



LIVING FAITH: EVERYDAY ETHICS FOR ORDINARY CHRISTIANS

**RELATIONSHIP & REQUIREMENT BEFORE GOD & NEIGHBOR**



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QUESTION

Christian

ANSWER





End(s).....Means

# End(s).....Means

WHAT you want to get...  
...or get away from

HOW you get it..  
...or get away from it

MEANING

End(s).....Means

WHAT you want to get...  
...or get away from

HOW you get it..  
...or get away from it



ORBIS  
CAFFÈ  
a coffee house



675



et tu coffee?

et tu coffee?

ORBIS

www.orbiscoffee





...In order to love God & serve neighbor...

...In order to do job well...

...In order to teach a good seminar...

...In order to stay awake...

Going to get a coffee...





...In order to love God & serve neighbor

...In order to garner fame & fortune

...In order to do job well...

...In order to teach  
a good seminar...

...In order to teach  
a good seminar...

...In order to stay awake...

...In order to stay awake...

Going to get a coffee...

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...In order to stay awake...

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Going to get a coffee...

Going to get a coffee...





I want to get a coffee...



...I want to **love & serve** / don't want **unloving/unfaithful**

...I want to to do a **good job** / don't want to do a **bad job**

...I want a **good seminar** / don't want a **bad seminar...**

...I want to be **awake** / don't want to **fall asleep...**

I want to get a **coffee...**





...I want to **love & serve** / don't want **unloving/unfaithful**

...I want to do a **good job** / don't want to do a **bad job**

...I want a **good seminar** / don't want a **bad seminar...**

...I want to be **awake** / don't want to fall **asleep...**

I want to get a **coffee...**





ARISTOTLE

Every craft and every line of inquiry, and likewise every action and decision seems to seek some good.

That is why some people were right to describe the good as what everything seeks.

Since there are many actions, crafts, and sciences, the ends turn out to be many as well....[as a result] lower ends are also pursued for the sake of the higher.

# NICOMACHEAN ETHICS

## BOOK I

[HAPPINESS]

1

[Ends and Goods]

§1 Every craft and every line of inquiry, and likewise every action and decision, seems to seek some good; that is why some people were right to describe the good as what everything seeks.\* §2 But the ends [that are sought] appear to differ; some are activities, and others are products apart from the activities.\* Wherever there are ends apart from the actions, the products are by nature better than the activities.

§3 Since there are many actions, crafts, and sciences, the ends turn out to be many as well; for health is the end of medicine, a boat of boat building, victory of generalship, and wealth of household management.

§4 But some of these pursuits are subordinate to some one capacity; for instance, bridle making and every other science producing equipment for horses are subordinate to horsemanship, while this and every action in warfare are, in turn, subordinate to generalship, and in the same way other pursuits are subordinate to further ones.\* In all such cases, then, the ends of the ruling sciences are more choiceworthy than all the ends subordinate to them, since the lower ends are also pursued for the sake of the higher. §5 Here it does not matter whether the ends of the actions are the activities themselves, or something apart from them, as in the sciences we have mentioned.

2

[The Highest Good and Political Science]

§1 Suppose, then, that the things achievable by action have some end that we wish for because of itself, and because of which we wish for the other things, and that we do not choose everything because of something else—for if we do, it will go on without limit, so that desire will prove to be empty and futile. Clearly, this end will be the good, that is to say, the

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ECCE PARS  
ANTIQVAM  
FACTVS GIBVS  
VICTORVM  
VERGENTE HIBVS  
NON  
MUTANDVS CANIS

SVMMMA  
THEOLOGICA

SECOND ARTICLE

Whether the Natural Law Contains Several Precepts, or One Only?

We proceed thus to the Second Article:—

Objection 1. It would seem that the natural law contains, not several precepts, but one only. For law is a kind of precept, as stated above (Q. 92, A. 2). If therefore there were many precepts of the natural law, it would follow that there are also many natural laws.

Obj. 2. Further, the natural law is consequent to human nature. But human nature, as a whole, is one; though, as to its parts, it is manifold. Therefore, either there is but one precept of the law of nature, on account of the unity of nature as a whole; or there are many, by reason of the number of parts of human nature. The result would be that even things relating to the inclination of the concupiscible faculty belong to the natural law.

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On the contrary, The precepts of the natural law in man stand in relation to practical matters, as the first principles to matters of demonstration. But there are several first indemonstrable principles. Therefore there are also several precepts of the natural law.

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\*Pandect. Inst. I, tit. i.  
• per se nota

to the unlearned, for they cannot grasp it. Now a certain order is to be found in those things that are apprehended universally. For that which, before aught else, falls under apprehension, as being, the notion of which is included in all things whatsoever a man apprehends. Wherefore the first indemonstrable principle is that the same thing cannot be affirmed and denied at the same time, which is based on the notion of being and not-being: and on this principle all others are based, as is stated in (Metaph. iv, text. 9.) Now as being is the first thing that falls under the apprehension simply, so good is the first thing that falls under the apprehension of the practical reason, which is directed to action: since every agent acts for an end under the aspect of good. Consequently the first principle in the practical reason is one founded on the notion of good, viz., that good is that which all things seek after. Hence this is the first precept of law, that good is to be done and pursued, and evil is to be avoided. All other precepts of the natural law are based upon this: so that whatever the practical reason naturally apprehends as man's good (or evil) belongs to the precepts of the natural law as something to be done or avoided.

Since, however, good has the nature of an end, and evil, the nature of a contrary, hence it is that all those things to which man has a natural inclination, are naturally apprehended by reason as being good, and consequently as objects of pursuit, and their contraries as evil, and objects of avoidance. Wherefore according to the order of natural inclinations, is the order of the precepts of the natural law. Because in man there is first of all an inclination to good in accordance with the nature which he has in common with all substances: inasmuch as every substance seeks the preservation of its own being, according to its nature: and by reason of this inclination, whatever is a means of preserving human life, and of warding off its obstacles, belongs to the natural law. Secondly, there is in man an inclination to things that pertain to him more specially, according to that nature which he has in common with other animals, and in virtue of this inclination, those things are said to belong to the natural law, which nature has taught to all animals,\* such as sexual intercourse, education of offspring and so forth. Thirdly, there is in man an inclination to good, according to the nature of his reason, which nature is proper to him: thus man has a natural inclination to know the truth about God, and to live in society: and in this respect, whatever pertains to this inclination belongs to the natural law; for instance, to shun ignorance, to avoid offending those

• 3 kinds/4 things

FIRST PRINCIPLES/PRECEPTS

SECONDARY LAWS



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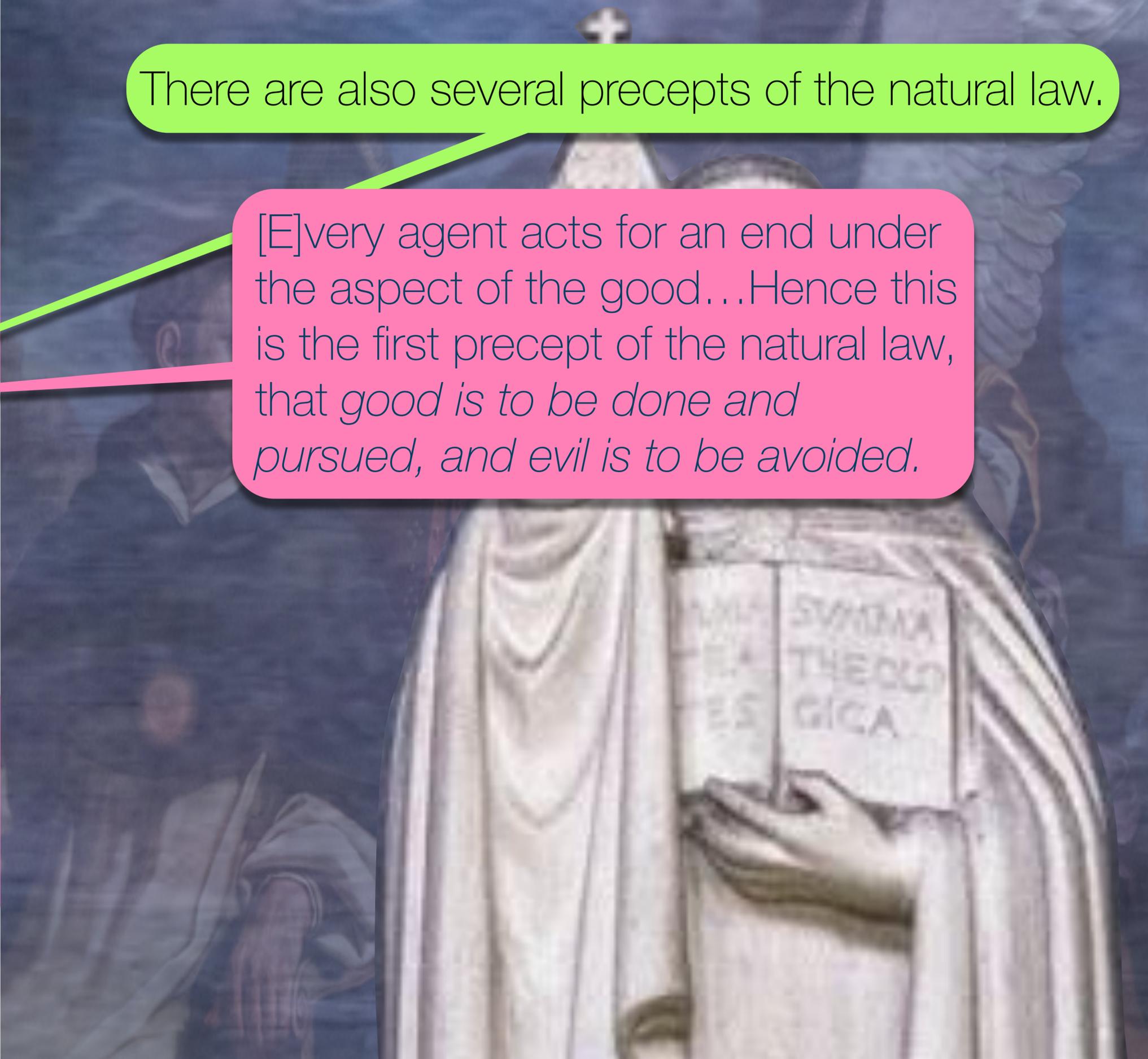
• 3 kinds/4 things

FIRST PRINCIPLES/PRECEPTS

FACTS OF NATURE

There are also several precepts of the natural law.

[E]very agent acts for an end under the aspect of the good... Hence this is the first precept of the natural law, that good is to be done and pursued, and evil is to be avoided.



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FIRST PRINCIPLES/AXIOMS

SECONDARY LAWS

There are also several precepts of the natural law.

[E]very agent acts for an end under the aspect of the good...Hence this is the first precept of the natural law, that good is to be done and pursued, and evil is to be avoided.

Self-Preservation

Propagation of Species (Procreation)

Mutual Association (Society)

Truth & Knowledge (of God)

“In *Some Sense* ‘Good’” (sub specie boni)



# “In *Some Sense* ‘Good’” (sub specie boni)

- ▶ “Good” NOT in a “moral sense”
- ▶ “Good” in a “practical sense”
- ▶ “Good”  $\neq$  “Right”  $\approx$  “Desirable”



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- ▶ Appearance / Perception can be misguided, mistaken, even malicious



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## “Desirable” in the Sense of:

- ▶ “Useful” (instrumental means to end)
- ▶ “Fitting” (expressive of identity)





## “Desirable” in the Sense of:

- ▶ “Useful” (instrumental means to end)
- ▶ “Fitting” (expressive of identity)
- ▶ “Pleasurable” (enjoyable in itself)









MEANING

End(s) ..... Means

USEFUL

FITTING

WHAT you want to get...  
...or get away from

HOW you get it...  
...or get away from it

PLEASUREABLE

Idea

Hypothesis

Theory

Doct

oint

ion

CP

nic

r

Interpre

ypoth

vic

Ino

o

Idea

Hypothesis

Theory

Doct

oint

ion

CP

nic

r

Interpre

ypoth

vic

tho

o







A photograph of a stage with several spotlights shining down from above, creating a bright circular area on the floor. The word "COMMITMENTS" is written in orange, sans-serif capital letters across the center of the stage floor.

COMMITMENTS

A photograph of a stage with several spotlights shining down from above, creating a bright circular pool of light on the floor. The word "CONSEQUENCES" is written in orange, sans-serif capital letters across the center of the light pool. The background is dark, showing stage equipment and rigging.

CONSEQUENCES

A photograph of a stage with several spotlights shining down on a circular area. The word "CHARACTER" is overlaid in orange text at the bottom center. The stage floor has some markings, and there are rigging structures visible in the background.

CHARACTER



COMMITMENTS (ABSOLUTISM)

CHARACTER (EUDAIMONISM)

CONSEQUENCES  
(CONSEQUENTIALISM)



DESCRIPTION  
& EVALUATION

ENDS

WANT TO GET

WANT TO GET AWAY FROM

MEANS

HOW TO GET

HOW TO GET AWAY



DESCRIPTION  
& EVALUATION

ENDS

WANT TO GET

WANT TO GET AWAY FROM

“GOOD” (DESIRABLE)

▶ USEFUL

▶ FITTING

▶ PLEASURABLE

MEANS

HOW TO GET

HOW TO GET AWAY



## DESCRIPTION & EVALUATION



COMMITMENTS  
CONSEQUENCES  
CHARACTER



## ENDS

WANT TO GET

WANT TO GET AWAY FROM

"GOOD" (DESIRABLE)

▶ USEFUL

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## MEANS

HOW TO GET

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## DESCRIPTION & EVALUATION



COMMITMENTS  
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## ENDS

WANT TO GET

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▶ PLEASURABLE

## MEANS

HOW TO GET

HOW TO GET AWAY



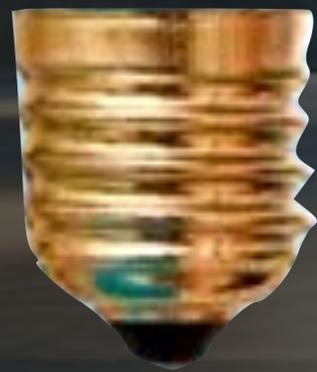
DESCRIPTION  
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COMMITMENTS

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## MEANS

HOW TO GET

HOW TO GET AWAY



DESCRIPTION  
& EVALUATION

COMMITMENTS

JESUS IS LORD

ALTAR & THRONE THEOCRACY  
OR INTEGRALISM  
CHRISTOLOGICAL PACIFISM  
&/OR MESSIANIC ANARCHISM

JUSTICE

OPEN BORDERS &  
UNLIMITED IMMIGRATION  
REGULATED BORDERS &  
RESTRICTED IMMIGRATION

LOVE

INCREASED LAW ENFORCEMENT  
OF CRIME & DISORDER  
DECARCERATION OR  
PRISON ABOLITION



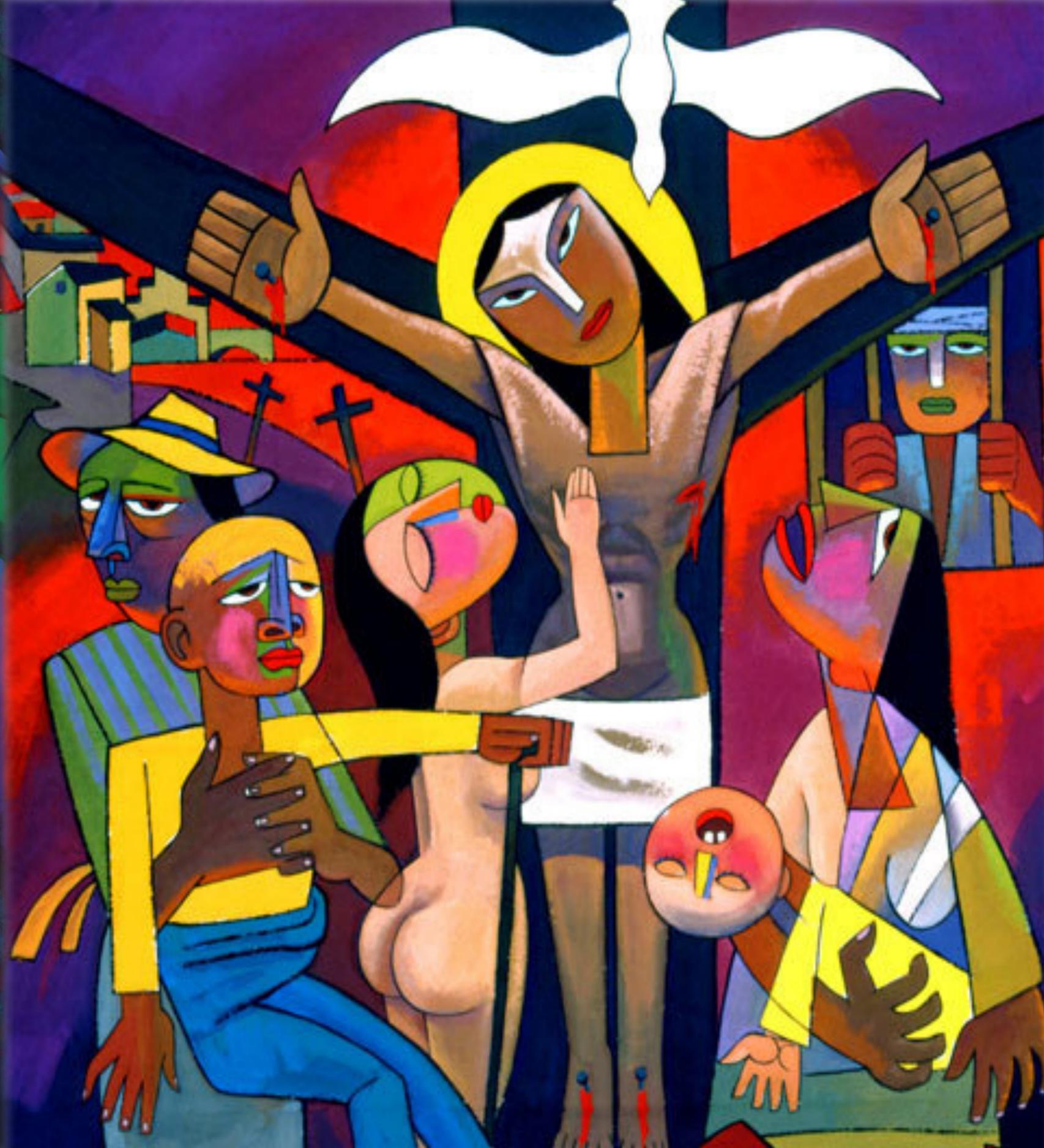


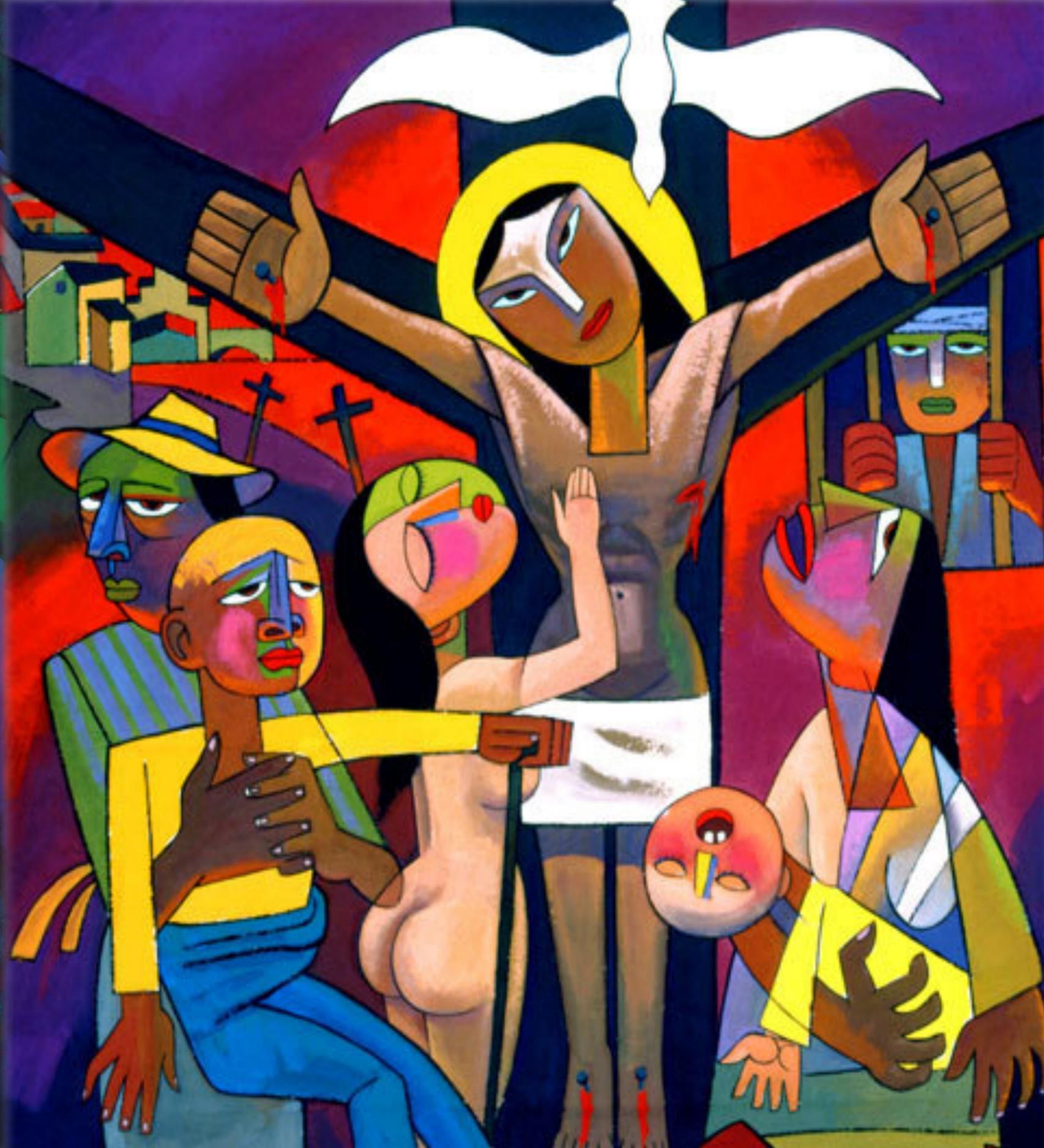
PRESENTED BY THE CLASS OF 1879

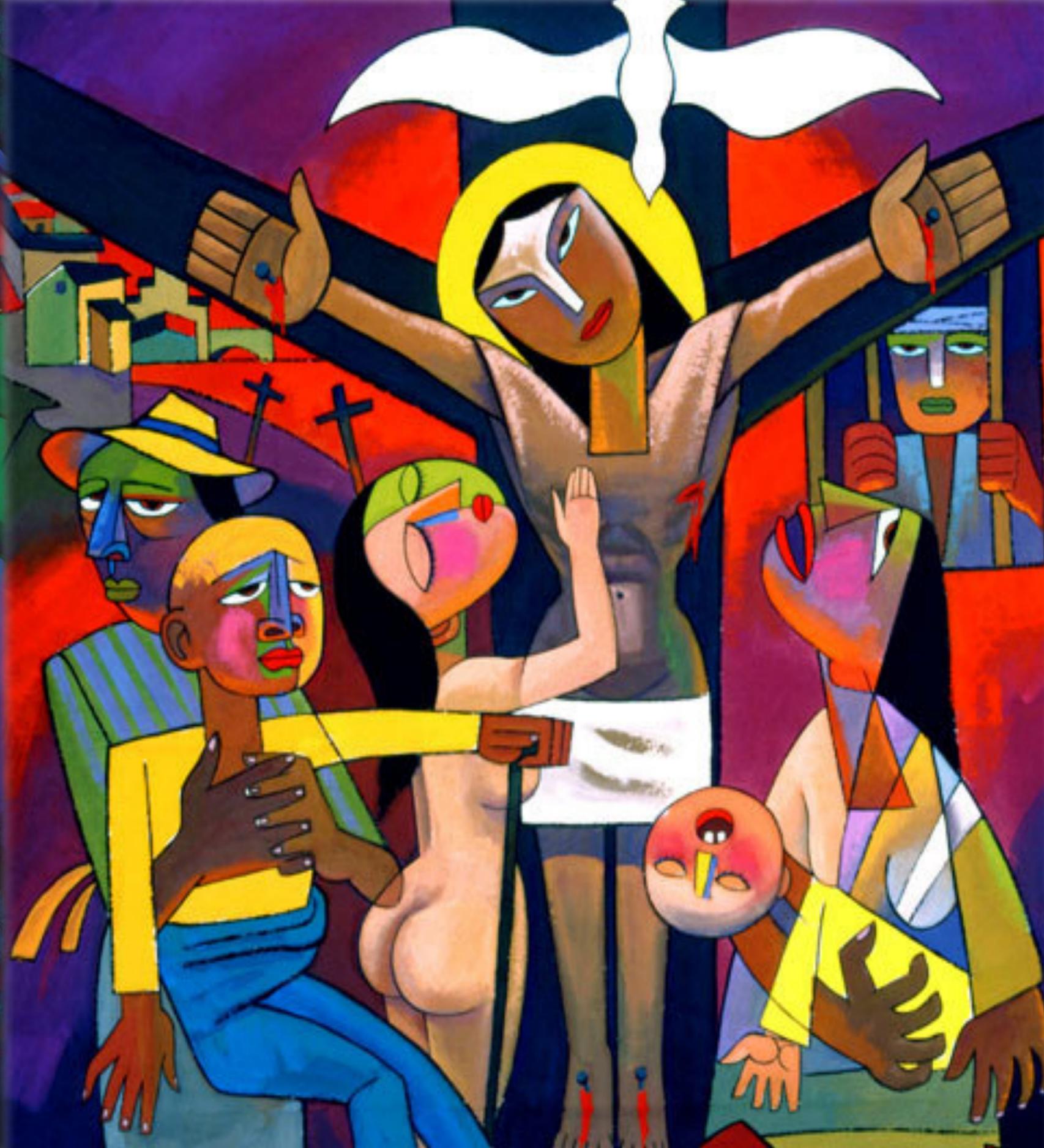




PRESENTED BY THE CLASS OF 1879









PRESENTED BY THE CLASS OF 1879

**Cooper Clements** @cooperclcm · Feb 7  
In the last few weeks, our new Vice President **JD Vance** went on Fox news for an exclusive interview, and subsequently broke the internet.

In this interview, **Vance** brought up his basic reasoning behind Donald Trump's America first movement; **Ordo Amoris**, or, the order of the loves. [Show more](#)



**James Martin, SJ** @JamesMartinSJ · 11h  
"The problem with **JD Vance's** theology of 'ordo policy'"



**Acyn** @Acyn  
Beck: Augustine it out in these c says, no, Mr. Va for 88 years as [Show more](#)

**Stephen White** @Step  
Why didn't someone j incompatible with the flame war premised o he said? Because I be

**NCR** @NCRonline · 20h  
**Pope Francis** offered a paragraph of catechesis to Vice President **JD Vance**, whose foray into medieval theology was sophomoric. Call it Hillbilly theology.



**Rory Stewart** @RoryStewartUK · Feb 11  
Pope Francis explains now (contrary to **JD Vance**) that the Christian order of Love is not an argument for putting family and America first. But instead the radical challenge of a fraternity of love for all **WITHOUT** exception

449 220



905 1.2K 6.1K

**Massimo Faggioli** @MassimoFaggioli · Feb 11  
pope Francis responds to VP **JD Vance**, a catholic (and to his supporters), on the "ordo amoris"

6. Christians know very well that it is only by affirming the infinite dignity of all that our own identity as persons and as communities reaches its maturity. Christian love is not a concentric expansion of interests that little by little extend to other persons and groups. In other words: the human person is not a mere individual, relatively expansive, with some philanthropic feelings! The human person is a subject with dignity who, through the constitutive relationship with all, especially with the poorest, can gradually mature in his identity and vocation. The true *ordo amoris* that must be promoted is that which we discover by meditating constantly on the parable of the "Good Samaritan" (cf. Lk10:25-37), that is, by meditating on the love that builds a fraternity open to all, without exception.[3]

7. But worrying about personal, community or national identity, apart from these considerations, easily introduces an ideological criterion that distorts social life and imposes the will of the strongest as the criterion of truth.

8. I recognize your valuable efforts, dear brother bishops of the United States, as you work closely with migrants and refugees, proclaiming Jesus Christ and promoting fundamental human rights. God will richly reward all that you do for the protection and defense of those who are considered less valuable, less important or less human!

878 781 4.5K 359K



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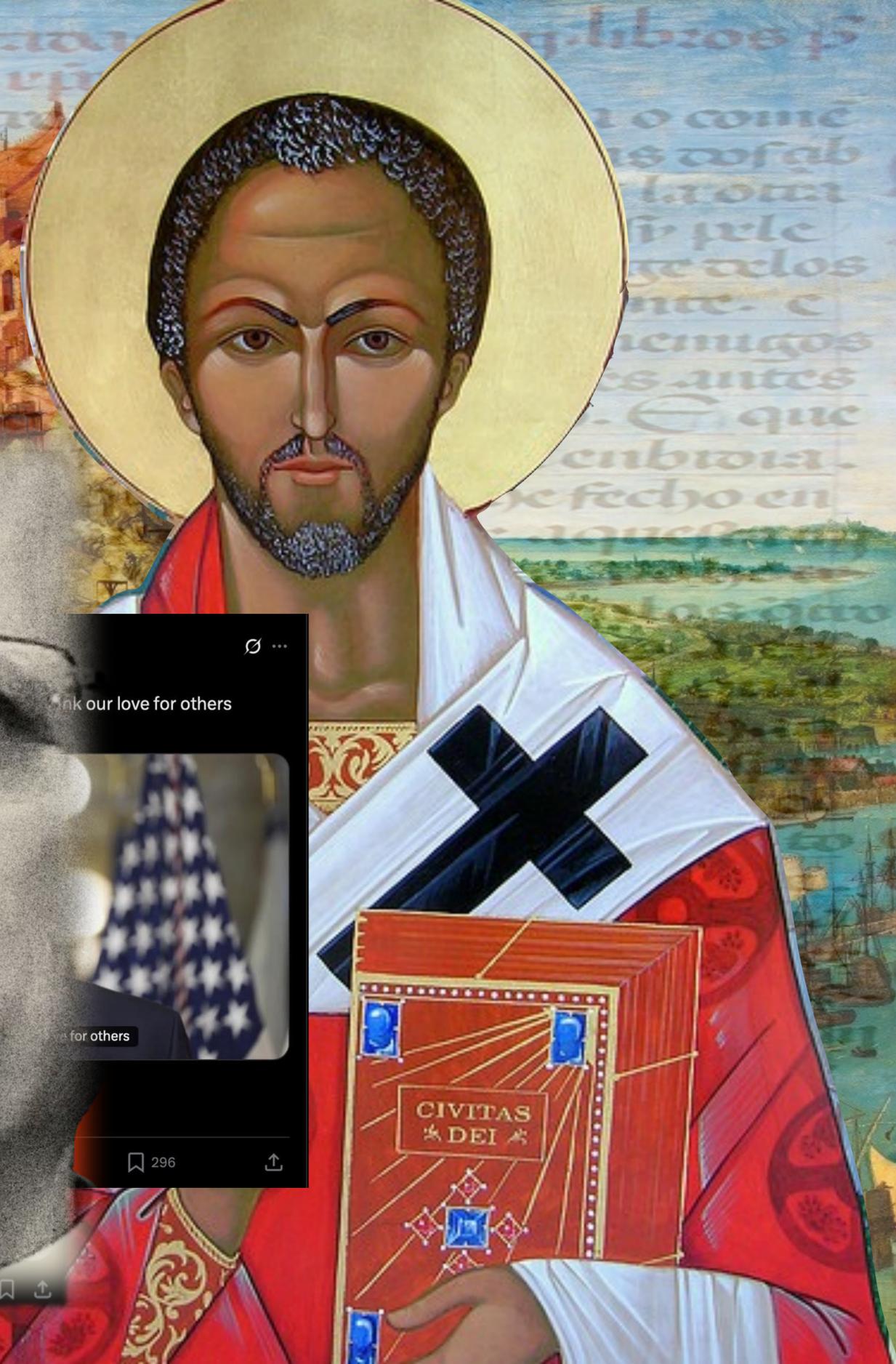
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Robert Prevost @drprevost

# JD Vance is wrong:

Jesus doesn't ask us to rank our love for others

878 781 4.5K 359K 296



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# Oikeiōsis

## Natural Drive for Self-Preservation

The doctrine of *oikeiōsis* plays a central role in Augustine's ethical writing... philosophical and theological vision that emerges from this book. It is worth spending... the doctrine, identifying what Augustine knew of it, and highlighting the ways it shapes his own ethical thinking before diving into specific instances of its application in the chapters that follow.<sup>1</sup>

p. 40

As I noted in Chapter 1, the ancient Greek philosophical concept of *oikeiōsis* (Latin: *conciliatio*) refers to the natural drive for self-preservation and recognition of what properly "belongs" (*oikeion*; Latin: *carum*) within the sphere of one's self-regard, as well as a corresponding moral imperative to extend this natural affinity to ever widening circles of acquaintance.<sup>2</sup> According to *oikeiōsis*, desire for temporal goods is fitting for humans insofar as these goods are necessary for the sake of the two intrinsic temporal goods of health and friendship.<sup>3</sup> The good of friendship represents an expanding arrangement of concentric circles, starting from the point of one's soul and extending out to one's body (in health), household, commonwealth, world, and cosmos. According to *oikeiōsis*, it is both natural and rational to prefer health to sickness, wealth to poverty, and so on; and the desirability of these goods is grounded in a premise about human nature and self-love.<sup>4</sup> The process of *oikeiōsis* has three distinct elements: self-awareness (a cognitive element); self-love (a psychological element); and an injunction to draw people from the outer circles into the domain of one's proper self-love and thereby to observe the demands of justice. The first two elements are common to human beings and many kinds of animals—at least in a very basic way—and highlight the inextricable link between self-perception and self-regard. The third element is unique to adult human moral development, and represents a type of amplification and extension of the first two elements in one's attitude toward others.<sup>5</sup>

## Moral Drive for Wider Inclusion

## From Self-Love to Justice

ask us to rank our love for others  
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to rank our love for others

8. I recognize your valuable efforts, dear brother bishops of the United States, as you work closely with migrants and refugees, proclaiming Jesus Christ and promoting fundamental human rights. God will richly reward all that you do for the protection and defense of those who are considered less valuable, less important or less human!

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LIVING FAITH: EVERYDAY ETHICS FOR ORDINARY CHRISTIANS

**RELATIONSHIP & REQUIREMENT BEFORE GOD & NEIGHBOR**



What cha' Doin'?



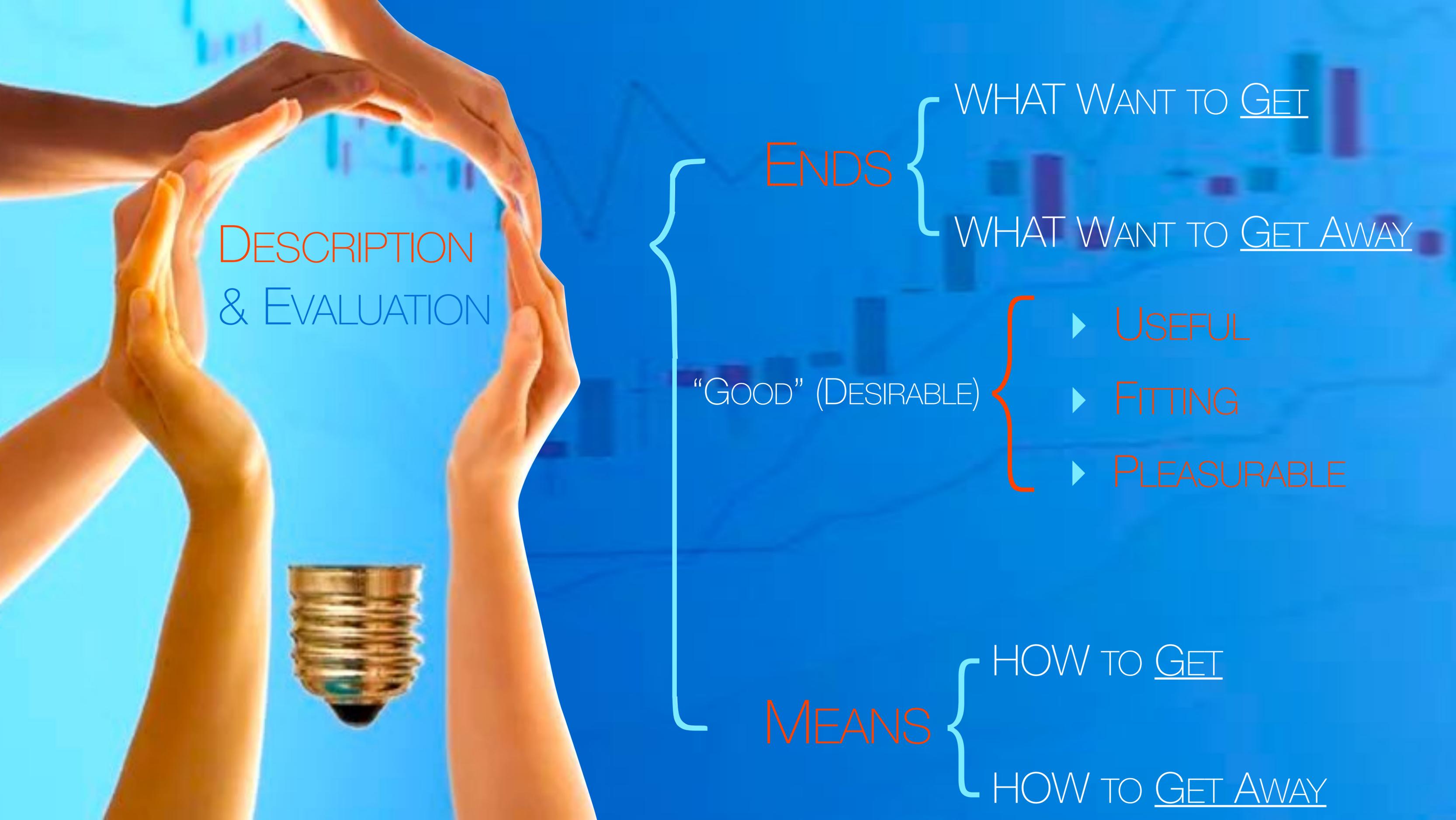
DESCRIPTION  
& EVALUATION

ENDS

WHAT WANT TO GET

WHAT WANT TO GET AWAY

MEANS



DESCRIPTION  
& EVALUATION

ENDS

WHAT WANT TO GET

WHAT WANT TO GET AWAY

“GOOD” (DESIRABLE)

▶ USEFUL

▶ FITTING

▶ PLEASURABLE

MEANS

HOW TO GET

HOW TO GET AWAY



DESCRIPTION  
& EVALUATION



COMMITMENTS

CONSEQUENCES

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# Impartiality

relation of view.  
point of view.  
treating or affect  
all equally, equal  
not partial or bi  
for what is