



Economics and Christian Ethics

Day 1: How do we consider our Christian faith when making financial decisions?

Economics And Ethics A Christian Inquiry

Tobias Bleicker



Economics And Ethics A Christian Inquiry:

Economics and Ethics J. Philip Wogaman, 1986-01-01 **Economics and Ethics** J. Philip Wogaman, 1986 The impression is often given by politicians and others that economic life can be reduced to a series of problems that are experienced in common by all of us and which can be solved if only we bend our common will and creative intelligence to the task. However, such an approach which ignores value questions in the name of pure pragmatism is naive in the extreme. A great deal depends on how problems are defined in terms of value. For solutions to problems for one set of people even though they may be the majority create a whole new set of problems for another set of people who while they may be a minority may be a large minority and should not be ignored. At the very least a question of priorities is raised in a context of conflicting interests and this calls for ethical judgments. This book explores the nature of such ethical judgments who makes them and on what values they are based. After looking at economic problems and human values and the way in which they are made Professor Wogaman asks whether there is a theological basis for social priorities. He then considers contemporary economic realities in general before focussing on more specific issues like equity and security, employment and education, opportunity, conservation and the need for a new world order before inexorably forcing home his final conclusions. **Saying Yes Means Saying No** **God the Economist** M. Douglas Meeks, God does not appear in the modern market. For most economists this is as it should be. It is in no way necessary according to modern economic theory to consider God when thinking about economy. Indeed the absence of God in economic matters is viewed as necessary to the great advances in modern economy. The difficulty with modern market economies however is that human livelihood is also left out of the theory and practice of the market economy. I propose to bring the church's teaching about God, the doctrine of the Trinity to bear on the masked connections between God and economy. I will treat the Trinity as the way of understanding what the Bible calls the economy of God. **Ethics for an Industrial Age** Victor Obenhaus, 1965 **Christian Economic Ethics** Daniel K. Finn, 2013-08-01 What does the history of Christian views of economic life mean for economic life in the twenty first century? Here Daniel Finn reviews the insights provided by a large number of texts from the Bible and the early church to the Middle Ages and the Protestant Reformation to treatments of the subject in the last century. Relying on both social science and theology Finn then turns to the implications of this history for economic life today. Throughout the book invites the reader to engage the sources and to develop an answer to the volume's basic question. **Ethics for an Industrial Age** Victor Obenhaus, 1967 **Theology and Economic Ethics** Sean Doherty, 2014-03 In the wake of the economic crisis few questions are more pressing than those around the ethics of finance and economics. **Theology and Economic Ethics** expands the self-critical resources of contemporary theological economic ethics by bringing the method of a pre-modern thinker Martin Luther 1483-1546 into interaction with that of a modern contribution to social ethics the Swiss theologian Arthur Rich 1910-92. The work is undertaken through a close engagement with a selected publication of Luther his 1519 20 Grosser Sermon

von dem Wucher and of Rich his masterwork *Wirtschaftsethik* published in two volumes in 1984 and 1990 respectively It is the first substantial treatment in English of Rich's magnum opus Sean Doherty introduces Luther's sermon on usury situates it in its context then provides a commentary on this work discussing how Luther brings key theological motifs to bear on a particular economic question The study proceeds with a sketch of Arthur Rich's life and work and presents Rich's method as set out in *Wirtschaftsethik* Doherty illuminates Rich's understanding of ethics his approach to Scripture and his adoption of the thought of Max Weber and John Rawls Bringing insights from the study of Luther to bear in an analysis of Rich's method Doherty questions some of Rich's assumptions and notes ways in which a more self-critical approach could have made his project more successful Finally the book makes tentative suggestions as to the wider applicability of these findings for a Christian approach to economic ethics

Economics, Ethics and Religion R. Wilson, 1997-02-24 There is a revival of interest by economists in ethical issues and beliefs and by moral philosophers and theologians in economics This book is intended to make a contribution to this cross-fertilisation of ideas Rodney Wilson has undertaken an extensive survey of Jewish Christian and Muslim views on economics and reviewed the rapidly expanding business ethics literature from a religious perspective The juxtaposition of the work of theologians and moral philosophers with that of economists results in some interesting comparisons

The Cambridge Companion to Christian Ethics Robin Gill, 2011-11-24 In this second edition of the best-selling Cambridge Companion to Christian Ethics Robin Gill brings together twenty essays by leading experts to provide a comprehensive introduction to Christian ethics which is both authoritative and up-to-date This volume boasts four entirely new chapters while previous chapters and all bibliographies have been updated to reflect significant developments in the field over the last decade Gill offers a superb overview of the subject examining the scriptural bases of ethics as well as discussing Christian ethics in the context of contemporary issues including war and the arms trade social justice ecology economics medicine and genetics All of the contributors have a proven track record of balanced comprehensive and comprehensible writing making this book an accessible and invaluable source not only for students in upper-level undergraduate courses graduate students and teachers but anyone interested in Christian ethics today

Ethics for an Industrial Age Victor Obenhaus, 1965

America's Economic Moralists Donald E. Frey, 2009-02-06 Since colonial times two discernable schools have debated major issues of economic morality in America The central norm of one morality is the freedom or autonomy of the individual and defines virtues vices obligations and rights by how they contribute to that freedom The other morality is relational and defines economic ethics in terms of behaviors mandated by human connectedness America's Economic Moralists shows how each morality has been composed of an ethical outlook paired with a compatible economic theory each supporting the other Donald E. Frey adopts a multidisciplinary approach not only drawing upon historical economic thought American religious thought and ethics but also finding threads of economic morality in novels government policies and popular writings He uses the history of these two supported yet very different views to explain the

culture of excess that permeates the morality of today's economic landscape *Christian Social Ethics* Glennon, Fred, 2021-03-17 A college level introductory text in Christian social ethics that combines theory cases and analysis

Religion and Economic Ethics Joseph F. Gower, 1990-06-29 It remains the case that economic ethics is still an underdeveloped specialization within the discipline of religious ethics Contemporary commentators have lamented the still emergent status of economic ethics and recently some have begun to point out new directions for this area of moral reflection Part of the problem has been the historical fact that not many religious ethicists have taken the time to acquire the required specialization competence in economics economic theory and history *Religion and Economic Ethics* presents nineteen readings that illuminate the economic side of religious ethics Contributions include *Economic Justice and the Common wealth of Peoples* by Douglas Sturm *Economic Systems and the Sacramental Imagination* by Joseph La Barge *Common Moral and Religious Grounds for Uncommon Economic Times* by James F Smurl *Liberation Theology and the Vatican* by Arthur F McGovern Co published with the College Theology Society *Christian Ethics in the Protestant Tradition* Waldo Beach, 1988-01-01 With *Christian Ethics in the Protestant Tradition* Waldo Beach provides a basic introductory text on Christian ethics He has designed a challenging work that grapples with the ethical questions surrounding modern day problems from the perspective of Protestant theology and tradition His two part format is especially helpful for study **Economic Ethics & the Black Church** Wylin D. Wilson, 2017-09-07 This book examines the

relationship between race religion and economics within the black church The book features unheard voices of individuals experiencing economic deprivation and the faith communities who serve as their refuge Thus this project examines the economic ethics of black churches in the rural South whose congregants and broader communities have long struggled amidst persistent poverty Through a case study of communities in Alabama's Black Belt this book argues that if the economic ethic of the Black Church remains accommodationist it will continue to become increasingly irrelevant to communities that experience persistent poverty Despite its historic role in combatting racial oppression and social injustice the Church has also perpetuated ideologies that uncritically justify unjust social structures Wilson shows how the Church can shift the conversation and reality of poverty by moving from a legacy of accommodationism and toward a legacy of empowering liberating economic ethics *A Global Ethic for Global Politics and Economics* Hans Kung, 1998-04-16 As the twentieth century draws to a close and the rush to globalization gathers momentum political and economic considerations are crowding out vital ethical questions about the shape of our future Now Hans K ng one of the world's preeminent Christian theologians explores these issues in a visionary and cautionary look at the coming global society How can the new world order of the twenty first century avoid the horrors of the twentieth Will nations form a real community or continue to aggressively pursue their own interests Will the Machiavellian approaches of the past prevail over idealism and a more humanitarian politics What role can religion play in a world increasingly dominated by transnational corporations K ng tackles these and many

other questions with the insight and moral authority that comes from a lifetime's devotion to the search for justice and human dignity. Arguing against both an amoral realpolitik and an immoral resurgence of laissez faire economics, King defines a comprehensive ethic founded on the bedrock of mutual respect and humane treatment of all beings that would encompass the ecological, legal, technological, and social patterns that are reshaping civilization. If we are going to have a global economy, a global technology, a global media, King argues we must also have a global ethic to which all nations and peoples of the most varied backgrounds and beliefs can commit themselves. The world, he says, is not going to be held together by the Internet. For anyone concerned about the world we are creating, *A Global Ethic for Global Politics and Economics* offers equal measures of informed analysis, compassionate foresight, and wise counsel.

The Clashing Worlds of Economics and Faith James

Halteman, 2007-01-03 Halteman's analysis makes a highly important contribution to the continuing discussion. I recommend this book with enthusiasm. Carl Kreider, Dean Emeritus, Goshen College.

Christian Worldview and the Academic

Disciplines Deane E. D. Downey, Stanley E. Porter, 2009-04-15 This book, an edited compilation of twenty-nine essays, focuses on the differences that a Christian worldview makes for the disciplines or subject areas normally taught in liberal arts colleges and universities. Three initial chapters of introductory material are followed by twenty-six essays, each dealing with the essential elements or issues in the academic discipline involved. These individual essays on each discipline are a unique element of this book. These essays also treat some of the specific differences in perspective or procedure that a biblically informed Christian perspective brings to each discipline. *Christian Worldview and the Academic Disciplines* is intended principally as an introductory textbook in Christian worldview courses for Christian college or university students. This volume will also be of interest to Christian students in secular post-secondary institutions who may be encountering challenges to their faith, both implicit and explicit, from peers or professors who assume that holding a strong Christian faith and pursuing a rigorous college or university education are essentially incompatible. This book should also be helpful for college and university professors who embrace the Christian faith but whose post-secondary academic background, because of its secular orientation, has left them inadequately prepared to intelligently apply the implications of their faith to their particular academic specialty. Such specialists, be they professors or upper-level graduate students, will find the extensive bibliographies of recent scholarship at the end of the individual chapters particularly helpful.

Islam and Economic

Policy Rodney Wilson, 2015-05-15 This textbook looks at the impact of Islamic teaching on public economic policy and asks how Islamic economics differs from mainstream micro and macroeconomics.

Religion and Economics: Normative Social Theory J. M. Dean, A. M. C. Waterman, 2012-12-06 Normative Social Theory. James M. Dean and A. M. C. Waterman.

University of Manitoba. 1. Economics and Religion. Once Again. This book is a sequel to *Economics and Religion: Are They Distinct?* Brennan and Waterman, 1994. That volume was motivated by a frustration born of many disappointing encounters between economists and theologians in the 1980s. Can bishops, synods, and other voices of organized religion bring any

interesting and disinterested contribution to the public policy debate If so what is the relation of their contribution to that of the purely secular knowledge economists believe they can supply Can economists bring any interesting and disinterested contribution to the public policy debate If so what is the relation of their contribution to the fundamental values that inform social ethics and that are still guarded to a large extent by religious tradition All too often the two sides talked at cross purposes Well intentioned economists coexisted for a few hours or days with well intentioned theologians whose manner of conceiving social reality was radically incompatible with their own There seemed to be no common ground The first requisite of any genuine conversation is an agreed conceptual framework that is able to accommodate the peculiar social vision both of the economist and of theologian and to display the logical relation between the two

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