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5-3-1 Quiz – Character vs Virtue Ethics  
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February 1, 2023

Fill in the blanks:

1. A character approach to \_\_\_\_\_ focuses on the inner disposition of the heart, believing that in real-life situations a \_\_\_\_\_ disposition will automatically demonstrate itself in “doing the right thing.”
2. The \_\_\_\_\_, said Aristotle, are not passions (like anger, fear, envy, or joy) but states of character.
3. MacIntyre believes that in the modern world we have no way of carrying moral debate, for we have no commonly accepted criteria to make such judgments. He asserts, “All moral judgments are nothing but expressions of \_\_\_\_\_, expressions of \_\_\_\_\_ or \_\_\_\_\_.”
4. The word \_\_\_\_\_ occurs hundreds of times in English translations of the Bible, and it is clearly the closest concept to character, the innate moral dispositions of the moral actor.
5. If we only focus on \_\_\_\_\_ without \_\_\_\_\_ to character, we lose sight of this dimension of ethics that we can do the right thing but in the wrong way.

Answers:

1. Love/Loving
2. Virtues
3. Preference/attitude/feeling
4. Heart
5. Actions/Attention

Definitions:

1. **Telos:** Happiness as the natural end of life.
2. **Character:** Can be best understood as “the inner and distinctive core of a person from which moral discernment, decisions, and actions spring. It is an enduring configuration of the intentions, feelings, dispositions, and perceptions of any particular self.”
3. **Social Ethic:** Hauerwas declares that the church, rather than attempting to build an ethic that can engage the world, he argues, the church is a people of virtue by remembering and living the story of the crucified Savior, which entails not an attempt to control the world by power but a challenge to the powers of the world by the very life of Christ embodied in the church.

Summary:

Chapter 2 in Hollinger’s book discusses Character or Virtue Ethics as a person who is judged on who they are rather than what they did with moral virtue in a concrete community through the stories or narrative the community tells. He also examines four figures that helped shape this movement, Aristotle, Carol Gilligan, Alasdair MacIntyre, and Stanley Hauerwas. Hollinger also assesses the positive and negative aspects of the character or virtues. He argues that character or virtue ethics is ultimately too one-sided and doesn’t adequately deal with important questions regarding priority of dispositions and we need to find a foundation for the moral life.