# Philosophers and Christian ethics

- Christian ethics is intolerant and breeds intolerance. "Error has no rights" doctrine (only abandoned between 1962-65 to encourage religious pluralism) and anti-Semitism have been major diseases of Christendom.
- Christian ethics is immoral because it works on a system of rewards (heaven) for good behavior and threats (hell) for bad and not on doing what is right simply because it is right and for no other reason.
- Instead of leading to self-fulfillment Christian ethics is repressive. Most modern psychological analyses of human growth and development advocate as an ethical norm an altruistic, autonomous character.
- Christian ethics keeps people at an immature level, because it leads to stock moral reactions regardless of circumstances.
- See "Christian Ethics" by Robert Preston in A Companion to Ethics (91-105).

**DP Hallahan** 

Union Catalog of the Graduate Theological Union Graduate Theological **Of Love and Suffering** Robert E. Fitch, 1970 The National union catalog, 1968-1972, 1973 Library of Congress Catalog Library of Union. Library, 1972 Congress, 1970 A cumulative list of works represented by Library of Congress printed cards **Library of Congress Catalogs** Library of Congress, 1976 American Book Publishing Record Cumulative, 1950-1977 R.R. Bowker Company. Department of Bibliography, 1978 National Union Catalog, 1968 Includes entries for maps and atlases Union Catalogs, 1963-,1964 Public Practice, Private Law Gary Chartier, 2016-04-07 Marriage is ordinarily a public practice supported by as well as supportive of society But it need not fall within the purview of the state Public Practice Private Law articulates a conception of marriage as a morally rich and important institution that ought to be subject to private rather than legislative or judicial ordering It elaborates a robust understanding of marriage that captures what both different sex and same sex couples might see as valuable about their relationships It explains why sexual ethics won t yield a normative model of marriage and why the kind of marital love worth wanting can It goes on to show how an understanding of marriage as rooted in demanding commitments can allow for divorce before arguing that the state should cease to sponsor marriages It concludes by suggesting that both state and non state institutions should acknowledge the marriages of same American Book Publishing Record, 1977-03-31 Here's guick access to more than 490 000 titles published sex couples from 1970 to 1984 arranged in Dewey sequence with sections for Adult and Juvenile Fiction Author and Title indexes are included and a Subject Guide correlates primary subjects with Dewey and LC classification numbers These cumulative Religious & Theological Resources ,1971 records are available in three separate sets Dictionary of Philosophy and Psychology: List of collaborators; Editor's preface; Table of contents; Abbreviations; Text, A-Laws James Mark Baldwin.1901 The Publishers Weekly .1970 Encyclopaedia of Religion and Ethics: Suffering-Zwingli James Hastings. John Alexander Selbie. 1922 New Englander and Yale Review ,1890 

**Publishers Weekly**, 1970 Ethics and the Autonomy of Philosophy Bernard James Walker, 2014-11-06 In Ethics and the Autonomy of Philosophy Bernard Walker sets out with two objectives First Walker argues that ethics is autonomous as a discipline Oftentimes ethics books from a Christian perspective lean toward grounding ethics in theology or in biblical proof texting Walker departs from this tradition Ethics grounded in theology entails a limited scope for those doing ethics in that the Christian God must be assumed for both Christian and non Christian when at the table of ethical dialogue For the non Christian this loads the dice and shuts down ethical consensus and dialogue if not ethical truth With that said this book does not depart from Christian ethical views on such issues as the sanctity of life antiracism the death penalty the objectivity of ethics and the importance of integrating faith into ethics however Walker does so from a common denominator of philosophy rather than theology Second Walker ventures into the streets and engages the man woman on the streets approach to ethics

and ethical decision making He points out the shortcomings of the ubiquitous views of the man woman on the streets viz cultural relativism skepticism and the attitude that ethics is merely a matter of personal choice *The Cumulative Book Index*, 1971 A world list of books in the English language **Paperbound Books in Print**, 1971-07

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