

Moral Issues  
Final Exam Review Sheet

(1) repentance (definition of repentance and 4 elements of true repentance) (See Week #2 supplementary handout entitled “Repentance is a Vanishing Concept Today, Even in the Church,” which is available online at <http://www.didymus.org/repentance.html> )

- **Repentance=Turning from sin to God through Jesus Christ**
- 4 elements of true repentance:
  - Contrition
  - Open confession of sin
  - A firm purpose and a definitely expressed resolution immediately to break with this specific sin
  - A willingness to set right the harm done by sin by making restitution, wherever this is possible

(2) contrition (See Week #2 supplementary handout entitled “Repentance is a Vanishing Concept Today, Even in the Church” and Week #3b: Ethics in Hearing Confessions. The latter is available online at <http://www.didymus.org/confidentiality-and-mandatory-disclosure.html> )

- Hating one’s sin and being grieved at one’s sin because one has acted against God, whom one loves. Contrition is therefore fundamentally God-centered.

(3) attrition (See Week #2 supplementary handout entitled “Repentance is a Vanishing Concept Today, Even in the Church” and Week #3b: Ethics in Hearing Confessions)

- Grief felt in regard to sin that is closely tied up to concerns about oneself and fears about the painful consequences to oneself that may arise from one’s sin (or its exposure, discovery, or punishment). Attrition is rooted in a corrupt form of self-love and is therefore fundamentally self-centered.

(4) restitution (See Week #2 supplementary handout entitled “Repentance is a Vanishing Concept Today, Even in the Church”)

- A willingness to set right the harm done by sin (e.g. by offering an apology; returning money or property that was wrongfully taken or was taken through deception; offering compensation for what was lost, damaged or destroyed; paying money that had not been paid though lawfully owing, etc.), wherever this is possible.

(5) fiduciary principle in professional ethics (Batten) (See Week #3a: Telling the Truth, which is available online at <http://www.didymus.org/telling-the-truth.html> )

- One should act in a way that is worthy of the client's trust and does not undermine those interests with respect to which the client consults him or her and which constitute the reason why the client consults him or her.

(6) paternalism (See Week #3a: Telling the Truth)

- Behavior which is aggressive, deceptive, manipulative or coercive may be justifiable if the person who is to be persuaded would thereby receive a great benefit and avoid a great harm (which they have either not yet foreseen or not yet taken as seriously as they should).  
The paternalist believes that he or she understands the person's interests (i.e., the other person's problems and fundamental needs) better than they do themselves.

(7) seal of confession (See Week #3b: Ethics in Hearing Confessions)

- The priest hearing the confession is obliged not to reveal any sin confessed to him during the rite of reconciliation but to maintain silence about all such matters.

(8) invasion of privacy (See Week #3b: Ethics in Hearing Confessions)

- To disclose publicly private facts or information about another person (without that person's consent) that an ordinary person would find objectionable or offensive if made public.
- The facts or information in question cannot be a matter of public record.

(9) defamation (See Week #3b: Ethics in Hearing Confessions)

- Public communication of false statements that
  - injured a person's reputation or
  - exposed one to public hatred, ridicule or contemptand did so with malice (i.e. without just cause), either
  - knowing the statements communicated to be false or
  - communicating these statements with reckless disregard for whether they were true or false.
- Requires proof of damages or resultant injury.

(10) reactive attitudes and their significance for the ethical life (Strawson) (Week #4: Is It Moral to Forgive Wrongdoers?, which is available online at <http://www.didymus.org/the-morality-of-forgiveness.html> )

- By a "reactive attitude," Strawson means attitudes, such as gratitude and resentment, which are directed toward perceived goods and wrongs and those who

do these goods and wrongs. Since our reactive attitudes express a notion of the good and establish that person's relation to the good, such attitudes give rise to (and constitute the fabric of) the moral life.

(11) egoism (Week #5a: Friendship, Morality and the Spiritual Life, which is available online at

<http://www.didymus.org/friendship-morality-and-the-spiritual-life.html> )

- The belief that one should not perform an action unless one believes that it will benefit oneself.

(12) Aristotle's 3 kinds of friendships (Week #5a: Friendship, Morality and the Spiritual Life)

- 1) friendships based on utility (the friend/friendship is *useful* to you for some further purpose which you think is good)--example: study partners
- 2) friendships based on pleasure (the friendship is *pleasant* and one values this kind of pleasure)--example: drinking buddies;
- 3) friendships based on goodness (both persons admire and are committed to the good and both persons are good themselves). This third kind of friendship is more likely to last, because it is based on the person's intrinsic qualities, rather than on one's outward circumstances.

(13) Augustine's new definition of friendship (later position) (Week #5a: Friendship, Morality and the Spiritual Life/Beyond Both Egoism and Aristotle)

- Friendship is a supernatural gift from God, a bond of love created between souls by the Holy Spirit.

(14) *respondeat superior* / vicarious liability (Week #6b: Abuse of Power in Pastoral Ministry, which is available online at

<http://www.didymus.org/undue-influence-and-legal-responsibility-for-employees.html> )

- Vicarious liability (*respondeat superior*) = "Let the superior answer" for what the employee/staff member did when acting within the scope of their duties as an employee or volunteer.

(15) narcissism (Week #8: Pastoral Power and the Ethics of Sexual Misconduct, which is available online at

<http://www.didymus.org/sexual-misconduct-in-pastoral-ministry.html> )

- A love for oneself which limits one's concern to the pursuit of one's own felt needs and the gratification of one's own desires.

(16) compartmentalization (Week #8: Pastoral Power and the Ethics of Sexual Misconduct)

- Separation of one's life into separate domains which are viewed as unrelated and operate according to different principles or guidelines.

(17) transference--classic view (Freud) (Week #8: Pastoral Power and the Ethics of Sexual Misconduct)

- Freud held that the counselee could only be cured when he or she transferred his or her desires, longings and love (often unconsciously retained from childhood) to the analyst.

(18) modified view of transference (projection) (Week #8: Pastoral Power and the Ethics of Sexual Misconduct)

- Projecting onto the other person a fantasy (narrative) which is based on what one thinks one needs to be whole.

(19) marriage as covenant (Week #10: Marriage, Divorce and Remarriage)

- A pledge and an unreserved commitment to enter into an exclusive relationship and remain faithful to it, in God's sight, even in the face of hardship and unfaithfulness. As such, a covenant involves
  - a commitment which transcends the separate interests of the persons and
  - a care for the other person's well-being which is not as narrowly defined or carefully limited in scope or in time as one finds in relationships based on a contract.

(20) marriage as contract (Week #10: Marriage, Divorce and Remarriage)

- When two parties negotiate and agree by mutual consent to enter into a relationship (which is generally subject to certain reservations or conditions) because each finds it beneficial for himself or herself to do so. One may terminate the contract at will when it ceases to be beneficial for oneself by simply withdrawing consent to the contract.

**This document is available online at**  
<http://www.didymus.org/moral-issues-final-exam-review-sheet.html>