



Fall 2010

EMT 2902  
Christian Ethics in Context

Tuesdays 2 – 4 p.m.  
Room EC 119

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Room 210 Emmanuel College

Office Hour: 4-5 p.m.  
Or by appointment

**COURSE DESCRIPTION**

*Pre-requisites: Introductory Bible and Theology*

This course is an introduction to select content, methods, and practices of Christian ethics. Students are encouraged to refine the ethical awareness that they bring to a variety of moral challenges, within their lives, within the churches, and within local-global contexts. It provides students with an introduction to select key voices, in the recent past and present, in Christian ethics and to some tools for moral reflection/action with attention to poverty and ecological destruction as urgent moral issues. Lectures, small group discussions; 3 essays -- on shaping of moral selves, on one mentor in doing Christian ethics, and a final integrative project on wealth and poverty.

**Goals**

We assume that all of us live in a highly complex, interrelated world. In this global context, the question of what is a distinctively Christian ethics, how it both borrows from and differs from non-Christian frameworks, is a constant challenge. Although there is in some ways nothing new about this reality and this challenge, we live in a time when there is new recognition of moral differences. Therefore a prominent skill we all need to practice-- not only as astute lay or ordered persons in ministry but as citizens in our world -- is to know and to engage differences in multiple contexts. To participate in such dialogue requires an understanding of your own process of moral reasoning, along with a sense of the sources and arguments you use in your moral work. We will focus on ecology and poverty as key moral issues. By the end of this course, we hope you will be better able to negotiate the moral complexities and uncertainties constantly presented to us, be more able both to listen to the positions of others (including the "others" in the readings and lectures!) and understand and articulate your own moral stance.

**Learning Outcomes**

1. To demonstrate ability to listen productively and develop skills to engage in constructive dialogue over difficult moral questions. {How? In class, practice the Guiding Questions; Moral formation paper; Final project on wealth and poverty} to meet outcomes of Practices of Church Leadership; Culture and Context};
2. To show familiarity with ethical method (sources of authority and norms) by learning from several Christian ethicists while developing skills in constructive criticism. {How? Use Guiding Questions; Moral formation paper; Figure paper; Final Project to meet outcomes of Christian Faith and Heritage; Culture and Context; Spiritual and Vocational Formation};
3. To develop moral insight into the implications for your ministry/work and multiple/overlapping communities and to articulate clearly your own theo-ethical position. (How? Moral formation paper; Figure Paper, Final Project on wealth and poverty to meet outcomes of Christian Faith and Heritage; Culture and Context; Spiritual and Vocational Formation. }

**Required Texts are on reserve at Emmanuel Library.**

1. Bruce Birch and Larry Rasmussen, *Bible and Ethics in Christian Life* (Abingdon, 1989) is for sale at Crux Books, Wycliffe College;
2. The EMT 2902 *Reading Packet* (RP) is for sale at The Print Shop in the basement of Old Vic.

**Recommended:** *Westminster Dictionary of Christian Ethics*, eds. Childress and MacQuarrie  
*The Oxford Handbook of Theological Ethics*, eds. Meilaender and Wepehowsoki  
Terence Anderson, *Walking the Way, Christian Ethics as a Guide*.  
Anthony Weston, *A Practical Companion to Ethics*



## Guidelines for our work together

I am responsible for class structure and maintenance, for providing and evaluating assignments. We are all responsible for trying to develop an atmosphere of support and collaborative learning where risks can be taken and feedback received for growth of mind and spirit. You are responsible for consulting and following this syllabus and using the Guiding Questions EACH SESSION, coming to class prepared by doing the weekly readings and thinking about the study focus, participating constructively in small group discussions, and completing assignments as per the instructions that follow.

### For all written work

1. Emailed assignments will **not** be accepted or graded except in rare cases with my prior permission.
2. All your assignments will be typed, double-spaced, use 11 or 12 point serif font, with numbered pages, (very important!), with your name, college, and full title of the assignment on the front or at the top of first page – and staple. PLEASE DO NOT USE FOLDERS. *Work that does not follow these instructions will have points deducted!*
3. For literature references from the texts in this course, you can use author/page reference—“Quote.” (Ng, 89.) Citation of any commentaries relating to your figure does not count as a quotation from these authors. Cite full bibliographic data.

### Evaluation of Written Work

- ✓ Overall clarity of your thinking and expression.
- ✓ Your critical engagement with texts, including solid demonstration of your understanding of an author’s use of sources, norms and moral reasoning, your ability to evaluate it fairly and accurately, and to deal respectfully, critically yet constructively with similarity and difference.
- ✓ Your ability to give reasons and develop your own moral stance.

All work is due **at the start of class**. The late penalty is one point per day. You will be graded according to the TST Grading Scale. See and use the site: [www.utoronto.ca/writing/](http://www.utoronto.ca/writing/), e.g., how to write a good essay; proper citation of references; how not to plagiarize. Highly recommended: G. Graff & C. Birkenstein, *They say, I Say: The Moves that Matter in Academic Writing* (NY: Norton, 2006).

*Extensions* can be granted for personal and immediate family illness/crisis, but will **not** be given for any sudden church-related issues or demands of other classes. Permission for extensions should be sought in advance via email or appointment. Grade reductions (one point per day) will be made for late papers that do not have approved extensions.

Please note the Emmanuel College Attendance Policy:

Academic credit for a course requires regular class attendance, whether or not this is stated in the syllabus and is not just a matter of completing the assignments. Attendance means being present in the class for the entire scheduled class meeting, not just part of it. In the event of absence for any reason including sickness, students are responsible for any information or class content missed. Students are expected to inform the professor prior to class. The professor may require additional work to make up for an absence. The professor will be required to inform the Basic Degree Committee if students miss two classes. For students who miss three classes, this may result in a lower grade or even a failing grade for the course. If attendance is poor due to extenuating circumstances, students may petition the Basic Degree Committee to drop a course without academic or financial penalty. **For all other academic policies consult the TST BD Handbook.**

### **Inclusivity Policy**

“Emmanuel College is intentionally inclusive, welcoming people regardless of ethnic or racial origin, faith expression, gender, age, or sexual orientation. The current community of faculty, staff and students is composed of a variety of people who come together for the common purpose of theological study in the Torontonion, Canadian, North American and global contexts.” *Emmanuel College Basic Degree Handbook*.

★ ★ ★ **EMT 2902 COURSE REQUIREMENTS** ★

1. **Initial Learning Questionnaire (5%)** Reply to the questions which you will receive by email after 1<sup>st</sup> class.  
➤ **Due** by email [m.legge@utoronto.ca](mailto:m.legge@utoronto.ca) AND bring a hard copy **September 21**.

2. **Shaping Moral Agents in Context (25%)**

- **Due October 12 in class. (4-5 pages, 1000 – 1250 words)**

An abiding concern in Christian ethics is to understand your own moral formation, as persons with particular virtues, values, obligations and moral vision (see B&R, ch. 3). You will write a version of your moral formation. You can think of this essay as a narrative of your in-class chart from the first session and also with reference to at least two of the readings from Sessions 2 and 3. For example, weave into your paper ideas that “twig” with your experience, that challenge or deepen your moral self-understanding, or cite definitions that help give you frame exploring yourself in the context of moral life.

The following questions may also be helpful prompts in your discussion of how you have been morally formed, citing specific influences that have shaped you as a moral person in multiple relations.

1. What encounters in your life have been of particular moral significance to you? Why?
2. How have specific factors, including economics, race/ethnicity, physical and/or mental abilities, gender, sexuality, family situation, language/ culture, or education shaped your moral life?
3. How has religion or church shaped you? Name any other communities that have been particularly formative in your life.
4. Are there particular scripture texts and/or themes (e.g., compassion, exile, forgiveness, hospitality, holiness, justice, love ...) and images of God and human persons/communities that have been important? How so?

3. **Figure Paper (30%) (6 pages, 1500 words)**

- **Due Oct.5** (Bonhoeffer) OR **Nov. 9** (Harrison)

You will write a 6 page paper focusing on ONE figure as a mentor in ethics, either Dietrich Bonhoeffer OR Beverly Harrison. Your task will be to assess their moral reasoning, use of scripture, knowledge (both experiential and formal) and how the author treats theological themes in doing Christian ethics.

A worksheet for this assignment will be given out in class.

4. **Final Project: “A Christian Stance on Wealth and Poverty” (40%) (7- 8 pages, 1750 - 2000 words)**

**Due Tuesday December 14 by 4:00 p.m.**

*This 3 part outline will shape your final project:*


- 1) Find a statement of a Christian position on wealth and poverty, e.g., from texts in this class, your denomination or an ecumenical body such as KAIROS;
- 2) Discuss what justifies/supports (the moral grounds/reasons) this statement by drawing on a minimum of 4 relevant readings from our work in this course (e.g., use of sources and norms);
- 3) In conclusion, a) briefly give your own position, explaining why you agree and/or disagree with the statement and give the reasons which currently guide your moral agency as a person of faith and a global citizen; b) develop an action plan or memo in response to a concrete situation (feel free to use a news item, case study, etc.) for a specific group -- in your congregation, a national church, ecumenical body, or broader public community (e.g., a neighbourhood housing group or provincial legislature considering public policy questions). The focus is on possible action but you will give a justification for these actions which draws upon your more extended justification in Part 2.



<b>EMT 2902 COURSE SCHEDULE AND TOPICS</b>
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1. September 14 Getting Started
2. September 21 Contexts and Charting Moral Life *\*(Learning Inventory due)*
3. September 26 Doing Christian Ethics
4. October 5 Dietrich Bonhoeffer *\*(Figure Paper Option #1 due)*
5. October 12 Scripture and Ethics
6. October 19 Moral Agency: Persons in Relation *\*(Paper on this topic due)*

October 25 -29 Reading Week +++ NO CLASS +++
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7. November 2 Theological Framings: Love and Justice
  8. November 9 Beverly Wildung Harrison *\*(Figure Paper Option #2 due)*
  9. November 16 Wealth and Poverty *(Topic for final paper)*
  10. November 23 Ecology and Economy
  11. December 2 Practicing Tradition with Spirit, Imagination and Difference
  12. December 9 LAST CLASS: Christian ethics in a global world
-  December 14 *\*Final Paper due in Emmanuel College Main Office by 4 p.m.*



## EMT 2902 COURSE SCHEDULE AND TOPICS

### 1. September 14 -Getting Started

*Skill Focus: Understanding Christian Ethics as a Theological and Practical Discipline*

#### Introductions of ourselves and the course

1. What is the relationship of your faith and your moral life?
2. What inspires you? Guides you?
3. What is “context”? Does it matter? Why or why not?

#### Review Syllabus

**In Class:** Tracing my Moral Formation

**Lecture:** “Necessary Considerations and Moral Imagination”

### 2. September 21 – Contexts of Moral Life and Shaping of Moral Selves

*Skill Focus: Setting moral life in context; locating ourselves*

- Read:**
- William Schweiker, “One World, Many Moralities”
  - Roy I. Sano, “From Context to Context”
  - Greer Anne Wenh-In Ng, “Land of Maple and Land of Bamboo”
  - Birch and Rasmussen, Introduction and chs. 1 & 3, *Bible and Ethics*, 9-16, 35-65
  - “A Transformative Vision for the United Church of Canada” 2006 General Council Executive Summary (option of interest: see also articles @ [www.united-church.ca/intercultural/](http://www.united-church.ca/intercultural/) )
  - Wenh-In Ng, “Reflecting on Identity”
  - Steve Willey, “Becoming an Intercultural Church: Defining Intercultural Ministries”

- Study Focus:**
1. How do you imagine yourself in relation to your context? To each author?
  2. How does each author describe moral life, its main concerns, and its context?
  3. What sources do they appeal to in discussing moral life?

➤ **Assignment Due: “Getting to know you and learning inventory”**



### 3. September 26: Doing Christian Ethics

*Skill Focus: Method in ethics: sources and norms; social analysis and public life; decision-making*

- Read:**
- Beverly Harrison, “Doing Ethics”
  - Roger Hutchinson, “Appendix: Levels of Clarification,” *2009 Camrose Lectures*
  - Birch & Rasmussen, ch. 6, *Bible and Ethics in the Christian Life*, 100-119
  - Study Pages: Sources and Norms; Spiral of Theo-Ethical Engagement; Handling a specific case.S
- Case Study:** Ellen Charry, “When generosity is not enough”

- Study Focus:**
1. How do you understand the connection between faith and public life?
  2. Outline your feelings and thoughtful reactions to Ellen Charry. Try to name your assumptions about what was at stake and your own opinion about how we as a society have dealt with issues of need.
  3. How does Charry make her case? Use the spiral method to analyse; see diagram in Reader.

**4. October 5 - Dietrich Bonhoeffer (Figure Paper Option #1)**

*Skill Focus: Mentor in doing Christian ethics*

**Read:** Bonhoeffer, “Thy Kingdom Come” (88-92), “The Interpretation of the New Testament” (149-152), “On Forgiveness” (260-263), “Ethics” (352-372), “After Ten Years” (482-486), and selections from “Letters and Poems” (503-514), in *Testament to Freedom*.  
Bonhoeffer, selections from *The Cost of Discipleship* (29-30; 35-37; 40-41; 44-45; 54-55; 72-73; 76-83; 127-130; 134-136; 271-273).

**Recommended:** “Introduction,” (3-44); “Christ the Center” (110-123); “Life Together” (322-340); “Letters” (491-495); “Chronology,” (531-536), in *Testament to Freedom*.  
*The Cambridge Companion to Dietrich Bonhoeffer*, ed. John W. de Gruchy (1999)  
Larry Rasmussen et al, *Dietrich Bonhoeffer: His Significance for North Americans* (1990)

**Study Focus:** 1. Read Bonhoeffer using Birch and Rasmussen’s terms of virtues, values, obligations, visions.  
2. How does Bonhoeffer relate his experience and faith, the Bible, and tradition to moral life?  
3. Note how you respond to Bonhoeffer. Do you find any similarities and differences in how you might answer question 2 in your life today?

**Due: Figure Paper Option #1**



**5. October 12 – Scripture and Ethics -- bring your bibles!**

*Skill Focus: Interpretation in contexts*

**Read:** - Birch and Rasmussen, ch. 8, *Bible and Ethics*, 141- 158; if need a refresher, ch. 10, 159-188.  
- Carole Fontaine, “The Abusive Bible: On the Use of Feminist Method in Pastoral Contexts”  
- Renita Weems, “Reading *HerWay* Through the Struggle”  
- Stan McKay, “Learnings from Scripture about Racism”  
- *The Authority and Interpretation of Scripture* (UCC 1992), pp. 22-26  
- Presbyterian Church of Canada, section on scripture in *Living Faith*

**Study focus:** 1. What makes the Bible meaningful for you? Who did Jesus relate to who was rich? Poor?  
2. How do scripture, tradition and worship function in your moral code of life and faith?  
3. How and why does interpretation matter? What factors of influence are named in the readings?  
4. Note any strong affinities and disagreements you have with these readings.

**6. October 19 – Moral Agency: Persons in Contextual Relations**

*Skill Focus: Becoming self-reflexive moral agents*

**Read:** - Emilie Townes, “Ethics as an Art of Doing the Work our Souls Must Have”  
- Birch and Rasmussen, chs. 4 & 5 in *Bible and Ethics*, 66 – 99  
- Peggy McInstosh, “White Privilege and Male Privilege” accessible at:  
<http://www.cwru.edu/president/aaction/UnpackingTheKnapsack.pdf>  
- Mary Anne McFarlane, “Unpacking White Privilege: A Workshop for Congregations”  
**Case Study:** Sheila Neysmith, et al, “Shut Out: Uncovering the Dynamics of Social Exclusion”

**Study focus:** What is moral agency anyway? What sources and norms do you use to shape your moral life?

**Due: “Shaping of Moral Agency in Context”**



**October 25 -29 Reading Week ----- +++ NO CLASS +++**  
**7. November 2 – Theological Framings: The Virtue of Love and Necessity of Justice**

*Skill Focus: Normative ethics of justice-love*

**Read:** - Dorothee Soelle, "Justice: A feeling in the pit of your stomach"

- **on hunger:** - "Learn More About the Problem of Hunger in Canada" *Food Banks Canada*,  
<http://www.cafb-acba.ca/main2.cfm?id=10718629-B6A7-8AA0-6D9B9CE378DE06DA>

- Jason McBride, "Breaking the Food Bank," *The Globe and Mail*, August 8, 2009: M1, 4

- **on child poverty:**- 2009 Report Card on Child and Family Poverty in Canada: [www.campaign2000.ca](http://www.campaign2000.ca)

- Elementary Teachers' Federation, "Every child . . . Help stop child poverty"

- <http://www.united-church.ca/economic/poverty> -- children

- Paul Tillich, "Justice in Personal Encounters"

- Martin Luther King, Jr. "Letter from a Birmingham Jail"

- Beverly Harrison, "The Power of Anger in the Work of Love"

- Ada Maria Isasi-Diaz, "Un poquito de justicia – a little bit of justice"

**Recommended:** KAIROS Canadian Ecumenical Justice Initiatives @

<http://www.kairoscanada.org/en/solidarity/poverty-in-canada/poverty-action/>

**Case Study:** "Request at the Doorstep of the Church"

## 8. November 9 - Beverly Harrison (Figure Option #2)

*Skill Focus: Mentor in doing Christian ethics*

**Read:** - Harrison, "Making Connections: Becoming a Feminist Ethicist"

- Harrison, "The Dream of Common Language"

- Harrison, "Reflecting on the Relationship of Politics to Economics"

- Harrison, "Toward . . . Demystifying Class Reality in Local Congregations"

- Harrison, "Living in Resistance: Interview with Pamela Brubaker"

**Study Focus:** 1. How do you connect to the issues Harrison examines today?  
2. How has your family/Christian tradition/church dealt with class, power, economics?  
3. Are there any hymns you are no longer able to sing?

**Due: Figure Paper Option #2** ★

## 9. November 16 – Wealth and Poverty (Topic for Final Project)

*Skill Focus: Examining a contested moral issue, taking a stand*

**Read:** - Armine Yalnizyan, "A window into a world of need"

- "Defining Poverty" & - "The Treadmill of Poverty"

- <http://www.mfateh.ca/> Mutli Faith Alliance to End Homelessness in Toronto

- David Gushee, "What Would Jesus Say About Wealth?"

- John Asling, "Moving from Charity Towards Justice"

- "Dignity for All?..." *Citizens for Public Justice*

- "Shaping a Future for Everyone" *Canadian Centre for Policy Alternatives*

- Lisa Fabrizio, "American Poverty" @

<http://www.intellectualconservative.com/2007/09/10/American-poverty/>

**Recommended:** <http://intraspec.ca/povertyCanada.php>

<http://www.ciw.ca/en/TheCanadianIndexOfWellbeing.aspx>

**Study Focus:** 1. In what ways are wealth and poverty of concern to you? What do you struggle with?  
2. Bring to class 2 definitions of poverty from the readings that make good sense to you.  
3. What is the relationship between economics and theological ethics? Why?

## 10. November 23 – Ecology and Economics



**Skill Focus:** Examining a contested moral issue, taking a stand

- Read:** - Stan McKay, "An Aboriginal Perspective on the Integrity of Creation"
- Aruna Gnanadason, "Women, Ecology and Poverty"
  - David Hallman, "Spiritual Values and Earth Community"
  - Pam Brubaker, "What Does Faith Have to Do with Globalization"
  - Sallie McFague, "The Loving Eye vs the Arrogant Eye" & "A Manifesto to North American Middle Class Christians"

- Study Focus:** 1. Consider one norm in any of these readings that expanded or challenges traditional Christian notions and practices.
2. How has your household, congregation and/or workplace responded to environmental issues?

**Case Study:** "Analysing a Moral Argument": Ernesto Zedillo, "Give Globalization a Hand" and Christopher Lind, "Challenging the Ethics of Globalization"

<b>11. December 2 – Practicing Tradition with Spirit, Imagination and Difference</b>
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**Skill Focus:** Peace making skills

- Read:** - John Paul Lederach, chs. 1, 4, 14, *The Moral Imagination: The Art and Soul of Building Peace*
- Birch and Rasmussen, ch. 7, *Bible and Ethics*, 120-140
  - Eileen Klassen Hamm, "Under the Quilting Frame"
  - Carolyn Pogue, "A woman's journey for peace"
  - Denise Nadeau, "Embodying non-violence"

**Study Focus:** Muse on Lederach's thesis. What chords does he touch in your life and B&R roles of church? Can you and the church embrace its role as a conflict transformer and peace builder? What conflicts come to mind? Are they internal? With its immediate neighbourhood, and the myriad relationships with other networks and communities, near and far through its members' and denomination?

<b>12. December 9 – Christian ethics in a global world</b>	<b>LAST CLASS</b>
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- Read:** - Birch and Rasmussen, "Summary and Challenge," *Bible and Ethics*, 189 – 202.
- M. Shawn Copeland, "Saying Yes and Saying No"

**Study Focus:** Review the syllabus and your work in this course. Then respond to *Guiding Questions* 19 & 20: What appeals to you about doing Christian ethics?

What new insights have you gained?

How will you incorporate one specific moral conviction of (re)newed import into your life/work/ministry? Who do/will you need as allies? What resources do/will you need?



**Final Project is DUE Tuesday December 14 by 4 p.m. in Emmanuel College Main Office.**

**in the Emmanuel College Main Office by 4 p.m.**



*If you want your paper returned by post, enclose it in a stamped self-address envelope.*



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**Guiding Questions**

*What do I/we/the church do as Christians to be good disciples of Jesus Christ, following the promise and ways of relationship with God? Or, alternatively, how does our search for the good life relate to faith?*

While this question is quite clear, how to answer it is not at all simple. It may be helpful to see learning ethics this semester as a little similar to learning a language. To be learned, a language has to be broken down into parts, which are practiced separately, building toward the time when you can speak the language smoothly without, say, trying to remember the 3<sup>rd</sup> person plural past, etc. The tricky part about working with morality is that we already think we ‘speak’ its language since we make moral decisions of lesser or greater importance all of the time. But one of the purposes of this course is to give you a chance to practice some of the parts of Christian ethics which will make you more aware of your own moral assumptions and, perhaps, deepen your ongoing moral work.

We will foreground the works of certain Christian ethicists as models of how they “spoke” Christian ethics. Analyzing their work will give you some background in Christian ethics and begin to help you think about your own ways of “speaking.” Please note that the authors we read answer these questions in very different ways! It is important to think about why some questions are important for an author and why some are unimportant.

We will also foreground some of the key components of ethics (i.e., elements of method include the 4 sources of any Christian approach—experience, scripture, tradition and reason) and focus on ways to work with these components by focus on urgent issues of our time (poverty, economics and ecology), giving you some practice with these components in class and in the Final Project.



## **SOME QUESTIONS FOR YOUR WORK IN THIS COURSE**

### **Using Experience**

1. How does the author draw upon human experience? Whose experiences?
2. Are these experiences filtered or interpreted in any particular way?

### **Using Knowledge**

3. What kinds of knowledge does the author rely upon (e.g., social theories, historical, scientific, etc.)? How does the author appear to choose and/or interpret these sources?
4. How “knowable” does the author believe the world to be? Does it seem to be a world governed by laws? Does it seem to be able to be understood/analyzed through human understanding/knowledge? Does emotion have a place?
5. Does the author take historical and social context into consideration? How generalized a framework does the author present? (e.g., something that could be used at any time or place or something more specific to a particular context)

### **Moral Reasoning**

6. Does the author seem to move deductively from principles/laws to outcomes or inductively from experience to norms? Or both? Or is the author more concerned with the virtues, or features of character?
7. What kind of agent does the author presuppose—a single actor? A collective actor? An interpreting responder? An isolated individual? A socially contextualized person? A person marked by sin and grace? Is the author concerned with the nature of this agent?

8. How does the author seem to locate/define moral work—is it aimed toward the future, to consequences? How much does it take into account the past or tradition as accumulated in certain beliefs and principles, and related to certain ends? Or is the focus on the present context? Is the concern more for action in the world or the nature of moral agent undertaking action?

### **Authority and Interpretation of Scripture**

9. What role does scripture appear to play in this ethics? Is it used as a general authority? Are particular verses or scriptural norms/themes key?

### **Theological Framings (*doctrines*)**

10. Is there predominant concern for certain theological or doctrinal themes—e.g., doctrine of sin or of grace/salvation; love or justice, forgiveness or reconciliation? How are these defined? *soteriology*
11. What role do God and Jesus and the Holy Spirit appear to play in this author’s work? Are they defined in any way? How do they seem to “authorize” Christian morality? *theology/Christology/pneumatology*
12. How is the “world” defined? Does it include the natural world? How is it related to God/Jesus? To the church? i.e., *ecclesiology/ecology/eschatology*
13. How are humans defined and theologically framed—e.g., as inescapably sinful? As redeemed? How does this frame appear to affect the possibility of moral action? *theological anthropology/moral agency*

### **Practicing Tradition**

14. How does the author define tradition? What seems to be included in that tradition? Does it appear univocal or multiple? What kind of authority does tradition have?
15. Is there attention to the church? If so, how does it seem to be defined (e.g., congregation, Universal Church, Protestant or Roman Catholic)?

### **Imagination and Difference**

16. What kind of audience does the author assume—any human? A Christian? Persons in certain locations (e.g., churches)? Social groups?
17. How does the author work with hope and vision?

### **Overall Assessment of Method (how ethics is done)**

18. What sources does the author require to be considered in Christian ethics—scripture, tradition, knowledge (philosophy, natural and social sciences etc), experience? How does the author suggest we draw upon these sources? Do the sources seem to be prioritized in any way?
19. What appeals to you about doing Christian ethics? Will you incorporate this into your life/work/ministry?
20. What new insights have you gained from reading Christian ethicists? How will you practice this?

(Adapted with permission from Elizabeth M. Bounds.)