natural Law, goodness is associated with things that do not go against nature. Moore argued that this is wrong.

Goodness, Moore argued is simple and indefinable like 'yellow.' If you were to try to define 'yellow' to a blind person, you would be unable. Moore argued the same thing about good: it is a mistake to define good in terms of something else, such as pleasure as you have failed to define good, you have simply given an example of it. In the same way, if you try to define yellow by referring to the sun or sand on a beach or a rubber duck, you haven't defined yellow, you've simply described an object that possesses the quality 'yellow.' For Moore, **good is not a natural property** i.e. it cannot be experienced, whereas pleasure, pain, joy, misery all are, because we can experience them through our senses. To say that something pleasurable is good, or that something painful is bad is a mistake for Moore. If Moore is right, you can see straight away that there is a problem with Utilitarianism, where 'pleasure' is at the heart of Bentham's theory, which says that 'pleasure is good', so 'we ought to seek pleasure'.

Strengths of Ethics Naturalism

- One obvious strength of ethical naturalism is that ethical propositions are true because they are factual. **It gives a factual basis for morality.** They 'reduce to' non-ethical properties about the world, such as happiness, love and well-being, and these facts are grounded in nature or in human nature.
- Further, right and wrong are **objective** – they exist in the world outside ourselves. If there is an objective moral reality, then we can know if we are doing right or wrong.
- Ethical propositions can give us **solid guidelines and rules to follow**, as with Rule Utilitarianism, for example and Bentham's Pleasure Calculus, where pleasure is measured by its intensity, duration, certainty, proximity, productiveness, purity and extent.
- **We can be judged by our compliance with the rules**. It gives us a way of measuring the moral worth of people, if we break the rules, then this gives us the justification for punishing offenders. UK politics is broadly utilitarian in character.
- Most people tend to follow (knowingly or otherwise) one naturalist theory or another. It is often said, for example, that many principles of law and politics in the UK are broadly utilitarian in character. **It therefore fits with human nature and society**: If you ask people what they want, most will say that they want happiness.
- Overcomes the problems of deontology: We are able to consider the consequences of our actions, unlike with deontological ethics. It is natural to consider consequences, so it is easy to use Hedonic Calculus.
- Utilitarianism is secular: it could therefore appeal to the non-religious as an ethical system and does not depend upon God to underwrite moral norms.
- Mill's Utilitarianism promotes general societal happiness and it is natural to see physical and mental pleasures are different.

Weaknesses of Ethical Naturalism

- Happiness' varies between people, so is impossible to define. Some people derive pleasure from inflicting pain, which can hardly be called 'good' for the majority. **"Happiness" is therefore subjective.**
- It requires us (like all consequentialist theories) to second-guess the future, but the fact is that we can never be sure of the consequences of our actions, so any decision we make may turn out to maximise pain rather than pleasure.
- The principle of 'the greatest good for the greatest number' is assumed to be right, but it is often minorities who are right. Moreover, the principle in effect ignores the rights of the minority, and for many people there is something wrong with any ethical theory which does this.
- It allows us to do evil so that good might come (treats everything as a means to an end: this contradicts Kant who argues that humans should never be treated as a means to an end, but as ends in themselves). For example, in a time of crisis, innocent people may be imprisoned or executed if it calms down the population (if say they are believed to be responsible for terrorist acts). The British police were guilty of this during the Northern Irish troubles.It is too impartial: the burning house dilemma. If a house is burning down and it contains your Mum and a cancer specialist who is about to develop a cure for cancer, who should you save? It would have to be the cancer specialist.
- Utilitarianism does not take account of family ties.It is impractical to calculate what you should do to such an extent in day-to-day life.

Philosophy & Ethics

Ethics

Meta Ethics

DIVINE COMMAND THEORY:

How good is defined: for theories that fall into this category, good is what is commanded by God and evil is what is forbidden by God. Divine Command Theory is a **non-naturalist theory**, because it holds that the source of 'good' is not in nature at all, but is in a supernatural being (a being who is literally 'above nature') – God. The reasoning behind DCT depends on a Classically Theist view of God: **because God is omnibenevolent (all loving and all good) this means he is the source of goodness in the world, and by extension, everything that he forbids must be evil. St Thomas Aquinas develops this idea in his Gradations of Good Theory/ the Analogy of Attribution**

Aquinas says that God is good and that we have good in us because we are **pale imitations** of god. The good in us **isn't as big** as the good in God, but it is there because God is good. In summary, then, Divine Command Theory is based both on God's moral character and God's moral commands, and these commands are understood as statements of God's will.

Which scholars and theories subscribe to DCT:

Religious Legalism: a legalistic/fundamentalist religious viewpoint that the ethical commands given in the Bible are deontological rules that cannot be broken. Legalistic branches of Judaism uphold the rules of the Torah, including the strict code of morality and ritual cleanliness found in Leviticus. Christians are more likely to uphold the Decalogue of Exodus 20 and the teachings of Jesus such as the Beatitudes and the Sermon on the Mount.

Natural Moral Law: NML is deontological, and constitutes DCT because what God has commanded in the scriptures forms legalistic secondary precepts that cannot be broken. Furthermore C16th Manualism contributed to the legalistic nature of NML, by monks compiling large volumes of secondary precepts, based on God's will in the scriptures and church tradition. How DCT perspectives make moral decisions: use of scripture, consultations of Church tradition, prayer and advice from religious leaders.

STRENGTHS OF DIVINE COMMAND THEORY:

- Easy to use as it is deontological – actions are right or wrong and the circumstances don't need to be considered.
- Lots of sources of authority to check behaviour – e.g. Bible, church tradition, faith practitioners.
- Is ow most religions function, at least to an extent.
- Many of the laws of DCT are reflected in secular laws anyway – e.g. that it is wrong to steal or lie.

WEAKNESSES OF DIVINE COMMAND THEORY:

Euthyphro Dilemma:
- An unresolved philosophical question: Are moral actions good because God commands them to be so, or does God command them because they are good actions?
- If morals come from an independent source, then God is not omnipotent as morality applies to God too.
- The possibility of moral judgement is removed completely if we say morality comes for God – it is only good because God says so, humans no longer have free will to judge for themselves.
- Peter Geach argues morality exists outside of God so God is irrelevant (i.e. does not exist).

Leibniz's Paradox:
- "If God wills a person to do the opposite of what God has already willed, this would be morally good."
- This is a possibility within Divine Command Theory.
- It applies to issues such as murder – God commands us not to murder but also supports war in the OT.
- This shows that Divine Command Theory is logically absurd.

Ineffability:
- God's character is fundamentally unknowable.
- We are not omnipotent or omniscient so we cannot know the will of God.
- Aquinas: No one can fully know the will of God.
- God's will is not always understood in the same way by everyone who applies their reason to it.
- The message of Scripture and Church Tradition is not always clear: e.g. in the past it was wrong for women to lead a Church (CoE) but now it is acceptable.

Supervenience:
- Statements from the Bible that intend to convey facts or information are seen as being on a lower "level" than ethical commands.
- However, people often move between the levels without distinguishing them – a piece of information from the Bible such as "mankind is made in the image of God" is formed into the ethical command "abortion is wrong."
- There is no way of measuring if it is right, or in keeping with the will of God, that Christians form ethical commands from facts they read in the Bible.
- God does not do this so should humans?

Philosophy & Ethics

Ethics | Meta Ethics

MORAL INTUITIONISM:

How good is defined: good cannot be a natural fact or property because this constitutes the "naturalistic fallacy" (Moore). G.E. Moore argued that good is not the same a pleasure or any other natural quality, it is simply "good"< a quality that is indefinable beyond that one term. Goodness, Moore argued is simple and indefinable like 'yellow.' If you were to try to define 'yellow' to a blind person, you would be unable. Moore argued the same thing about good: it is a mistake to define good in terms of something else, such as pleasure as you have failed to define good, you have simply given an example of it. In the same way, if you try to define yellow by referring to the sun or sand on a beach or a rubber duck, you haven't defined yellow, you've simply described an object that possesses the quality 'yellow.' Moore comments "good is good, and that is simply the end of the matter.'

How intuitive perspectives make moral decisions: According to Moore, "goodness" is self-evident. He discovers this in a teleological way – he argues that looking at the consequences of an action tell us if something is right or wrong. **Intuitionism argues that morality is objective and cognitive. Intuitionists argue that we just know what goodness is.**

H. A. Pritchard said that working out right/wrong is our **duty**, which we use intuition to work out. In this respect, the concept of duty sounds a little more **deontological** than Moore's teleological perspective. said there were two kinds of thinking: **reason** brought together the facts about a situation, **and intuition** perceived the right thing to do.

WD Ross argued that **moral principles can't be absolute.** He said that we have **prima facie** (at first appearance) **duties**: keeping promises, making up for harm done, gratitude, justice, beneficence, self-improvement and non-maleficence. Intuition identifies our prima facie duties, but our actions are down to our judgement.

STRENGTHS OF MORAL INTUITIONISM

- Overcomes issues of Bentham's ethic equating goodness with pleasure.
- It does not seek to define an undefinable concept, it simply accepts that goodness is goodness.
- Ross' prima facie duties help us to understand what constitutes moral behaviour, giving us a practical guide to use in everyday life.
- People do intuit and reason to different conclusions and there is no obvious way to resolve their differences.
- Saying that we can "just know" if a consequence is right or wrong is subjective and hard to measure.
- How can we be sure that our intuitions are correct? Is it a gut feeling? Is it God's direction? How reliable is experience as a guide?
- Intuition may be considered to be a meaningless concept, since it is non-verifiable.
- Hume argued that we have a motivation for acting in certain ways, although intuitionists may respond to this with the suggestion that if we feel motivated towards a particular action it is because we have an innate desire to do it that goes beyond reason.

Weaknesses of Moral Intuitionism

- It is very hard to define what actually constitutes "good", as it is wrong to compare goodness with natural facts and properties.
- Between scholars, it is not clear whether good is understood in a teleological way or a deontological way: Moore suggests teleological, whilst Ross suggests deontological.
- Intuitionism allows for objective moral values to be identified and therefore proposes a form of moral realism. It is not a question of dismissing the possibility of any moral facts.
- Intuitionism does not propose a subjective or emotive approach to ethics but it does avoid the problems of identifying ethics with a natural property.
- Whilst we may recognise the wrongness of some actions, it is difficult to specify exactly why they are wrong. Rather we interpret it through a moral sense, not a list of moral definitions.
- We can identify a moral sense in the same way as we might identify an aesthetic sense in art or literature.
- Intuitionism allows for moral duties and obligations, and so satisfies a moral absolutist.
- The intuitionist points to the existence of a considerable common consensus on moral issues, such as the value of human life, as evidence of a common intuition of morality.

Ethics   Conscience

Philosophy & Ethics

Kohlberg's 3 levels of conscience
1. **Pre-conventional:** established in childhood through reward and punishment – right behaviours are rewarded and wrong behaviours are punished.
2. **Conventional**: the development of good relationships with others leads people to want to obey the rules of society to avoid guilt.
3. **Post-conventional**: Utilitarian understanding that good for society is more important than good for individuals. This leads to the development of an individual conscience that makes consistent choices for the good of everyone. This is Kantian in nature as choices become universalizable. Not many people get here.
Application to the Heinz Dilemma: (should a man steal medicine for his dying wife from a corrupt pharmacist?)
1. **Pre-conventional**: Heniz should not steal the drug because he personally could be punished, e.g put in prison.
2. **Conventional:** whilst society thinks this is wrong, which means it could be wrong to steal, he may be justified in saving his wife as we understand this is good and he has a good motivation.
3. **Post-conventiona**l: we cannot universalize the act of stealing and we have to uphold society's rules, so he should not take the drug.

KOHLBERG'S STRENGTH

- Everyone has a conscience, which develops throughout our lives – it is not a religious or supernatural idea.
- The conscience is a clear moral guide for everyone, making people understand what they should do.
- Evidence from psychology.

KOHLBERG'S WEAKNESS

- The fact that there are different levels means that not everyone will act in the same way – it does not give a clear framework of actions in a deontological way.
- Sometimes people's motivations are bad – e.g. pre-conventional conscience is very selfish, thinking only of own reward and punishment.

Freud's view of conscience as an aspect of the Super-Ego
Psyche: Freud's term for the human mind and personality.
Super Ego: controlling, restraining self. Controls the Eros and Thanatos. Acts as an "inner parent" and gives moral commands. The conscience is the operating of the SE: giving moral commands and punishing us with guilt.
Ego: the rational self, helping us to process the desires of the id.
Id: the unconscious and instinctive part of personality, containing the Eros (sexual desire) and Thanatos (aggression).
The role of upbringing: Conscience is an expression of the rules that we learnt in early childhood – we were "trained" as children to understand what is right and wrong – therefore the conscience is developed by our relationships with other people and does not exist as a moral authority without those people.
The function of guilt: The conscience cannot be seen as the voice of God, but feelings of guilt and shame can be caused in us through religious laws, particularly if we had a religious upbringing.
The conscience, as the "Inner Parent" is simply our internalised views that have come from our upbringing, experienced as feelings of guilt and shame.

FREUD'S STRENGTH

- Evidence from psychology to back up his points.
- Everyone has a conscience – it is not supernatural and does not depend on God.
- Explains feelings of guilt and why people have religious convictions.

FREUD'S WEAKNESS

- Freud's work has been widely discredited, particularly his methods.
- The psyche is unverifiable by empirical means.
- Religious people would reject it.
- There are no deontological rules provided by conscience as it depends on one's conscience.

Durkheim's view of sanctions in society:
God is a useful idea:
God is a useful idea in society, giving us a moral obligation to obey society's demands. Conscience is part of our **loyalty** to society and fear of judgment from others.

The collective conscience:
beliefs agreed on by those in the same society. Acts are bad because society disapproves of them.

How the conscience is evolutionary:
allows society to grow stronger, it is a survival mechanism developed by people sharing the same moral values.

DURKHEIM'S STRENGTH

- Everyone has a conscience because it is not supernatural or from God.
- The conscience is a clear moral guide – encouraging the development of society.
- It helps people to survive by upholding law and order.

DURKHEIM'S WEAKNESS

- What happens if society is immoral? We become immoral to when we help it to survive.
- Religious people would reject the vice of God as being useful for society control.
- There are no deontological rules.

Philosophy & Ethics

Ethics — Conscience

Fromm's 2 types of conscience:

Authoritarian Conscience:
- Society is designed to make us obey rules and conform to norms.
- People feel guilt and fear when they are disobedient to the rules of society. This is because they don't want to be shunned by society for disobeying rules.
- Rather than people focusing on moral issues, people feel guilt when they have broken a rule.
- The conscience becomes the internalised voice of society, which disapproves of our actions.

Humanistic Conscience:
- The humanistic conscience has awareness of what makes life flourish and what destroys it.
- The humanistic conscience leads humans to civil disobedience when necessary – humans therefore resit societies norms when they are morally wrong. Examples come from those who resisted the Nazi regime and more recently have resisted that implementation of nuclear weapons.
- Rejecting the authoritarian conscience and embracing the humanistic conscience allows us to reach our full potential as people..

FROMM'S STRENGTH
- Gives people the opportunity for civil disobedience, overcoming the issues of Durkheim's sociological view.
- Non-religious view that is relevant to everyone.

FROMM'S WEAKNESS
- There are different levels so there are no deontological rules, everyone makes their own interpretation, there is not set morality.
- Some people get stuck in the authoritarian stage, and can do immoral acts.

Aquinas: Conscience as a faculty of reasons.

Synderesis Rule: Act in a way that does good and avoids evil

Relationship to Natural Moral Law: Conscience is our God-give ability to reason, so it is how we work out the primary and secondary precepts, and allows us to formulate deontological rules.

Relationship with Divine Law: The laws that we understand through reason are supported through divine law, meaning that the Bible and Catholic tradition work as a useful guide to help us confirm our reasoning is right.

Why conscience is NOT the voice of God: This implies that God lead us and gives us direct commands through divine revelation – rather, he has given us our ability to reason so does not need to speak to us directly as a voice.

"Reason in man is rather like God in the world."

Why conscience is fallible, give adultery as an example: Due to the Fall of Man, the conscience can make mistakes ("err") – there are times where we think we are being reasonable and in reality we are not. This often happens when we act on good intentions rather than following the rational law. It can also occur "invincibly" when we do not have all the information in a situation when we act.

Why conscience should always be followed: regardless of its potential to go wrong, the conscience should always be followed because it is the method that God gave us to be reasonable.

AQUINAS' STRENGTH
- Aquinas argues that everyone has the ability to reason, so it is universal.
- There are deontological rules so conscience should lead to everyone behaving in the same way.
- It explains why people make mistakes, and encourages human development to avoid these mistakes.

AQUINAS' WEAKNESS
- Can be criticised with Divine Command Theory criticisms – how can non-religious people still be moral?
- Not everyone has the ability to reason – e.g. disabled and mentally ill.
- Evidence from different cultural practices across the world give evidence that the conscience is not universal.
- Why should it be the ultimate authority if it makes mistakes?

Butler's reflective Principle.

Conscience as a natural property: Like Aquinas, he agrees that the conscience is our God-given ability to reason that should always be followed. He presumes that all human beings have a sense of right and wrong. Everyone has a conscience and ought to obey it.

Principles that govern human behaviour:

1. **Self-love:** This is a desire for happiness for the self. It is "who can reflect upon themselves and their own interest or happiness, so as to have that interest an object to their minds"

2. **Benevolence:** This is the desire or hope for happiness in other people.

Conscience as an intuitive moral judge: It is not an intuitive feeling about what is right - instead, it is an ability to use reason to weigh up factors in a moral decision.

This is teleological, we weigh up the consequences and decide.

Why conscience must always be followed: Butler says we have a number of influences, but the conscience should not be seen as merely one among many drives or passions. The conscience should have ultimate authority over all of our instincts

God has given us this ability to reason so it is our ultimate authority.

Key quote: *Conscience is "fixed, steady, and immovable" – it should be followed in a deontological way.*

BUTLER'S STRENGTH
- Conscience is not a supernatural concept from God but is a process of reasoning.
- Balances between helping oneself and helping others.
- There are intuitive aspects making it flexible.

BUTLER'S WEAKNESS
- People make mistakes, so why should it be an ultimate authority?
- Atheists would not agree with this process coming from God.
- Intuition makes the conscience more objective – people will do different things based on their own reasoning.

Ethics — Conscience

Philosophy & Ethics

Fletcher's Agapeic Principle: Act in a way that produces the most loving consequence in every situation.

Conscience as a verb, not a noun: Conscience is not something we have, it is a process that we use, it is more accurate to say that we are "consciencing" because it is an active and dynamic process.

How conscience relates to the Rule of Love: We are using this process of weighing up the consequences of our actions and considering, in a teleological way, how we can limit human suffering and act in the way that Jesus did (showing unconditional love).

The importance of the situation: There are no moral absolutes, which means that moral decisions cannot be made in advance. Fletcher: "the morality of an action depends on the situation."

Example of Mrs Bergmeier and adultery as a POW: She used the process of weighing up morality to decide that it was acceptable to commit adultery so she could become pregnant and be released from the POW camp. In this case, she recognised that her obligation to her marriage vows were less important than being reunited with her family, who needed her.

FLETCHER'S STRENGTH

- Conscience is not a thing but a process, meaning it is not supernatural.
- It is flexible to all situations.
- Unloving rules can be broken, unlike in Aquinas' view.

FLETCHER'S WEAKNESS

- It is subjective – individuals interpret "love" differently. This means that there is no set morality, and its makes dialogues between moral agents confusing.
- Can allow any action as long as the consequences are good.
- It is impossible to predict the future so we cannot use it properly.

Christianity: Conscience as the "voice of God":

Augustine:
- The conscience is a part of God's creation of humans.
- The conscience is innate – meaning that it is put into the minds (or souls!) of humans by God.
- He literally sees the conscience as the "voice of God".

St Paul:
- Romans 2:15: The conscience is "a witness to the requirements of the law."
- God judges those who are "pure of heart" – showing that there is some internal part of us that God will consider when giving out eternal life.

Schleiermacher:
- It is a sin to go against one's conscience.
- This is because God acts through the conscience, guiding a Christian over how they should behave.
- The conscience should take priority over all other forms of morality as God is actively working through it.

The conscience is:
"...as the voice of God within... an original revelation of God."
This means that God speaks into each situation and guides people through divine revelation.

TRADITIONAL CHRISTIANS ' STRENGTH

- Schleiermacher – the conscience is God's Divine Revelation, so it is flexible to all situations.
- St Paul – God considers both how we follow the law and our intentions, making it a hybrid approach.

TRADITIONAL CHRISTIANS ' WEAKNESS

- There is no set definition of conscience in the Bible, so these interpretations may not be correct.
- If the conscience is the voice of God, it could lead us to break divine law (Leibniz's paradox).
- Does not apply to atheists.

Application of Sociological and Psychological Views

Adultery:
- There is no set view on the morality of adultery, it depends on our context and upbringing.
- Freud – we may think adultery is right if we witnessed it as children. Those in religious households may feel a lot of guilt if they break the rules regarding adultery that they learnt in childhood.
- Durkheim – we change our behaviour based on how society will judge us – this means in some contexts (e.g. religious societies) it is wrong, but in others it may be accepted.
- Kohlberg – our attitude to this issue depends on the stage of conscience that we are at – e.g. post conventional will not do it as it breaks down society and the concept of marriage, whereas conventional may find times when it is justifiable despite society's rules.

Lies and breaking promises:
- No set approach.
- We naturally avoid guilt, if this makes us feel guilty we will avoid it (Freud).
- There are times when it may be necessary for the good of society – Fromm's Humanistic and Durkheim's evolutionary (although for Durkheim if it harms society it is wrong as it doesn't let society evolve and survive).

Application of Christian Views

Adultery:
- Outlawed in divine law – relevant to all Christians.
- Aquinas and Butler – our reason should tell us that this is wrong, if we think it is right we are making an error.
- Fletcher: Example of Mrs Bergermier does show that there are extreme circumstances where it may be necessary.

Lies and breaking promises:
- Outlawed in divine law – relevant to all Christians.
- Aquinas and Butler – this is unreasonable.
- St Paul – does not show that we are pure of heart and this God will judge us for it.
- Fletcher – there are times where it could be necessary.

Ethics **Sexual Ethics**

Philosophy & Ethics

NATURAL LAW

- Unlike Augustine, Aquinas accepts the role of pleasure in marital sex but believes an excess of passion impedes **REASON** and corrupts **VIRTUE**.
- Aquinas shared Aristotle's view that humans though share the genus with animal, were separated from other animals by the ability to reason.
- This reason gives humans the ability to understand the **TELOS** proper to them which is inscribed in "Natural Law" flowing from the design of the creator God.
- "Marriage has as its principle end the procreation and education of offspring... and so offspring are said to be a good of marriage." (**PRIMARY PRECEPT**)
- Any sexual action that cannot result in procreation is seen as an 'unnatural vice' such as masturbation, bestiality and homosexuality.

Objections

- **OBJECTION 1.** According to Aquinas, unnatural vices most serious vices. This makes masturbation and homosexuality a far worse sexual crime than rape as cannot lead to procreation. Why is unnatural vice so bad? Masturbation/Homosexuality does not hurt other people, but rape does. Is an 'unnatural act' always wrong, even if it is consummated with mutual and informed voluntary consent?
- **OBJECTION 2.** Kai Nielsen argues against Aquinas' belief in a single human nature common to all societies. Differing moral standards and cultural relativism challenge the idea of a common natural law. Maybe people have changeable natures (e.g. some are heterosexual and some are homosexual), and Natural Law is more complex than Aquinas thought.
- Jean Paul Sartre also argues that there is no telos,. Existence precedes essences. We are born then decide our purpose.

Principles: Telos **Primary Precepts** (Reproduction)

Strengths
- Clear-cut approach to morality
- God-given

Weakness
- **Objection:** Inflexible
- **Objection**: Philosophers have pointed out, Aquinas claims 'unnatural vices' i.e. wont lead to reproduction e.g. homosexuality are worst vices than 'natural vices' i.e. can lead to reproduction e.g. incest, rape, even though latter causes harm and former doesn't.

UTILITARIANISM

- Act utilitarianism treats sexual events on a case by case basis. Predict **PLEASURE** an act is expected to produce and subtract the pain. Rape, paedophilia, incest would generate more pain to the victim such acts would be treated as immoral. In consensual homosexuality, pleasure would outweigh pain and so permissible.
- Mill: **HARM PRINCIPLE** –Mill maintains we should be free to strive to satisfy our individual tastes "so long as what we do does not harm... our fellow creatures". He remarks on polygamy, that though he finds it disagreeable, what matters is **CONSENT**. He also defends gambling houses and brothels but suggests a zoning policy
- Mill: "**THE OFFENCE PRINCIPLE**". He considers that some people are disgusted morally or physically by the behaviour of others e.g. some people feel nausea at public displays of sexual behaviour. He thinks this doesn't matter as too much **PERSONAL FREEDOM** is at stake. Prohibition is counterproductive, humans can acquire tolerance, and what is regarded as repulsive in one period can be applauded in another.
- **Rule utilitarianism** in general less permissive but depends on social circumstances and empirical facts. E.g in early twentieth century might have rule to prohibit premarital sex to prevent unwanted pregnancies, illegitimate births, STDs, dangerous abortions. The **CONSEQUENCES** of sexual behaviour have changed with invention of contraceptive pill and cures for most STDs and changes in legislation/social attitudes towards abortion means taboos have diminished.

Objections

- **OBJECTION 1**: Consequences can be hard to predict e.g. unwanted pregnancy and abortion – damage only years afterwards
- **Objection 2**: Leads to a hedonistic society. Seeking sexual experiences ad libitum with no limits at all can lead us to ignore more important aspects of our lives (e.g. spiritual). A society founded on principle of maximising hedonistic pleasure likely to collapse from self-indulgence.
- **Objection 3:** By focussing on the consequences and ignoring the nature of the action, utilitarianism seems to make permissible actions that many would find wrong such as bestiality.

Principles: Principle of utility
Offence Principle; Harm Principle

Strengths
- Recognises sex is not just about reproduction, it is about a "couple expressing their love for one another" (Raja Halwani, 2010)

Weakness
- **Objection:** A society founded on principle of maximising hedonistic pleasure "likely to collapse from self-indulgence." (Alan Soble, 2006)

Kantian Ethics: Formula of the Universal Law. Formula of Ends

- Universal
- Encourages us not to use people
- Objection: Regarding Formula of the Universal Law, it is unlikely everyone would become homosexual so why should it be immoral?
- Objection: Regarding Formula of Ends, view that sex is treating human as a means to an end and bound up with "objectification and degradation is simplistic".

Old Testament: does not seem to have one particular view on sex and relationships.
It includes moving love stories, such as the story of Ruth and Boaz; detailed accounts of incest, such as that concerning the two daughters of Lot in Genesis 19; and there are numerous tales of seduction and sexual revenge. Many of these are recounted in a factual way, without judgement.
In Genesis 1 and 2 there is an understanding that sex is created by God and meant for procreation. However, sex is not seen as wrong but good; yet the contradictions also appear, as sex should not be practised in sinful ways.
New Testament: Jesus says very little on sex
Paul is credited with exerting great influence on the development of Christian thought, but emphasised the value of celibacy and the inferior role of women.
Platonic dualism and the views of the Greek philosophers an important influence, as they stressed the spiritual above the physical.

Divine Command Theory
Augustine and Human Nature

Key vocabulary

Term	Definition	Term	Definition
Akrasia. Greek, meaning "weakness of will."	The state of acting against one's better judgement. Aristotle (384-322BCE) describes the opposite form of moral life as enkrateia, meaning self-control. Augustine (354-430CE) argues the tension between the two is caused by sin.	**Manicheism 3rd-century followers of Mani (216-274CE)**	A form of gnostic Christianity. Beliefs include soul dualism: human beings have two souls – one good and one evil – creating internal struggles for people between doing good and being tempted by "lower" impulses.
Concordia. Latin for "harmony" (lit. "with one heart")	The easy, comfortable and understanding relationship between good friends. Augustine viewed it as highest form of human relationship.		
Continence	Self-restraint, especially from sexual pleasure. Augustine describes it using the image of a chaste woman.	**Neoplatonism 3rd-century followers of Plato (429-347BCE)**	Refers to school of philosophical thinking arising from the work of Platonists, notably Plotinus (205-270CE). Beliefs include the soul/body dualism. Links with Philosophy of Religion unit.
Concupiscence	Tendency to sin. Uncontrollable desire for physical pleasure, incl. sexual lust, and material things.	**Original Sin**	Christian doctrine that human beings are born with the tendency to sin. This condition is transmitted from Adam and Eve to subsequent generations via sexual intercourse.
Cupiditas and Caritas	Key terms (Latin) used by Augustine to mean love of oneself and of others. After the Fall, cupiditas becomes selfish love, in tension with caritas.	**Post-Lapsarian Means "after the Fall"**	Term used to describe the state of things after humanity lapsed from their perfect state.
Dualism/Dualistic Terms to describe the condition of being dual (two)	Dualistic belief systems are founded on two fundamental concepts, entities or principles (e.g. soul/body dualism), or on two opposing powers or gods in the universe.	**Redemption**	The action of saving or being saved from sin, error, or evil. In Christianity, being saved from sin by the sacrifice of Christ through the Grace of God.
Gnosticism. From Greek, Gnostikos ("having knowledge")	Term for ancient religious ideas and systems of thought, in which the truth can only be understood by those with special knowledge.	**Sin**	Any thought or action which goes against God's will, wishes or commands. Sin (disobeying God) separates humanity from Him. Can be understood as a word for humanity's failure to love God and to love other people.
Grace	God's generous, undeserved and free acts of love and favour; e.g. in Jesus' sacrifice so humans can be reconciled with God, or the gift of faith itself.	**Summum Bonum Latin, meaning "the highest good"**	In Christianity, usually a life led in relationship with God, in accordance with God's will, and/or the state of eternal happiness which comes from being in the presence of God.
Human Nature	Characteristics and behavioural traits shared by all	**The Fall**	Refers to the moment described in Genesis 3 when Adam and Eve disobeyed God's command and were punished by being expelled from the Garden of Eden.
Libido	Instinctive sex drive (the drive towards pleasure).	**Will**	The part of human beings that makes free choices.

Philosophy & Ethics

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Divine Command Theory

Augustine and Human Nature

Influences	Interest in the problem of evil led Augustine to **Manicheism**. Evil is caused not by God but by lower power (Satan), with whom God is in cosmic battle (light v. dark). Humans have two souls: the higher desires God; the lower desires evil. Higher soul can be liberated from body to return to Greater Light (God) through asceticism. But Augustine came to think this was no more than superstition.	Became interested in **Neoplatonism**. The body/soul dualism means they ought to work in harmony but soul can't control body, leading to unhappiness, suffering and evil. Truth, wisdom and happiness can only be achieved once soul has separated itself from all material influences. Through virtuous practices and ascetic disciplines, some human minds can ascend different levels of reality from material world to where soul can merge with God ("the One"). For Neoplatonists, Christ was an example of **enlightened human** who had pure knowledge of God. Neoplatonism led Augustine to view evil not as a separate power or thing (as in Manicheism) but as the absence of a thing: good. Evil is caused by people freely choosing to not do good (links to Philosophy of Religion unit on problem of evil). But he came to doubt the Neoplatonist view that intellect could understand the nature of goodness on its own; only God's **Grace** can overcome evil.	
	Augustine's mother was a devout Catholic, but he didn't share her faith. Studied Bible as a form of literature, but found it full of contradictions, unable to deal with philosophical questions. **Ambrose** (340-397), Bishop of Milan, led him to read OT as symbolic. He was **converted to Christianity** in 386CE, aged 32, whilst sitting under a fig tree in his garden. Heard a child's voice ("Take it and read"), returned to Letters of Paul and saw **Romans 13:13-14** as key to resolving guilt and unhappiness. Believed gift of God's Grace was needed to bring people to wisdom and salvation; it couldn't be achieved through own efforts (as in Manicheism and Neoplatonism).		Wrote about **his own moral behaviour** in Confessions (written 397-400) and drew conclusions about human nature in general. Recorded evil deeds and sinful acts committed during childhood to early middle age – e.g., stealing pears from neighbour's orchard as a teenager, not because of hunger but because it wasn't allowed. Struggled with demands of Christian life until death.
The Fall	Argued against literal interpretation of Creation in six 24-hour days (The Literal Meaning of Genesis, completed 415CE). Everything in universe was created simultaneously by God (who is outside time and space) and contains "seeds" of all subsequent generations and future creations. We should be willing to change our interpretations in light of new knowledge, so Genesis is a **metaphorical** story to help us understand Creation. Genesis 3 isn't the story of the first two human beings rebelling against God, but accurate description of human nature in general – about the change in humanity's relationship with God and with each other, because of sin. It is historical but not literal.		Humans are created in the image of God (the **imago Dei**) and share some of the characteristics of God: rationality, freedom of choice and a moral nature. But Adam and Eve wanted to be like God, to have the power to decide what was right for themselves instead of trusting and obeying God. They freely chose to disobey God (by eating forbidden fruit) – a tendency inherited by their descendants (**Original Sin**). Evil isn't caused by God; it's the result of human desire to do what is prohibited (like stealing a pear). It's not the body that is evil and corrupt (as in Manicheism and Neoplatonism), but the will, which can freely choose to disobey God.
Human Relationships	**Before the Fall**, Adam and Eve lived in a perfect state of love and friendship (Concordia), friends with each other as partners and with God. Friendship between men and women included **reproduction** as well as the pleasure of sex. But sexual relationships were based on love and **obedience** to God rather than lust. Humanity became aroused through an act of will because the mind was in complete harmony with and in control of the body.	**After the Fall**, the rational soul is no longer able to control the body, especially sexual desires, and human relationships are dominated by a tendency towards sin, especially lust (Concupiscence). The concupiscence present in all sexual intercourse (both marital and non-marital) is the means by which the **Original Sin** of Adam and Eve is transmitted from generation to generation so that every human is "born in sin." This isn't just a description of human behaviour on occasion, but the condition or state of human existence.	
Effects of Original Sin on the Will and on Society	Before the Fall, **the human will** was driven by love: love of self (cupiditas), love of others (caritas) and love of God (amor Dei). After, it becomes impossible (without God's Grace) to choose caritas – the Latin equivalent of Greek agape (link to Christian Moral Principles unit). Humans choose cupiditas, which becomes selfish love and love of impermanent, changeable earthly things, which can never lead to the Summum Bonum. Humans still have God-given rational ability to recognise right from wrong, but after the Fall the will is **weakened** and **divided**: we want to do right but also want to do wrong (**Romans 7:15**). Acting against our better judgement (akrasia) is still a free choice, so evil is result of free will corrupted by sin (not God's fault). Sin is only overcome by Grace, not by human will (e.g. contemplating Lady Continence).		Before the Fall, people lived harmoniously. Leaders were like shepherds, guiding and protecting people. But in their post-Lapsarian state, humans are unable to control their greed, violence, lust, and **libido dominandi** (desire to dominate). "Earthly peace" can only be achieved through social structures and political authorities that force a precarious **compromise** between sinful human wills in order to serve everyone's own material interests. In The City of God (written 410), Augustine argued **earthly societies** are only partial reflections of heavenly society, "the city of God," which can only be known fully after death through God's Grace. Christians are "pilgrims in a foreign land;" their real home and final destination is **heaven** – the true Summum Bonum (link to Death & the Afterlife).
God's Grace	**Grace** is the **love** and **mercy** of God; a quality of God capable of reaching the heart and will of a person to transform them so that they are capable of obedience to God's will; can be seen in the **sacrifice** of Christ and in the gift of the Holy Spirit working in the Church.	**Pelagius** (354-440CE) didn't believe Adam's sin caused universal guilt which only God could remove; it harmed only Adam, not humanity. Children are born in same state as Adam before his Fall. Humans have sufficient free will to overcome personal sin by their own efforts.	Augustine argued that, if people could achieve goodness through their own efforts, Jesus' sacrifice wasn't necessary. Only God's Grace, expressed supremely in Christ's atoning death, could overcome sin and the rebellious human will. Augustine is often called "the Doctor of Grace," for prescribing the Grace of God as a cure for the sinfulness of the human condition and to lead humanity to the Summum Bonum. **The Pelagian Controversy** had a great effect on Augustine, who then argued God's Grace would only extend to a select few – the Elect (covered in Death & The Afterlife unit of work).

Divine Command Theory
Death and the afterlife

Philosophy & Ethics

Key vocabulary

Apocalypticism	Belief in the end of the world being imminent (about to happen). The Apocalypse = the End of the World	**Limited Election**	God chooses only a small number of people (the Elect) to be saved
The Beatific Vision	Term for the final and perfect human state of everlasting happiness and knowledge of God – a direct communication of God to a person	**Parousia** Greek, "arrival"	Refers to the Second Coming of Christ – his arrival after his resurrection, when he will judge the living and dead and usher in the Kingdom of God
Delayed Parousia	Refers to the problem faced by early Christians, who expected Jesus to return imminently	**Particular Judgement**	Judgement for each individual person at the point of their death
Double Predestination	God knows the righteous and the sinful and elects or predestines for them either heaven and eternal life or hell an eternal damnation	**Predestination**	Christian teaching that, based on His knowledge of us, God determines in advance our eternal destiny
Election	Used in theological sense, refers to being chosen (i.e. elected) by God. "The Elect" = the Chosen	**Salvation**	In Christianity, being freed from sin and reconciled with God
Eschatology **Eschatos = Greek, "last"**	Branch of Christian theology that is concerned with the last things, incl. death, judgement, the end of the world, the fate of souls and all creation. "The Eschaton" = the End of Time	**Single Predestination**	God elects/predestines the righteous to heaven and eternal life, but the wicked select hell for themselves through own actions in life (i.e. God doesn't damn people; they damn themselves)
Final Judgement	Judgement by God of all humankind at the end of time	**Universalism**	Eventually, all people will be saved
Kingdom of God	God's rule or reign, whether in this world or in heaven or in a new, restored world	**Unlimited Election**	All people are called to salvation and is possible for all, but only a few will be saved (the Elect)

Influences on Christian Eschatology	**Greek Thought** is **dualistic**: there is a material world (a world of physical forms, bound by laws of science) and an immaterial world (a non-physical world, unbound by science). **Plato** (429-347BCE) taught that part of us used to be in the immaterial world, which is how we know about it. There are two parts to human beings (hence **dualism**): the material part; and the immaterial part, the immortal soul, which lives on after the body dies (see Philosophy of Religion unit).	**Jewish Thought** also teaches that human beings have a soul. Originally, there was no concept of **afterlife** in Judaism – all souls (good or bad) go to *Sheol*, a place of eternal sleep. But, in the 500 years before Jesus, Jewish thinkers developed different ideas about a better world where good are rewarded whilst wicked are punished. Many (but not all) first-century Jews, believed in **resurrection** of the dead on **Judgement Day** at the End of Time, which would immediately follow the arrival of the **Messiah** – a long-awaited figure who would save the Jews from their oppressors, restore the Jewish kingdom, and set up an age of peace. **Johannes Weiss** (1863-1914) suggested Jesus was a Jewish apocalyptic thinker who thought the end of the world would occur in his lifetime.
	Jesus' Resurrection Jewish belief in resurrection on Judgement Day at the End of Time meant Jesus' own resurrection three days after his death was unexpected! It is described as physical (Jesus eats and drinks, Thomas touches his wounds) but also mystical/spiritual (he appears and disappears). Early Christians had to think about what Jesus' Resurrection meant for life after death. **Paul** was clear that it meant that Jesus' followers too would be resurrected after death to "glorified" bodies that would no longer be susceptible to death, decay or destruction (**1 Corinthians 15: 35,42-44**). Paul used different metaphors to explain his beliefs: a seed transforming into a new plant; a tent being replaced by a solid house; and being naked in this world but being clothed in the afterlife, and no longer ashamed.	**Delayed Parousia** The early Christians earnestly hoped for the ***Parousia***, but, a generation later, Jesus had not yet returned. The Gospel writers and other early Christians had to think about what Jesus' teachings about judgement and the afterlife had meant. They remembered Jesus had warned against making exact calculations about when the present age would end and judgement take place. Some of his parables emphasised that these things would come without warning, which meant that it remained important to be morally vigilant whilst waiting. Some of Jesus' **Kingdom of God parables** imply the Kingdom is a present moral and spiritual state, while others imply it is a future redeemed and restored state.

Divine Command Theory

Life After Death

Philosophy & Ethics

Developments in Christian Eschatology	**Imminent Eschatology** The Eschaton (the End of Time) and the establishment of God's Kingdom are imminent (about to happen). **Albert Schweitzer** (1875-1965) argued Jesus had an imminent eschatology and expected the Apocalypse to occur in his lifetime or shortly after his death (in lifetime of Disciples). Schweitzer said Jesus was "a failed Messiah."	**Futurist Eschatology** The Kingdom of God will be established in the distant future, at the Eschaton. **Hans Conzelmann** (1915-89) argued the failure of Jesus to return meant early Christians had to reinterpret Jesus' imminent eschatology as referring to a more distant future event so the Kingdom of God is a future state, a new restored Earth. Contemporary futurist interpretations predict resurrection of dead and rapture of living. All true Christians are gathered to Christ at the Apocalypse.
	Realised Eschatology The Kingdom of God has been already realised (accomplished) by the Incarnation, ministry, death and Resurrection of Jesus. Passages that appear to be about a future Apocalypse are not literal, but symbolic of the moral way to live now (**C.H. Dodd** 1884-1973). The Kingdom of God is a present moral and spiritual state of being.	**Inaugurated Eschatology** The transformation of the world into its final perfect form has already begun but is not yet completed. God's Kingdom was inaugurated (initiated, started) during Jesus' lifetime or at his Resurrection, but it will only be fully realised at the Eschaton (**Oscar Cullmann** 1902-1999; I. **Howard Marshall** 1932-2015).

Christian Eschatological Thought on Judgement and Election	**Immediate Particular Judgement** is the view that each person is judged at the point of their death, going to either heaven or hell as soon as they die, with others joining them as they die too. **Final Judgement** is the view that there is a Judgement Day for everyone at the end of time. **Election** and **predestination** are both attempts to explain why some people (the Elect) will be granted eternal life and others won't.				
	Limited Election: No-one deserves salvation, but God saves some people through Grace (**Augustine** 354-430CE). God chooses only a small number of people for heaven (**John Calvin** 1509-1564).	**Double Predestination:** By Divine Decree, God has chosen some to be saved and granted eternal life. But others he has chosen to be damned with eternal punishment (**Calvin**).	**Single Predestination:** God knows the righteous and chooses to reward them with heaven. But those destined for hell freely choose their own destiny by sinning (**Thomas Aquinas** 1225-1274).	**Unlimited Election:** God calls all to be saved, and all can be saved. But only some will be. By accepting or rejecting Christ, people choose own destiny (**Jacob Arminius** 1560-1609, **Karl Barth** 1886-1968).	**Universalism:** All-loving God would ensure everyone is eventually saved. Christian or not, all will continue their spiritual journeys after their death (**John Hick** 1922-2012).

Christian Eschatological Thought on The Afterlife	**Heaven 1.** Traditionally, physical place where believers experience unending bliss (**Dante Alighieri** d.1321). 2. Today, most Christians view heaven as spiritual state where those who recognise God's Grace are forgiven and made whole. For Catholics, the beatific vision or state of eternal bliss (Aquinas). 3. A symbol of spiritual and moral life on Earth rather than place or state after death (**D.Z. Phillips** 19343-2006, **Paul Tillich** 1886-1965).	**Hell 1.** Traditionally, place of eternal punishment, separated from God's presence (**Dante**). 2. Most Christians today view hell as spiritual state after death for those who choose sin and reject God, alienated from Him (**Origen** 185-254, **Gregory of Nyssa** 335-395). 3. Symbol of a type of life on Earth rather than place or state after death (**D.Z. Philips, Jean-Paul Sartre** 1905-1980, Tillich).	**Purgatory 1.** Traditional **Catholic** idea of a temporary place after death, where some people purify themselves of sins until they are fit for heaven (**Dante**) or place where souls wait for judgement and have foretaste of what is in store for them: either heaven or hell (**Ambrose** 340-397). 2. Today, most Catholics would view purgatory as spiritual state (**Origen, Gregory of Nyssa**) rather than place. Some Catholics see it as a metaphor for the greater awareness that souls achieve, after death, of the consequences of sin (**Karl Rahner** 1904-1984). Even some Protestant thinkers find value in this idea, for example as a continuation of the "person-making process" started on Earth through which all pass on their journey to being finally united with God (**Hick**).

Divine Command Theory
Knowledge of God

Philosophy & Ethics

Key vocabulary

Barth-Brunner Debate A famous debate between two Reformed (i.e. Calvinist) theologians in 1934.	Emil Brunner (1889-1966) argued in essay "Nature and Grace" that God can be partially known through creation. Karl Barth (1886-1968) disagreed and rejected Natural Theology. He responded with an essay entitled, "Nein!" ("No!").	**Natural Theology**	Considers that God can be known through reason and observation of the natural world.
		Numinous From Latin, *numen* **Popularised by Rudolf Otto (1869-1937)**	Having a strong religious or spiritual quality; indicating or suggesting the presence of divinity; mysterious and awe-inspiring, arousing spiritual or religious emotion.
Design Argument (Teleological Argument)	Infers the existence of a designer (God) from the order, design and purpose (telos) of the universe.	**Point of contact**	Useful phrase from **Emil Brunner** to use when referring to the view that the world provides humans with knowledge of God.
Duplex cognitio Domini Latin, "twofold knowledge of God."	Phrase used by John Calvin (1509-1564) to distinguish between knowledge of God as the Creator and knowledge of God as the Redeemer.	**Principle of accommodation**	Phrase used by John Calvin to describe how God reveals Himself in ways finite human minds can best understand – God adapts (accommodates) Himself to the abilities of humanity.
Empiricism	The theory that all knowledge is based on experience derived from the five senses.	**Reason**	The ability of the human mind to think, understand and form judgements and conclusions in a logical manner.
Faith	A voluntary commitment to a belief without the need for complete evidence to support it.	**Revealed Theology**	Considers that God can only be known when He makes Himself known through revelation.
Fideism From Latin, fides "faith" Literally "faith-ism."	Belief that faith is independent of and superior to reason, and that revelation is essential for the human mind to know anything about God.	**Revelation** From Latin, revelatio	From Latin translation of Greek apocalypsis, "unveiling," "uncovering," "making clear what was hidden." In theological terms, revelation is when God chooses to let Himself be known
Immediate revelation	Revelation where someone is given direct knowledge of God via a direct encounter with God (e.g. visions, hearing the voice of God).	**Sensus divinitatis** Latin, "sense of God," "sense of the divine."	Latin phrase used by John Calvin to describe humanity's inbuilt or innate inclination towards religious beliefs and practices. Also related is the phrase semen religionis, a "seed of religion."
Mediated revelation	Revelation where knowledge of God is gained in a secondary, non-direct way (i.e. from others).	**Tradition**	Church Tradition refers to the collections of beliefs, teachings and practices handed down through generations of Christians.

Natural and Revealed Theology	**Natural knowledge of God** is gained through human reason and observation. **Natural Theology** supposes that, as God is the creator of the universe and humans are created as rational creatures, they are naturally capable of having knowledge of God as their creator. Nature provides a point of contact between humanity and God, and tells us something of God's nature.		**Revealed knowledge of God** is God choosing to reveal Himself to humans, through immediate or mediated revelation of truths that are unavailable to Natural Theology alone, e.g. the Trinity. **Revealed Theology** supposes that it is the distinctive Christian knowledge of God as revealed in the person of Jesus Christ that is the true knowledge of God. It is only this revelation that brings humans into full and complete relationship with God, overcoming effects of human sin and reconciling humanity to Him.
	Both Natural and Revealed Theology are supported by Christians across all major branches of Christianity. But there has been considerable debate amongst Protestants about the validity of Natural Theology, e.g. in the work of **John Calvin** and amongst his followers (Calvinists) – as seen in **the Barth-Brunner Debate**.	**John Calvin (1509-1564):** The *sensus divinitatis* in human beings is natural, but it is only a "seed" of religion (the semen *religionis*), not complete knowledge of God, which is only gained through revelation by God's Grace.	**Emil Brunner (1889-1966):** God's general revelation in nature is a "point of contact" enabling humans to become aware of God's commands and their sinful state. But this is not enough to achieve redemption, which is revealed in Christ. **Karl Barth (1886-1968):** Completely rejects Natural Theology. Humanity is completely corrupted by the Fall and incapable of knowing God through its own efforts. God chooses to reveal Himself, but there are no natural points of contact with Him, only those that are the result of His gracious revelations to humanity.

Philosophy & Ethics

Divine Command Theory

Knowledge of God

	Knowledge of God through an innate sense of the divine	**Knowledge of God through the order and design of creation**
Natural Knowledge of God's Existence	What **Calvin** called a *sensus divinitatis* (sense of the divine) is an intrinsic part of human nature and it implies humanity is "a religious being" (The Catechism). Humans are naturally predisposed to seek to know the divine and have what Calvin calls the "seed" of religion (*semen religionis*) within them; any failure to know God is due to human sin. This idea is supported by observations that every society includes religious practices (e.g. the different gods worshipped by Athenians in **Acts 17:16-34**). If so many people believe in God/gods, then at the very least such belief is reasonable (**Cicero** 106-43BCE).	As God is the Creator, He can be known through His creation, esp. in the apparent design and purpose of nature (link to Philosophy of Religion, e.g. **Thomas Aquinas** 1225-1274, **William Paley** 1743-1805, **Richard Swinburne** b.1943). Calvin argues that God reveals Himself in ways that finite human minds can understand (the Principle of Accommodation). Humanity can know God through creation because God adapts (accommodates) Himself to suit humanity's ability to know Him. What we can infer about God from nature is a "mirror" or reflection of His invisible, infinite nature.
	Human sense of moral goodness also indicates the existence of God, e.g. conscience viewed as inbuilt knowledge of God's will (**Calvin, John Henry Newman** 1801-1890, **Joseph Butler** 1692-1752). Catholic Natural Law rests on idea that humans have innate sense of goodness, fairness and justice, indicating natural knowledge of God's laws of right and wrong (links to Ethics paper).	Many experience spiritual feelings when faced with beauty and majesty of natural world. Awe and wonder at nature can lead to an experience of God (**Augustine** 354-430) or what **Rudolf Otto** calls "the numinous" – the power, presence or realisation of God's existence as a mystery that is both terrifying and fascinating (*the mysterium tremendum et fascinans*).
	Humanity is also naturally able to recognise and reflect on God's existence through rational argument. Some of the traditional arguments, such as the Design Argument, were gathered together by **Aquinas**, to show through reason that God could be known as the Unmoved Mover, the First Cause and the Grand Designer, for example (links to Philosophy of Religion unit of work).	**Calvin** argues that we can know God is the Creator, and we can know that we owe Him worship, but we can't know by ordinary (natural) human insight that God is also Redeemer (the *duplex cognitio Domini*). The fallen human mind is too depraved to gain knowledge of God on its own (The Doctrine of **Total Depravity**). The knowledge that Jesus Christ is the Son of God and that through Him humanity is saved from sin is revealed (principally in the Bible), rather than natural.
Revealed Knowledge of God's Existence	**Knowledge of God in the Person of Jesus Christ:** Full and perfect knowledge of God is revealed in the person of **Jesus Christ**, who is believed to be God in human form. At the Incarnation, God came into the world as a man, so that people could understand God at their own level, because the infinite power and love of God is impossible for limited, finite human minds to comprehend (the Principle of Accommodation). **Calvin** describes Jesus as both a "mirror" and a "mediator" of the divine. As a mirror, he reflects those qualities (such as love, forgiveness and mercy) of God which would otherwise be hidden from us. As a mediator, he is the means by which sinful humans are reconciled and brought into the knowledge and love of God.	**Knowledge of God through Faith and God's Grace:** Revealed knowledge of God cannot be worked out by reason alone; it requires **faith**. Some argue faith is believing in something without evidence, perhaps even despite the evidence, and leads to fideism (**Richard Dawkins** b.1941). But most Christians view faith and reason as complementary, working together to deepen human knowledge and understanding of and commitment to God (**Aquinas, Anslem of Canterbury** 1033-1109, Bonaventura 1221-1274, **Robert Boyle** 1627-1691, **John Polkinghorne** 1930-2021). For **Calvin**, faith is the willingness to believe in the revealed knowledge of God's love for and redemption and salvation of humanity through the person of Jesus Christ. For both Catholics and Protestants, faith also requires God's **Grace** to fully know Him and complete the relationship. People can only have full knowledge of God when God graciously chooses to give it. Grace gives people the wisdom to understand what has been revealed to them. It is also Grace that gives them the gift of faith and that sustains and strengthens it.
	Knowledge of God through the Bible and the Church: It may be viewed as the literal word of God or as a collection of ancient teachings and stories full of mythology and truths to be interpreted anew by each generation of Christians, but **the Bible** reveals knowledge about God which people could not have gained in other ways. Many Christians consider the Bible to be mediate revelation of God, where the spoken and written words of those who had immediate revelation are preserved and interpreted by the biblical authors and then read and interpreted by later generations. For other Christians, the Bible itself is immediate revelation; every word comes directly from God dictating to those who wrote it down and can be read and understood plainly (literally) by others today. **The Church** (understood as the people of God) can also reveal God to others and is guided in this by the Holy Spirit. The work that the Church carries out in the world can reveal the nature of God (e.g. caring for the poor) and Church Tradition can help facilitate immediate revelation through worship and the Sacraments (e.g. Eucharist).	

Philosophy & Ethics

Divine Command Theory
Person of Jesus

Key vocabulary

Blasphemy	The act of insulting or showing contempt or lack of reverence to God or to something sacred	**Liberation Theology**	Type of theology that considers Christianity to bring justice and freedom to poor and oppressed
Christ, the "Messiah" in Greek	Title given to Jesus by Christians, who believe he is the saviour of humanity	**Messiah, the "Anointed One" in Hebrew**	Title given to the promised but long-awaited saviour of the Jews, used by Christians for Jesus
Christ of Faith, the	The version(s) of Jesus promoted by the Church, i.e. the Christ, the Messiah, the Son of God	**Pharisees, the**	A Jewish group in first-century Palestine. Strict followers of the Law with whom Jesus clashed
Christology	The branch of Christian theology that studies the nature (person) of Jesus Christ, his role in salvation and relation to the Father	**Prophet Hebrew, navi "spokesperson"**	Someone thought to be the "mouth" of God with a message to the people, usually to repent
Heresy	Belief or opinion contrary to orthodox Christian doctrine	**Preferential Option for the Poor**	The idea that Jesus Christ sided with the poor and oppressed, so the Church should stand in solidarity with them and act against exploitation
Hypostatic union *hypostasis* "substance	Term for belief that Christ is fully God and fully human – two natures united in one substance	**Rabbi**	A teacher or educated leader, who studies, interprets, applies and teaches Jewish Scriptures
Homoousios	Of the same substance or of the same being	**Repentance**	The activity of reviewing one's actions, feeling regret for past wrongs, and committing to make a new start and to change for the better
Incarnation, from Latin carnis, "flesh"	Literally means "in flesh." The doctrine that God became a human in the person of Jesus Christ	**Son of God, the**	Title for Jesus used to emphasise belief he is God incarnate, one of the three persons of the Trinity
Jesus of History, the	The historical person, i.e. Jesus of Nazareth	**Torah, the**	The Jewish Scriptures, sometimes referred to as The Law (the first 5 books of the Christian Bible)
Liberator	Term for someone who frees a person or group	**Zealots, the**	Small militant 1st-century Jewish liberation group fighting against occupation by the Roman Empire

The Development of Christology	**The Evolution Model** argues that there is biblical evidence that the Christological beliefs of the Early Christians evolved over time (**Wilhelm Bousset** 1865-1920, **Bart Ehrman** b.1955): from the Low Christology of the earlier Synoptic Gospels (Mark c.70CE; Matthew + Luke c.85-90) to the High Christology of the latest Gospel (John c.100). To begin with, Jesus was a human who, at his resurrection, was "adopted" by God and "exalted" (raised up) to divine status. Then adoption/exaltation shifted to his baptism, then his birth, finally resulting in High Christology in which Jesus is a pre-existent divine being who became human at the Incarnation (e.g. Jesus as Word/Logos in John). But Gospels aren't earliest texts – Paul's Letters are (c.50-60).	Paul's Letters, the earliest Christian texts (c.50-60), suggest an already High Christology and most scholars agree this Christology existed already before Paul's writings. **The Early High Christology Model** argues there was a "big bang" of ideas already present at the start of Christianity and that High Christology "erupted suddenly and quickly" in first few decades of Early Church (**Larry Hurtado** 1943-2019). Critics of Evolution Model say it ignores evidence and scholarship that doesn't fit with that view.
	Martin Kähler (1835-1912) distinguishes between the **Jesus of History** and the **Christ of Faith**. Liberal Christians allow there is likely to be significant differences between the two. Fundamentalist Christians argue there is no gap between them; biblical statements about Jesus are factually correct.	Post-Enlightenment approaches to religion lead historians to search for what Jesus may reasonably have said and done (in contrast to supernatural events attributed to him by pre-Enlightenment believers), initiating **The Quest for the Historical Jesus** (phrase coined by **Albert Schweitzer** 1875-1965), e.g. **H.S. Reimarus** (1694-1768), **William Wrede** (1859-1906), and **David Strauss** (1808-1874), who rejected traditional beliefs about Jesus as a miracle worker and Messiah. Later quests emphasised Jesus' Jewishness, e.g. **S.G.F. Brandon** (1907-1971), **Géza Vermes** (1924-2013), and **N.T. Wright** (b.1948). Others argued that very little can be known of Jesus of history because Gospels inspired by faith in Christ; the closest we can get is to **demythologise** them of first-century mythology to rediscover Early Church's kerygma (preaching about the Christ of Faith) and reinterpret it for modern audiences (**Rudolf Bultmann** 1884-1976).

Philosophy & Ethics

Divine Command Theory

Person of Jesus

Son of God	Titles used for Jesus reveal Early Church belief he was **divine. "The Lord"** (Kyrios) is Greek translation of Hebrew title for God (YHWH), never used for anything else because it would imply divine status, but NT writers deliberately chose to use it as title for Jesus (e.g. **John 9:1-41**; Romans 10:9). In Greek world, "Son of God" referred to a human "exalted" to divine status (e.g. Emperor Augustus was called "Son of God" because father Julius Caesar was deified after his death). In Judaism, "Son of God" is equivalent title for the **Messiah** (Hebrew, Mashiach), which were both used for the deliverer who would save the Jews from their oppressors and restore the Kingdom of Israel. Jesus' followers came to use title Messiah for Jesus, whom they believed was the saviour of all, ushering in the Kingdom of God. Jesus calls God "Father" (Abba, Aramaic, "Dad") but never refers to himself as "Son of God." However, the Gospels present him as **"The Son of God."** Birth narratives emphasise Jesus both as Messiah and **God incarnate**. A voice at Jesus' baptism calls him "my Son." He performs **miracles** of healing (e.g. **John 9:1-41**) and power over nature (e.g. **Mark 6:47-52**) that indicate his divinity. Jesus uses divine name of God ("I am..") to describe himself (e.g. **John 9:5;** see Exodus 3:14) and says, "The Father and I are one" (John 10:30). All Gospels record Jewish authorities accused him of **blasphemy**: "you, a mere man, claim to be God" (John 10:33).				
	Disputes about Jesus in the Early Church were settled by Councils, which rejected as heresy the idea that Jesus wasn't fully divine. **The Council of Nicea (325CE)** concluded that Jesus was the same substance or being as the Father (*homoousios*) and **the Council of Chalcedon (451CE)** affirmed that Jesus was "truly God and truly Man," having two natures united in one person (**the hypostatic union**).				
Teacher of Wisdom	Jesus could read, knew the Torah very well, spent time preaching in the synagogues and is given the title **Rabbi**. He often taught using parables (short stories illustrating a moral or religious message – e.g. **Luke 15:11-32**) and, less often, sermons (longer talks on a moral or religious subject – e.g. **Matthew 5:17-48**), using controversial/surprising images/characters to get audience to rethink preconceptions (e.g. **Luke 10:25-37**).				
	Emphasised **universal love** Golden Rule "Love your neighbour as yourself" (e.g. Matthew 22:39; see also Leviticus 19:18). Told followers not only to "love one another" (John 13:34-35) but also to "Love your enemies" (**Matthew 5:43-48; Luke 10:25-37**)	Advocated **inclusion of social outcasts**, spending time with sinners, women, poor and sick. Claimed to fulfil Jewish prophecies about justice for the poor and oppressed (Luke 4:14-30). Performed miracles of healing (e.g. **John 9:1-41, Mark 5:24-34**). Celebrated oppressed groups (Samaritans and women) for their faith and inner purity (**Mark 5:24-34; Luke 10:25-37**). Told parables about an inclusive Kingdom of God – e.g. The Parable of the Wedding Banquet (see Luke 14:21)	Taught **repentance** and **forgiveness** of sins – illustrated in **Luke 15:11-32**. Also claimed to be able to forgive sins himself, just as God can (e.g. healing and forgiving the paralysed man in Matthew 9:1-8)	Said he came not to abolish the Jewish Law but "fulfil" it (**Matthew 5:17-20**), requiring even stricter interpretation of Law, stressing **inner purity** and proper **moral motivation** for actions (e.g. **Matthew 5:21-48**) and faith over religious and social status (**Mark 5:24-34**; see also The Parable of the Widow's Coin, Mark 12:41-44).	
Liberator	Religious and political groups in first-century Palestine included **the Romans** occupying Judea, governed by Herod in north and **Pilate** in south; **the Pharisees**, presented by Gospels as religious hypocrites following the "letter" of the Law whilst lacking the understanding to honour the "spirit" of love in which Commandments were written; **the Sadducees**, aristocratic Jews controlling the Temple and the Sanhedrin (a political rather than religious council); and **the Zealots**, revolutionary group who had important role in revolt (66-73CE) that ended in destruction of Temple.				
	Some argue Jesus was a **political revolutionary**, influenced by groups like the Zealots (e.g. **Reza Aslan** b.1972), but Gospel writers toned this down to appear more socially acceptable to the Romans (**Brandon**), including shifting responsibility for Jesus' death onto the Jews leading to centuries of anti-Semitism (**Ellis Rivkin** 1918-2010, **Brandon**). Jesus was also a **social reformer**, whose non-violent anti-imperialist resistance to the Roman Empire sought to free the poor peasantry from unjust economic relations (**Richard Horsley** b.1939). Many emphasise Jesus stressed the inclusion of social outcasts (e.g. **N.T. Wright**).		Viewing Jesus as a political figure has been the inspiration for Liberation Theology (e.g. **Leonardo Boff** b.1938, **Gustavo Gutiérrez** b.1928) and Black Theology (**James Cone** 1938-2018). Jesus' "preferential option for the poor" should also commit Christians to the liberation of the poor and oppressed today.		Many Christians don't see Jesus as a political figure and argue he is a *spiritual* liberator who frees people from the slavery of sin and death (John 8:32; Galatians 5:31; Romans 8:2).

Divine Command Theory
Christian moral principles

Philosophy & Ethics

Key vocabulary

Term	Definition	Term	Definition
Agape Greek, meaning "love"	Adopted by Christians to refer to Jesus' sacrificial and generous love for others. Has come to mean selfless, unconditional love	**Legalism**	Approach to ethics which reduces the moral life to a system of regulations
Apostolic Succession	Roman Catholic Church doctrine of uninterrupted transmission of spiritual authority from Jesus' Apostles through successive popes and bishops	**Magisterium, the (or The Magisterium of the Pastors of the Church)**	Term for the official, authoritative and authentic teaching of the Roman Catholic Church, vested in the office and person of the Pope and his bishops
Autonomous Christian Ethics Greek *autos* (self) and *nomos* (law)	View that Christian Ethics are self-governed, e.g. the Christian principle of Agape might be used to inform an individual Christian's moral reasoning	**Natural Law** (links to Ethics paper)	A body of unchanging moral principles regarded as a basis for all human conduct, associated with Thomas Aquinas (1225-1274).
Biblicism (also known as Biblical Literalism)	Belief that the Bible is literal (not metaphorical) Word of God revealed to the biblical writers	**Papal Encyclical**	Letter with doctrinal authority issued by the Pope to senior clergy on some significant teaching
Church Tradition	The traditions of how Christian life in community works; teachings of the Church handed down	*Prima Scriptura* Latin, for "Scripture first"	View that Scripture is "first" or "above all" other sources of authority for Christian faith, incl. ethics
Covenant, the	God's promises and agreements made with people, requiring special behaviour from them	**Reason**	Ability of the human mind to form judgements in logical manner, incl. draw conclusions on morality
Deontological Ethics From Latin for "duty" (links to Ethics paper)	Form of ethics in which the morality of an action depends on the intrinsic rightness and wrongness of actions according to a set of rules	**Sacred Tradition**	Catholic view of an oral tradition handed down by Jesus to his Disciples and to the first Christian leaders and down through history to present day
Heteronomous Christian Ethics *heteros* (several) *nomos* (law)	View that Christian Ethics are governed by several sources of authority or law, such as the Bible, Church tradition, and human reason	**Situation Ethics** Proposed by **Joseph Fletcher (1905-1991)** (links to Ethics paper)	Approach to ethics focused on the situation. The single, absolute principle of love is applied in each moral situation, rather than following fixed rules
Inerrancy	Being free from error, e.g. "biblical inerrancy" refers to doctrine that Bible contains no errors	*Sola Scriptura* Latin, for "Scripture alone"	Doctrine that Scripture is only source of authority for Christian faith/practice, incl. Christian Ethics
Infallibility	Being trustworthy and incapable of being wrong, e.g. infallibility of the Pope – "papal infallibility	**Theonomous Christian Ethics** *theos* (God) *nomos* (law)	View that Christian Ethics are governed by God's law or command, revealed by God through Bible

Approaches to Christian Ethics	**Theonomous Christian Ethics:** The only source for ethics should be God's moral commands in **the Bible** because he is the author. While Christian Ethics are sometimes spelled out as clear moral commandments, they are also often illustrated through stories, such as Jesus' Parables. Taking principle of *Sola Scriptura* from Protestant Reformation, **Biblicists** have a deontological Theonomous approach to ethics.	**Heteronomous Christian Ethics:** There should be several sources of authority for Christianity morality, including **the Bible**, **Church Tradition and human reason**. Our understanding of the world today is very different from biblical worldview, and ethical issues raised by science and technology are new too. Biblical teaching must be combined with Church teaching and human reason to successfully apply Christian principles in modern times. Different types of Christians make different decisions about which of these sources of moral authority should be prioritised, e.g. **Anglican ethical heteronomy** (Scripture, Tradition, reason) and **Catholic ethical heteronomy** (Tradition, Scripture, the Magisterium, reason).	**Autonomous Christian Ethics:** Ethics are self-governed, so individual Christians use their own autonomy to shape their ethical beliefs and practices. For example, a Christian might use the principle of **Agape** to inform their individual moral reasoning and take a **situationist approach** to ethics.

Divine Command Theory

Christian Moral Principles

Philosophy & Ethics

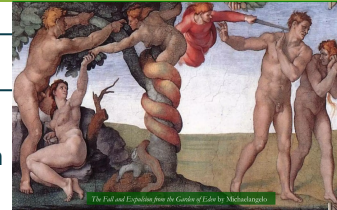|		
Christian Ethics as Covenantal Ethics	Christian Ethics should be understood in the context of the **covenant** relationship between God and humanity, in which there are moral behaviours clearly required of humanity that can be met by following the ethical commands given by God in the Old and New Testaments ("testament" is another word for "covenant"). In the Mosaic covenant, God gives Moses **The Ten Commandments (Exodus 20:1-17)**, which are later elaborated on in the rest of the Torah. Christians regard Jesus as establishing a new covenant (Matthew 26:26-28), which is about fulfilling the Law set out in the Old Testament through inner moral purity and love (links to Person of Jesus unit). This way of living led to Jesus' death, but Christians are to imitate Jesus' example and be "a living sacrifice" (Romans 12:1) or a living "sign" of the new covenant, by following God's commands and Jesus' interpretation of these, which are revealed to humanity through the Bible.	
The Bible as the only authority for Christian Ethics	**Biblicists** hold the view that the Bible alone has moral authority because God is its author (2 Timothy 3:16). As the direct and literal Word of God, the text is precisely as God intended it to be (The Doctrine of **Biblical Inerrancy**). Its meaning is fixed and plain for humans to see and any problems with understanding lies with us, not with the text, because we are fallen creatures. All that humans require for salvation can be found in God's revelation in the Bible and it should be the only source of moral instruction (*sola Scriptura*), not Church Tradition or human reason.	This means taking a propositional approach to reading the Bible: God reveals Himself in clear statements (propositions) that are true and can be read literally, understood plainly and followed directly. The Bible contains factual information that God wishes to pass on to humanity about how they are to live a good life. This leads Biblicists to conclude that the Bible contains fixed moral principles that must be followed today.
The Bible, the Church and Reason as sources of Christian Ethics	Most Christians agree the Bible is divinely inspired, that it is revelation from God in writing and mediates the Word of God to humanity. However, only Biblicists view the text as the direct and literal Word of God itself, revealing God's commands in plain propositional statements. Other Christians believe biblical revelation requires interpretation – by human reason, the Church or both. This means Christian Ethics should be governed by a combination of these three sources of authority: the Bible, Church Tradition and human reason.	
	Anglican Ethical Heteronomy: Protestants put the Bible first. Biblicist Protestants view the Bible as the only authority for Christian Ethics (sola Scriptura), but other Protestants, e.g. Anglicans, place it first (*prima Scriptura*) among several sources of moral authority, followed by Church Tradition and then human reason. The Bible started Church Traditions and has always been interpreted by Tradition.	**Catholic Ethical Heteronomy** puts Church Tradition first, then the Bible, followed by the Magisterium and then human reason. Revelation is communicated to humanity in two ways: through **Sacred Tradition** and through Sacred Scripture. The Bible is inerrant, but can never be read plainly without interpretation, which must be guided by the official teachings of the Church (the **Magisterium**). It is possible for all rational human beings to know moral principles of behaviour through **Natural Law** and conscience, but humans cannot rely on these alone. Revelation (Sacred Tradition and Sacred Scripture) and the teachings of the Church (the Magisterium) are required to properly understand Christian Ethics.
	Reason : Whereas some Christians (e.g. Calvinists) would argue that humanity is fallen and human reason therefore totally depraved (The Doctrine of **Total Depravity**), other Christians would say human reason is still basically trustworthy and that it is still possible to gain knowledge of morality through rational reflection on the natural world. For example, Catholics believe in **Natural Law**, basic rules about how best to live a good life that can be worked out rationally and understood to be true by all human beings of sound mind, regardless of their religious beliefs (Romans 2:15).	
The Principle of Love (*Agape*) as the only authority for Christian Ethics	Gospel writers often present Jesus as challenging rule-based ethics as **legalistic**. His only command was to love, so this should be the motivating factor or guiding principle shaping Christian Ethics. *Agape* should be the only authority for Christian Ethics, used by individual Christians to inform their own moral reasoning. Christian ethical autonomy respects the capacities and value of human reason, which must be used to decide how best to apply this principle of live in different ethical situations. **Situationism** focuses on loving people more than following laws.	
	As an ethical principle, *Agape* can be applied to individual situations and to meet new demands. **Fletcher** developed this idea into **Situation Ethics**: every ethical situation should be judged relative to the principle of love.	**Fletcher** was influenced by **Paul Tillich** (1886-1965), who was critical of moral decision-making that followed fixed rules. Tillich gave ultimate authority to ethical autonomy based on the "law of love," which has justice as its "backbone" and which should be used to interpret the wisdom of the past in the context of the concrete situation. Individuals shouldn't be compelled to uncritically follow the rules of religions, societies or nations (links with Christian Moral Action).

Divine Command Theory
Christian Moral Action

Key vocabulary

Philosophy & Ethics

Barmen Declaration, the Primarily authored by Karl Barth (1886-1968)	Document written in 1934, on which Dietrich Bonhoeffer (1906-1945) was consulted as a key protesting pastor. It declared the position of The Confessing Church that Christ was head of the Church and the sole authority in Christians' lives, not Adolf Hitler (1889-1945)	**Obedience**	The quality or state of being obedient: obeying, submitting to or complying with an authority
		"Religionless Christianity"	Phrase used by Bonhoeffer to describe what he thought Christianity should become: stripped of the trappings of religion to rediscover its core as a way of being in the world (Stellvertretung)
"Cheap Grace"	Term used by Bonhoeffer to refer to grace when it is only understood as the gift of salvation from God, not requiring no obligation on the part of person receiving it beyond faith	**Sacrifice**	To give up something for the sake of others or for the greater good
Civil Disobedience	The active refusal to obey certain laws of a government or other authority of a State	**Secular, the. From Latin sæcularis "worldly"**	Refers to that which is not religious, i.e. "worldly," not connected with spiritual matters
Confessing Church, the	Name given to a movement in 1930s Germany that opposed government-sponsored efforts by the Deutsche Christen ("German Christian") movement to unify all Protestant churches into a single, nationalist and pro-Nazi Church	**Solidarity**	A sense of unity, agreement, loyalty or mutual support within a group or across groups
"Costly Grace"	Term used by Bonhoeffer to refer to grace when it is properly understood as requiring a difficult and costly response from the one receiving it	**State, the**	Refers to nation or territory that is an organised political community with power over subjects
Discipleship	In Christianity, refers to the process of becoming a disciple (i.e. follower) of Jesus	**Stellvertretung German for "deputy" or "replacement" Often translated by scholars as "responsible action"**	Term used by Bonhoeffer to describe the way of being in the world demanded by discipleship: "existence for others," or being-there-for-others, living vicariously (i.e. living for the sake of others)
Finkenwalde	Refers to the seminary community led by Bonhoeffer to train Confessing Church pastors	**Suffering**	The state of undergoing pain, distress or hardship
God's Will	Used to refer to what God chooses or wills for His people – His intentions/desires for humanity	**"Western Void, the"**	Phrase used by Bonhoeffer to describe the Western secular world without Christianity: a void or vacuum now being filled instead with dangerous beliefs and ideas, like Nazism
Martyr	A person who is killed because of their beliefs	**"World Come of Age, the"**	Phrase used by Bonhoeffer to describe how Western culture has grown up and, in embracing rational view of the world, has discarded religion

Divine Command Theory

Christian Moral Action

Philosophy & Ethics

Bonhoeffer's Life	**Dietrich Bonhoeffer** (1906-1945) was a **Lutheran** Christian, famous not only for his theological writings but also for being part of the anti-Nazi resistance in Germany. Executed just before end of World War II.	**Before WWII:** Spent part of his training to be a church pastor in America, influenced by theology "from below" (theology should begin with those in need). Became a pastor and a lecturer at University of Berlin in 1931. Objected to Nazification of the Church after rise of Hitler in January 1933. Part of **The Confessing Church**, and was consulted on content of **The Barmen Declaration**, declaring view of protesting pastors that Christ, not Hitler, was head of the Church. Left Germany in November 1933 to work in London but returned in 1935 to be head of seminary in **Finkenwalde**, training Confessing Church pastors and writing against persecution of Jews. Declared an enemy of the State and banned from teaching at University of Berlin in 1936. Finkenwalde was shut down in 1937. Published *The Cost of Discipleship* around this time. Spent next two years travelling and operating illegal "seminary on the run."

During WWII: Briefly left Germany again in 1939 after learning war was imminent but returned from America two weeks later to become active in German resistance movement, working as a double agent within the military service whilst also helping Jews escape. Arrested in April 1943 and imprisoned for 18 months. Transferred to concentration camp after being accused of being involved in the July 20th 1944 plot to assassinate Hitler. Executed by hanging on April 9th 1945, two weeks before US forces liberated the camp he was in.

Bonhoeffer's Teachings on Church and State	**Martin Luther** (1483-1546) taught that God rules everything that happens everywhere in the world through the spiritual kingdom of Christ, governed by the Church, and the secular kingdom of the world, governed by the State. **Bonhoeffer** criticised how Luther's "Two Kingdoms Doctrine" was used by Church to justify indifference and inaction.	**Bonhoeffer** stressed that Christian discipleship requires exclusive **obedience** in every particular moment to the **will of God**. God's will is revealed in the person of Jesus and, especially, in his sufferings on behalf of others. In obedience to God's will, Christians have a duty to the State – to make sure that it acts in accordance with God's will. This meant German Christians had a duty to resist the Nazi State through **civil disobedience**. Christians must hope that any "responsible action" undertaken for the sake of others that involves immoral behaviour such as murder (e.g. tyrannicide – assassination of a tyrant or unjust ruler) will be forgiven by God. Scholars still debate whether Bonhoeffer was involved in assassination attempt on Hitler or not.

Bonhoeffer's Teachings on the Church as community and Ethics as formation	**Bonhoeffer** argued that the Church's role is to help conform people to the will of God. **Disciples** are properly formed through living in Christian communities (such as **Finkenwalde**), which teach people **spiritual disciplines**: habits, practices and experiences that develop the qualities of spirit needed to align people's wills with God's will. The ideal Christian life was peaceful, meditative; full of prayer, reflection and Bible study; time spent alone and with others.	**Bonhoeffer** described Jesus as "the man for others" and, as the Church is Jesus' presence in the world as "the Body of Christ," the Church must be "the Church for others." Because Christ lived and died for others, so his disciples are called to a similar "existence for others:" "being-there-for-others," "responsible action," or "vicarious representative action" (*Stellvertretung*). Just as Jesus was a human being "for others," his disciples are called to be his "deputies" or "replacements," acting **vicariously (for the sake of others)** and, through such actions, representing Christ to the world. Christ exists as the community of disciples as they live with and for one another and as they bear the suffering of others for their sake. In his early work, it is the role of the Church as a "visible community" to act as a sign for others about how to live (*The Cost of Discipleship*). In later work, Bonhoeffer comes to see "being-there-for-others" as what defines human nature: responding to our responsibilities to others is how we become ethical subjects and persons (*Ethics*). He proposes that responsible action in alignment with God's will can occur not only through the Church but also through family, work and the State.

Bonhoeffer rejected Christian Ethics as a universal set of moral laws to follow and argued for a more **situationist** approach (Christian Moral Principles unit) that focuses on determining what the will of God is in a particular situation (although he rejects ethical autonomy in favour of obedience to God's will). Christians should conform themselves to the likeness of Christ, who lived with and was there for others, suffering on their behalf, in order to better know, in any given moment, what it is the will of God for them to do in that situation. Having done their best to form themselves as disciples who (like Christ) stand with and suffer alongside and for the sake of others, Christians will be able to put aside their own concerns and align their will with God's in order to act in response to the needs of others.

Bonhoeffer's Teachings on the Cost of Discipleship	**Luther** taught salvation comes through "Grace alone" (sola Gratia) and Christians were justified (made right with God) through "faith alone" (sola Fides), rather than through works or deeds. But **Bonhoeffer** worried that Lutheran Church taught that Grace didn't require ethical responses from those who received it. Criticised this as "**cheap Grace.**"	Contrasted "cheap Grace" with "**costly Grace,**" because Grace properly understood costs a person whatever it takes to follow Jesus in living with and for others, including **suffering**, persecution, rejection, even death.

Christian disciples are to follow Jesus in living vicariously for others, accepting the costs of doing so: **sacrificing** their desires for material things; shouldering the burden of forgiving others; lifting the weight of suffering from others; suffering for the sake of or on behalf of others; and sharing in the suffering of others.

Vicarious action (suffering on behalf of others) – leads to **solidarity** (mutual support within or across groups of people) because it looks at the world "from below," from the perspective of those in need; requires understanding and empathy for the situations others find themselves in; and motivates "existence for others" and selfless service to reduce their suffering. But the Church in Germany failed in this: it failed to question the State and hold it accountable for its actions; it failed to help the victims of injustice by the State; and it failed to fully engage in resistance to stop further injustices.

Divine Command Theory

PLURALISM, THEOLOGY AND SOCIETY

Philosophy & Ethics

INCLUSIVISM
Rahner: Catholic theologian
● Christianity is the absolute religion with a unique offering of salvation through the grace of God in Christ
● People could be 'anonymous Christians', following
Christian ideals without realising
● Non-Christians may achieve salvation if they seek God with a sincere heart
● Partial truth in other non-Christian religions
● Some people through no fault of their own are not exposed to the Christian message e.g. those who lived before Jesus
Objections
- The Christian message is diluted if there is the suggestion that Christ need not be necessary for salvation.
- Inclusivism is still arrogant, stating that Christian belief is the best and putting itself as the judge and measure of other faiths.
- People who have made free choices to have beliefs that are not Christian should not be labelled as 'anonymous Christians'; if they wanted to be Christians, they would say so.

EXCLUSIVISM
- **Barth**: Jesus = "The way, the truth the life" -Christ= fully unique → ∴ the only reliable way of gaining knowledge of God Cf. "No one comes to God but through me"
- Reasoning can be mistaken ∴Rejects natural theology
- **D'Costa**: Broad exclusivist (salvation is only for those baptised into the church) As opposed to narrow exclusivist (salvation only available to those belonging to specific denomination)
- **Calvin/Augustine**: Salvation happens after death -Christian doctrine states 'Extra ecclesiam nulla salus'

Objections
- Timothy: God wants all people to be saved
- God is benevolent - suggestion that God condemns people who haven't heard the Christian message to hell goes against this idea
- Matthew 25 – salvation based on actions not beliefs – implies universal salvation
- exclusivism leads to wars and conflict + treating others as less valuable people –completely against church teachings eg: 'Love one another as I have loved you'
- Nature of God cannot be fully understood by humans (He is infinite, we are finite) ∴Impossible to say that anyone can have full control of truth

PLURALISM
- **Hick**: Copernican Revolution → God = Central not doctrine-
- **PoE** = Benevolent God guarantees universal salvation
- demythologise religion → which uses myths (phenomena) in noumena reality of God Cf. Sheep/Goat – Matthew 25
- →Salvation/judgement based on action not beliefs
- ∴compatible with Pluralism + universal salvation
- **Panikkar**: -Emphasises a transhistorical Christ- over historical Jesus
- Window, rainbow, mountain analogy
- **Christ** = present in all religions

Objections
- undermines Jesus' death +resurrection (more central to Christianity than idea of judgement)
- Christian doctrine states 'Extra ecclesia nulla salus'
- Outside the church there is no salvation
- Hick's Pluralism assumes Kant's philosophical approach is correct (is not, idea is significantly weakened)
- idea of a 'Real' in terms of divine being rejected by many forms of Buddhism

IN FAVOUR OF **MISSION & CONVERSION:** Jesus: told his followers to 'make disciples of all nations' (Matthew 28:19)
Sharing the Gospel of Salvation (2009)– Church of England - Reaffirms that God's plan for the salvation of the world is uniquely achieved in Jesus Christ and that the Church has a mission to be a witness to this.
Redemptoris Missio (1990) – Catholic Church
● Christians should be empowered by the Holy Spirit to bring other people to Christian faith.
● John Paul II said that inter-faith dialogue part of Christian mission rather than in opposition to it. God wishes to share his revelation with people of all faiths even though other religions could contain 'gaps, insufficiencies and errors'.
● He underlined the need for respect in inter-faith dialogue. He said that the Catholic Church gladly acknowledges all that is true in Buddhism, Hinduism and Islam. However, Christians still have a duty to emphasise that the way to salvation is through Jesus Christ. Christianity is unique in offering the means to salvation
Cf. EXCLUSIVISM
Against Mission
Rahmer: If an inclusivist position is taken to the theology of religion, people of other faiths could be considered to be 'anonymous Christians' without needing to convert explicitly.
Hick: If a pluralist position is taken, there is no need for people of faiths other than Christianity to be converted as they are on their own path to salvation in a way that is culturally appropriate for them. Assuming that others need to share Christian beliefs is arrogant and intolerant.
Conversion to Christianity from other faiths could cause the convert family difficulties or even danger

SCRIPTURAL REASONING MOVEMENT (AN EXAMPLE OF INTERFAITH DIALOGUE)
● Scriptural Reasoning began amongst Jewish scholars in the USA with meetings to discuss Jewish sacred texts.
● Christians from the UK asked if they could join in as listeners and the Scriptural Reasoning Movement developed into an inter-faith forum, part of the Cambridge Inter-faith Programme.
● The goal is not to achieve agreement but to look deeply at beliefs in different contexts, to foster a spirit of openness and respect.
● They recognise that there are differences of belief and try not to over-emphasise points of similarity in a superficial way.
● There is an agreement not to use meetings as an opportunity for missionary work, although participants can talk about their own commitment to their faith.
BRING IN PANIKKAR'S WINDOW ANALOGY – faith comes through hearing, if we love our neighbour, must recognise that we can be enriched by entering interfaith dialogue

Against Scriptural Reasoning Movement and Interfaith dialogue
● The Movement assumes that there is something to be learned from the scriptures of religions other than Christianity, which suggests that Christianity is not absolute.
● The Movement assumes that there is something to be learned from the way adherents of faiths other than Christianity approach scripture, which assumes that Christian approaches might not always be the best or the only approaches. ● The Movement does not allow people to try to convert others to their own faith during meetings, which suggests that this might not be seen as an urgent task for Christians.
● It might be argued that relativising Christianity is wrong, because Christianity holds the full revelation of God through Jesus and is not just one option amongst many world religions

Divine Command Theory

Philosophy & Ethics

GENDER, THEOLOGY AND SOCIETY

CHRISTIAN VIEWS ON WOMEN
- Mulieris Dignitatem ('On the dignity of women') was written in 1988 as an open letter by Pope John Paul II
- Men and women have different, complementary characteristics given by God. Women are naturally more capable than men of attending to the needs of others
- Women are naturally disposed to motherhood both physically and psychologically
- No one would be here at all unless women fulfilled their unique role in bringing the next generation into the world. Jesus' incarnation was made possible by a woman.
- Both virginity and motherhood are admirable.
- Genesis teaches that: i) men and women are both made in the image of God ii) the man is created first, and the woman second to be a 'helper' and companion for the man iii) the woman was the first to succumb to temptation iv) men and women are both made in the image of God
- Paul's Letters: i) an orderly household has the man as the head of the house ii) husbands should love their wives in the way Christ loves the Church iii) the wife should accept the authority of her husband iv) women should not teach or speak in Church.

OBJECTIONS
- Women cannot achieve dignity and respect unless they have access to artificial contraception, abortion and divorce which the Catholic Church does not allow.
- Simone de Beauvoir wrote in the 1940s that motherhood forces women to crush their own personalities so that they can care for others.
- The sociologist Ann Oakley wrote about the negative side of motherhood, saying that it often leaves women powerless and restricted.
- Daly: Traditional Christian gender roles have been challenged by some as 'biblical patriarchy' – written by men, led by men's interests, to reinforce male dominance
- Secular ideas suggest there are not simply two separate genders created by God but that gender is a social construct, which can put Christians in uncomfortable positions over issues such as transgender rights.
- Secular ideas encourage women to seek positions of authority in the Church even though this contravenes some biblical teaching

CHRISTIAN VIEWS ON FAMILY
- The Bible contains teaching about the importance of families and about how family life should be organised, including relations between husband and wife, parents and children, and masters and servants, showing that family life is part of God's plan for procreation, mutual protection and the education of the young.
- Natural law ethics supports the view that family life with heterosexual married couples raising children is part of God's purposes for humanity.
- People all over the world live in family units, suggesting that there is something universally right about family life.
- It could be argued that relationships within a family are affected by and affect the norms of society, but the existence of the family itself as a unit is ordained by God.

OBJECTIONS
- Family life is different in different cultures, for example in more industrial societies people tend to live in smaller nuclear families, whereas in more agricultural societies people tend to live in wider extended family groups.
- Different people have different views of what a family might consist of, for example there are different views about same-sex marriage, which could suggest that the family is whatever people say it is.
- Living in families has practical advantages which provide a better explanation for the existence of family units than the view that God ordained the family

POST-CHRISTIAN
- Daly: Christianity dependant on androcentric language
- Phallic Morality
- Alternative: Theology
- Trinity of Rape, Genocide and War (e.g. Jesus conceived by rape)
- Rapism, Sovereigns of Sado-Society, Gynocide
- Daly argued that the idea of a uniquely male saviour is one more legitimisation of male superiority. As a consequence, far from Jesus being a figure of salvation for women, he is a figure of male domination and enslavement.

OBJECTIONS
Simon Chan: male language fundamental to understand Trinity. Helps to explain relational concept of God (God as Father, God the son and God the Holy Spirit). Use of male language doesn't feminine qualities of God e.g. Isaiah 54: 5-7 God is described as acting with 'deep compassion'
Fiorenza argue that women living in patriarchal societies can take strength from the depictions of Jesus engaging with women, enabling women to be at important events in his ministry and speaking with them as he speaks to men.
Jesus can offer a vision of salvation for women enslaved by patriarchal societies today

REFORM-CHRISTIAN
- Ruether: Trinity can be reformed to incorporate feminine -need to rediscover Sophia. Jesus is closely linked to divine wisdom. The Messiah, is not simply a male part of God but is also the incarnation of wisdom, which is female.
- Anti Patriarchal use of God language exists in Old and New Testament
- Proscription on idolatry means words like Father should not be taken literally but as analogy.
- Equivalent images for God as male and female e.g. Parables of Lost Sheep and Lost, God compared to shepherd and woman, but both metaphors equivalent in meaning

OBJECTIONS
Simon Chan: Maleness essential
Chan, Christianity should resist the temptation to abandon the male language for God. God is never called 'mother' and that this was unique in ancient times. Previously, gods and goddesses were paired e.g. Isis and Osiris or Tiamat with Marduk in Babylon.

Divine Command Theory

Philosophy & Ethics

THE CHALLENGE OF SECULARISM

FREUD
- Freud said that religion is infantile and a 'mass delusion'.
- Freud thought religion is a product of wish fulfilment. People experience vulnerability as children, and God is desire for father figure (cf. Feminist).
- Freud related religious belief to his ideas about the Oedipus complex. He thought that male children secretly wanted to kill their fathers and marry their mothers. They know, however, that it is wrong, so they overcompensate by inventing a cosmic father - figure God to worship.
- Religious believers invent a God who seems stern but is actually loving and forgiving. They invent a life after death that will begin a new existence, where the good will be rewarded and the wicked punished, to compensate for the injustices of real life.
- Religion represses human desires such as sexual violence, theft and murder.
- Freud thought that religion is fundamentally unhealthy

OBJECTIONS
- Many religious people have been particularly strong and courageous in standing up for their beliefs in the face of danger.
- The demands of leading a Christian life are difficult rather than comfortable (see Bonhoeffer 'costly grace').
- Religious beliefs might be said to be more uniform than would be expected if different individuals made them up.
- Jung: Religious can be a healthy path towards individuation.

DAWKINS AGAINST RELIGIOUS SCHOOLS
- He criticises traditional arguments for the existence of God and gives scientific explanations of phenomena that are sometimes used as evidence for God.
- He argues that human life is meaningful without reference to religious ideas.
- He argues that religion is responsible for division, war and conflict in society, both in the modern world and throughout history.
- He argues that religious belief discourages scientific enquiry by allowing a lazy mindset that says 'it's a divine mystery' rather than looking for answers.
- He claims that religions are repressive, and singles out religious dress codes as an example of the repression of women.
- Dawkins is particularly concerned about the indoctrination of children into religion, citing examples of where babies are initiated into religious faiths before they can understand what is happening

OBJECTIONS
- Dawkins could be criticised for taking isolated, extreme examples and using them to draw general conclusions.
- He glosses over the many positive contributions religion has made to societies, such as the founding of schools, the campaigning for civil rights, the work for the poor and the pressure for social change.
- He does not take account of the many scientists who have also held religious beliefs and have been motivated by their faith to continue their scientific exploration (e.g. Polkinghorne)
- It could be argued that keeping children away from learning truths about God is abusive

LIBERATION THEOLOGY AND MARX

LIBERATION THEOLOGY (MAIN FEATURES)
- Liberation theology focuses on the experiences of the poor and interprets Christianity as a response to poverty and other examples of **exploitation** and **alienation**. (emphasises structural sin over personal sin)
- Bringing about the Kingdom of God and salvation are not just events that happen after death; they are part of a physical struggle in this world to make the lives of the poor better (**orthopraxis**).

SUPPORT OF LT IN BIBLE
- Exodus: liberation of God's people from Egyptian oppression
- Jesus' teachings in the Beatitudes: "blessed are the poor in spirit for theirs is the kingdom of heaven"
- Jesus Christ: Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God
- Magnificant: He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things   but has sent the rich away empty.

KEE'S CRITICISM OF LT – NOT MARXIST ENOUGH
Alistair Kee, "Beyond Liberation Theology"
- Kee argues that LT is not Marxist enough, and only makes selective use of Marx's thought and doesn't utilise his full critique of religion.
- It ignores Marx's second critique of religion which is the ontological critique (religion is an inversion of reality).
- LT is based on a theological premise that cannot be affirmed in the modern world.
- LT fails the very people it is committed because as primitive societies are modernised, people will become alienated from the religious interpretation of reality offered to them by the liberationists.

POPE JOHN PAUL II'S CRITICISMS OF LT – TOO MARXIST
- Polish = anti-communist
- Rejected idea Kingdom of God can be identified with political realm
- Priests= 'teachers of the truth' not human truth but truth that comes from God
- Rejected idea God can be discovered in political and social sphere (primacy of praxis over spiritual) - reasserts authority of scripture and tradition.
- Rejected reinterpretation of the gospel - 'idea of Christ as a political figure, a revolutionary... does not tally with the church's catechism.' = rejection of violence
- Rejects idea Church born in response to political situation for liberation. Church is born out of response to faith in Christ.
- Rejected idea Catholic social doctrine was out of date. Atheism = seeks liberation but denies essential dimension of being human, our search for the infinite. Church asserts dignity of human persons
- Endorses Preferential Option for Poor = but this includes spiritual poor, not just material poor

Literacy Knowledge Organiser

SPaG

Grammar: Write in Sentences

A sentence is a group of words that make sense. Sentences start with a capital letter and end with a full stop, question mark or exclamation mark. All sentences contain clauses. You should try to use a range of sentences when writing. There are three main types of sentences.

Simple sentence: A sentence containing one main clause with a **subject** and a **verb**.
He reads.
Literacy is important.

Compound sentence: Two simple sentences joined with a conjunction. Both of these simple sentences would make sense on their own. Varying conjunctions makes your writing more interesting.
He read his book because **it was written** by his favourite author.
Literacy is important so **students had** an assembly about reading.

Complex sentence: A longer sentence containing a main clause and one or more subordinate clause(s) used to add more detail. The main clause makes sense on its own. However, a subordinate clause would not make sense on its own, it needs the main clause to make sense. The subordinate clause is separated by a comma (s) and/or conjunction. The clause can go at the beginning, middle or end of the sentence.
He read his book even though it was late.
Even though it was late, he read his book.
He read his book, even though it was late, because it was written by his favourite author.

How can you develop your sentences?
1. Start sentences in different ways. For example, you can start sentences with adjectives, adverbs or verbs.
Adjective: Funny books are my favourite!
Adverb: Regularly reading helps me develop a reading habit.
Verb: Looking at the front cover is a good way to choose a reading book.
2. Use a range of **punctuation**.
3. **Nominalisation**
Nominalisation is the noun form of verbs; verbs become concepts rather than actions. Nominalisation is often used in academic writing. For example:
It is important to read because it helps you in lots of ways.
Becomes: Reading is beneficial in many ways.
Germany invaded Poland in 1939. This was the immediate cause of the Second World War breaking out. Becomes: Germany's invasion of Poland in 1939 was the immediate cause of the outbreak of the Second World War.

Connectives and Conjunctions	
Cause And Effect	Because So Consequently Therefore Thus
Addition	And Also In addition Further (more)
Comparing	Whereas However Similarly Yet As with/ equally/Likewise
Sequencing	Firstly Initially Then Subsequently Finally After
Emphasis	Importantly Significantly In particular Indeed
Subordinate	Who, despite, until, if, while, as, although, even though, that, which

SPaG: Spelling and Punctuation

Punctuation

Use a range of punctuation accurately when you are writing.

. Full stop Marks the end of a sentence.

, Comma Separates the items on a list or the clauses in a sentence.

' Apostrophe Shows possession (belonging) or omission (letters tak en away).

" " Quotation marks Indicate a quotation or speech.

' ' Inverted commas Indicate a title.

? Question mark Used at the end of a sentence that asks a question.

! Exclamation mark Used at the end of a sentence to show surprise or shock.

: Colon Used to introduce a list or an explanation/ elaboration/ answer to what preceded. A capital letter is only needed after a colon if you are writing a proper noun (name of person or place) or two or more sentences.

; Semi-colon Joins two closely related clauses that could stand alone as sentences. Also used to separate items on a complicated list. A capital letter is not needed after a semi-colon unless you are writing a proper noun (name of person or place).

Brackets Used to add extra information which is not essential in the sentence.

Spelling

Use the following strategies to help you spell tricky words.

1. Break it into sounds (d-i-a-r-y)

2. Break it into syllables (re-mem-ber)

3. Break it into affixes (dis + satisfy)

4. Use a mnemonic (necessary - one collar, two sleeves)

5. Refer to word in the same family (muscle - muscular)

6. Say it as it sounds - spell speak (Wed-nes day)

7. Words within words (Parliament - I AM parliament)

8. Refer to etymology (bi + cycle = two + wheels)

9. Use analogy (bright, light, night, etc)

10. Use a key word to remember a spelling rule (horrible/drinkable for -ible & -able / advice/advise for -ice & -ise)

11. Apply spelling rules (writing, written)

12. Learn by sight (look-cover-say-write check)