

Brett Faultless
5-3-1 Assignment for Hollinger Chapter 6

Questions:

1. Of the three motifs for making ethical decisions discussed in the chapter, which gives the greatest weight and relevance to the authority of the Bible?
2. Thomas Aquinas brought Christian theology and the Aristotelian philosophy together in his belief that what two things are fully compatible and complimentary?
3. Which of the three motifs would consider the Decalogue, the Sermon on the Mount, and Pauline exhortations as exemplary guidance but not comprehensive instruction?
4. Which proponent of the relational motif vigorously attacked the ethicists of his time period and believed that ethics was the original sin?
5. According to the chapter, what are two challenges facing the prescriptive motif?

Answers

1. *The Prescriptive Motif*
2. *The truths of faith the truths of sense experience.*
3. *The Relational Motif*
4. *Karl Barth*
5. *Legalism and an oversimplification of complex issues.*

Terms

The Deliberative Motif: a way of formulating ethical norms within Christian ethics that holds that reason is synonymous with or a supplement to divine revelation for making ethical decisions.

The Prescriptive Motif: a way of formulating ethical norms within Christian ethics that looks to explicit rules, principles, or moral actions derived from divine revelation for making ethical decisions.

The Relational Motif: a way of formulating ethical norms within Christian ethics that states that ethical decisions are made as a direct response to leading of God in a spontaneous manner.

Summary:

In Christian tradition there have been three primary ways of formulating ethical norms and making moral decisions. In chapter 6, Hollinger presents the argument for and criticisms of the deliberative (reason is the source of moral judgements), prescriptive (Scripture and law are the source of moral judgements), and relational (content and direction of moral judgements flow from an immediate relationship with God) motifs. Each motif is discussed in relation to the traditions and theologians that subscribed to it; the deliberative motif embraced by the Roman Catholics, the prescriptive motif preferred by Protestants, and the relational motif held by Barth

and the Neoorthodoxy movement. Hollinger concludes that all three motifs have their place in ethics, but all must be united under what he calls a “modified prescriptivism”.