

### I. Course Description

This course introduces students to the field of Christian ethics. The course readings will cover diverse selections from classical and contemporary Christian thinkers, examine various sources of and approaches to Christian ethics, and critically assess a variety of contemporary moral issues. This course consists of two units. In Unit I, we will explore the theoretical foundations for Christian ethical thinking and how Christians draw upon traditional sources of wisdom in Christian theology and ethics for guidance on moral issues and the possible approaches to be taken (i.e., deontological, teleological, aretological, contextualist, liberationist). In Unit II, we will move from normative ethical theory to applied ethics to engage a number of social and political issues (i.e., war and peace, economics, nonhuman animals, the environment, and bioethics). As we assess these issues, we will be examining how and whether ethics done from a Christian perspective differs from other (especially secular ethics, which is focused more on philosophy and/or logic) traditions of moral inquiry and what role Christian ethics should play (if any) in the formation of public policy. Frequency: Every spring. Prerequisite: none.]

### II. Course Objectives and Student Learning Outcomes

*By the end of this course, students should be able to:*

- 1) describe the main sources of Christian ethical reflection; key Christian ethical principles, norms, and virtues; and major approaches in Christian ethics.
- 2) compare and contrast the major approaches to Christian ethics (i.e., deontological, teleological, aretological, contextualist, liberationist).
- 3) summarize and evaluate the diversity of positions that Christians have taken – and continue to take – with respect to some perennial moral questions and issues.
- 4) reach and defend their own normative judgments about selected contemporary ethical issues by applying the main sources of and approaches to Christian ethical reflection.
- 5) discuss difficult and controversial moral issues with others in a respectful and non-defensive manner even in the midst of profound disagreement.
- 6) analyze selected case-studies about contemporary moral problems while identifying the relevant Christian ethical principles, norms, and virtues.

### III. Contribution to MTSO's Educational Mission and Degree Outcomes

#### Specific Degree Outcomes

*This course contributes to the following outcomes of each degree program:*

M.Div.:

- Lead a group through a theological, ethical and interdisciplinary analysis of a contemporary social issue or phenomena
- Constructively respond to a case or situation involving conflict arising from differing interests, beliefs, or human uniqueness (e.g. gender, ethnicity, class, etc.).

MAPT:

- Develop a practical theology framework informed by sacred texts, tradition, theologies, and moral systems that is capable of guiding various forms of ministry

MASJ:

- Develop a theoretical and practical framework of social justice informed by interreligious theologies, moral systems, and sacred texts that is capable of guiding activism, advocacy, and/or community organizing.

MTS:

- Read the literature of the discipline with master's level understanding

MACM:

- Engage the impact of one or more of the following issues on communication and counseling: discrimination, racism, sexism, ageism, homophobia, or bias against religion/spirituality in general or a particular religion

### Aspects of the MTSO mission and/or MTSO's general theological curriculum

Methodist Theological School in Ohio provides theological education and leadership in pursuit of a just, sustainable and generative world. This course connects to all three of these pursuits

### IV. Textbooks

#### Required Texts

- 1) Robin Lovin, *An Introduction to Christian Ethics: Goals, Duties, and Virtues* (Nashville, TN: Abingdon Press, 2011); ISBN: 978-0687467365.
- 2) Frederick V. Simmons and Brian C. Sorrells, eds. *Love and Christian Ethics: Tradition, Theory, and Society* (Washington, DC: Georgetown University Press, 2016); ISBN-13: 978-1626163676.
- 3) Howard Thurman, *Jesus and the Disinherited*, reprint ed. (Boston: Beacon Press, 1996); ISBN: 978-080701029-7.
- 4) David L. Clough and Brian Stiltner, *Faith and Force: A Christian Debate about War* (Washington, D.C.: Georgetown University Press, 2007); ISBN: 978-1589011656.
- 5) William T. Cavanaugh, *Being Consumed: Economics and Christian Desire* (Grand Rapids, MI: Eerdmans, 2008); ISBN: 978-0802845610.
- 6) Margaret Farley, *Changing the Questions: Explorations in Christian Ethics* (New York: Orbis Books, 2015); ISBN-13: 978-1626981287.

All other required (and most recommended) readings or other resources will be uploaded to the CE501 Populi course page. Successful completion of the course will also require students to screen a number of videos. Some of these will be available in full on the course website; others will require students to obtain the materials themselves in advance of the time they are to be screened (*e.g.*, by borrowing or streaming them from a public library or friend, renting them on DVD, or viewing them through an online streaming service).

## CE501: Introduction to Christian Ethics

Spring 2023, January 31-May 16, 2023

Tuesdays, 2:00 – 3:30 p.m. - online

Dr. Toni M. Bond, [tbond@mtso.edu](mailto:tbond@mtso.edu)

### V. Course Requirements and Expectations

Because our classes have been scheduled to meet (synchronously) on Tuesday afternoons and you should complete the assigned readings/viewing before “attending” class, our weekly class modules will “open” on Thursdays by 6pm EST. Here is a rough sketch of how you will spend your time every week.

<i>Activity</i>	<i>When/Deadline?</i>	<i>Approximate time</i>
Complete the weekly reading/viewing assignment	Before coming to class on Tue afternoon	4 hours
Attend weekly synchronous class sessions via Zoom	Tue afternoon from 2pm-3:30pm EST	1-1/2 to 2 hours
Submit forum posts on Populi (any 10 out of 12 options)	Mon nights by 8pm EST (though week #1 has a different deadline)	30 minutes - 1 hour

On the weeks you will be writing the two midterms or your two papers, you will need to devote additional time to complete them.

### VI. Assessment of Student Learning and Final Course Grades

<i>Assignment</i>	<i>Due Date</i>	<i>Points</i>	<i>% of Final Grade</i>
Read/sign netiquette agreement	Mon, Feb 6 by 7pm EST	2	1%
Chat moderator	Varies (each student to take a turn)	2	1%
One 15-minute office hour visit	Varies, by Fri, Feb 24	6	3%
Midterm exam #1	Sat, Feb 25 by 10pm EST	36 (6 pts. per question)	18%
Midterm exam #2	Sat, Mar 18 by 10pm EST	30 (15 pts. per question)	15%
Discussion Forums (any 10 out of 12)	Weeks 1-14	30 (3 pts. per post)	15%
Enhanced Participation	Weeks 1-14	14 (1 pt. per class)	7%
Two Papers	By 10pm EST, on date due	80 (40 pts. per paper)	40%
Optional Rewrite Paper	Tue, May 16 by 10pm EST	New grade replaces original	

**ASSESSMENT STRATEGIES**

- The two midterm exams will assess SLO #1-#3.
- The weekly forum posts will assess SLO #1 and #4-#5.
- Two short paper assignments will assess SLO #4 and #6.

**Final letter grades will be assigned as follows:**

A	=185-200	B+	= 173-179	C+	=153-159	D+	= 133-139	F = 119 or below
A-	=180-184	B	= 165-172	C	=145-152	D	= 125-132	
		B-	= 160-164	C-	=140-144	D-	= 120-124	

Please interpret your final grade in the following way: how well you did on course requirements and assessments. Your final grade will not necessarily match: (1) what I as your professor think of you as a person or Christian (if you identify as one), (2) your capabilities as a graduate student, (3) the kind of grades you “normally” earn at MTSO, (4) your potential to do advanced work in theological ethics, or (5) how much or how little effort you put in this course. My responsibility as your teacher is to facilitate your learning. To the extent you care deeply about receiving a particular grade, remember you have the entire semester to earn it, so last-minute efforts and pleas for “extra credit” will appear disingenuous.

**COURSE REQUIREMENTS AND EXPECTATIONS:**

**I. Weekly Reading and Discussion Forums**

The required readings and viewings are crucial to your learning in this course as well as your ability to contribute to the collaborative learning environment. Do budget sufficient time to keep up with them. By 6pm EST on Thursdays, I will post a brief announcement on Populi about the upcoming week’s learning module: the required reading and viewing assignment, the key questions and/or terms to consider, the learning objectives, and your Discussion board prompts. You are expected to complete the week’s readings/viewings before you either attend class on Tuesday evenings or post in the discussion forums, though there is no expectation you will have mastered all the concepts before you do.

**Posts on the Discussion Forums (10):**

By 8pm EST on Mondays, you will post in the relevant discussion forum a post of approximately 200-400 words about the week’s readings/viewings. In most cases, you will be given a series of discussions prompts and asked to respond to just one. When you are not, you can elect to (1) respond to a passage or topic you found interesting for a reason you specify, (2) critically reflect on a general theme, (3) commend or interrogate the conclusion(s) reached by the author(s) or speaker(s) under consideration, (4) offer a novel perspective to the issue(s) at hand, or (5) do some combination of the above. Your post can be tied narrowly to the week’s readings/viewings themselves, the readings/viewings in relation to prior class discussions, or the readings/viewings as they pertain to current events. In any event, they **MUST** engage the week’s assigned readings/viewings. Please follow these additional instructions in your post:

Quote at least one passage (e.g., ranging from a sentence fragment to 1-3 sentences) and offer some reflection on it. **Place the quotation in bold** (to distinguish it from the rest of your post).

Pose at least one question (about the reading or the topic) you would like the class to consider. **Write this in red** (to distinguish it from the rest of your post). Note: As I prepare for our class sessions on Tuesdays, these questions will help give me a sense of how you as a class are responding to the material; you may thus see a subset of your questions/comments reproduced for class discussion. Give a title to your post that is descriptive of its contents (i.e., don't just write "week #6"). Think of a title that would attract others to your post and give them a clue about its content. In general, please avoid attaching anything to your forum post – just write directly in the Forums. Feel free to add hyperlinks to enhance your text (which folks can elect to click on or bypass), add a "video note" (or a hyperlink to a Youtube video, etc.), or included (embedded) images, but please avoid making readers download a file in order to review your contribution.

The discussion forums are intended for us to co-create a collaborative, not simply top-down, learning environment. It is permissible for you to write in a more informal or colloquial manner than you would if you were submitting a formal paper, but at a minimum please spell-check your work, watch for egregious punctuation or grammar mistakes, and make sure your language/tone conforms to MTSO's community standards.

Because the pedagogical purpose of forum participation is to help build the class learning community while allowing you to begin engaging with the course content, your grade will not depend on how well you understood (or did not comprehend) the reading/viewing material. Instead, you will be given a "completion" grade upon satisfactory performance: if you put forth a good faith effort while following all instructions and submitting your post by the deadlines, you will receive full credit. Finally, please note that these will be configured in such a way where you will be required to post something before you can read your classmates' submissions.

Out of our 14 weeks of instruction, there are 12 possible forum assignments. You are required to complete any 10 of these – and only 10 will count toward your final grade. During the weeks midterms are due, no forum posts will be due, although there will still be required readings for the week. Thus, there are 2 forum posts you can safely "skip" for any reason whatsoever (there is no need to ask first for permission).

### II. Regular Attendance and Enhanced Participation

Given the active-learning and discussion-oriented nature of this course, attendance at our weekly synchronous class is expected. The expectation is that you will be "present" every week the course is in session unless religious observance, illness, or other emergency (e.g., a sudden requirement to quarantine or another other pandemic-related problem) prevents you from fully participating in all classroom activities. *I appreciate how much everyone has to juggle, especially given that we are all doing our best to move through life in the midst of a "tridemic" of COVID, the flu and respiratory syncytial virus (RSV). However, it is important to be "present" in class and "participate" through the forums.* Excessive absences, by which your presence is undetectable for weeks at a time, will adversely affect your ability to learn from and contribute to the learning process.

To encourage not only regular attendance but active participation, each week students will have the opportunity to earn one point for "enhanced participation." Enhanced participation will NOT depend on how well or poorly you understood the reading/viewing material, but how you participated in class: did you ask questions and make comments during our synchronous class sessions either orally or through the chat function? Did you chat with your classmates about the course material during our breakout sessions? Did you participate in other group activities during class (e.g., through polling)? As with your discussion board, this will be graded for sufficiency: 1 point if you demonstrated enhanced participation, 0 points if you only showed up to class but did not actively participate.

In cases where you are unable to attend class AND still want an opportunity to earn your “enhanced participation” point despite your absence, *you can view the Zoom recording and then either chat with me in an office hour appointment about it OR send me a 1-paragraph reflection of what you learned, what questions you had or how you might have answered our discussion questions*, and I will award you credit.

### III. Midterm Exams (2)

In the middle and the end of the first half of the course, you will have two opportunities to demonstrate your knowledge of theory in Christian theological ethics by writing approximately 3/4-1 page per question (double-spaced) definitions of terms and short essay responses to questions. This exam will be “open book/open note,” but you must complete all work on your own: you may study in groups or with classmates, but you may not circulate outlines or sample answers amongst yourselves. Please note these exams are your first major graded assignments for the course and will require a level of preparation and polish unlike what is required in the forums. Barring extenuating circumstances or documented requests for accommodations, late work will be deducted one full letter grade per day (or fraction thereof) your midterm is submitted late.

### IV. Papers (2, each will be 4-5 pages, double-spaced, in length)

In the second portion of the course, you will have 4 opportunities to respond to a case-study or paper prompt which will allow you to identify the key ethical issues and morally salient factors under examination, apply the sources and norms of Christian ethical reflection, and ultimately reach and defend a normative judgment. Instructions for each writing assignment will be posted three weeks in advance of the deadline. The papers must be submitted by 10pm EST on the date they are due. Please consult the “**Tips for Writing Good Papers**” and the “**Grading Rubric**” for information about how you will be evaluated. While there are 4 paper options, you are to complete any 2 and only these 2 will count toward your final grade. Given this flexibility – and to discourage late submissions – late work will (i.e., barring truly extenuating circumstances or documented request for accommodations) be deducted one full letter grade for every day (or any fraction thereof) your paper is submitted late.

*Optional re-write paper:* You will be permitted to re-write ONE of your two required papers for a potentially higher grade. In submitting this re-write, your grade can either (a) improve, (b) stay the same, (c) fare worse (so yes, there is a minimum risk of doing worse, but this is unlikely). For those seeking this option, rewrite your paper in light of the feedback you receive on that assignment and over the course of the class; please also consult the “tips for writing papers” and “grading rubric” for further advice. Your “rewrite” grade will replace the original grade you received on that paper.

All rewrites must be accompanied by a one-page cover sheet explaining the changes you've made and how you have organized and/or written the paper differently. These are due by 10pm EST on Thu, May 18. (You may submit a re-write paper at any point AFTER you've completed your second paper—there's no need to wait for the end of term).

### V. Professional Conduct and Netiquette

Students enroll in this course for a wide variety of reasons, including simply needing to fulfill a degree requirement. Students also come to this course with diverse backgrounds and lived experiences: some are already familiar with the academic enterprise of ethics/moral reasoning, others have never taken a philosophical or theological ethics course before. Yet, there are two common truths: 1) everyone is located at different points on a theological spectrum and 2) everyone, at some point in their life, has been confronted with an ethical dilemma. As we create a collaborative learning environment, it is my hope that we can co-create a productive space for conversation grounded in values of respect and dignity so that all will feel comfortable participating. I welcome the use of your analytical and critical thinking skills when



assessing the claims in the readings and of your fellow interlocutors. At the same time, observations and assessments must be presented in a way that maintain respects for others and is consistent with MTSO's Community Standards.

Norms for how students should comport themselves while attending class remotely on Zoom are evolving. On the first day of class, we will devote time to develop shared norms and expectations. By the end of the second week, all students should have read these expectations and given their consent to be held by them by indicating so on the "Netiquette" assignment on CE501 Populi course page.

### VI. Chat Moderator

All students will take turns "moderating" the chat, since it is not always easy for professors to facilitate discussion, scan faces on Zoom, and keep on top of chat activity. In cases where students are raising important points or concerns in the chat and I as your professor have not seen them, the chat moderator should feel free to interrupt/get my attention. To be clear, ALL students should feel empowered to do so, but designating a chat moderator every week will allow students to take turns in sharing this collective responsibility, further contributing to our collaborative learning environment. (Note: depending upon our class size, we may have more than one chat moderator during a class session [i.e., there may two chat moderators for a class session] if we have a larger class). Following the conclusion of class, the chat moderator will then submit online a short paragraph of their observations of activity in the chat. Students will be able to sign-up for chat moderating on the CE501 Populi course page.

### VII. Course Schedule and Format

ALL PDFS, FILMS, ZOOM LINKS ETC. ARE ON THE CE501 POPULI COURSE PAGE. UNDER THE 'LESSONS' TAB, SELECT THE APPROPRIATE WEEKLY LESSON FOLDER.

## UNIT I: THEORY IN CHRISTIAN ETHICS

### Week 1: January 31 -- Introduction to the Course

Forum Post: (i) write two (2) burning questions you have about Christian ethics, familiarize yourself with the course syllabus and website, review the handout, "Reading Difficult Texts," and review the Netiquette handout. Finally, make sure you sign-up to be a chat moderator.

***\*Week #1 Forum is mandatory.** All other weekly forum activities are discretionary so long as you complete the required number by the close of the course. Complete information on subsequent forums will be posted on the course website, not here on the syllabus.*

### Week 2: February 7 – Intro to Sources, Use of the Bible, and Variations upon the "Christian Stance"

#### Required Reading:

- Robin W. Lovin, *Intro to Christian Ethics*, Chapters 2-3 (pp. 25-36, 45-66)
- Richard J. Mouw, "Commands for Grownups" in *The God Who Commands* (Notre Dame: Notre Dame Press, 1990), pp. 6-21
- Margaret Farley, "Feminist Consciousness and the Interpretation of Scripture," in *Feminist Interpretation of the Bible*, ed. Letty M. Russell (WJKP, 1985), pp. 41-51
- James Cone, "Biblical Revelation and Social Existence," *Interpretation: A Journal of Bible and Theology* 28.4 (1974): 422-440
- Stanley Hauerwas, "Taking the Bible Away from North American Christians" and "The Bible in America" from his *Unleashing the Scripture: Freeing the Bible from Captivity to America* (Abingdon Press, 1993), pp. 15-18, 29-38

- Renita J. Weems, “Re-reading for Liberation: African American Women and the Bible,” in *Womanist Theological Ethics: A Reader*, eds. Katie Geneva Cannon, Emilie M. Townes, and Angela D. Sims (WJKP, 2011), pp. 51-63

**\*Midterm exam #1 will be posted by the end of this week.**

### Week 3: February 14 – Teleological Approaches: Utilitarianism & Situation Ethics

#### Required Reading:

- Robin W. Lovin, *Intro to Christian Ethics*, Chapter 4-5 (pp. 69-114)
- Joseph Fletcher, “Three Approaches,” in *Situation Ethics*, 17-39 (WJKP, 1963/1997)

#### Watch:

- Eleanor Nelsen TED-Ed, “Would you sacrifice one person to save five?”
- Julia Markovits, “Philosophy-Ethics: Utilitarianism,” Wireless Philosophy, Part I (4:30 min), Part II (6:21 min), Part III (3:27 min)

### Week 4: February 21 – Deontological Approaches: Natural Law & Kantian Ethics

#### Required Reading:

- Robin W. Lovin, *Intro to Christian Ethics*, Chapters 6-7 (pp. 117-144, 145-153)
- Ralph McInerney, “Aquinas’s Moral Theory,” *Journal of Medical Ethics* 13.1 (1987): 31-33
- Thomas Aquinas, *Summa Theologiae* I-II, Q94, Art. 1, 2, 4, 5
- Immanuel Kant, *Groundwork for the Metaphysics of Morals* (1785) – read Sections I and II (pp. 9-63) + skim the preface and Section III if you’ve time – the PDF contains the full text
- Onora O’Neill, “Kant on Treating People as Ends in Themselves,” in *Conduct and Character: Readings in Moral Theory*, 6<sup>th</sup> ed., ed. Mark Timmons, 166-171 (Boston: Wadsworth, 2012)

#### Watch:

Screen Harvard philosopher Michael Sandel’s explanation of Kant’s moral philosophy in his legendary “Justice” course – 55:14 minutes [full video]

**Sat, 2/25: Midterm exam #1 due by 10pm [6 questions]**

**(No Forum Discussion post due this week)**

**\* Midterm exam #2 will be posted Sun 2/26**

### Week 5: February 28 – Aretological or Virtue Ethics Approaches

#### Required Reading:

- Robin W. Lovin, *Intro to Christian Ethics*, Chapters 8-9 (pp. 185-235)
- Stanley Hauerwas, “On Beginning in the Middle: Nature, Reason, and the Task of Christian Ethics,” in *The Peaceable Kingdom*, 50-57 (U. of Notre Dame P., 1983)
- Samuel Wells, “Forming Habits” in *Improvisation*, 73-86 (Baker Publishing, 2004)
- Julie Hanlon Rubio, “Why Be Concerned with the Ordinary?” in her *Family Ethics: Practices for Christians*, 1-12 (Washington, D.C.: Georgetown UP, 2010)
- David P. Gushee, “Katie Cannon’s Enduring Contribution to Christian Ethics” *Interpretation* 74, no. 1 (January 2020): 23–30 (2019)



### Watch:

*Groundhog Day* (1993) – 101 minutes [trailer, R]. This classic, quirky film stars Bill Murray and Andie MacDowell and has been used by philosophy & religion professors to explore various themes. For our purposes, the film helpfully demonstrates several foci in virtue ethics (e.g., the nature of true happiness, the importance of character development, the acquisition of virtue/excellence through habit, the formation of selves in community). You will have to secure your own copy of the film – check the course website for suggestions (e.g., it is available for streaming on Netflix).

### **March 7 – No class SPRING BREAK**

### **Week 6: March 14 – Liberationist, Subversive, and/or Explicitly Contextualist Approaches**

#### Required Reading:

- Margaret Farley, “A Feminist Version of Respect for Persons,” in *Changing the Questions: Explorations in Christian Ethics*, (Chapter 7)
- Katie G. Cannon, “Hitting a Straight Lick with a Crooked Stick: The Womanist Dilemma in the Development of a Black Liberation Ethic,” *Annals of the Society of the Christian Ethics* 7 (1987): 165-177 [R]
- Emilie M. Townes, “Meditations on Love and Violence,” in *Love and Christian Ethics: Tradition, Theory, and Society*, eds. Frederick V. Simmons and Brian C. Sorrells (Washington, DC: Georgetown University Press, 2016), pp. 303-312
- Thomas, Linda E. “Womanist Theology, Epistemology, and a New Anthropological Paradigm.” *CrossCurrents* 48, no. 4 (1998): 488-99.

### Watch:

The following 3 videos:

- (a) Religion and Ethics Newsweekly, “Recalling Liberation Theology,” June 19, 2015 – 7:22 minutes [full video] – veterans of Nicaragua’s liberation theology recall their struggles generations ago in light of Pope Francis’ recent encyclical linking protection of the earth with helping the poor
- (b) Partial video clip of Bill Moyers Journal, “Interview with Jeremiah Wright,” April 25, 2008 – 10:19 minutes [full video] – discusses the biblical roots of black theology
- (c) Union Theological Seminary, “Journey to Liberation: The Legacy of Womanist Theology,” March 26, 2014 – 12:24 minutes [full video] – self-explanatory, with a focus on the role that UTS played

### **Week 7: March 21 – Putting it All Together, A.K.A. Christian Ethics Meets Spirituality**

#### Required Reading:

- Thomas Ogletree, “Interpreting the Love Commands in Social Context: Deuteronomy and Jesus’s Sermon on the Mount” in *Love and Christian Ethics: Tradition, Theory, and Society*, eds. Frederick V. Simmons and Brian C. Sorrells (Washington, DC: Georgetown University Press, 2016), pp. 19-35
- Howard Thurman, *Jesus and the Disinherited* (Boston : Beacon Press, 1996).

### Watch:

- Religious & Ethics Newsweekly, “The Legacy of Howard Thurman,” Jan 28, 2002 - 7:39 minutes [full video,

**\*Remember there is no Forum Discussion post for this week**

**Sat, 3/18: Midterm exam #2 due by 10pm [3 questions]**

### UNIT II: ISSUES IN CHRISTIAN ETHICS

#### Week 8: March 28 -- Church and State I: God and Caesar

*Paper #1 Prompt*

\* Please note that there is no case-study to read for this paper, just a paper prompt.

#### Required Reading:

- Augustine, *City of God*, three short selections; also review Lovin, ICE, pp. 36-38 (on Augustine)
- Martin Luther "On Temporal Authority: To What Extent Should It Be Obeyed" (1523), in *Luther's Works*, vol. 45, trans. J. J. Schindel, 77-129 (Fortress Press, 1961)
- Reinhold Niebuhr, "Why the Christian Church Is Not Pacifist" (1948), in *War and Christian Ethics*, ed. Arthur F. Holmes, 301-313 (Baker Academic, 2005)
- Stanley Hauerwas and William H. Willimon, "Life in the Colony: The Church as a Basis for Christian Ethics," in *Resident Aliens*, 25<sup>th</sup> anniv. ed., 69-92 (Abingdon, 2014)

#### Watch:

- Martin Luther King, Jr. "Letter from a Birmingham Jail" (1963) – 57:13 minutes [full video, R] – view the dramatic reenactment/performance of this letter to consider King's understanding of how Christians are to handle their loyalties to God and Caesar.

#### **April 4 – No class HOLY WEEK**

#### Week 9: April 11 – Church and State II: War and Peace

*Paper #2 Prompt*

#### Required Reading:

- David Clough & Brian Stiltner, *Faith and Force: A Christian Debate about War*, pp. 1-80
- Brian Stiltner, "Terrorism and the Responsibility to Protect," in *T&T Clark Handbook of Christian Ethics*, ed. Tobias Winright, pp. 205-14 (Bloomsbury, 2022)

#### Watch:

- The Academy Award-winning film, *The Mission* (1986) - 125 minutes, stars Jeremy Irons and Robert De Niro (and was beautifully scored by Ennio Morricone). See a very moving film about solidarity, redemption, and a conscientious conflict between Christian pacifism and the "just war." You will have to secure your own copy of the film (see the website for suggestions).

#### *Paper Option #1 is due by 5pm on Sun, Apr 9*

#### Week 10: April 18 – Economics

*Paper #3 Prompt*

#### Required Reading:

- William Cavanaugh, *Being Consumed* (2008) – read Intro, Chapters 1-2, 4
- Ward, Kate. "Wealth, Poverty, and Personal Holiness." Essay. In *T&T Clark Handbook of Christian Ethic*, edited by Tobias Winright, 373-81. New York, NY: Bloomsbury, 2022.

#### Watch:

- William Cavanaugh, "Consumerism and Spirituality: Interview with Greg Clarke" Center for Public Christianity (6:27 minutes)
- Interview with Harvard philosopher Michael Sandel on "[What's Our Common Good in the Coronavirus Pandemic?](#)" 17:12 minutes
- Presbyterian Church, U.S.A., *Toward a New Social Awakening: The Social Creed* (2008) – 28:46 minutes – discusses the church's involvement in the 1908 & 2008 Social Creeds and their use toward economic, racial, women's, and environmental justice

- Slavoj Žižek via RSA Animate, “First as Tragedy, Then as Farce” (2010) – 10:57 minutes

### Quiz:

(c) Take the “How Many Slaves Work For You?” quiz, available at [slaveryfootprint.org](http://slaveryfootprint.org); for background, see Michael W. Austin, “How Many Slaves Work for You? Consumerism and Modern Slavery,” *Psychology Today*, Dec. 2, 2014

**Paper Option #2 is due by 5pm on Sat, Apr 22**

### **Week 11: April 25 – Environment I**

### **Paper #4 Prompt**

#### Required Reading:

- Steve Cutts, “Man” - 3:35 minutes
- Holmes Rolston III, “Loving Nature: Christian Environmental Ethics,” in *Love and Christian Ethics: Tradition, Theory, and Society*, eds. Frederick V. Simmons and Brian C. Sorrells (Washington, DC: Georgetown University Press, 2016), pp. 313-331
- Margaret Farley, “Religious Meanings for Nature and Humanity,” in *Changing the Questions: Explorations in Christian Ethics*, (Chapter 14)

#### Watch:

- Harvard Divinity School, “Intersections of Spirituality, Social Justice, and Climate Change,” a panel discussion with three leaders from three different religious traditions about spirituality, social justice, and climate change (March 3, 2021) – one hour, 35 minutes
- Interview with Heather Eaton, “Christianity and Ecology,” Forum on Religion and Ecology at Yale University – 15 minutes
- Chloe White & Will Davies, “The Climate and the Cross,” *The Guardian*, 4/13/18 – 23 min

**Paper Option #3 is due by 5pm on Sat, Apr 29**

### **Week 12: May 2 – Economics II & Environment II: Eating Animals**

### **Paper #4**

#### Required Reading:

- Andrew Linzey, “Theology as if Animals Mattered,” in *Creatures of the Same God: Explorations in Animal Theology*, 9-19 (Lantern Books, 2007)
- Andy Alexis-Baker, “Didn’t Jesus Eat Fish?” in *A Faith Embracing All Creatures*, eds. Tripp York and Andy Alexis-Baker, 64-74 (Wipf & Stock, 2012)
- John Berkman, “Are We Addicted to the Suffering of Animals? Animal Cruelty and the Catholic Moral Tradition,” in *A Faith Embracing All Creatures* (2012) pp. 124-137
- Christopher Carter, “Prophetic Labrador: Expanding (Black) Theology by Overcoming the Invisibility of Animal Life and Death.” Essay in *Feeling Animal Death: Being Host to Ghosts*, eds. Brianne Donaldson and Ashley King, pp. 91-101 (Rowman & Littlefield International, 2019)
- Merle Hoffman, “Do Feminists Need to Liberate Animals, Too? An Interview with Carol Adams,” *On the Issues Magazine*, Spring 1995 (5 pages)

#### Watch: In this order:

- The Simpsons, “Lisa the Vegetarian,” 7<sup>th</sup> season, 5<sup>th</sup> episode
- Alice Walker, “The Vaca: In Support of Vegetarianism” – 2:30 minutes
- Seinfeld, video clip from “The Wink,” 7<sup>th</sup> season, 4<sup>th</sup> episode [
- Humane Society of the United States, Eating Mercifully – 26 minutes
- The Meatrix Relaunch - <http://www.thematrix.com/educate> - 4:53 minutes

### Week 13: May 9 – Gender, Marriage, Family, and Sex

#### Required Reading:

- Margaret Farley, “How Shall We Love in a Postmodern World,” in *Changing the Questions: Explorations in Christian Ethics*, (Chapter 8)
- Mark D. Jordan, “Love in the Vocation of Christian Sexual Ethics: A Theologico-Political Meditation,” in *Love and Christian Ethics: Tradition, Theory, and Society*, eds. Frederick V. Simmons and Brian C. Sorrells (Washington, DC: Georgetown University Press, 2016), pp. 290-302
- M. Cathleen Kaveny, “Love, Justice, and Law: The Strange Case of *Watts v. Watts*,” in *Love and Christian Ethics: Tradition, Theory, and Society*, eds. Frederick V. Simmons and Brian C. Sorrells (Washington, DC: Georgetown University Press, 2016), pp. 253-273
- Karen Peterson-Iyer, “Sex and Sexuality,” in *T&T Clark Handbook of Christian Ethics*, ed. Tobias Winright, pp. 440-49 (Bloomsbury, 2022)

#### Watch:

- Screen "[Voices of Witness: Out of the Box](#)," (27:11 minutes), a documentary produced by Integrity USA as a gift to the Episcopal Church about transgender people of faith. Next, peruse the two-sided (a) leader's guide and (b) student's guide. As you watch the documentary, consider not only its message/meaning for you, but also whether it would be appropriate/desirable for you to screen this in your congregational setting.

### Week 14: May 16 – Intro to Bioethics & End of Life Considerations/Conclusion/Wrap-Up

#### Required Reading:

- Toni M. Bond, Karen Lebacqz, Margaret Kamitsuka, and Grace Kao, Review of Rebecca Todd Peters, *Trust Women: The Moral Wisdom of Women from Justification to Reproductive Justice*, Boston: Beacon Press, 2018, *Syndicate Theology*
- Margaret Farley, “Death Be Not Proud” and “Death Be Not Humble” in *Changing the Questions: Explorations in Christian Ethics* (New York: Orbis, 2015), Chapters 15-16
- Martha Ellen Storz, “The Curtain Only Rises: Assisted Death and the Practice of Baptism,” *Currents in Theology and Mission* 26 (Feb. 1999): 4-18

#### Watch:

PBS Frontline, “Facing Death,” 11/23/10 (53:40 minutes)

**Optional Rewrite Paper is due by May 16, 11pm EST** Note that you will NOT be able to receive feedback from paper #4 before this due date so if a re-write paper is (likely) in your future, you shouldn't complete paper #4 as one of your required two papers.

### VIII. MTSO Policies

All students in every degree program are expected to become familiar with MTSO policies as listed in the most current MTSO Academic Catalog and Student Handbook, connected here. The policies listed below are in the handbook, and are highlighted here because of their importance to our academic lives together. [https://www.mtso.edu/site/assets/files/2103/academic\\_catalog\\_-\\_student\\_handbook\\_20-21.pdf](https://www.mtso.edu/site/assets/files/2103/academic_catalog_-_student_handbook_20-21.pdf).

#### Class Attendance and Participation

Regular attendance and participation is expected in all classes. Student enrolled in campus extend (online and hyflex) classes are required to show their faces on camera the entire class time to be considered “present.” Expectations of virtual attendance are the same as in a physical classroom (i.e., students may not drive, cook, perform chores, smoke/vape, or otherwise multi-task). During asynchronous class time, faculty will monitor time used in the posting and responding to colleagues to track students’ participation. In case of unavoidable absences, students are responsible for missed work. Multiple absences may result in grade reduction or course failure, despite successful completion of all assigned work. In most cases, a student will fail a course if they are absent for 25% or more of scheduled class sessions. Students can also fail classes for failure to participate in asynchronous work.

#### Electronic Devices

As an institution dedicated to the advancement of learning, MTSO is firmly committed to a philosophy of mutual respect. When your use of electronic devices violates that respect, instructors have the right to impose appropriate grading penalties. Because of MTSO Campus Extend, a hyflex model, electronic devices are integral to learning. However, the use of such devices should be restricted to course-related purposes. General browsing of the Internet or engaging in texting, email, or social networks during class time is inappropriate. Unless there is an emergency requiring immediate attention, phone calls should be returned during classroom breaks (even for students attending from home) in an area that is not disruptive to others.

#### Title IX/504 ADA Statement

MTSO is committed to providing a workplace and educational environment that are free from discrimination, harassment, and retaliation. To ensure compliance with federal and state civil rights laws and regulations, and to affirm its commitment to promoting the goals of fairness and equity, MTSO has developed internal policies and procedures that provide a prompt, fair, and impartial process for those involved in an allegation of discrimination or harassment on the basis of protected class status, and for allegations of retaliation. More information about the University’s policy and grievance processes can be found at <https://www.mtso.edu/about-mtso/notice-nondiscrimination/>. Reports of misconduct can be made to the Title IX/504/ADA Coordinator, Kathy Dickson, [kdickson@mtso.edu](mailto:kdickson@mtso.edu).

#### ADA/Disability Services

MTSO supports all students by encouraging self-advocacy and empowering students to help themselves, while providing a safe environment in which to do so. We commit to an inclusive learning environment and will support reasonable, documented requests for accommodations and learning adaptations. To request a reasonable accommodation, contact the director of student services at [klofrumento@mtso.edu](mailto:klofrumento@mtso.edu).

#### Documenting written work at MTSO

All written work submitted for courses at MTSO must conform to the Note-Bibliography style in the Chicago Manual of Style (17<sup>th</sup> edition) or, for MACM students, the American Psychological Association (6<sup>th</sup> edition). For a helpful discussion of how to avoid academic misconduct, see the Purdue University Online Writing Lab (OWL) website at <https://owl.english.purdue.edu/owl/resource/589/02>. Students who commit academic misconduct will be subject to penalties up to and including expulsion from the Institution.

## **CE501: Introduction to Christian Ethics**

Spring 2023, January 31-May 16, 2023

Tuesdays, 2:00 – 3:30 p.m. - online

Dr. Toni M. Bond, [tbond@mtso.edu](mailto:tbond@mtso.edu)

### **IX. Supporting Materials**

#### **Office hours:**

If you need to meet with me about the course, you can schedule time through my office scheduler: <https://calendly.com/drtbond/student-meetings>. \*Office hours are available in 15-minute increments on Wednesdays and Thursdays from 3pm-5pm EST.

\*Generally, any questions or concerns about the course can be addressed within a 15-minute timeframe. Please do not schedule more than one appointment unless absolutely necessary. If more time is needed, I will try to accommodate you if another student has not scheduled time immediately following your appointment.

#### **Policy on Email and other correspondence:**

- I read and respond to emails only between 11 a.m. and 6 p.m. EST, Monday through Friday. Emails received after 6pm EST on a weekday or throughout the weekend will receive a reply on the next business day.
- I only read and respond to student emails sent to my MTSO email address. Do not message me via Facebook, Twitter, Instagram, LinkedIn, or any other form of social media about any course or school-related matter.
- Email is the best way to reach to me. I do not respond to phone calls or text messages to my personal cell phone number from students.



### Addendum: Recommended Readings

The following recommended reading can help deepen your understanding of Christian ethics. Many of the readings will be made available on the Populi course website.

1. Introduction to the Course
2. Intro to Sources, the Use of the Bible, and Stances in Christian Ethics
  - Pauline A. Viviano, "The Senses of Scripture," USCCB, Sept. 21, 2008, 4 pages
  - James M. Gustafson, "The Place of Scripture in Christian Ethics: A Methodological Study," *Interpretation: A Journal of Bible and Theology* 24 (1970): 430-455
  - Thomas Massaro, S.J. "The Sources and Methods of Catholic Social Teaching," in *Living Justice* (Rowman & Littlefield, 2012), pp. 55-78
  - John Rogerson, "The Old Testament and Christian Ethics," in *Cambridge Companion to Christian Ethics*, 2<sup>nd</sup> ed., ed. Robin Gill, 28-40 (Cambridge UP, 2012)
  - Allen Verhey, "The Gospels and Christian Ethics" in *Cambridge Companion to Christian Ethics* (2012), pp. 41-53
3. Teleological Approaches: Utilitarianism & Situation Ethics
  - Jeremy Bentham, *An Introduction to the Principles of Morals and Legislation* (1789), ch. 7, footnote on pp. 143-144 about animal welfare
  - J.S. Mill, *Utilitarianism* (1863) available at <http://utilitarianism.com/mill1.htm>, see esp. Ch. 2
  - James Childress, "Introduction," in Joseph Fletcher's *Situation Ethics*, pp. 1-10b
  - Joseph Fletcher, "Love is the Only Norm," *Situation Ethics*, pp. 69-86
  - Sarah Bakewell, "Clang Went the Trolley," *New York Times*, Nov. 22, 2013
  - Peter Singer, "The Singer Solution to World Poverty," *New York Times*, Sep. 5, 1999
4. Deontological Approaches: Natural Law & Kantian Ethics
  - Gerald Hughes, "Authority of Christian Tradition," in *Authority in Morals: Essays in Christian Ethics*, 1-25 (Georgetown UP, 1984)
  - Marcia Baron, "Acting from Duty," from Immanuel Kant, *Groundwork for the Metaphysics of Morals* (Rethinking the Western Tradition Series), ed. and trans. by Allen W. Wood, 92-110 (New Haven, CT: Yale University Press, 2002)
  - Allen W. Wood, "What is Kantian Ethics?" from Immanuel Kant, *Groundwork for the Metaphysics of Morals* (2002), 157-181
5. Aretological or Virtue Ethics Approaches
  - Aristotle, *Nicomachean Ethics*, Book II, especially Chapters 1, 2, 5, 6, 7, 9
  - Augustine, *Of the Morals of the Catholic Church*, Chapters 13-15
  - Aquinas, *Summa Theologiae I-II*, q55: the Virtues (Art. 1 & 4), q61: Cardinal Virtues (Art. 2-3), q62: Theological Virtues (Art. 1), q65: Connection of Virtues (Art.1 & 3)
  - Rosalind Hursthouse, "Normative Virtue Ethics," in *Conduct and Character*, 6<sup>th</sup> ed., ed. Mark Timmons, 243-253 (Wadsworth, 2012)
  - Sarah Conly, "Why Feminists Should Oppose Feminist Virtue Ethics," *Philosophy Now* 33 (2001)
  - Bob Harrison, "Virtue Ethics and the New Testament," *Philosophy Now* May/June 2014
  - Rebecca Konyndyk DeYoung et al. "The Virtues" in *Aquinas' Ethics* (U. of Notre Dame P., 2009), pp. 129-151
  - Jean Porter, "The Subversion of Virtue: Acquired and Infused Virtues in the 'Summa Theologiae'," *The Annual of the Society of Christian Ethics* 12 (1992): 19-41

- Angela McKay Knobel, "Two Theories of Christian Virtue," *American Catholic Philosophical Quarterly* 84.3 (2010): 599-618
6. Liberationist, Subversive, and/or Explicitly Contextualist Approaches
    - Miguel De La Torre, "Trying to Be Pro-Life," May 8, 2014
    - Tim Gorringer, "Liberation Ethics," in *Cambridge Companion to Christian Ethics*, pp. 117-130
    - Ada María Isasi-Díaz, "Creating a Liberating Culture: Latinas' Subversive Narratives," in *Converging on Culture*, eds. Delwin Brown et al., 122-139 (Oxford UP, 2001)
    - Beverly W. Harrison, "The Power of Anger in the Work of Love: Christian Ethics for Women and Other Strangers," reprinted in *Making the Connections: Essays in Feminist Social Ethics*, ed. Carol S. Robb (Boston, MA: Beacon Press, 1985), pp. 3-21
    - Grace Y. Kao and Ilsup Ahn, "Introduction: What is Asian American Christian Ethics?" in *Asian American Christian Ethics*, eds. Grace Y. Kao & Ilsup Ahn, 1-17 (Baylor UP, 2015)
    - Barbara Hinkert Andolsen, "Agape in Feminist Ethics," *Journal of Religious Ethics* 9.1 (1981): 69-83
  7. Putting it All Together, A.K.A. Christian Ethics Meets Spirituality
    - PBS Profile: "Howard Thurman," This Far by Faith
  8. Church and State I: God and Caesar
    - Review Lovin's *Intro to Christian Ethics*, pp. 132-144 (Luther & Calvin)
    - Samuel Wells & Ben Quash, "Good Order," in *Introducing Christian Ethics*, 209-216 (Wiley-Blackwell, 2010)
    - Kenneth Hagen, "Luther's Doctrine of the Two Kingdoms," *Reformation and Revival* 7.4 (1998): 103-127
    - Jordan Michael Smith, "The Philosopher of the Post-9/11 Era: Why Have the Right and Left Resurrected Reinhold Niebuhr?" *Slate*, Oct. 17, 2011
    - Martin Luther, "Whether Soldiers, Too, Can Be Saved" (1526)
    - See *Syndicate Theology* reflections by various scholars on [Ferguson and Theology](#), August 24- 28, 2014 and [In the Shadow of Charleston: Politics, Religion, and White Supremacy](#), July 19-30, 2015
  9. Church and State II: War and Peace
    - Watch: *Soldiers of Conscience* (2008) – 54 minutes, aired on PBS and was made with official permission of the Army. It chronicles both duty-bound soldiers and conscientious objectors (including those who, in the midst of their deployment, left the battlefield). You will have to secure your own copy of the documentary (see the website for suggestions, though it's available for streaming if you have Amazon Prime).
    - Clough and Stiltner, *Faith and Force: Questions for Reflection and Discussion* (2007)
    - Miguel De La Torre, *Doing Christian Ethics from the Margins*, revised and expanded 2<sup>nd</sup> ed. (Maryknoll, NY: Orbis, 2014); ISBN: 978-1626980754, Ch. 6: War (pp. 93-125)
    - St. Thomas Aquinas, *Summa Theologiae II-II*, q40: Of War
    - GEM Anscombe, "Mr. Truman's Degree" (1948), 8 pages
    - Dorothy Day, "Our Country Passes from Undeclared War to Declared War; We Continue Our Christian Pacifist Stand," *The Catholic Worker* (Jan 1942), 2 pages
    - Martin Luther King, Jr., "My Pilgrimage to Nonviolence," September 1, 1958, 9 pages
    - Stanley Hauerwas, "September 11, 2001: A Pacifist Response," *The South Atlantic Quarterly* 101: 2 (2002): 425-433
    - Walter Wink, "Jesus' Third Way," in *Liberating Faith: Religious Voices for Justice*, ed. Roger Gottlieb, 441-449 (Rowman & Littlefield, 2003)

### Recommended science integration resources:

- Shira Maguen and Brett Litz, "Moral Injury in Veterans of War," *PTSD Research Quarterly* 23.1 (2012): 1-6
- Laura Ramo-Fernandez, Anna Schneider, Sara Wilker, Iris-Tatjana Kolassa, "Epigenetic Alterations Associated with War Trauma and Childhood Maltreatment," *Behavioral Sciences and the Law* 33 (2015): 701-721

### 10. Economics I

- Miguel De La Torre, *Doing Christian Ethics from the Margins*, Ch. 4: Introducing Global Relationships, Ch. 5: Global Poverty, Ch. 13: Corporate Accountability, Ch. 16: Private Property
- Federal Council of Churches, "The Social Creed of 1908" (1 page)
- National Council of Churches, "A Social Creed for the 21<sup>st</sup> Century," Nov 7, 2007 (3 pages)
- John Wesley, "The Use of Money," in *Sermons on Several Occasions* (1771)
- Pope John Paul II, *Centesimus Annus* (1991), see esp. IV: Private Property

### Recommended science integration resources:

- Jeanna Bryner, "The Truth About Shopaholics," *Live Science*, March 2, 2008
- "The Science of Shopping: The Way the Brain Buys," *The Economist*, Dec. 18, 2008
- Anandi Mani, Snedhil Mullainathan, Eldar Shafir, Jiaying Zhao, "Poverty Impedes Cognitive Function," *Science* 341.6149 (2013): 976-980
- Ian Johnston, "Being Poor Can Change Your Genes and Increase Your Chances of Depression," *The Independent*, May 24, 2016

### 11. Environment I

- Lynn White, Jr., "The Historical Roots of Our Ecologic Crisis," *Science* 155. 3767 (1967): 1203-1207
- Holmes Rolston, III, "Feeding People vs. Saving Nature?" in *World Hunger and Morality*, eds. William Aiken and Hugh LaFollette, 2<sup>nd</sup> ed., 248-267 (Englewood Cliffs, NJ: Prentice-Hall, 1996)
- Rosemary Radford Ruether, "Ecological Theology: Roots in Tradition, Liturgical and Ethical Practice for Today," *Dialog: A Journal of Theology* 42.3 (2003): 226-234
- Kyle Van Houtan, "How Should Christians Care for the Environment?" *The Veritas Forum*, September 17, 2012 – 5:20 minutes [full video, R]

### Recommended science integration resources:

- David Biello, "Environmental Ills? It's Consumerism, Stupid," *Scientific American*, 1/2/2010
- Nancy Bazilchuk, "This is How Your Personal Consumption Affects the Climate," *Science Nordic*, Feb. 23, 2016

### 12. Economics II & Environment II: Eating Animals

- Julie Hanlon Rubio, "The Practice of Eating," in her *Family Ethics: Practices for Christians*, 128-163 (Washington, D.C.: Georgetown UP, 2010)
- Patricia Cohen, "Immigrants Keep an Iowa Meatpacking Town Alive and Growing," *New York Times*, May 29, 2017
- Human Rights Watch, "Blood, Sweat, and Fear: Worker's Rights in U.S. Meat and Poultry Plants," January 2005 - full report or executive summary
- Matthew Halteman, "Compassionate Eating as Care of Creation," HSUS (2010), 45 pages
- HSUS, "How to Decipher Egg Carton Labels: The Truth Behind What 'Cage-Free,' 'Free-Range,' and other Common Terms Mean (and Don't Mean) for Animal Welfare"
- Steven Webb, "Didn't Jesus Eat Lamb?" in *A Faith Embracing All Creatures* (2012), pp. 53-63
- Stanley Hauerwas & John Berkman, "The Chief End of All Flesh," *Theology Today* 49.2 (1992): 196-208
- Grace Y. Kao, "For All Creation," in *To Do Justice: A Guide for Progressive Christians*, eds. Rebecca Todd Peters & Elizabeth Hasty-Hinson, 97-107 (WJKP, 2008)
- Rhea Parsons, "The 20<sup>th</sup> Anniversary of The Sexual Politics of Meat: An Interview with Carol J. Adams," **MP: The Online Feminist Journal** 3.1 (2011): 38-78

#### Recommended science integration resources:

- Annick de Witt, "People Still Don't Get the Link Between Meat Consumption and Climate Change," *Scientific American*, April 11, 2016
- United Nations Food and Agricultural Organization (UNFAO), "Livestock's Long Shadow: Environmental Issues and Options" (2006) - full report or executive summary

### 13. Marriage, Family, and Sex

- H. Adam Ackley, "God Don't Make No Mistakes," *Huffington Post*, June 10, 2014
- Southern Baptist Convention, "On Transgender Identity" (2014)
- Emma Green, "The Real Christian Debate on Transgender Identity," *Atlantic Monthly*, Jun 4, 2015
- Margaret Farley, *Just Love: A Framework for Christian Sexual Ethics* (Minneapolis, MN: Fortress Press, 2021); ISBN: 978-1506478739
- Augustine, "On the Good of Marriage," Section 3 (circa 401)
- Aquinas, *Summa Contra Gentiles*, Book III, Part II, Chapters 122-124
- Stephen Colbert, "Radical Feminist Nuns," June 11, 2012 (3:15 minutes)

#### Recommended science integration resources:

- Francine Russo, "Is There Something Unique about the Transgender Brain?" *Scientific American*, Jan. 1, 2016
- J. Michael Bailey et al., "Sexual Orientation, Controversy, and Science," *Psychological Science in the Public Interest* 17.2 (2016): 45-101
- Ritch C. Savin-Williams, "Sexual Orientation: Categories of Continuum? Commentary on Bailey et al. *Psychological Science in the Public Interest* 17.2 (2016): 37-44
- Debra W. Soh, "Cross-Cultural Evidence for the Genetics of Homosexuality," *Scientific American*, April 25, 2017

### 14. Intro to Bioethics & End of Life Considerations

- Thomas R. McCormick, “Principles of Bioethics,” U. of Washington (2013), 8 pages
- St. Augustine, *The City of God* I.17-18, 19b-22 & 27 (excerpts on suicide)
- Thomas Aquinas, *Summa Theologiae II-II* q. 64, Art. 5: Whether it is lawful to kill oneself?
- Cathy Lynn Grossman, “5 Things To Know About Death and Dying Debates,” *Religion News Service*, October 30, 2014 (7 pages)
- The following articles drawn from *On Moral Medicine: Theological Perspectives in Medical Ethics*, 3rd ed., M. Therese Lysaught et al., eds. (Eerdmans, 2012):
  - Stanley Hauerwas, “Salvation and Health: Why Medicine Needs the Church,” pp. 43-51
  - Allen Verhey, “The Bible and Bioethics: Some Problems and a Proposal,” pp. 97-113
  - Lisa Sowle Cahill, “Theologians & Bioethics: Some History and a Proposal,” pp. 60-76
  - Teresa Maldonado, “Sick of Being Poor,” pp. 123-125
  - Cheryl J. Sanders, “European-American Ethos and Principlism: An African American Challenge,” pp. 76-83
  - Márcio Fabri dos Anjos, “Bioethics in a Liberationist Key,” pp. 83-91