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5-3-1 Assignment for Hollinger Chapter 2

Questions:

1. Virtue ethics places heavy emphasis on character, which is similar to the language describing what biblical concept?
2. According to Aristotle, the virtues are not passions like anger, fear, or envy but states of an individual's what?
3. What is Aristotle's "golden mean"?
4. What are the three negative aspects of virtue ethics according to Hollinger?
5. Stanley Hauerwas holds that the Church and its Christocentric narrative stands in stark contrast to what narrative that dominates the modern world.

Answers

1. *The heart.*
2. *An individual's character.*
3. *The doctrine that virtue is located between two extremes e.g. "courage is a cardinal virtue... the mean between cowardice and foolhardiness."*
4. *An overemphasis on narrative, an overemphasis on community, and it downplays the importance of doing with an emphasis on being.*
5. *The Enlightenment narrative, which promotes the autonomous, productive self which seeks to control life and death.*

Terms

**Eudaimonia:** the state of being well and doing well according to Aristotle, best translated as blessedness, happiness.

**Telos:** a person's natural end

**character:** inner distinctive core of a person from which moral discernment, decisions, and actions spring.

Summary:

In chapter 2 Hollinger examines virtue ethics, an approach to ethics which concludes that morality and virtue flow from the character of an individual and are not the mere result of actions. The perspectives of several thinkers are catalogued, each one emphasizing the importance of virtue being lived out in community and fostered by shared narratives. Hollinger concludes that virtue ethics has much to commend it, and that a Christian ethicist would agree that character formation plays a vital role in morality and that moral choices involve more than just "doing the right thing." Since the cultural narratives and communities which virtue ethics rely upon to foster character growth are not inherently moral, virtue ethics, although superior to consequentialism and principle ethics, is not a complete foundation on which to build.