LESSON ONE: How Did We Get Into This Mess?
(All videos for Doing the Right Thing lessons are 30 minutes)

LESSON PLAN

1. Watch: “Why Ethics Matters: an Interview with Chuck Colson” [URL here]

2. Read:

3. Journal:
   - What is the “Sub-Prime Folly” according to Colson? How was it unethical?
   - How does Colson define ethics in “The Problem of Ethics?” Why is a transcendent set of values vital for a free society?
   - What is the basis of a “Good Society,” according to Pearcey and Colson?

4. Watch: Lesson 1 Video: “How Did We Get In This Mess?” - Doing the Right Thing

   I. Ethical failures and the economic collapse
   II. The dictatorship of relativism
      A Business schools
      B Creating a culture without ethics
   III Criminality
   IV “Borrowed capital” and ethical erosion
   V Resolving ethical disputes

5. Discuss:

passages like these lead us to see that Christians should take more interest in ethics and the role of ethics in the economy?

(b) When Paul insists that governments are “God’s servant to do you good” (Romans 13:4), what does he mean by good?” In what ways did government fail to uphold this idea of “good” during the recent economic crisis?

(c) Philosopher Adam Smith wrote in *The Theory of Moral Sentiments* that morals and values must govern individuals in a market economy. Why is this the case? How does trust play a role in a capitalistic society?

(d) Read Jesus’ words in John 7:24, as he quotes from Leviticus 19:15. What does he mean by “judgment”? What role does accountability play in public ethics? How are individuals to hold each other accountable and how are governments to hold individuals accountable?

(e) In 1982, social scientists James Q. Wilson and George L. Kelling argued in the article “Broken Windows” in *The Atlantic Monthly* that curbing minor crimes like vandalism and turnstile jumping could prevent more serious crimes. Years of empirical study confirmed it in large urban areas like New York City. What’s the connection?

(f) Read Romans 2:14-15 and Titus 1:15. Is our conscience or integrity a reliable starting point for ethics? Why or why not? How can that lead to relativism?

6. Engage:

(a) **Ethics in the News.** Find 5 articles from different newspapers, magazines, or online news sites that deal with an ethical dilemma. Analyze how ethics are regarded in each of these articles and discuss with family or friends.
   
   (1) How are right and wrong identified in these stories?
   (2) To which foundation for right and wrong does the author appeal?
   (3) What is considered to be “right” in the story, and what is considered to be “wrong”? Why?

(b) **The Importance of Trust.** Write a 2-3 page paper detailing how and why trust plays a significant role in a market economy system.
   
   (1) Why is trust central to its success?
   (2) What happens when trust erodes?
   (3) Which parties must exhibit trustworthiness? Why?
The teacher should assume the role of a relativist and conduct a role-playing game with student(s). Present a moral quandary similar to that of the economic crisis, and have students try to act out the situation while the teacher relies on moral relativism.

KEY: Make sure the students understand the effects of moral relativism and how it erodes public life.

7. Additional Resources (optional):

LESSON ONE: Terms to Know

- **Ethics**, coming from the Greek word *ethos*, is the objective standard by which we determine what is right and what is wrong. Ethics are not subjective. Simply put, ethics are the way it *ought* to be.

- **Relativism** is the belief that ethics (i.e. right and wrong) are arbitrary and transitory, determined by, or relative to, the individual, the culture, or a particular circumstance. No objective right or wrong exists.

- The **2008 Financial Collapse** (also known as the Great Recession or the Global Financial Crisis) was the result of complex failures by banks, investment firms, and the U.S. housing market. It resulted in a depressed housing market, falling stock values, high unemployment, and several bank failures and company bankruptcies (and subsequent government bailouts). The housing market collapse was brought on by irresponsible lending on the part of mortgage companies and banks under pressure by the federal government. Securities tied to those mortgages were also traded unethically at large bank firms, which made the problems worse.

- **Sub-prime mortgages** are home loans made to borrowers who will have a hard time making payments on schedule. The loans usually have higher interest rates. Sub-prime lending was one of the leading causes of the 2008 Financial Collapse.

- **A credit default swap** (CDS) is a financial agreement between two parties when transacting loans or other contracts where third-party risk and credit worthiness come into play. One party sells a CDS to a buyer, who pays for the product. The parties agree that if the loans that comprise the CDS default, the seller will pay a
certain amount back to the buyer, and the buyer will transfer ownership of the CDS back to the original seller. Essentially this is a form of insurance.

- **Selling Short** is a way of making money when a stock declines in value. The short seller borrows a certain amount of stock from a broker and sells it; if the stock declines in value, the short seller buys it at the lower value, returns it to the broker, and keeps the difference in price less the borrowing fees. For example, the short seller could borrow 100 shares of a stock valued at $10 per share and sell them for $1,000; if the stock then drops to $8 per share, he could buy another 100 shares for $800, return them to the broker, and keep the $200 difference between the price he paid to buy the replacements. If the stock goes up, the short seller will lose money. This is generally considered an ethical form of trade, though in the examples discussed here, the financial firms knew the assets were bad, sold them deceptively to companies that thought they were buying legitimate assets, and then shorted them to make a profit when they inevitably dropped in value. That action was clearly unethical on several levels.

**LESSON ONE: Answer Key for Discussion Questions**

(a) Read Exodus 20:15; Deuteronomy 25:13-16; and Luke 19:1-9. How do passages like these lead us to see that Christians should take more interest in ethics and the role of ethics in the economy?

**Answer:** Scripture exhorts us to be honest, fair, and put the interests of others above our own — to love them. The marketplace is perhaps the most public place we can practice this by not stealing, being greedy, or putting our own interests above others.

(b) When Paul insists that governments are “God’s servant to do you good” (Romans 13:4), what does he mean by good?” In what ways did government fail to uphold this idea of “good” during the recent economic crisis?

**Answer:** Government’s chief end, as enumerated by Paul, is to punish those who do wrong and maintain the protection of those doing good, as well as the ability to do good. The government failed in the economic crisis by (1) not enforcing laws already codified and (2) encouraging irresponsible financial behavior on the parts of banks, lenders, and consumers by pushing lenders to grant loans to unworthy borrowers.

(c) Philosopher Adam Smith wrote in *The Theory of Moral Sentiments* that morals and values must govern individuals in a market economy. Why is this the case? How does trust play a role in a capitalistic society?
**Answer:** The market economy is based on trust and honesty. When you purchase a product, the producer/vendor must be able to trust that your payment is credible, timely, and in full. Likewise, you must be able to trust the quality of the product and the service of the producer/vendor. Without that trust and honesty, necessary concepts like credit are worthless, and the economy falters. If we cannot trust each other to hold up the respective ends of the economic contracts and transactions in which we partake, we have no economy.

(d) Read Jesus’ words in John 7:24, as he quotes from Leviticus 19:15. What does he mean by “judgment”? What role does accountability play in public ethics? How are individuals to hold each other accountable and how are governments to hold individuals accountable?

**Answer:** Jesus was referring to a judgment of intent and action, not of superficial appearance. That passage and the passage from Leviticus make clear that we are to hold one another responsible by judging the actions of others on their merit, not by the appearance or social standing of those actions. We do this with each other individually with honest conversations. The government does this by a fair and impartial judiciary.

(e) In 1982, social scientists James Q. Wilson and George L. Kelling argued in the article “Broken Windows” in *The Atlantic Monthly* that curbing minor crimes like vandalism and turnstile jumping could prevent more serious crimes. Years of empirical study confirmed it in large urban areas like New York City. What’s the connection?

**Answer:** Monitoring the “little” crimes further enforces shared morals and a concrete ethic. It also helps keep individuals accountable by establishing a shared set of morals. It also ensures citizens will be held accountable for all their actions, not just the most serious offenses.

(f) Read Romans 2:14-15 and Titus 1:15. Is our conscience or integrity a reliable starting point for ethics? Why or why not? How can that lead to relativism?

**Answer:** While we all have the natural law written on our hearts, our intellects, consciences, and wills are flawed. Therefore, we can’t simply trust our consciences. If ethics is left to that, different people with different perspectives draw different conclusions. Therefore, we’re left with a relativistic ethic, not a concrete one based on external, objective truth.
LESSON TWO: Is there truth – a moral law we can all know?
(All videos for Doing the Right Thing lessons are 30 minutes)

LESSON PLAN

1. Watch:
   - Sean McDowell, “Truth or Tragedy.” Available online at http://vimeo.com/16695685

2. Read:
   - Martin Luther King, Jr., “Letter from Birmingham Jail.” Available online at http://www.mlkonline.net/jail.html

3. Journal:
   - According to Sean McDowell, why does truth matter? Why does it matter that God was a creator? What implications does that have for reality?
   - What evidence does C.S. Lewis present in “Right and Wrong as a Clue to the Meaning of the Universe” for right and wrong?
   - In Martin Luther King, Jr.’s letter, what are the foundations for his writing? the letter and taking the actions he did that landed him in jail?

4. Watch: Lesson Two Video:
   “Is There a Truth, A Moral Law We All Can Know?” - from Doing the Right Thing

I  Rev. Dr. Martin Luther King Jr.’s Letter from the Birmingham Jail
   A  The Judeo-Christian tradition
   B  Natural law
   C  Unjust laws and civil disobedience

II  The argument from experience
   A  C.S. Lewis, The Abolition of Man
   B  Children and fairness
III Evolutionary psychology: is morality programmed into our genes?
   A The argument from transformed behavior
   B The argument from altruism

IV Is moral relativism possible?
   A Compartmentalization
   B The problem of atrocities
   C Religion in public life
   D The problem of raw power in law and government

5. Discuss:
   (a) Read Genesis 1:26-28. What is the “image and likeness” of God? How does this factor into the belief in human equality before God? At the same time, in view of the immense differences between people in terms of ability or opportunity, how can we make the claim for human equality?

   (b) During the civil rights movement, how did Christians and non-Christians find themselves fighting on the right side of human equality and the notion of Imago Dei? Was this notion pervasive and culturally accepted, even among those who rejected Christianity? What does this tell us about the natural law, the Judeo-Christian ethic, and its place in our country?

   (c) If moral truth is knowable, why do we have disagreements — as in the case of racism in the United States — about it? What does Proverbs 14:12 say about this?

   (d) How does the existence of altruism, heroism, and self-sacrifice challenge the credibility of Darwinian evolution and the notion of “survival of the fittest”? Is natural law theory a more satisfying explanation for altruism?

   (e) How do our personal experiences inform us of there being a shared moral truth? Even in childhood?

   (f) How is this shared moral truth evident in our society today?

6. Engage:
   (a) Does history show evidence of a natural law? Research, chronicle, and present basic laws, rules, and regulations across several epochs and cultures. Is there overlap between these cultures and our own? What does this tell us about the existence of a natural law? How do these cultures’ laws and notions of right/wrong compare with each other? Note: the appendix of C.S. Lewis’ Abolition of Man may be helpful in this.
What happens when we disregard the natural law? Find and research a culture that did not adhere to the natural law, but to the dictates of those in power. Choose from:
- Nazi Germany
- Soviet Union
- Cambodia (under Pol Pot)
- Roman Empire

What were the results? Does society as a whole regard the results well? Why not? What does this tell us about natural law, when it is heeded and when is it not?

5. Additional Video Resources (optional):
   - “Relativism: An Interview with Michael Miller” [URL Here]

LESSON TWO: Terms to Know
- **Altruism** is a genuine concern for the welfare of others. If often leads to the giving of materials, money, or services to another. It essentially is the opposite of selfishness.

- **Ethics**, coming from the Greek word *ethos*, is the objective standard by which we determine what is right and what is wrong. Ethics are not subjective. Simply put, ethics are the way it *ought* to be.

- **Morals** refer to what is socially or culturally accepted as right or wrong. Morals for a society often change throughout time. As compared to ethics, morals are what *is*, not what *ought* to be.

- **Natural Law** is physical and moral laws revealed in general revelation and built into the structure of the universe (as opposed to the laws imposed by human beings).

- **Relativism** is the belief that ethics (i.e. right and wrong) are arbitrary and transitory, determined by, or relative to, the individual, the culture, or a particular circumstance. No objective right or wrong exists.

- The **U.S. Civil Rights Movement** was the period in U.S. history (often understood as happening between 1954 and 1968) in which organized and legislative efforts
sought equality under the law for African Americans. In this period, racial segregation in public places, voter disenfranchisement, and racial violence, mostly in the South, ended or was curtailed. One of the movement’s premier leaders, Rev. Martin Luther King Jr., led non-violent demonstrations and rallies to change the law because of his belief in the natural law and the Imago Dei.

- **Darwinian Natural Selection** is the concept developed by Charles Darwin that genes which produce characteristics that are more favorable in a particular environment will be more abundant in the next generation. Darwin Natural Selection is the prime mechanism in his theory of evolution, the biological theory of origins which proposes the gradual development of life, over a vast period of time (i.e. millions or billions of years), progressing from proteins and amino acids to amoebas to simple organisms and finally to more complex life forms like human beings.

**LESSON TWO: Answer Key for Discussion Questions**

(a) Read Genesis 1:26-28. What is the “image and likeness” of God? How does this factor into the belief in human equality before God? At the same time, in view of the immense differences between people in terms of ability or opportunity, how can we make the claim for human equality?

*Answer: The image and likeness of God means that we have similar attributes as God. He has imparted to us some of his responsibility. Being made in his image, we have a spark of the divine; we are not mere mortals, as C.S. Lewis put it. We all have this likeness; therefore we all ought to be regarded as the same in terms of value. Where we differ is what we do with that potential and the circumstances in which we live.*

(b) During the civil rights movement, how did Christians and non-Christians find themselves fighting on the right side of human equality and the notion of imago Dei? Was this notion pervasive and culturally accepted, even among those who rejected Christianity? What does this tell us about the natural law, the Judeo-Christian ethic, and its place in our country?

*Answer: The natural law tells us that we are all equally imbued with dignity. Therefore, we ought to all be subject to the same law. Even in the face of racism, this was clear to people across almost all creeds. Even non-Christians saw that the treatment of blacks in the United States had been historically wrong. That tells us that this country — and all civilized society — was founded on a common ethic, not individualistic relativism.*
If moral truth is knowable, why do we have disagreements — as in the case of racism in the United States — about it? What does Proverbs 14:12 say about this?

**Answer:** Even though truth is knowable, our fallen intellects and wills make it difficult to see. But adhering to the natural law orders our societies better because it is true.

How does the existence of altruism, heroism, and self-sacrifice challenge the credibility of Darwinian evolution and the notion of “survival of the fittest”? Is natural law theory a more satisfying explanation for altruism?

**Answer:** According to Darwinian natural selection, the highest good is survival. Therefore, if one argues that we have shared morals because of evolutionary biology, tent biology would impel us not to be altruistic — not to give our own lives for others in acts of valor, not to put ourselves at risk for others. If this were the case, why do we still cherish acts of bravery and self-sacrifice? Why is this regarded as good if we are controlled by the instinct to survive? This conflict dispels the idea of evolutionary psychology being responsible for our morals. The natural law, though, compels us to be self-sacrificing, because we should regard others before ourselves.

How do our personal experiences inform us of there being a shared moral truth? Even in childhood?

**Answer:** A sense of fairness and justice is inherent from our earliest days of cognitive ability. Young children often complain of certain treatment not being fair (or just). Even without knowing it, they make appeals to a higher natural law, and one (justice, fairness) that we all appeal to.

How is this shared moral truth evident in our society today?

**Answer:** Our whole judicial system is based on justice — the idea that doing the right thing should be protected and doing wrong should be punished; this is a requirement for the system to work. The same is true for politics and government. If we can’t trust our leaders to be honest and truthful — even altruistic — the system doesn’t work. That’s why we have anti-corruption laws and swear oaths.
LESSON THREE: *If We Know What Is Right, Can We Do It?*

*(All videos for Doing the Right Thing lessons are 30 minutes)*

**LESSON PLAN**

1. **Watch:**
   - John Stonestreet, “A Return to Virtuous Living.” Available online at [http://www.youtube.com/watch?feature=player_embedded&v=mL8KU-gaENI](http://www.youtube.com/watch?feature=player_embedded&v=mL8KU-gaENI)

2. **Read:**
   - C.S. Lewis, “Men Without Chests” from *Abolition of Man*. Available online at [http://www.columbia.edu/cu/augustine/arch/lewis/abolition1.htm#1](http://www.columbia.edu/cu/augustine/arch/lewis/abolition1.htm#1)

3. **Journal:**
   - According to John Stonestreet, why won’t adding rules, incentive, and education to culture make people more virtuous?
   - Based on C.S. Lewis’ “Men Without Chests,” define:
     - The Head
     - The Belly
     - The Chest
   - Why does Greg Koukl say that personal happiness isn’t a goal worth having?

4. **Watch:**  
   *Lesson Three Video*
   “If We Know What is Right, Can We Do It?” – *from Doing the Right Thing*
   I. The danger of self-righteousness
   II. The properly ordered soul
      A. Reason and the passions
      B. Conversion
      C. “The chest”
   III. Developing integrity
      A. The paradox
      B. The role of community
      C. The nature of freedom
      D. The conscience
      E. The virtues
IV. Community and accountability
   A. Marines
   B. Inner-change freedom initiative in prisons
   C. Family
   D. Alexis de Tocqueville and community groups

5. Discuss:
   (a) Read Jeremiah 17:9; Proverbs 4:23; and Matthew 15:16-20. On the basis of these passages, should we agree with C.S. Lewis that reason must govern passions — the heart? Why or why not? How should your answer affect the way you make ethical choices and decisions?

   (b) Dr. Damenow says that the turning point for criminals is when they have a “conversion” from their vice to virtue. What does “conversion” mean for the Christian? Read Ephesians 4:17-24. Is Christian conversion a one-time transaction or an ongoing experience? What does sanctification mean?

   (c) According to the panelists, how do you have that conversion and achieve integrity?

   (d) Read the following passages: John 13:34-35; 1 Corinthians 12:24-25; Galatians 6:2; Ephesians 5:18-21; Colossians 3:16; 1 Thessalonians 5:11; and Hebrews 10:24. What recurrent phrase do you notice? Taken together, what do these verses teach us about the kinds of communities that might strengthen us to live in a more ethical manner?

   (e) The whole point of being more virtuous is, in a manner of speaking, to be better people, to be on the higher end on a scale of virtues. John Stonestreet says we can’t know where we are on a spectrum, though, without an external, fixed point from which we judge perspective. What does he mean?

   (f) Robert George says family is the most effective accountability group we have. What does he mean? Is this so? Why or why not?

6. Engage:
   (a) Accountability. Write a 2-3 page paper outlining how accountability is built into the following cultural spheres in the U.S.:
      - Church
      - Government
      - Judicial System
      - Markets
      - Family
Is accountability necessary to make these institutions function? What happens when accountability fails in these institutions?

(b) **Freedom equals liberation.** Have a student pick up a musical instrument they are unfamiliar with or sport and have them try to play it. Without rules/technique for playing and discipline to practice, are they free to play it as it was meant to be played? Or, try following a recipe. What happens when the student isn’t restrained by quantities of ingredients, cooking times, temperatures, etc.? Is the resulting meal what it was meant to be?

7. **Additional Resources** (optional):
   Read *The Voyage of the Dawn Treader* by C.S. Lewis (pay special attention to Chapter 1)

**LESSON THREE: Terms to Know**
- **Integrity** is the quality or state of being of sound moral principle; uprightness, honesty, sincerity. It is the result of having intellect, passions, and the will in line with one another. Much like the integrity of a ship is maintained when all parts work together to keep water out, integrity of a person is when all elements (mentioned above) work together to maintain and pursue what is right.

- **Original sin** is the Christian doctrine also referred to as the Fall. It is the event by which sin entered creation and was passed down to the entire human race. It occurred when Adam and Eve disobeyed God and took the forbidden fruit from the tree of the knowledge of good and evil. Original sin explains why evil exists in the world today.

- **A virtue** is a morally excellent character trait and is a foundation to be ethically good. To be virtuous is to exhibit virtues and be ethically excellent.

**LESSON THREE: Answer Key for Discussion Questions**

(a) Read Jeremiah 17:9; Proverbs 4:23; and Matthew 15:16-20. On the basis of these passages, should we agree with C.S. Lewis that reason must govern passions — the heart? Why or why not? How should your answer affect the way you make ethical choices and decisions?

**Answer:** Yes. Because of the Fall, our passions are flawed. Therefore we need a trained intellect and will to steer the passions. To make ethical
decisions, one must learn to love and desire the good, the true, and the virtuous.

(b) Dr. Damenow says that the turning point for criminals is when they have a “conversion” from their vice to virtue. What does “conversion” mean for the Christian? Read Ephesians 4:17-24. Is Christian conversion a one-time transaction or an ongoing experience? What does sanctification mean?

*Answer:* Conversion means the un-hardening of the heart and having the ability to see, understand, and love that which is good. Scripture tells us sanctification in ongoing; it’s the process of learning how to love and do what is good, because Christ has transformed our minds and hearts. Therefore, we can train our “chests” that help our new intellect steer our passions.

(c) According to the panelists, how do you have that conversion and achieve integrity?

*Answer:* You must first know what integrity is and be able to recognize what is actually good, true, and beautiful through knowing the natural law. You must also have communities to push you toward the virtuous and maintain accountability.

(d) Read the following passages: John 13:34-35; 1 Corinthians 12:24-25; Galatians 6:2; Ephesians 5:18-21; Colossians 3:16; 1 Thessalonians 5:11; and Hebrews 10:24. What recurrent phrase do you notice? Taken together, what do these verses teach us about the kinds of communities that might strengthen us to live in a more ethical manner?

*Answer:* “One another” appears in each verse. The point is that we practice the virtues with one another, helping one another attain them. It’s an active relationship where we are loving one another, teaching one another, encouraging one another, accounting to one another, and so on. We must be willing to help one another.

(e) The whole point of being more virtuous is, in a manner of speaking, to be better people, to be on the higher end on a scale of virtues. John Stonestreet says we can’t know where we are on a spectrum, though, without an external, fixed point from which we judge perspective. What does he mean?

*Answer:* There must be some standard. It is the natural law, described in Scripture. But to know if we are virtuous — if we indeed are obeying
God and fulfilling his calling for us — we must know what it looks like to do that. As John Stonestreet says, a compass is not helpful if it points to the one holding it (who is lost!). It is helpful because it points north, to an objective, fixed standard.

Robert George says family is the most effective accountability group we have. What does he mean? Is this so? Why or why not?

**Answer:** Family is the place where we spend most of our time, especially during the early formative years. We learn language, actions, right and wrong, manners, customs from our family simply because of how much we are in families. God instituted families for such purposes, and we find ourselves being the most honest and vulnerable with our families.
LESSON FOUR: What Does It Mean To Be Human?
(All videos for Doing the Right Thing lessons are 30 minutes)

LESSON PLAN

1. Listen:

2. Read:
   - “Brave New World: Scott Rae Talks to Peter Hastie.” Available online at http://www.pointofview.net/site/News2?page=NewsArticle&id=16995&news_iv_ctrl=1201

3. Journal:
   - Why does Chuck Colson call the logic that leads us to abort Down Syndrome babies “demonic”?
   - Drawing from Scott Rae’s interview with Peter Hastie, define “socio-biology.”
   - According to Katy McReynolds, what are the differences between natural rights and human rights?

4. Watch Lesson 4 Video: “What Does It Mean to Be Human?” - Doing the Right Thing

   I Dr. Swan and battlefield triage
   II Allocating resources
      A Image of God and human dignity
      B Eugenics
      C The principle of double effect
   III Making medical decisions
      A The problem of cost
      B The problem of socialized medicine
      C Family decisions vs. state decisions
IV Questions of bioethics
   A Designer babies for spare parts
   B Embryo-destructive stem cell research
   C Human vs. person

V What does it mean to be human?
   A Unique dignity of each person as the foundation for dealing with medical and bioethical issues
   B Peter Singer’s utilitarianism

5. Discuss:

   (a) Scripture claims to be able to equip us for every good work (2 Timothy 3:15-17) and to enable us to know the truth (John 17:17). What do such passages help us see regarding the issue of utilitarianism? What are the philosophical differences between Scripture and utilitarianism?

   (b) Utilitarianism makes the value of a human life fluid; a person’s value depends upon his or her physiological state and how that person might be used to remedy a particular situation. Ultimately, a person’s value is arbitrary, at the whim of those making such decisions. Referring to earlier discussions and Psalm 139:13-17, how does this conflict with the idea of humans as God’s image-bearers?

   (c) Some ethicists want to make a distinction between being a human being and being a person in the hopes of settling difficult bio-ethical decisions. If not all human beings are persons, who gets to decide who is and who isn’t? How would you argue the point that you are both a human and a person?

   (d) Read Romans 3:7-8 and Romans 6:1-2. How would Paul respond to the idea of doing evil to attain some good and how is this different than the principle of double effect? Under what circumstances is it appropriate to do medical research on human subjects? When does it cross the line from double effect to doing evil so that good may result?

   (e) How is the argument of abortion opponents similar to that of the various iterations of the Western tradition of human rights (against infanticide in the Roman Empire, against slavery and racism, against the Holocaust)?

   (f) Another example of current eugenics-inspired practices is in the market for sperm and egg donations from people of specified ethnicity, height, hair and eye color, educational achievement, etc., for in vitro fertilization and implantation. What are the ethical implications of this practice?
6. Engage:

(a) **Disabilities and Personhood.** If you do not personally know someone with a disability, go meet and get to know them. Are they any less of a person than anyone else?

(b) **Medical Experimentation.** Outline in a 3-5 page paper what type of medical experimentation on humans you think is acceptable and which aren’t. Why or why not? Examples: medication trials, gene therapy, human-animal hybrids, etc.

(c) **History of eugenics.** Use [www.cbhd.org](http://www.cbhd.org) to research and write a report on one of the following forms of eugenics: abortion, embryonic stem cell research, gene therapy, human/animal hybrids, artificial intelligence.

7. Additional Resources (optional):

- Skype Interview with Scott Rae [URL here]

**LESSON FOUR: Terms to Know**

- **Double Effect** is a central and foundational norm of morality that excludes as impermissible any act intending a bad consequence, such as the death of a human being. It is possible to intend a consequence, good or bad, in two ways — either as an *end* or as a *means* to an end. So, for example, one intends someone’s death as an end when one deliberately kills someone out of hatred for him; one intends someone’s death as a means when one deliberately kills someone in order to inherit money under his will. However, some of the consequences of our actions are *unintended*, though they are foreseen and accepted by us. The unintended consequences of our actions are generally referred to as *side effects*.

  The principle of double effect takes account for the fact that often our actions have multiple consequences, some good, some bad. Where an act can be foreseen as having consequences of both types, the principle of double effect
distinguishes those that are intended, whether as ends or means, from those that are side effects.

- **Eugenics**, literally meaning "well born," is any attempt to "improve" the genetic qualities of the human race. Such methods include selective breeding, population and birth control, and genocide. The movement typically involves taking the lives of people whom some regard as not worth living for a host of reasons. The Nazi T-4 program was an example of eugenics as German doctors killed handicapped children, then adults, because they were seen as impediments on the rest of society. Modern eugenics movements include aborting fetuses with diseases or defects, or even the argument that persons already born can be killed for the same reasons.

- **Abortion** is the termination of a pregnancy, usually by the killing and/or removal of the fetus or embryo. Several methods are practiced today, though many U.S. laws restrict which methods and at what point in the pregnancy an abortion can be performed.

- **Euthanasia** is the intentional ending of a life, often in order to relieve a patient from suffering. It’s also commonly known as assisted suicide.

- **Bio-ethics** is the right conduct in the area of biotechnology and is a growing field as medical technology grows.

- **Utilitarianism** is an ethical framework that posits that all actions should be directed toward achieving the greatest utility for the greatest number of people (that the end justifies the means).

- **Image of God** is the theological concept that all humans were created to bear certain attributes of God’s character. Therefore, all humans are imbued with inherent value and dignity and should be regarded as such. Also commonly known by its Latin moniker: *Imago Dei.*
LESSON FOUR: Answer Key for Discussion Questions

(a) Scripture claims to be able to equip us for every good work (2 Timothy 3:15-17) and to enable us to know the truth (John 17:17). What do such passages help us see regarding the issue of utilitarianism? What are the philosophical differences between Scripture and utilitarianism?

**Answer:** Utilitarianism implies that the way to achieve a “good” (which is subjective, according to this ethic, so perhaps a better word would be “desire”), we sometimes must knowingly and intentionally commit an evil. Scripture, on the other hand, tells us that it makes us wise to deal with such quandaries. We should never have to violate a commandment of God in order to fulfill another.

(b) Utilitarianism makes the value of a human life fluid; a person’s value depends upon his or her physiological state and how that person might be used to remedy a particular situation. Ultimately, a person’s value is arbitrary, at the whim of those making such decisions. Referring to earlier discussions and Psalm 139:13-17, how does this conflict with the idea of humans as God’s image-bearers?

**Answer:** The image of God is imparted to all of us. Therefore, the value of a life cannot be weighed against the value of one or more other lives. Also, it is not man imparting value to life, but God. Therefore, man is in no position to try to assign or extract value from a particular life.

(c) Some ethicists want to make a distinction between being a human being and being a person in the hopes of settling difficult bio-ethical decisions. If not all human beings are persons, who gets to decide who is and who isn’t? How would you argue the point that you are both a human and a person?

**Answer:** The better question may be, “Who wouldn’t get to decide who is and isn’t a person?” Certainly parents of fetuses and newborns; siblings and children of the elderly or disabled; doctors and medical ethicists; and perhaps even the state would have a say, as it would almost certainly make decisions from a utilitarian perspective. It’s a slippery slope. To argue one is both a human and a person, we should start from the place of asking, “What’s the difference?” Biologically, the two are one-in-the same and have been since conception. Any distinction between the two is arbitrary. If we argue mental or physical functionality is the deciding factor, we might as well say race, hair color, height, weight, or place of birth is the line of demarcation. All are arbitrary and cannot be argued — only asserted. It’s what happens
when we try to answer a biological question with a philosophical or sociological answer.

(d) Read Romans 3:7-8 and Romans 6:1-2. How would Paul respond to the idea of doing evil to attain some good and how is this different than the principle of double effect? Under what circumstances is it appropriate to do medical research on human subjects? When does it cross the line from double effect to doing evil so that good may result?

**Answer:** These passages directly refute the idea that we should do evil to attain good. Paul clearly says we should still be condemned for doing evil, even if God in his sovereignty makes good of the sin. The difference between this and double effect is in the action one is taking. If the action itself violates the natural law, it is an example of doing evil while trying to attain good. If the act itself does not violate the natural law, but something bad still occurs, it is a case of double effect.

(e) How is the argument of abortion opponents similar to that of the various iterations of the Western tradition of human rights (against infanticide in the Roman Empire, against slavery and racism, against the Holocaust)?

**Answer:** All these arguments are based in affirming that all humans are image-bearers, are imbued with dignity, and have been given a right to live that no man may violate. Anti-abortion arguments today stem from this same principle. Size, location, environment, and degree of dependency are no reasons to deny life to unborn persons.

(f) Another example of current eugenics-inspired practices is in the market for sperm and egg donations from people of specified ethnicity, height, hair and eye color, educational achievement, etc., for in vitro fertilization and implantation. What are the ethical implications of this practice?

**Answer:** This method of “conception” ultimately treats fellow humans as commodities or merchandise, imparting value on them for how they match our personal preferences. It implies they only have dignity if they match the criteria of their parents. One conclusion easily drawn from this practice is that a naturally-conceived fetus doesn’t line up with personal preferences, it can be discarded. It also divorces the act of procreation from the marital context for which it was intended.
LESSON FIVE: “Ethics In The Marketplace”
(All videos for Doing the Right Thing lessons are 30 minutes)

LESSON PLAN

1. Read:

2. Journal:
   - Give a brief explanation of the 13 biblical principles for business found in Hershey H. Friedman’s article.
   - According to Chuck Colson, what’s the difference between the ethics instruction students should be getting at business schools and the instruction they’re actually receiving?
   - How is Gerald Zandstra’s description of Pfizer an example of how a company pursuing profit can help the greater society?

3. Watch Lesson 5 Video: “Ethics in the Marketplace” - *Doing the Right Thing*

I “Obsessive individualism”
   A The imperial self
   B Greed and virtue

II Essential business values
   A Trust
   B Vision
   C Stewardship
   D Moral values
III  Business and the common good
   A  Doing the right thing: Bob Rowling/Omni Hotels
   B  Doing the right thing: Doug DeVo/Amway Corporation
   C  Potential for harm
   D  Corporate social responsibility vs. ethics
   E  Making a contribution

IV  No perfect system

4. Discuss:
   (a) Ben Stein reminded us in this video that many in the business world operate with ethics skewed toward themselves, leading to an “obsessive individualism.” Read Proverbs 4:20-27. How does this passage speak to the Christian ethic of loving your neighbor before yourself? How does this passage apply to leading others, serving the community and your employer, and making purchases?

   (b) Does capitalism thrive on business owners and employers being selfish? If someone is selfish to a fault in the capitalistic society, what are the results?

   (c) Read Matthew 25:14-30. What is profit? Is profit legitimate? Necessary? Do you think desire for profit is necessarily the same as greed? Is it a vice? Is there a downside to pursuing profit?

   (d) Read Exodus 20:2-17 and Matthew 22:34-40. How could these ethical guidelines breed positive ethical behavior into the marketplace? Is ethical behavior a requirement for the market to run well? Refer back to our earlier discussion on trust in the market place.

   (e) Many today regard business as evil. How do businesses contribute to the betterment of communities with (1) their products or services and (2) the effect they have on employees, customers, and people within their community?

   (f) Look at Ephesians 4:17-24 and Romans 12:1-2. What’s the relationship between being a disciple of Jesus Christ and ethics in the market place? Does your understanding of the Gospel and Scripture include a big enough view to help you think about ethics in a job or other situations? Why or why not?
5. Engage:

(a) **Are these virtues virtuous?** Write 2-3 page paper. Research and explain why the following virtues that result from business are in fact virtuous:
   - Rule of Law
   - Trust
   - Thrift
   - Hard Work
   - Service
   - Responsible Risk
   - Perseverance

Don’t just proof text. Dig into the stories told in Scripture to examine this. What’s the biblical basis for seeking these things, and how can the marketplace help us do that? How do these things benefit societies and individuals?

(b) **Why did they fail?** Research one of the following businesses that failed: Enron, Tyco, MCI WorldCom. Why did these companies fail? What does ethics have to do with them? What effects did their failures have on employees, customers, and others?

(c) **What makes a businessperson virtuous?** Find and interview a well-respected and virtuous business leader in your area (get suggestions from friends, families, teachers, classmates, etc.). What makes him or her virtuous in the workplace? What do you admire? Which of their behaviors strikes you as biblical? What has been the effect?

6. **Additional Resources** (optional):

**LESSON FIVE: Terms to Know**

- **Corporate Social Responsibility** is a movement that seeks to integrate a particular set of values into corporate business models so that they police themselves in selected areas. This typically includes an emphasis on a “triple bottom line” of the environment, people (employees, consumers, and anyone affected by the corporation’s actions), and profit. It encourages companies to integrate the public interest — defined in terms of these categories as well as community development — into all of their decisions.
- **A Market Economy** is one in which production and distribution is dictated by supply and demand concepts. Prices for products and services are freely determined by companies, based on desired profits and market factors. The opposite would be a planned economy, where the state controls supply and demand, production, and/or prices.

- **Greed** is the desire to selfishly possess money, goods, or other material at the expense of others.

- **Stewardship** is the science, art, and skill of responsible and accountable management of resources; it is the religious belief that God is the ultimate owner of everything and that human beings have been given the responsibility to manage and care for His creation.

**LESSON FIVE: Answer Key for Discussion Questions**

(a) Ben Stein reminded us in this video that many in the business world operate with ethics skewed toward themselves, leading to an “obsessive individualism.” Read Proverbs 4:20-27. How does this passage speak to the Christian ethic of loving your neighbor before yourself? How does this passage apply to leading others, serving the community and your employer, and making purchases?

**Answer:** This passage exhorts us to guard our hearts from evil and do what is true. It affirms that there is no separate set of ethics for business or any other sphere of culture. Rather we are to follow what is true and good no matter where we are. That means regarding the wellbeing of customers, employees, and employers before our own, not being irresponsible or selfish with our work and purchases, and not doing evil to attain any goals in the realm of business.

(b) Does capitalism thrive on business owners and employers being selfish? If someone is selfish to a fault in the capitalistic society, what are the results?

**Answer:** We’ve seen what happens when business owners and workers become selfish: economic meltdown occurs. Ours was a system set up recognizing the selfish nature of man. But the way that one earns more for himself is by producing something good — either a service or product — for someone else. The most successful are often times those who produce the most benefit for others. The flourishing of capitalism depends on citizens being virtuous and ethical.
(c) Read Matthew 25:14-30. What is profit? Is profit legitimate? Necessary? Do you think desire for profit is necessarily the same as greed? Is it a vice? Is there a downside to pursuing profit?

**Answer: Profit can be the fruits of what God has given one to steward. Without profit, especially in a market economy, there can be no growth, so it is necessary for a thriving society. Therefore, desiring profit is not wrong when viewed as such: a way to increase what God has given us to steward. The problem comes in the same way it always does: when we value something more than God has instructed us to and made it into an end in itself. When profit becomes an idol, then yes, there is a downside.**

(d) Read Exodus 20:2-17 and Matthew 22:34-40. How could these ethical guidelines breed positive ethical behavior into the marketplace? Is ethical behavior a requirement for the market to run well? Refer back to our earlier discussion on trust in the market place.

**Answer: These commandments make clear that we are to regard God and our neighbors before ourselves. These two ideas alone, when applied, could transform many businesses and communities. All the commands listed in these passages were not arbitrarily handed down by God. They were given to us because they are good for us. Communities that honor these commands tend to function better than those that don’t. This type of ethical behavior is required for markets to run as they should — producing human flourishing in their communities.**

(e) Many today regard business as evil. How do businesses contribute to the betterment of communities with (1) their products or services and (2) the effect they have on employees, customers, and people within their community?

**Answer: Ultimately, business should not be viewed just as a way to make money. Everything from consumer goods, to raw commodities, to actual services that businesses provide can benefit communities. Look at how technology companies are enhancing educational opportunities or even improving communication between geographically separated families and friends. As Dr. Scott Rae mentioned in the Doing the Right Thing video without service-based industries like custodial firms, hospitals wouldn’t be able to care for the sick. In terms of impact employees, every added job (which relies on a company’s ability to make money), provides food, clothing, shelter, etc. to an employee and possibly families. In turn, those individuals can use their income to aid others in their community.
Look at Ephesians 4:17-24 and Romans 12:1-2. What’s the relationship between being a disciple of Jesus Christ and ethics in the market place? Does your understanding of the Gospel and Scripture include a big enough view to help you think about ethics in a job or other situations? Why or why not?

**Answer:** Our roles in the marketplace are extensions of our seeking to be virtuous in other spheres of life. If we are virtuous people, desiring the right things, that will take place in our jobs as well. It starts with the “conversion” discussed earlier to turn from chasing vices and running after what is good, true, and beautiful. That conversion comes through Christ.
LESSON SIX: Ethics In Public Life
(All videos for Doing the Right Thing lessons are 30 minutes)

LESSON PLAN

1. Read:
   o “Manhattan Declaration,” available at http://manhattandeclaration.org/the-declaration/read.aspx

2. Watch:
   Note: Eric Metaxas is the best-selling author of Bonhoeffer: Pastor, Martyr, Prophet, Spy. Metaxas talks in this video about Bonhoeffer’s courageous example to live a virtuous life in the public sphere.

3. Journal:
   - Kerby Anderson refers to the term “naked public square,” coined by Richard John Neuhaus. What does that mean?
   - What are the three pillars of society the Manhattan Declaration says must not erode?
   - What were Dietrich Bonhoeffer’s views when it came to Christians acting in the public square?

4. Watch: Lesson 6 Video: “Ethics in the Public Life” - Doing the Right Thing
   I The purpose of government
      A Inalienable rights
      B Limited government

   II Justice
      A Distributive justice
      B Subsidiarity
      C Retributive justice
III  Government and the moral law
   A  Promoting virtue
   B  Wilberforce
   C  Bonhoeffer

IV  Culture and evil
   A  Abandoning the ethic of life
   B  Desensitization
   C  The Manhattan Declaration

V  Changing the culture
   A  Free speech
   B  Politics downstream from culture
   C  Patience
   D  Danger of utopias

VI  Responding to relativism

5. Discuss:

(a) Read Romans 13:1-5; 1 Timothy 2:1-4; and 1 Peter 2:13-14. According to these Scripture passages, what are the legitimate functions of government? Do you think the government’s functions should be limited, or can it take on responsibilities in any area it thinks appropriate?

(b) The panelists make the point that the founding documents of the United States of America go to great lengths to say that some rights are inalienable — that it is not the government’s role to grant them or deny them. The state’s role is to recognize them and insure those rights are not trampled on. What’s the difference between granting and recognizing rights? What happens if a government decides not to recognize them?

(c) Can or should we put all aspects of the natural law ethics into our law codes? If not, which moral issues should be left to the purely private spheres? Why? Do you think the law should promote virtue or simply restrain vice? If it should promote virtue, how should it do so?

(d) When government is promoting or tolerating grave injustices such as slavery or apartheid, what should be our response? Should we advocate for change? When should we turn to civil disobedience? Is armed rebellion ever justified (e.g., the American Revolution)? If so, when?

(e) Michael Miller says we need to re-sensitize ourselves to evil and good. What does this mean and how can we do it? Why is this a problem?
It took forty-four years from Wilberforce’s first speech on abolition in Parliament to the final passage of the bill freeing all the slaves in the British Empire — news of which reached him just three days before his death. What lessons do you think we should draw from Wilberforce on the pace of structural change in society?

6. Engage:
   (a) **Inalienable rights?** Research and write a 3-4 page paper about where the ideas expressed in the founding documents of the United States came from: life, liberty, and the pursuit of happiness (document your sources). What is the philosophical and moral family tree of the United States? Where did the founders get their ideas?

   (b) **Christians who changed the world.** Research one of the men who changed the world listed at [http://www.colsoncenter.org/voices/entry/43/18202](http://www.colsoncenter.org/voices/entry/43/18202). Write a brief report on your subject and tell a friend about him and how he changed the world.

7. Additional Resources (optional):
     *Note: Make sure to watch videos 4 and 6

**LESSON SIX: Terms To Know**

- **Distributive justice** is the concept that says the benefits and burdens of society should be allocated to the populace equitably. Whereas retributive justice deals with the application of the law, distributive justice involves outcomes of social and economic policy. A result of distributive justice in the U.S. would be the social safety net: Social Security, Medicare, Medicaid, etc.
• **Retributive justice** deals with the execution and administration of the law in cases when the law is broken. A common sentiment of retributive justice would be, “Let the punishment fit the crime.”

• **Subsidiarity** is the principle that says that issues should be dealt with at as local and decentralized a level as possible. In other words, the central government should play a subsidiary role handling only those tasks that cannot be performed on a more local level. As a social principle, families, civic organizations, and churches are more “local” to many issues than even the local government. As a result, they should deal with any issues they can without government involvement. Only problems they cannot solve should be taken up by any government entity, and then only by the lowest level that can address the situation effectively.

**LESSON SIX: Answer Key for Discussion Questions**

(a) Read Romans 13:1-5; 1 Timothy 2:1-4; and 1 Peter 2:13-14. According to these Scripture passages, what are the legitimate functions of government? Do you think the government’s functions should be limited, or can it take on responsibilities in any area it thinks appropriate?

**Answer:** The most basic function of government as outlined in these passages is to do justice: to punish those who do evil and to allow those who do good to continue. Because of the original sin, the governing authorities are also fallen and should held accountable; it wouldn’t be wise for governing authorities to be given whatever powers they desire. History bears this out. Furthermore, Christ drew a line in the sand when he said, “Render unto Caesar that which is Caesar’s and unto God that which is God’s.” This illustrates government doesn’t have the authority to govern some spheres of life and culture. Therefore, it should be limited.

(b) The panelists make the point that the founding documents of the United States of America go to great lengths to say that some rights are inalienable — that it is not the government’s role to grant them or deny them. The state’s role is to recognize them and insure those rights are not trampled on. What’s the difference between granting and recognizing rights? What happens if a government decides not to recognize them?

**Answer:** To grant a right is to be the one to bestowed that right upon a citizenry. The right originates from the institution granting it. For example, in the U.S., citizens now have a right to collect Social Security payments when they reach the correct age. The right was generated by
the federal government, and the government can decide to take that right away; thus the government granted citizens that right. The right to freedom of religion, though, was not granted us by the government, but by God. Therefore the government must recognize that; it has not the power to revoke the right. When that right — and other natural rights — are not recognized, the most horrible tyranny results (Soviet Union, Communist China, Nazi Germany, the Roman Empire).

(c) Can or should we put all aspects of the natural law ethics into our law codes? If not, which moral issues should be left to the purely private spheres? Why? Do you think the law should promote virtue or simply restrain vice? If it should promote virtue, how should it do so?

*Answer:* It is impossible and improper to try and include all aspects of the natural law into law codes. In many cases doing so would grant such unchecked power to government that it would result in tyranny. In other cases, it simply isn’t feasible to do so. Take lying, for example. It’s nearly universally accepted that lying is wrong but the government cannot be in the business of prosecuting every lie ever told by citizens. It would occupy more time and money than the government has. Besides, drawing on the concept of subsidiarity, other spheres are capable of curbing lying: particularly families and religion. The government should be in the business of promoting virtue, though, as it benefits and sustains the whole of its citizenry. It does so by opening up the channels for more localized spheres to do their jobs and by being an example (elected officials and government employees ought to embody virtuous living in their roles as government authorities).

(d) When government is promoting or tolerating grave injustices such as slavery or apartheid, what should be our response? Should we advocate for change? When should we turn to civil disobedience? Is armed rebellion ever justified (e.g., the American Revolution)? If so, when?

*Answer:* It is the responsibility of the citizen to advocate for change when the government is tolerating or promoting injustice. The first step is always to try to change within the system of a state’s own laws. In a republic like the U.S., the option is presented to the citizenry frequently by way of elections but also in the spirit of open and accessible government conceived for our system. If this doesn’t work, civil disobedience may be appropriate. If the government’s law illegitimately requires citizens to break part of the natural law, then civil disobedience is appropriate but should not be taken lightly. Armed rebellion may be appropriate in the gravest of circumstances: when all other remedies have been futilely exhausted and if innocents stand to be killed or
harmed. The last two options should not be taken lightly though. Even though Dietrich Bonhoeffer was willing to take part in the assassination of Adolf Hitler, he did so only because he saw it as a last resort to save millions of innocent lives. He advocated nearly always working within the confines of the state’s law.

Michael Miller says we need to re-sensitize ourselves to evil and good. What does this mean and how can we do it? Why is this a problem?

**Answer:** Through the growth of technology and the erosion of public virtue, we are exposed to mammoth amounts of information and consume it gratuitously — so much so that it becomes difficult to distinguish between good and evil. Speaking of abortion is commonplace, but how often do we pause to think about what actually happens in an abortion and how evil this is? The way to re-sensitize is to be more intentional and thoughtful when consuming information. It also requires us to pursue the good, true, and beautiful more so that we can more clearly see the stark differences between those things and evil. We must know what to pursue before we’re able to pursue it — and know what to flee before we can flee it.

It took forty-four years from Wilberforce’s first speech on abolition in Parliament to the final passage of the bill freeing all the slaves in the British Empire — news of which reached him just three days before his death. What lessons do you think we should draw from Wilberforce on the pace of structural change in society?

**Answer:** Many times the laws and morals we seek to change are grounded in decades, if not centuries or millennia, of history and habit. They will not be changed in one election cycle. As the apostle Paul said, we must be willing to run the race with endurance. It takes stubbornness and confidence in the truth, along with much patience. As Glenn Sunshine said, it takes grass-roots efforts, and the change must be systemic through a culture. Changing minds, hearts, and actions hardly happens quickly.