

**Chapter 1 : Christian View of Government and Law**

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What does the Bible say about social justice? Before discussing the Christian view of social justice, we need to define terms. Social justice is often used as a rallying cry for many on the left side of the political spectrum. In this context, social justice is based on the concepts of human rights and equality and involves a greater degree of economic egalitarianism through progressive taxation, income redistribution, or even property redistribution. These policies aim to achieve what developmental economists refer to as more equality of opportunity than may currently exist in some societies, and to manufacture equality of outcome in cases where incidental inequalities appear in a procedurally just system. Egalitarianism as a political doctrine essentially promotes the idea that all people should have the same equal political, social, economic and civil rights. This idea is based on the foundation of inalienable human rights enshrined in such documents as the Declaration of Independence. However, as an economic doctrine, egalitarianism is the driving force behind socialism and communism. It is economic egalitarianism that seeks to remove the barriers of economic inequality by means of redistribution of wealth. We see this implemented in social welfare programs where progressive tax policies take proportionately more money from wealthy individuals in order to raise the standard of living for people who lack the same means. In other words, the government takes from the rich and gives to the poor. The problem with this doctrine is twofold: Much of the socialist literature of the past years promotes this premise. This may have been primarily the case back when Karl Marx first wrote his Communist Manifesto, and even today it may be the case some of the time, but certainly not all of the time. Welfare, which uses public tax revenue to supplement the income of the underemployed or unemployed, typically has the effect of recipients becoming dependent on the government handout rather than trying to improve their situation. What, then, is the Christian view of social justice? The Bible teaches that God is a God of justice. Furthermore, the Bible supports the notion of social justice in which concern and care are shown to the plight of the poor and afflicted Deuteronomy The Bible often refers to the fatherless, the widow and the sojourner "that is, people who were not able to fend for themselves or had no support system. God knows that, due to the fall, there will be widows, fatherless and sojourners in society, and He made provisions in the old and new covenants to care for these outcasts of society. However, the Christian notion of social justice is different from the contemporary notion of social justice. The biblical exhortations to care for the poor are more individual than societal. For example, if a Christian has a heart for the unborn, he can support pro-life agencies with his time, talent and treasure. Under the contemporary form of social justice, it is those in power within the government who decide who receives the redistributed wealth. We have no control over what the government does with our tax money, and, more often than not, that money goes to charities we might not deem worthy. Basically, there is a tension between a God-centered approach to social justice and a man-centered approach to social justice. The man-centered approach sees the government in the role of savior, bringing in a utopia through government policies. The God-centered approach sees Christ as Savior, bringing heaven to earth when He returns. At His return, Christ will restore all things and execute perfect justice.

## Chapter 2 : Christian Worldview and Social Issues

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They also believe in the right to free and personal interpretations of the scripture, thus accepting divergent views of the Bible. From this tenet of Protestantism, we can infer that as long as you follow the scripture under your own interpretation, then your life is free for you to decide. Upon research, different passages of the Bible lead to different interpretations of Corporate Social Responsibility. The only way that he could have gained money was to sell at profit. It is also apparent that laws should be followed, considering Deuteronomy 7: Protestantism does allow divergent views of scripture interpretation, so either view of CSR could still be correct. From the Self-Interest, Social Contract, and both Stakeholder views, social responsibility requires firms to operate at a higher ethical level voluntarily, like making charitable contributions or giving employees extra benefits. As long as one has faith, then good works and merit will follow. Although Protestants reject other channels for God and human communication, they still honor the Virgin Mary and saints. In 1 Timothy 2: There is no ethical need to help society with its social problems, nor the social need to recognize corporate integrity. Thus, Protestants are opposed to the hierarchical system of the church, rejecting the authority of the pope and priests. Any glory or praise should be given to God, and no humans should be exalted for their good works. Again, we see that Corporate Social Responsibility is not supported by Protestantism. Since no good works should be done, there can be no recognition of social responsibility. From this observation of the five fundamentals of Protestantism, most of the teachings of this religion do not support Corporate Social Responsibility. With exception of any good acts being written in the Holy Book or explicitly stated to do good acts in the Bible, there are teachings that disagree with all five positions Minimalist, Self-Interest, Social Contract, Management, and Stewardship within the CSR debate. Islam Islam has a different perspective regarding the corporate social responsibilities CSR in comparison with western belief such as Christianity. Therefore, corporate social responsibilities from Islamic perspective are seen as a benefit to the society rather than a cost. Therefore, the Islamic idea is in conflict with the minimalist perspective of the CSR, the concept that business should just focus on maximize profits without breaking laws. This conflict can be shown in Quran Another example comes from Quran 2: Thus, the Islamic concept opposes the minimal perspective of CSR and Islam would prefer businesses that are socially responsible and able to give back to the community. The Islamic perspective is more consistent with the social contract concept of the CSR, which believe corporations should not solely focusing on the economic side of maximizing profits, corporations should also focus on its morality. However, it is not enough for business to only achieve good charity publicly once in a while, businesses should continue to help out the ones needed and address major social issues. This is supported by section 2: Therefore, products and services that put these at risk such as casino and alcohol are prohibited. This exclusion is best justified by the Quran: Since Islam believes in the concept of unity, corporations should not just focus on maximizing profits, as of the minimalist perspective of the CSR. Rather, corporations should be responsible for the society by providing product and services that will benefit consumers and should continue provide good charity to those who needs them. Benevolence is the highest virtue in Judaism, and it includes a number of desirable qualities, such as caring, forgiving, and giving to the poor. With such emphasis placed on benevolence, it stands to reason that Jewish people would promote the goodwill inherent in CSR. Since we all have free will, we have the choice to be either benevolent or malevolent, qualities that bring about either reward or punishment Tabory, Being rewarded for acts of benevolence is natural in the Jewish faith, since munificence is our God-given divine nature Peppard, According to Judaism, humans are finite replicas of God and thus carry within them the divine spark of omniscience, omnipotence, and omnibenevolence Peppard. Since human beings cannot possibly portray all three characteristics to their fullest extent, munificence ought to be the life-long goal of every person. According to the Mitzvoth Commandments , love and brotherhood is to be encouraged not only among friends and family but also among strangers Hershenson, Though such love is not an absolute requirement of the

Jewish faith, it certainly benefits the soul. The desire to exhibit love for humanity is present in the CSR ideology as well, since the policy states that all companies are obligated to care for the inhabitants of this world. However, Judaism does not necessarily insist on the practice of CSR. Acting benevolently is merely a noble suggestion, since avoiding acts of malevolence is enough to counteract to threat of Hell. Whether one goes above and beyond the moral call of duty depends entirely upon free will Tabory. Judaism states that, while every human has the choice to commit either good or bad deeds, each of our actions brings about a certain consequence Tabory. While acting maliciously elicits punishment of the soul, acting neutrally, without either positive or negative intent, brings on no such retribution. Still, one would be well advised to act with the welfare of others in mind, since compassion inevitably leads to reward. Accordingly, companies have the duty to address social issues such as starvation, homelessness, and poverty, as opposed to controversial issues like global warming, homosexuality, and abortion. Hinduism Hinduism is known as the oldest and one of the largest religions existing in the twentieth century. Hinduism encompasses a vast amount of traditions and beliefs. Four basic key components of Hinduism that influence corporate social responsibility include: Hindus strongly believe in the importance of moksha, and believe that it is the ultimate goal in life or within their lives. Moksha is a state of spiritual freedom where one is able to release oneself from the cycle of life and death, samsara, and reach self-realization. This is when one lives in ignorance to suffering and reincarnation, and instead lives mainly based on spiritual satisfaction and a higher consciousness parallel to that of the God. The caste system is a societal framework where social status and occupation is determined through heredity. It is within these stages of life that one would associate dharma. To address dharma correctly, one must avoid pollution and impurity. Pollution in this sense does not only refer to gaseous emissions or harmful substances to the environment, but also specific substances. Dead animals, people, feces, and blood are also accounted as pollution. Consequently, those who are on a lower caste in the society, such as those whose occupations include work with dead animal substances leatherwork for instance , coroners, and other dirty work are deemed as polluted. This is essential as such pollution will prevent one from maintaining cleanliness for the performance of rituals Labour and Employment Relations Associations, In this sense, those in the lower caste will need to follow obligations and duties according to their occupation to do the very least; the same would be said for others in different castes. However, by performing and extending behaviour over and above required duties, there will be a higher chance of being born in a higher caste in their next reincarnation. In this sense, Hinduism greatly supports corporate social responsibility as it encourages people to be responsible and take on their rightful duties, which would be the first step to being social responsibility. The next step would be to perform duties that exceed compliance by extending love, fairness, and good work ethnic. One can then assume that corporate social responsibility leads to moksha, or conversely, moksha encourages corporate social responsibility. Buddhism Buddhism is schools of Buddhist teachings, principles, and practices. The Nobel Eightfold Path is the most important summary in Buddhist practice of self-realization of Nirvana, where individual no longer accumulate karmic consequences and will no longer be trapped in the samsara, the cycle of constant rebirth as a result of their intentional karma Trainor, Karma The logic of the karma doctrine has motivated Buddhists everywhere to endeavor to generate merit whenever possible Trainor, Laity generate merit primarily from practicing generosity through dana, which can be translated as charity or donation Trainor, , similar to corporation taking on social responsibility by making charitable contribution. Morality The starting point of the Buddhist path is moral practice right speech, right action, and right livelihood. Right speech is to speak in a truthful and harmless way. Right action is defined negatively as not killing, stealing, or harming other beings. Right livelihood refers most obviously to occupations that are harmless to others. This stage plays a role in CSR as it respects the lives of other beings. Mediation The second stage is Mediation, which encompasses various techniques and tradition of working with the mind. It consists of right effort, right mindfulness, and right concentration. A right effort simply means to make an effort to improve. Right mindfulness refers to the awareness to see things for what they really are with consciousness. Right concentration involves an intense focus on a particular object of mediation. Wisdom Wisdom, right view and right thought, is the final stage marking the path to Nirvana. Right view is to observe reality as it is, not just as it appears to be. Right thought refers to detachment from hatred and cruelty. An individual arriving at the last

stage of the Buddhist Path can be defined as a moral person, follow the law and move beyond personal desires. Corporation takes on social responsibility when the individuals within the firm recognize the needs of CSR and practice it through self-realizing in the three levels of Noble Eightfold Path. Individuals are responsible for the economics and societies, rather than organization taken in the abstract. Firms should behave responsibly and their intentions must also be well motivated, but it is the individuals within the firms who should take the lead. In general, Buddhism is perhaps the least economically oriented among the major faiths since its focus on self spiritual enlightenment is very individualistic. With the exception of Protestantism, all discussed religions provide either direct or indirect support to this practice within businesses. Islam, Judaism, and Catholicism are religions that encourage benevolence and righteous acts through intrinsic value. These three religions strongly emphasize the compliance to their religious texts: It is also noted that Islam, Judaism, and Catholicism all promote the importance of being a morally good person. Being a good person includes being responsible to oneself and being considerate towards others, while abiding to the ethical values of the religion. Such principles allow for the development of intrinsic value. Followers are loyal to these values as it provides a healthy and ethical guideline to life. Buddhism and Hinduism values also support the practice of corporate social responsibility; however, these two religions are more diverse, and do not have explicitly set principles or rules to follow. Both religions emphasize the importance of reaching nirvana or moksha, leading to a more individualistic view. Even though such practices encourage the tradition of good deeds and consideration, they are proven to be instrumental goods since it ultimately determines the future of the individual. Because both religions do not have a written text in which to follow, Buddhist and Hindu principles are implicitly initiated which allows for a more individualistic liberal interpretation. Protestantism is the sole religion discussed where its principles are mixed regarding the practice of corporate social responsibility. On the one hand, Protestants are required to follow the Bible according to their own free personal interpretation.

**Chapter 3 : - Social Duties on Christian Principles by Henry Drummond**

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Back to Table of Contents Christians from most church traditions are agreed that the Bible plays an essential role in determining our understanding of such commands and principles. And it is not hard to find Bible verses that speak about work. In the first two chapters of the Bible, men and women are given work to do, both caring for and cultivating natural resources given by God Gen. There is also a daily pattern of work and rest Psalm The Book of Proverbs contains many exhortations to work hard and warnings against idleness e. Manual work is not to be despised. Even a king works with his hands 1 Samuel Jesus did the work of an artisan Mark 6: The prophets denounce the idle rich e. Like the prophets before him see Isa. The apostle Paul supported himself as a tentmaker to preserve his independence and self-respect, and to provide his converts with an example of diligence and self-reliance. Paul encouraged them to share with others in need Eph. He saw honest labor as a way of commending the gospel 1 Thess. He reprimanded those enthusiasts who wanted to give up daily work to get on with what they considered more urgent gospel work, only to end up living off other people 2 Thess. Work is to be approached as an act of worship 1 Cor. The Bible also expresses concern about employment issues. We work for God Col. Work is to be approached wholeheartedly and done well Eccl. God intends that people should be adequately paid for the work they do and enjoy food, shelter and clothing as part of the fruit of that work Luke Employers are told to treat their employees justly and fairly, knowing that they themselves also have a master that they will ultimately answer to Col. Employees are reminded of their responsibilities towards their employers 1 Tim. Beyond these injunctions, there are a multitude of other Bible verses that speak about relationship and integrity issues at work. The topics include what to do when a customer is dissatisfied, when you lose a key employee, when you feel betrayed, when you feel tempted to cheat and when your employee needs motivation. Nonetheless, the attempt to formulate a complete book of rules based on Scripture that will speak to every conceivable ethical dilemma would seem to be a hopeless quest. No set of commands can be vast enough to cover every issue that arises. Is it ethical to award stock options based on performance? Is it ethical to advertise a product to entice people to buy more of it? Is it ethical to have hiring preferences for under-represented ethnic groups? Is it ethical to buy a competing company? None of these situations would seem to be covered by a biblical command. Moreover, this is the problem that the scribes and Pharisees ran into as they tried to come up with a comprehensive code and ended up not only overwhelmed by trivia, but also missing the main points. Yet, at the same time, it would be foolish for us to ignore the fact that Scripture does offer clarity on many issues: Dunmore Press, Back to Table of Contents A variety of attempts have been made to reduce the multitude of biblical commands to just a few overarching commands or principles. Reflect Christ in your business practices. Provide a quality product at a fair price. Treat your employees fairly. Treat your customers fairly. There are many other attempts to do something similar. Most of these include numerous useful insights, but they also often end up creating contrived schemes more than announcing fundamental biblical insights that really help to focus our attention on the heart of things. Building on some more fundamental biblical principles, Business Through the Eyes of Faith[18]takes the command to love our neighbor as the primary ethical concern. Then it develops this by using Micah 6: And we find Jesus himself emphasizing the importance of these same three elements in Matthew For you tithe mint, dill, and cumin, and have neglected the weightier matters of the law: It is these you ought to have practiced without neglecting the others. For example, see a useful summary of some of the economic implications of the ten commandments in Max L. Michael Zigarelli, Management by Proverbs Chicago: Moody Press, and also Clinton W. Larry Burkett, Business by the Book Nashville: Eby and Shirley J. Treat people better than they treat you. Walk the second mile. Keep your promises even when it hurts. Regrettably, this increases rather than reduces the number of fundamental commandments. It also introduces principles that are not directly from the Bible. He then ran into a similar problem, being forced to devise a

number of other principles four presuppositions and six propositions , to clarify how the most loving thing might be determined. They also demonstrate the inadequacy of utilizing only one approach to doing ethics; in their cases, the command approach. Both of these examples begin by promoting one absolute biblical command, but then quickly move to consider circumstances and consequences in order to decide which other qualifying commands are required to provide clarity. And the way they talk about love suggests that its demonstration will largely depend on the character of the actor anyway. Joseph Fletcher, *Situation Ethics* London: Rules and principles are the hallmarks of the command approach to ethics. Our laws, rules and practices should bring about holiness, justice and love. Hill maintains that Christian ethics requires that all three principles be taken into account all the time. Each, like a leg on a three-legged stool, balances the other two. Overemphasizing the importance of one at the expense of the others always leads to a distortion in ethical thinking. For example, an overemphasis on holiness can easily lead to rules that require Christians to withdraw from the world into a kind of impotent isolationism. An overemphasis on justice can easily produce excessively harsh penalties for breaking the rules. An overemphasis on love can sometimes lead to vagueness and lack of accountability. It does provide some help to explore both personal and social ethical dimensions. However, the concepts of love, justice and holiness still need explaining by referring to other principles. The hope of reducing the vast mass of rules to a few master principles remains once again unfulfilled. Alexander Hill, *Just Business: Christian Ethics for the Marketplace* Downers Grove: It is the end result that determines what is the most moral course of action. This involves trying to anticipate and calculate the results of different courses of action and choosing what is really good or the best result possible. [Back to Table of Contents](#) Because so many people think of ethics in terms of the Ten Commandments and of the Bible as a rule book, it is perhaps surprising to discover how often the Scriptures themselves encourage readers to consider the consequences of their actions and let this influence their decision making. For example, Proverbs is full of warnings and promises – pithy sayings that spell out the likely outcomes of certain actions. For example, Proverbs So, too, does much of the rest of the Sermon on the Mount, such as: Let your light shine before others, so that they may see your good works and give glory to your Father in heaven. After reading it, you will find a link to return here. For this reason, it is more an ethics of becoming than of doing. Doing the right thing takes character. Character ethics is developing the habit of doing the right thing along with the ability to know the right thing. It is about how the character of God is shaping our own characters – about whether we are becoming more holy, just and loving people, to name three prominent character traits in the Bible. These are no longer just principles to guide us in our decision-making. These are character attributes that are becoming ingrained in us as default settings. There are several reasons why this is so important. Firstly, because the way we have been talking about ethical dilemmas until now suggests that we have both the time and the ability to reason our way through some complex issues towards making the right decision. And sometimes we do. But what about most of the time? Are not most of our decisions made in a split second while we are on the run? How do we relate to this person, or sort out that problem, or advise a customer, or motivate an underperforming individual or team? Secondly, could it be that many of the ethical choices we make are already substantially decided before we make the decision? That our character automatically shapes much of what we decide to do? Thirdly, are we really individuals freely making personal decisions, or are our decisions largely shaped by the communities we are part of? Are character and community intertwined with our values in ways that are inseparable when it comes to talking about ethics? David Cook argues that we rarely make conscious moral decisions. If this is the case and our reactions are substantially instinctive, then the importance of developing Godly character is strengthened, because we are making so many of our ethical choices automatically.

## Chapter 4 : Social responsibility - Wikipedia

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I would like to set forth some key biblical principles that we can apply to these issues. A key biblical principle that applies to the area of bioethics is the sanctity of human life. Such verses as Psalm 139 and Jeremiah 1: Other verses such as 17:1-9. These principles can be applied to issues ranging from abortion to stem cell research to infanticide. A related biblical principle involves the equality of human beings. The Bible also teaches that it is wrong for a Christian to have feelings of superiority Phil. 2:3-4. Believers are told not to make class distinctions between various people James 2:1-4. Paul teaches the spiritual equality of all people in Christ Gal. 3:28. These principles apply to racial relations and our view of government. A third principle is a biblical perspective on marriage. Marriage provides a context for the procreation and nurture of children Eph. 5:22-32. And finally, marriage provides a godly outlet for sexual desire 1 Cor. 7:2-9. These principles can be applied to such diverse issues as artificial reproduction which often introduces a third party into the pregnancy and cohabitation living together. Another biblical principle involves sexual ethics. The Bible teaches that sex is to be within the bounds of marriage, as a man and the woman become one flesh Eph. 5:31-32. He admonishes us to flee sexual immorality 1 Cor. 6:18-20. These principles apply to such issues as premarital sex , adultery , and homosexuality. A final principle concerns government and our obedience to civil authority. Government is ordained by God Rom. 13:1-7. We are to render service and obedience to the government Matt. 22:17-21. Even though we are to obey government, there may be certain times when we might be forced to obey God rather than men Acts 5:29-32. These principles apply to issues such as war , civil disobedience , politics , and government. Communicating in a Secular Culture How can we communicate biblical morality effectively to a secular culture? Here are a few principles. First, we must interpret Scripture properly. Too often, Christians have passed off their sociological preferences on issues like abortion or homosexual behavior instead of doing proper biblical exegesis. The result has often been a priori conclusions buttressed with improper proof-texting. In areas where the Bible clearly speaks, we should exercise our prophetic voice as we seek to be salt and light Matt. 5:13-16. In other areas, concessions should be allowed. The apostle Paul recognized that the first priority of Christians is to preach the gospel. Christians must stand firm for biblical truth, yet also recognize the greater need for the unsaved person to hear a loving presentation of the gospel. Second, Christians should carefully develop biblical principles which can be applied to contemporary social and medical issues. Christians often jump immediately from biblical passages into political and social programs. They wrongly neglect the important intermediate step of applying biblical principles within a particular social and cultural situation. Third, Christians should articulate the moral teachings of Scripture in ways that are meaningful in a pluralistic society. Scientific, social, legal, and ethical considerations can be useful in arguing for biblical principles in a secular culture. Christians can argue in a public arena against abortion on the basis of scientific and legal evidence. Medical advances in embryology and fetology show that human life exists in the womb. Wade decision shows the justices violated a standard principle of jurisprudence. The burden of proof is placed on the life-taker and the benefit of the doubt is given to the life-saver. This does not mean we should sublimate the biblical message. But our effectiveness in the public arena will be improved if we elaborate the scientific, social, legal, and ethical aspects of a particular issue instead of trying to articulate our case on Scripture alone. Christians should develop effective ways to communicate biblical morality to our secular culture. Law and public policy should be based upon biblical morality which results from an accurate interpretation of Scripture and a careful application to society. Christian Principles in Social Action How should Christians be involved in the social and political arena? Here are a few key principles. First, Christians must remember that they have a dual citizenship. On the one hand, their citizenship is in heaven and not on earth Phil. 3:20. Christians must remind themselves that God is sovereign over human affairs even when circumstances look dark and discouraging. On the other hand, the Bible also teaches that Christians are citizens of this earth Matt. 22:21. They are to obey government Rom. 13:1-7. Christians are to

pray for those in authority 1 Tim. Jesus compared the kingdom of heaven to leaven hidden in three pecks of meal Matt. The meal represents the world, and the leaven represents the Christian presence in it. We are to exercise our influence within society, seeking to bring about change that way. Though the Christian presence may seem as insignificant as leaven in meal, nevertheless we are to bring about the same profound change. Second, Christians must remember that God is sovereign. As the Sovereign over the nations, He bestows power on whom He wishes Dan. Third, Christians must use their specific gifts within the social and political arenas. Christians have different gifts and ministries 1 Cor. Some may be called to a higher level of political participation than others e. All have a responsibility to be involved in society, but some are called to a higher level of social service, such as a social worker or crisis pregnancy center worker. Christians must recognize the diversity of gifts and encourage fellow believers to use their individual gifts for the greatest impact. Fourth, Christians should channel their social and political activity through the church. Christians need to be accountable to each other, especially as they seek to make an impact on society. Wise leadership can prevent zealous evangelical Christians from repeating mistakes made in previous decades by other Christians. The local church should also provide a context for compassionate social service. In the New Testament, the local church became a training ground for social action Acts 2: Meeting the needs of the poor, the infirm, the elderly, and widows is a responsibility of the church. Ministries to these groups can provide a foundation and a catalyst for further outreach and ministry to the community at large. Christians are to be the salt of the earth and the light of the world Matt. In our needy society, we have abundant opportunities to preach the gospel of Jesus Christ and meet significant social needs. By combining these two areas of preaching and ministry, Christians can make a strategic difference in society. We need to exercise discernment and be on alert for these attempts to sidetrack moral and biblical reflection on some of the key issues of our day. The first tactic is equivocation. This is the use of vague terms. Someone can start off using language we think we understand and then veer off into a new meaning. If you have been listening to the Probe radio program for any time, you are well aware of the fact that religious cults are often guilty of this. A cult member might say that he believes in salvation by grace. But what he really means is that you have to join his cult and work your way toward salvation. Make people define the vague terms they use. This tactic is used frequently in bioethics. Proponents of embryonic stem cell research often will not acknowledge the distinction between adult stem cells and embryonic stem cells. Many advocates are guilty of listing all the points in their favor while ignoring the serious points against it. For example, the major biology textbooks used in high school and college never provide students with evidence against evolution. Jonathan Wells, in his book *Icons of Evolution*, shows that the examples that are used in most textbooks are either wrong or misleading. Some of the examples are known frauds such as the Haeckel embryos and continue to show up in textbooks decades after they were shown to be fraudulent. We live in a culture that worships experts, but not all experts are right. It is not accurate to say that the debate is over when the debate still seems to be taking place. A fourth tactic often used against Christians is known as an ad hominem attack. Often the soundness of an argument is inversely proportional to the amount of ad hominem rhetoric. If there is evidence for the position, proponents usually argue the merits of the position. When evidence is lacking, they attack the critics. Christians who want public libraries to filter pornography from minors are accused of censorship. Citizens who want to define marriage as between one man and one woman are called bigots. Scientists who criticize evolution are subjected to withering attacks on their character and scientific credentials. Scientists who question global warming are compared to holocaust deniers. Another tactic is the straw man argument.



**Chapter 5 : Christian Moral Principles**

*The general delusion of Christians: touching the ways of God's revealing himself to and by the prophets, evinced from Scripture and primitive antiquity; and many principles of scoffers, atheists, sadducees, and wild enthusiasts, refuted.*

Sodom, Sex and Sisters A Basis for Christian Ethics If we are to talk about a possible basis for Christian Ethics we must be clear about what we mean by Christian and what we mean by ethics. We will now look at ethics to see how it would apply to one who identifies as a Christian and decides to act in accordance with that commitment. How should the Christian behave? Is there such a thing as a Christian ethic? Can we reasonably discover guidelines or construct a set of principles to guide the life of the Christian? If Jesus is the model we have chosen to emulate, what does that imply about attitudes, values and style of life of the self-identified Christian? Here we use the term Christian in a precise way. We begin with the premise that being a Christian is intentional rather than an accident of birth or membership in a particular Christian group or church. We use Christian to mean anyone who has made a conscious decision to be a follower disciple of Jesus without regard to membership in an organization or church or to any particular doctrine or creed and whether or not that person has a supernaturalist view of reality. As we saw in an earlier essay, the mists of time and the layers of theological interpretation that his followers developed as a means to understand him and to explain him to their contemporaries make it difficult to reconstruct his life and teachings with any degree of precision and confidence. Moreover, we have a very different understanding of our world than his followers had in the First Century. Unless we can see the relevance of his life and teachings for the issues we face today and learn how to translate them into a Christian style and philosophy of life for the Twenty-first Century, his teaching will become meaningless and his words will lose their power to be heard. The term ethics is used rather broadly in general conversation to refer to standards of conduct or guidelines for behavior. The unqualified word ethics generally refers to moral principles of conduct, but in our common usage we often qualify ethics to apply to standards of conduct of a particular profession or group, as in medical ethics or legal ethics, by which we mean the expected behavior and conduct of members of a particular profession to their clients and to other professionals. Professional ethics, by their nature, have no applicability other than to members of that profession and are not intended to apply to conduct generally. When we refer to Christian ethics we mean the core values that have been extrapolated from the life and teachings of Jesus that form the foundation of the moral life of the Christian and that provide guidelines for his behavior and decision-making and a basis for self-examination and judgment. The claim to be a Christian implies an invitation to others to evaluate the behavior, the value commitments and the personal conduct of those who define themselves as Christians. Theologians and moralists have written whole libraries on the subject of Christian ethics and the moral life, yet for all of the effort put into defining the implications of Christianity for behavior, it is rare that individual persons or religious communities consistently exemplify the values that we see in the life and teachings of Jesus and that define what we mean by Christian ethics and the Christian life. Christian ethics is a particularly important topic for us to consider at the moment because it is necessary that the prospective Christian understand the ethical and behavioral implications of a decision to become a Christian and to live a Christian life. Before we explore Christian ethics further by setting out for consideration an interpretation of what it means to be a Christian today that makes sense to us and that is faithful to the teachings of Jesus, we need to deal with a movement that has claimed the attention of many Americans but has not only seriously distorted the message and teachings of Jesus but also has had a corrosive effect on Christianity, on contemporary politics and society, and on our democracy. That movement is an unfortunate marriage of convenience or more accurately a strategic alliance between Fundamentalist Christians and the extreme right wing of the Republican Party, which for the purpose of this discussion we will call the Christian Right. This alliance is attempting to hijack Christianity to serve its political ends much in the same way that Islamic fundamentalists have hijacked Islam to serve their particular invidious political purposes. Those are strong words but they reflect accurately the present state of politics in America and need to be heard if we are to stop this dangerous movement before the Christian Right does any more damage to Christianity and to American democracy. In

the past decade we have seen an explosion of participation in evangelical and fundamentalist Christian churches and a simultaneous growth in political influence of right wing politics in America. These trends have had unfortunate and serious consequences for our democracy and our values as an open and caring society. An observer cannot help but notice that our political leaders use Christian religious terms and concepts in ways that would have been considered unusual and a reason for alarm just a few years ago. Conservative Christians by which I mean Fundamentalists and Evangelicals, groups that are to the right of the mainstream Christianity are outspoken about the moral decline of American society, the loss of positive values and virtues in everything from our schools to our music, the destructive influence of Hollywood and the drug culture, and the decadence of much of our contemporary cultural life. They are concerned that the United States is no longer a Christian nation. They resent the decline of religious influence in public life as a result of judicial decisions that enforce the principle of the separation of Church and State, that bar religious emblems from government premises and that limit prayer and religious instruction in public schools. They are offended by public nudity and open expression of sexuality, by gratuitous violence in our cities and in our schools, by the increasing secularization of American society, and by the diminution of public moral values which they believe gives rise to crime, increases homosexuality and sexual perversion, and replaces God as creator with evolutionary theory. Much of that is valid social criticism. We join with them in concern about the corrosively destructive effect of many of these negative influences on our society, and we share with them an interest in seeing greater social consciousness and moral sensitivity in our society, but we strongly disagree with them on how to bring about a truly just and caring society. The fundamentalist approach to moral values is legalistic, authoritarian, rigid and punitive. It strains to find a rationale and justification for its positions by selective reading of the Bible, taking passages out of their historical, cultural and linguistic context and using those carefully selected passages to assert their ethical and moral positions with the discussion-stopping claim that those biblical passages that they believe support of their views are the very words of God himself and therefore have divine authority behind them. For right wing Republicans, the pragmatic goals of their social agenda are military and political power and effective control over the judicial, legislative and administrative branches of government, driven by an ideology that values corporate and individual economic and property rights and interests over the rights and interests of the broader human community, of self over others, of narrowly-conceived national interests over the welfare of the community of nations. The political and social agenda of the Christian Right is both self-interested and selfish. It is a view that denies the validity of the concept of the social contract that arguably, at least determines the appropriate relationship between societies and their individual members and the respective rights and duties of the members of society. The considerable overlap among right wing Republicans and Christian fundamentalists is most clearly evident in the use of religious language by both groups in a political context. Both fundamentalist Christians and right wing Republicans are inclined toward punitive rather than redemptive responses to social problems and criminal acts, to criminalizing private behavior that they object to, to long prison terms and capital punishment rather than remedial and educational programs. Both blur the distinction between illegal and immoral acts and are disinclined to consider the morality of means to what they envision as desirable ends viz. Breaching this wall of separation has resulted in political pressure by the Christian Right for prayer on public occasions and in the public schools, regular prayer meetings and Bible study groups in government buildings, and Federal funds to subsidize religious enterprises that provide social services. First is the arrogant claim by Fundamentalists and Evangelicals that they alone possess the truth, they alone know the will of God and speak for God, they have a monopoly on knowing what is right and wrong, what is evil and what is good, not just for themselves but for others as well. Moreover, the Christian Right attempts to monopolize the word Christian so as to limit it to describe only those who hold its particular views about what being a Christian means. You only have to listen to the way the word is used in fundamentalist-evangelical circles to get this point. When an evangelical refers to John Ashcroft or George W. Second is the tendency for the Christian Right to seek to impose its particular views of right and wrong on those who have a different moral outlook through laws that compel everyone to conform to their particular view of right moral behavior. We can see this tendency on virtually any issue where the Christian Right claims the moral high ground against competing claims: To make this point clear,

look at the way the Christian Right approaches the question of abortion. At the outset I want to be clear that the discussion that follows is not intended as an argument on one side or the other of the abortion debate, but merely intends to point out that the moral issues involved are far from simple or clear and that the legal or public issue is one that cannot be resolved by a religious claim to hold the moral high ground against the wishes of those with whom it disagrees. The anti-abortion argument depends upon several premises some of which are not self-evidently true or universally-agreed to be true: The key premise is that the fertilized egg, which begins the life of the embryo, is a human being, a child. That is not a statement about which there is universal agreement. It is not self-evidently true. It is not a scientific statement. Throughout history and across cultures it is more common to look at the moment of birth as the beginning of a new human being. The second premise, that abortion involves killing a child, only follows if the first premise is valid, and it is clear that the first premise is not a scientific statement but rather an assertion that is controversial at best. The third premise, that killing is always wrong, seems to be unsupported by many in the Christian Right as a matter of practice. Many among the Christian Right have argued in favor of the death penalty and support engaging in war even when it results in the death of innocent civilians as well as combatants if it is in the national interest or if it is arguably in self defense. So apparently the Christian Right presumes the right to choose which killings are acceptable and which are not. The fourth premise is absurd on its face. Law exists in a society to preserve the social order and prevent social chaos. It regulates traffic so that we do not run into each other. It is quite clear that abortion is an issue of morality that arises out of religious faith but it is important to realize that it is a religion-based moral position that applies only to those that believe that it is morally wrong. Persons who believe that abortion is wrong are entitled to that belief and it is their religious duty to refuse abortion for themselves and refuse to perform an abortion or assist others in performing them. Such a position involves interfering with the freedom of others to live according to their morals, and as such is an inherently immoral position. It makes no more sense for those who are opposed to abortion to try to impose their views on others or interfere with the rights of those who have a different religious view about that issue, than for Muslims or Jews in the U. It is reasonable to assert that each of us has a duty to live a moral life and that therefore each of us must determine as best we are able, in accordance with some value principle, how we will decide what is right and what is wrong behavior for us and therefore how we choose to act in matters of public and private morality in a particular situation. This is how we expect the moral person to act. It is quite a different matter for any individual or group to compel others to live according to its particular sense of right conduct under threat of penalty or force of law. Moral values defining right and wrong conduct are valuable for individual and personal guidance in determining how an individual or member of a group should act in a particular situation, and moral values may have universal value as moral principles that should obligate all members of society. It is the simple acknowledgement of a logical difficulty, that in the face of two competing value claims that conflict with each other there is no arbiter between them and one is obligated to do the best he can with the limited truth that is available to him, but not to claim more for himself or for his piece of truth than the circumstances warrant. When you see the world and its problems in stark black and white terms, good guys and bad guys, friends and enemies, those who are for us and those who are against us, it is difficult to argue for rational principles and constructive steps in dealing with social problems, and it makes it impossible to discuss how Christian personal or social ethics might impact the way we approach difficult issues. To those who see the world in black and white, this is a confrontation of the good guys against the bad guys, the champion of the forces of right against the evil and satanic Islamic rulers of the Middle East. The misuse of Christianity for partisan political purposes by the Christian Right in pursuing the war against terrorism is a specific instance of the misunderstanding of Christianity by the Christian Right that requires us to be clear about what Christian morality is and what it implies about war and peace, and to state forcefully that a Christian Crusade was not Christian in the medieval period of the first Christian crusades against Islam and it is no more Christian today. The fundamental principles of Christian ethics, which we can extrapolate from the life and teachings of Jesus, are integrity and love. The word love in English has several different meanings depending on the context. It is helpful in distinguishing between these various meanings to go to the ancient Greek, which used different words that have all been translated into English as love. These Greek words are

philia, eros, and agape. Philia means the love that exists between friends, the relationship with a dear friend. We see the word in combination as in philosophy, the love of wisdom. Eros means erotic love, the passion of lovers, the attraction of sex, physical sexual love. Agape is love of an entirely different sort. It is love of another that does not imply mutuality as in friendship or self-interest which is implied in erotic love, but rather is the affirmation of the worth of another human being. It implies respect for others and recognition of their human dignity. He did not mean to make friends and he was not encouraging erotic relationships. That form of love as obligation based on the humanity of others is the basis of Christian ethics. But love Agape means a great deal more than specific acts of charity as occasional gestures to satisfy the unease of having much in a world in which so many have so little. It means a commitment to work for a society that respects all members of the human community and that provides the resources to make life better for those for whom it is a form of hell. There are some serious political implications of this obligation and demand on Christians and if those obligations were met by those who claim the name of Christian, it would mean a radically different social commitment and priorities than we see in our current national agenda as dictated by the Christian Right. One way to summarize the message of Jesus to his day is to point to his understanding of the Kingdom of God. As best we can determine from the extant historical record, what Jesus was saying to his generation was that the Kingdom of God was not a future political kingdom to anticipate but was rather a present reality to the degree that his message was heard and acted upon by his disciples. It was integrity that led Jesus to be faithful to himself and his message even when it meant his death. Developing a reasoned ethics and its application to specific ethical issues will be a continuing project for other essays over the next few months. For the moment it is enough to summarize the guiding principles of a Christian ethics rather than to elaborate on them.

*Social duties on Christian principles / by Henry Drummond.*

History[ edit ] The principles of Catholic social teaching, though rooted in the Old Testament custom of the Jubilee , [10] [11] first began to be combined together into a system in the late nineteenth century. In the years which followed there have been numerous encyclicals and messages on social issues; various forms of Catholic action developed in different parts of the world; and social ethics taught in schools and seminaries. To mark the 40th anniversary of *Rerum novarum*, Pope Pius XI issued *Quadragesimo anno*, which expanded on some of its themes. It includes an examination of the threat of global economic imbalances to world peace. *Peace on Earth* , the first encyclical addressed to both Catholics and non-Catholics. In it, the Pope linked the establishment of world peace to the laying of a foundation consisting of proper rights and responsibilities between individuals, social groups, and states from the local to the international level. He exhorted Catholics to understand and apply the social teachings: Once again we exhort our people to take an active part in public life, and to contribute towards the attainment of the common good of the entire human family as well as to that of their own country. Unlike earlier documents, this is an expression of all the bishops, and covers a wide range of issues of the relationship of social concerns and Christian action. The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. *The Development of Peoples*. It asserts that free international trade alone is not adequate to correct these disparities and supports the role of international organizations in addressing this need. Paul called on rich nations to meet their moral obligation to poor nations, pointing out the relationship between development and peace. The intention of the church is not to take sides, but to be an advocate for basic human dignity: There can be no progress towards the complete development of individuals without the simultaneous development of all humanity in the spirit of solidarity. But, since the Church lives in history, she ought to "scrutinize the signs of the times and interpret them in the light of the Gospel. *Evangelization in the Modern World*. In it he asserts that combating injustice is an essential part of evangelizing modern peoples. Of particular importance were his encyclical *Laborem exercens* and *Centesimus annus* in On one hand there is a growing moral sensitivity alert to the value of every individual as a human being without any distinction of race, nationality, religion, political opinion, or social class. On the other hand these proclamations are contradicted in practice. How can these solemn affirmations be reconciled with the widespread attacks on human life and the refusal to accept those who are weak, needy, elderly, or just conceived? These attacks go directly against respect for life; they threaten the very meaning of democratic coexistence, and our cities risk becoming societies of people who are rejected, marginalized, uprooted, and oppressed, instead of communities of "people living together. *Laborem exercens* qualifies the teaching of private ownership in relation to the common use of goods that all men, as children of God, are entitled to. The church "has always understood this right within the broader context of the right common to all to use the goods of the whole creation: This idea has proven to be controversial and difficult to accept, particularly by right-of-center U. Catholic thinkers who are generally suspicious, or even disdainful, of supranational and international organizations, such as the United Nations. Noted scholar Thomas D. While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation. Consequently, they reject the right of states, charged with vigilance for the common good, to exercise any form of control. A new tyranny is thus born, invisible and often virtual, which unilaterally and relentlessly imposes its own laws and rules. Pope Benedict XVI had written: The order of creation demands that a priority be given to those human activities that do not cause irreversible damage to nature, but which instead are woven into the social, cultural, and religious fabric of the different communities. In this way, a sober balance is achieved between consumption and the sustainability of resources. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and

love that no other creature can give. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them. Promulgated in , Quadragesimo anno is a response to German National Socialism and Soviet communism, on the one hand, and to Western European and American capitalist individualism on the other. It broke the surface of Catholic social teaching in this context, and it is helpful to keep this in mind. Gregory Beabout suggests that subsidiarity draws upon a far older concept as well: This is to the great harm of the State itself; for, with a structure of social governance lost, and with the taking over of all the burdens which the wrecked associations once bore. Subsidiarity charts a course between the Scylla of individualism and Charybdis of collectivism by locating the responsibilities and privileges of social life in the smallest unit of organization at which they will function. Larger social bodies, be they the state or otherwise, are permitted and required to intervene only when smaller ones cannot carry out the tasks themselves. Even in this case, the intervention must be temporary and for the purpose of empowering the smaller social body to be able to carry out such functions on its own. The Encyclicals in Everyday Language. Solidarity, which flows from faith, is fundamental to the Christian view of social and political organization. Each person is connected to and dependent on all humanity, collectively and individually. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law Matthew It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro-relationships but with friends, family members or within small groups. In a culture without truth, there is a fatal risk of losing love. It falls prey to contingent subjective emotions and opinions, the word love is abused and distorted, to the point where it comes to mean the opposite. Truth frees charity from the constraints of an emotionalism that deprives it of relational and social content, and of a fideism that deprives it of human and universal breathing-space. In the truth, charity reflects the personal yet public dimension of faith in God and the Bible. Chesterton and Hilaire Belloc. It holds that social and economic structures should promote social justice , and that social justice is best served through a wide distribution of ownership. For support, Distributists cite Rerum Novarum, which stated: We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the people to become owners. Other sources identify more or fewer key themes based on their reading of the key documents of the social magisterium. Catholics believe in an inherent dignity of the human person starting from conception through to natural death. They believe that human life must be valued infinitely above material possessions. Pope John Paul II wrote and spoke extensively on the topic of the inviolability of human life and dignity in his watershed encyclical, Evangelium Vitae , Latin for "The Gospel of Life". Catholics oppose acts considered attacks and affronts to human life, including abortion , [44] fornication [45] including contraception , [46] capital punishment, euthanasia , [47] genocide, torture, the direct and intentional targeting of noncombatants in war, and every deliberate taking of innocent human life. The traditional teaching of the Church does not exclude, presupposing full ascertainment of the identity and responsibility of the offender, recourse to the death penalty, when this is the only practicable way to defend the lives of human beings effectively against the aggressor. According to John Paul II, every human person "is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God. Catholic teaching about the dignity of life calls us Nations are called to protect the right to life by seeking effective ways to combat evil and terror without resorting to armed conflicts except as a last resort, always seeking first to resolve disputes by peaceful means. We revere the lives of children in the womb, the lives of persons dying in war and from starvation, and indeed the lives of all human beings as children of God. The bishops have see this as a basis for the support of social welfare programs and of governmental economic policies that promote equitable distribution of income and access to essential goods and services. Call to family, community, and participation and the pursuit of the Common Good[ edit ] According to the Book of Genesis , the Lord God said: It advocates a complementarian view of marriage, family life, and religious leadership. Full human development takes place in relationship with others. The familyâ€”based on marriage between a man and a woman â€”is the first and fundamental unit of society and is a sanctuary for the creation and nurturing of children. Together

families form communities , communities a state and together all across the world each human is part of the human family. How these communities organize themselves politically, economically and socially is thus of the highest importance. Each institution must be judged by how much it enhances, or is a detriment to, the life and dignity of human persons. Catholic Social Teaching opposes collectivist approaches such as Communism but at the same time it also rejects unrestricted laissez-faire policies and the notion that a free market automatically produces social justice. The state has a positive moral role to play as no society will achieve a just and equitable distribution of resources with a totally free market. Rights and responsibilities; social justice[ edit ] Every person has a fundamental right to life and to the necessities of life. The right to exercise religious freedom publicly and privately by individuals and institutions along with freedom of conscience need to be constantly defended. In a fundamental way, the right to free expression of religious beliefs protects all other rights. The church supports private property and teaches that "every man has by nature the right to possess property as his own. Rights should be understood and exercised in a moral framework rooted in the dignity of the human person and social justice. Those that have more have a greater responsibility to contribute to the common good than those who have less. We live our lives by a subconscious philosophy of freedom and work. The encyclical *Laborem exercens* by Pope John Paul II , describes work as the essential key to the whole social question. The very beginning is an aspect of the human vocation. Work includes every form of action by which the world is transformed and shaped or even simply maintained by human beings. It is through work that we achieve fulfilment. So in order to fulfil ourselves we must cooperate and work together to create something good for all of us, a common good. What we call justice is that state of social harmony in which the actions of each person best serve the common good. Freedom according to Natural Law is the empowerment of good. Being free we have responsibilities. With human relationships we have responsibilities towards each other. This is the basis of human rights. The Roman Catholic Bishops of England and Wales, in their document "The Common Good" stated that, "The study of the evolution of human rights shows that they all flow from the one fundamental right: From this derives the right to a society which makes life more truly human: Having the right to life must mean that everyone else has a responsibility towards me.

**Chapter 7 : - Social Duties On Christian Principles () by Henry Drummond**

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To become Christians is to be given, as a gift, a new life in Christ. This new life is far more than a new morality. It enables us to enter into friendship with the Blessed Trinity, to love and to forgive one another, and to taste the joy of that new life in faith and hope and love that God pours into the hearts of those who accept his grace. There are works of love that we have a duty to do, and evil deeds that we must avoid. But a life of faith is not a lawless life. If we wish to be faithful followers of Christ, we must walk freely in the ways he points out for us. The New Testament presents various kinds of duties that Christians have. Some things we must not do, for certain kinds of deliberate actions are incompatible with love. A Christian must avoid those evil kinds of acts that the Ten Commandments forbid cf. But faith teaches positive duties also: We have the duty to believe God, to trust him, and to do the works of love cf. Moreover, we are to acquire those virtues needed to give consistency and faithfulness to our lives: To grow toward the perfection of love of God and one another, we are to live lives shaped by the gifts of the Holy Spirit and by the Beatitudes cf. All the duties faith teaches flow from simple and certain first principles. Christ teaches plainly that the greatest precepts are those of love: He teaches, moreover, that all our moral duties really flow from these two. This means that all the positive and negative duties of the Ten Commandments, all the moral requirements spoken by all the prophets and by Christ himself " all express simply what love requires. Nothing is needed except what love makes necessary. Still, and this, too, is crucial, love does in fact make many things necessary. For example, one who swears falsely or commits adultery is in the wrong, for whoever performs these specific kinds of acts is really failing to do what love demands. With all Christian tradition, St. Thomas Aquinas accepts faithfully the Gospel teaching that the two commandments of love are the first principles of moral life. One can, with a modest amount of reflection, see that all the precepts of the Decalogue are valid, because the precepts of love do imply the truth of the commandments Summa Theologiae, I-II, , 3; CCC This is especially clear when we consider the material of the commandments in the light of what love requires, and in the light of other New Testament precepts noted below. Contemporary Catholic moralists have done creative work in tracing out more precisely the path by which it can be shown that the saying of the Lord is true: That means that, in a sense, love alone is required of us; but this is a meaningful and true love, a love like that spelled out in the Gospels, a love from which the Ten Commandments and many other specific precepts quite literally follow. Other kinds of moral directives also serve as principles in Christian morality. In addition to the two precepts of love, from which all else flows, there are other Gospel principles basic to Christian morality. These clearly flow from the requirements of love and help us to see how surely a variety of universal precepts, like those of the Ten Commandments, also follow from love cf. One path such golden concern must take is this: Each neighbor is a person, an image of God, a bearer of inalienable rights, one to whom we must never deliberately do evil, even as a means to benefit others. And from the fact that we should never deliberately harm our neighbor, it follows, as the commandments conclude, that we should never injure the neighbor by murder or adultery or perjury Rom A variety of factors must be considered in determining whether a particular human act is a morally good or bad one. All of the essential elements that determine whether an act is good or bad must be good for the act to be simply good. First, the kind of act done must be a good kind of act one capable of serving love of God and of neighbor. The intention for which the act is done must also be good. Moreover, the circumstances must serve the goodness of the act. That means, for example, that one must not foresee that the act however good its kind and the intention may be is likely to produce evil effects out of proportion to the good the act is expected to realize CCC It is true that many moral rules indeed have exceptions. For example, we should keep our promises, but not all promises such as promises to help another do something evil should be kept. For such moral rules one needs to know the motive and circumstances of the individual act before one can make a final judgment on whether it is good or bad. But some moral rules have no exceptions. Such



exceptionless rules called moral absolutes include: One would need only to know that an act is an act of such a kind to know that one ought not do this act. Performance of such acts is always incompatible with authentic personal love. Also characteristic of Christian faith is the teaching that one may not do any evil deed in hopes that great good may come of it cf. Sometimes fear is expressed that the reality of moral absolutes might press people into impossible dilemmas. So, for instance, people have a duty to guard their families or protect those they love. Might not the only way to accomplish these things in particular circumstances be by performing a deed of this kind – one that violates a moral absolute, one that faith calls intrinsically evil, such as contraception or perjury? But faith is coherent: It reminds people that they have no duty to do, and never should do, evil kinds of deeds in order to obtain goods they have some duty to reach. Here and now a good man has no way of achieving specific good objectives if the only means available is a bad one. The Church always honored the martyrs who laid down their lives rather than do intrinsically evil deeds cf. Thomas More, for example, could see no other way to save his own life and to guard good things for his family, than by agreeing to swear falsely as the king demanded. But he knew he ought not swear falsely for any reasons whatever, and he had the courage not to do so. Sometimes heroism is needed to be faithful to what love requires and the saving law of God demands. But God never fails to make accessible to the faithful in difficult circumstances the measure of grace that they need to be as generous as duty requires. For example, the reality of freedom especially the freedom involved in free choice and the truth that free human actions are of overwhelming importance are principles of Christian morality. Morality is not concerned simply with seeing to it that good deeds are done it would be very alien to Christian morality to seek to condition or manipulate people so that they do good deeds or that good results are produced. Rather, Christian morality is concerned primarily with freely doing deeds that are truly good; and unless human actions were free, they could not be morally important cf. CCC ; Veritatis Splendor, Law is also a principle of Christian morality. But Christian morality is not a legalistic code. The divine law that gives light to our lives is not a mere act of will, not an arbitrary imposition. God does not simply command us to do or not to do certain things, without gracious concern for our freedom, our hopes, and our fulfillment. His eternal law, upon which all other just law is based, is no arbitrary precept. It is his eternal plan, which is rooted in intelligence and love, a plan that guides the whole world and each person toward authentic fulfillment. This law presses us to seek the good goals we ourselves by our very nature long for – goals we must pursue if our lives are to make sense. Grounded in this saving plan of God, the Christian moral law, natural and revealed, is not a set of arbitrary precepts: Grace, too, is a principle of Christian moral life. For God has called us not only to some purely natural end, like human satisfaction in an entirely human community; rather, he made us to become his friends, and to have inexpressible joy in sharing his divine life. Moreover, in our fallen state, grace is needed to live a moral life faithfully cf. The moral law is both a natural law and a revealed law. In fact, through Moses and the prophets, and most of all through Jesus Christ, God has made known to us the ways we are to live to please God, to fulfill the requirements of love, and to come to everlasting life. Such Revelation was in some senses not necessary, since it is possible for people to know much of what the law requires even without Revelation. The moral law that faith calls us to observe is a law corresponding to what our own hearts need; it is a natural law, and we are naturally inclined to know it. To say this, however, is not to suggest that everyone really knows all that the natural law requires. Obviously many people today do not know that euthanasia, say, or divorce is morally wrong. Nevertheless, to say that the natural law is written in the heart is to say its principles are indeed accessible to all. All of us are able to know that we should do what is truly good and should avoid evil; we are able to recognize some values that are genuinely good; and we are capable of understanding for ourselves that some kinds of acts are indeed morally wrong cf. From these principles of natural law accessible to all, everything really follows. Still, amid the scandals, confusions, and passions of the world, many become confused and sincerely do not know clearly how they should guide their steps. To remedy this situation, the natural law itself is revealed by God. The Decalogue sums up its basic elements. The teaching of Christ presents the moral law with great clarity and attractiveness. The graces associated with faith in Christ give deeper assurance to those who seek to lead good lives than any other source could provide. And those who know who Christ is, and know that he teaches in the Gospels and in his Church, have the right and the duty to

walk in his ways. Because the moral law is a natural law, we can defend it intelligently even before those who have not received the gifts of Revelation and faith. Because it is a revealed law, even the simple can be certain of it in the light of faith, even when they are not intellectually prepared to defend moral truth against every sophisticated objection. He is himself the primary teacher of the way we are to live to please God, and he is the source of the light of faith by which we can grasp with certainty the truth and goodness of his paths. Moreover, he is the source of the strength we need to walk faithfully in the ways of life. He is the goodness that makes leading an excellent moral life attractive; he is the mercy that encourages us in all trials. He is himself both the life for which we long, and the way by which we can come to life. Christian moral life is clearly not a dogged obeying of rules. It is rooted in love, and therefore at its heart it calls for a willing pursuit of what is truly good, for ourselves and for all we love. The Bible celebrates the truly and deeply good depths of reality. It celebrates life and friendship, truth and integrity of spirit, beauty and living in a glad, playful spirit before the Lord. The elements of life that philosophers have recognized as the goals of human striving, the goods that make human life rich and great, are also celebrated by the Scriptures. Christian morality calls us to a humane and generous pursuit of what is good.

### Chapter 8 : Religion & Corporate Social Responsibility -

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### Chapter 9 : Catholic social teaching - Wikipedia

*Testament evidence which provides guiding principles on the subject of social responsibility. There is certainly no blue print which sets out the Christian approach in detail, for the New Testament does not purport to present a manifesto of this nature.*