



# McMaster Divinity College

## MS5YE5 PROFESSIONAL ETHICS

Spring 2023 (May 2 to June 16, condensed session)

Online

**Instructor:** Kelvin F. Mutter, DTh

**Email:** [mutterk@mcmaster.ca](mailto:mutterk@mcmaster.ca)

**Office Hours:** By appointment

**May 2 to June 16, 2023**

**Tuesdays 9:00am – 12:50pm (EST)**

### 1. Course Description:

Professional ethics is a branch of applied ethics. Professional ethics focuses on the behaviour expected by professionals, such as in medicine, business, education, counselling, and ministry. Professional ethics raises questions about what ethical standards or rules ought to govern professionals providing specialized services to the public. This course introduces students to the general study of ethics, and to professional and applied ethics specifically. Topics include professional duties, clients' rights, honesty, privacy and confidentiality, integrity and trust issues, social responsibility, conflicts of interest and government regulations.

#### 1.1. Expanded Course Description:

Questions in professional ethics are based in religious, political, and cultural beliefs about how humans ought to act. The diversity of opinion on these matters makes determining professional ethics very difficult. Questions we will consider include: Do professionals—specialized people with privileged roles in society—have the same moral obligations as the layperson or are there extra moral responsibilities? Is it enough to follow the law, or should professionals have a higher moral standard beyond the letter of the law? What might that look like? What should one do if the law and one's moral beliefs conflict? Are members of one professional field morally obligated in the same way as another, e.g., medicine the same as business; counselling the same as law? In what ways does a Christian form of professional ethics create different practices, questions, and requirements that a purely secular form does not? Should professional bodies regulate their own professions, or should there be an overarching (interdisciplinary/trans-professional) standard of correct conduct? How might one develop a universal professional ethics?

### 2. Course Format

This course will be delivered using pre-recorded presentations, independent learning activities, and focused asynchronous on-line discussions that registered students will access through McMaster University's Avenue to Learn portal. Please sign up early and purchase the textbooks as soon as possible.

For information on Avenue to Learn:

[http://avenue.mcmaster.ca/help/manuals/A\\_Quick\\_Guide\\_to\\_Avenue.pdf](http://avenue.mcmaster.ca/help/manuals/A_Quick_Guide_to_Avenue.pdf)

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### 3. Course Objectives:

#### *Knowing*

- By the end of this course students will have a foundational understanding of the nature and history of Christian Ethics and its relationship to the field of professional ethics.
- By the end of this course students will have a foundational understanding of the theories and nature of the discipline of Professional Ethics, including its historical location and recent intellectual and social trends within the field.
- By the end of this course students will possess a foundational awareness of the practice of the discipline of Professional Ethics in the workplace.

#### *Being*

- Through an examination of major ethical questions, students will be encouraged to develop their own ethical way of life that embodies Christian values such as honesty, integrity, respect, and accountability.

#### *Doing*

- By the end of this course students will be able to employ the principles of ethical reasoning to engage ethical challenges within the workplace.
- By the end of this course students will be able to apply theologically grounded ethical principles to life and ministry contexts across the professions.

### 4. Required Reading:

#### 4.1. Required Texts:

All required textbooks for this class are available from the College's book service, READ On Bookstore, Room 145, McMaster Divinity College. Texts may be purchased on the first day of class. For advance purchase, you may contact READ On Bookstore, 5 International Blvd, Etobicoke, Ontario M9W 6H3: phone 416.620.2934; fax 416.622.2308; email books@readon.ca. Other book services may also carry the texts.

Long, D. Stephen. *Christian Ethics: A Very Short Introduction*. New York: Oxford University Press, 2010. ISBN: 9780199568864

Martin, Clancy, et al. *Ethics Across the Professions: A Reader for Professional Ethics*, 2nd Ed. New York: Oxford University Press, 2017. ISBN: 9780190298708

#### 4.2. Required Supplemental Articles:

These articles are intended to introduce students to alternative perspectives on ethics that are not represented in the textbooks/ These articles may be downloaded from the "Atla Religion Database with AtlaSerials" which can be accessed via the McMaster University library portal (this database may be located by selecting the "Collections" tab and then "Databases" in the drop-down menu).

De La Torre, Miguel A. "Doing Latina/o Ethics from the Margins of Empire: Liberating the Colonized Mind." *Journal of the Society of Christian Ethics*, 33, 1 (2013): 3–20.

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Fullam, Lisa. "Sex in 3-D: A Telos for a Virtue Ethics of Sexuality." *Journal of the Society of Christian Ethics*, 27, 2 (2007): 151-170.

Legge, Marilyn J. "Seeking "Right Relations": How Should Churches Respond to Aboriginal Voices?" *Journal of the Society of Christian Ethics*, 22 (2002): 27-47.

Pae, K. Christine, and James W McCarty III. "The Hybridized Public Sphere: Asian American Christian Ethics, Social Justice, and Public Discourse." *Journal of the Society of Christian Ethics*, 32,1 (2012): 93-114.

Turman, Eboni Marshall and Reggie Williams. "Life in the Body: African and African American Christian Ethics." *Journal of the Society of Christian Ethics*, 38,2 (2018), 21—31.

**5. Schedule (Modules, Topics and Assignments):**

Dates	Topics, Learning Activities, Due Dates
May 1–6, 2023	<b>Module 1: <i>Being a Professional Who is Christian</i></b>
	<p><b>View Videos:</b> a) <i>Function of Ethics in the Workplace</i>; b) <i>Framework for Ethical Decision-Making: Introduction and Case Study</i></p> <p><b>Required Reading and Reflection:</b> Stephen Long, <i>Christian Ethics</i> (chs. 1–4)</p> <p><b>Discussion Thread:</b> Ethical Theory (Discussion 1) (first post is due by noon on May 6, 2023)</p>
May 8–13, 2023	<b>Module 2: <i>How to be Ethical</i></b>
	<p><b>View Video:</b> <i>Framework for Ethical Decision-Making (part 2): Case Study Reflection</i></p> <p><b>Required Reading and Reflection:</b> Martin et al., pp. 64–67; 71–96.</p> <p><b>Discussion Threads:</b></p> <ul style="list-style-type: none"> <li>• Ethical Theory (Discussion 1) (second post is due by noon on May 11, 2023)</li> <li>• Ethical Theory (Discussion 2) (first post is due by noon on May 13, 2023)</li> </ul> <p><b>Assignment Due:</b> Critical Analysis of Stephen Long’s <i>Christian Ethics</i> is due on May 12, 2023</p>
May 15–20, 2023	<b>Module 3: <i>Client-centred Professional Practice (part 1)</i></b>
	<p><b>View Video:</b> <i>Framework for Ethical Decision-Making (part 3): Case Study Reflection</i></p> <p><b>Required Reading and Reflection:</b> Martin et al., pp. 61–64; 97-101; the articles by De La Torre; Fullam; Legge; Pae and McCarty; and, Turman and Williams.</p> <p><b>Discussion Threads:</b></p> <ul style="list-style-type: none"> <li>• Ethical Theory (Discussion 2) (second post is due by noon on May 18, 2023)</li> <li>• Ethical Theory (Discussion 3) (first post is due by noon on May 20, 2023)</li> </ul>
May 22-27, 2023	<b>Module 4: <i>Client-centred Professional Practice (part 2)</i></b>
	<p><b>View Video:</b> <i>Framework for Ethical Decision-Making (part 4): Case Study Reflection</i></p>

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	<p><b>Required Reading and Reflection:</b> Martin et al., pp. 106–118; 139–151; 158–163; 246–271.</p> <p><b>Discussion Threads:</b></p> <ul style="list-style-type: none"> <li>Ethical Theory (Discussion 3) (second post is due by noon on May 25, 2023)</li> </ul>
May 29–June 3, 2023	<p><b>Module 5: Social Responsibility (part 1)</b></p> <p><b>View Video:</b> <i>Framework for Ethical Decision-Making (part 5): Case Study Reflection</i></p> <p><b>Required Reading and Reflection:</b> Martin et al., pp. 169–211; 221–236; 305–331.</p> <p><b>Discussion Thread:</b></p> <ul style="list-style-type: none"> <li>Ethical Practice (Discussion 1) (first post is due by noon on June 3, 2023)</li> </ul>
June 5–10, 2023	<p><b>Module 6: Social Responsibility (part 2)</b></p> <p><b>View Video:</b> <i>Framework for Ethical Decision-Making (part 6): Case Study Reflection</i></p> <p><b>Required Reading and Reflection:</b> Martin et al., pp. 375–401.</p> <p><b>Discussion Threads:</b></p> <ul style="list-style-type: none"> <li>Ethical Practice (Discussion 1) (second post is due by noon on June 8, 2023)</li> <li>Ethical Theory (Discussion 2) (first post is due by noon on June 10, 2023)</li> </ul>
June 12–17, 2023	<p><b>Module 7: Social Responsibility (part 3)</b></p> <p><b>View Videos:</b> a) <i>Framework for Ethical Decision-Making (part 6): Case Study Reflection</i>; b) <i>“Last Things.”</i></p> <p><b>Required Reading and Reflection:</b> Martin et al., pp. 429–435, 458–471, 475–480, 484–490.</p> <p><b>Discussion Thread:</b></p> <ul style="list-style-type: none"> <li>Ethical Practice (Discussion 2) (second post is due by noon on June 13, 2023)</li> </ul> <p><b>Assignment Due:</b> Major Paper is due on June 16, 2023</p>

**6. Course Requirements:**

Assignments	Due Date	Value / Weight
Critical Analysis of Stephen Long's <i>Christian Ethics</i>	May 12, 2023	25 %
Discussion Postings	As assigned	35 %
Major Paper	June 16, 2023	40 %

**6.1. Discussion Postings**

*Intended Instructional Outcomes:* i) Fostering a community of learning (being + knowing), ii) Knowledge & Interpretation (knowing / discernment); iii) Contextualization (knowing + doing); and iv) Personal / Professional Formation (being).

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Instructions:

Students are expected to contribute to each of the following online Discussion Boards (three focused on Ethical Theory and two focused on Ethical Practice).

- Students are required to submit two responses to each discussion. The intent of the first response is for each student to provide a meaningful and thoughtful response to the assigned question (use the first person). The intent of the second response is for each student to provide a thoughtful response to, or comment on, someone else's post (use the first person).
- Students are required to restrict their first response to the assigned discussion question to 400 words and to restrict their second response to 200 words.
- Students are advised that they will only see their responses to the discussion thread after the professor has read their post. **Note:** Students will be asked to edit any responses that exceed the requested word limits.
- Each pair of Discussion Posts is worth six (6) percent of the course grade, will be graded on the basis as to whether the student has answered the posted question and whether their response meaningfully engages the readings for the week and the framework for ethical practice introduced in the first week.
- Students are requested to keep the number of citations in their discussion posts to the *bare minimum*. If a student believes that a citation is required, they should use a parenthetical reference—i.e., (Martin et al., 2010, p. 69)—and refer to one of the assigned readings. **Note:** outside sources are not necessary to complete the assignment.
- Due Dates: As posted in the course schedule. Late posts cannot be accepted without medical/crisis-type justification.

Grading Rubrics:

*a) Initial response to the discussion question (max 10 points per discussion question).*

- Knowledge (knowing), i.e., ability to identify how the ethical concern presented in the case study connects with the literature **or** relevant ethical standard(s), **or** relevant legal standards (max 3 points per post).
- Interpretation (knowing / discernment), i.e., ability to identify one of the following—who is affected, limits of your competence, the ethical challenge presented in the case study (max 3 points per post)
- Contextualization (knowing + doing), i.e., ability to identify alternative courses of action and a preferred course of action (max 3 points per post)
- Professional Formation (being), i.e., personal feelings, biases, or self-interest might affect the student's ethical judgment (max 1 point per post)

*b) Response to another student (max 5 points per discussion question).*

- Does the student acknowledge a strength in the other student's response.
- Does the student identify how the other student's response has helped them to think more deeply or differently about the case study?
- Based on the above, does the student pose a question that invites themselves and others to further explore or reflect on the case study?

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Ethical Theory (Discussion 1): Christian Ethics

Students will employ the lens of Christian Ethics to comment on an ethical concerns of current interest: Each reflection should i) identify the question, dilemma, or concern, ii) identify who is affected by the situation, iii) employ scripture and theology to briefly reflect on the situation, and iv) tentatively identify at least one Christians response to the ethical concern.

Ethical Theory (Discussion 2): Historical Foundations for the Practice of Professional Ethics

Students will employ the core concepts or argument presented by one of the assigned readings from the text by Martin et al. (i.e., Aristotle, Thomas Hobbes, Immanuel Kant, John Stuart Mill, John Dewey) to respond to, or comment on, one of the assigned case studies. Each reflection should briefly identify the author's core idea and reflect on the relevance of the author's views to the case study.

Ethical Theory (Discussion 3): The Practice of Professional Ethics in the Age of Pluralism and Diversity

Students will employ the core concepts or argument presented by one of the assigned readings (i.e., Ethical Relativism, Feminism, African and African American Christian Ethics, Asian-American Christian Ethics, Indigenous people groups, Latino/a Christian Ethics), Sexuality) to respond to, or comment on, one of the assigned case studies. Each reflection should briefly identify the author's core idea and reflect on the relevance of the author's views to the case study.

Ethical Practice (Discussion 1): Professional Duties, Client Rights, Privacy, and Confidentiality

Students will reflect on one of the case studies provided in light of the readings on the topics of Professional Duties, Client Rights, Privacy, and Confidentiality. It is expected that the student responses will structure their responses using the framework for ethical reasoning introduced in Module 1.

Ethical Practice (Discussion 2): Truth, Lies, and Deception

Students will reflect on one of the case studies provided in light of the readings on the topic of Truth, Lies, and Deception. It is expected that the student responses will structure their responses using the framework for ethical reasoning introduced in Module 1.

**6.2. Critical Analysis of Stephen Long's *Christian Ethics***

Intended Instructional Outcomes: i) Knowledge & Interpretation (knowing / discernment); ii) Contextualization (knowing + doing); and iii) Personal / Professional Formation (being).

- Students will read Stephen Long's *Christian Ethics* and make notes that summarize, critically assess, and begin to apply **any two** of the four chapters to their professional practice or practice context.
- The assignment is limited to 3000–3500 words (including footnotes and bibliography).

**Grading Rubric**

Analysis, i.e., Knowing / Interpretation (25 % of grade)

- Identify **major** themes.

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- What are the authors main points or main arguments in these chapters?
- Are any controversial issues or claims identified or made?
- What are the strengths in his argument(s)?
- Are there any shortcomings or gaps in his argument(s)?

Personal Reflection, i.e., Being [use the “first person”] (30 % of grade)

- Use the “first person.”
- How are you own views being challenged or changed as a result of reading this text?
- What new questions are you encountering and why are those important to you? Do you find anything particularly difficult and/or enlightening (revealing)?

Contextualization, i.e., Knowing + Doing [use the “first person” when reflecting on your context] (30 % of grade)

- Use the “first person.”
- How might some of the new ideas learned apply to your own context (vocation, congregation, life circumstance) in a meaningful way?

Academic Style (15 % of grade)

- Please ensure that your assignment conforms to the style guidelines found in conform to the McMaster Divinity College Style Guidelines for Essays and Theses (<https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/>).

### 6.3. Major Paper (including footnotes and bibliography).

Intended Instructional Outcomes: i) Knowledge & Interpretation (knowing / discernment); ii) Contextualization (knowing + doing); and iv) Personal / Professional Formation (being).

The assignment is limited to 4500 words (including footnotes and bibliography).

This is both a research paper and an argumentation paper. It is expected that students will go beyond the assigned readings, lectures, and notes by researching topics through scholarly materials. Each student will argue for a position (for or against something). In other words, merely describing an ethical problem as one might for an encyclopedia is insufficient. It is expected that students will fight for a position by being as persuasive as possible (i.e., giving reasons for “why” one should believe the author).

#### **Assignment Instructions**

- Your project must identify one major issue within the realm of professional ethics that is relevant to your profession / workplace.
- Be sure to write a paper on an issue that you “have not” previously worked on for this course.
- It is expected that you will consult a minimum of 10 sources (at least three of these sources should be book-length, the remaining sources may be a chapter within a book or a recent article in an academic journal—recent means published since 2010).
- The purpose of this essay is for you to develop your own thoughts and perspective. Therefore, be sure to critically interact with sources, rather than merely report on other people’s positions/ideas and/or use their words to make your argument.

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- Avoid quotes unless the quoted material is essential to your argument, and then only if thoroughly examined and critiqued. NOTE: Avoid the use of quotation marks and footnotes for keywords such as *fiduciary responsibility* if they are taken out of context.
- It is recommended that you use subheadings in your paper that follow the suggested three sections below, but you are free to adjust/modify them as needed, e.g., adding more subheadings as needed to maintain clarity of structure.
- Sections (1) and (2) will be the largest sections.
- In the paper you will argue/explain:
  - (1) What is the problem/issue that needs to be addressed? E.g., privacy, trust, social responsibility.
    - Why, specifically, should we care about this issue? What is the practical importance of exploring it?
    - In other words, why does this possible element of ministry practice need to be addressed?
    - Explain how the paper is rooted in a Practice Led-research approach.
    - Explore why some institutions (e.g., religious, legal, political) have chosen to ignore this issue “historically,” e.g., because of inherent racism, sexism, corruption (power struggles/inequality).
    - Has the church (in general, or your own community in particular) held a role in supporting unethical practices? Why has this been the case?
  - (2) Why is it difficult to resolve today?
    - Are there “current” social, political, religious, theological reasons the problem remains unresolved?
    - Are there social norms and stigmas that prevent a healthier, more ethical approach? Explore them and challenge them.
  - (3) How might we begin to solve it?
    - Offer suggestions in terms of practical strategies toward resolution, e.g., education, funding, challenging social norms/stigmas, political lobbying.
    - Offer a consideration of how new approaches to this practice can be employed in helping to address and improve ministry practice in this area.
    - Offer some reflection on the application of these ideas to your own ministry context (both in terms of the local church and also their ministry beyond the local church).
    - This section should offer strong consideration to the foundational theology of the practice of ministry under consideration:
      - Are there dangerous theological motivations that prevent better—more ethical—action on the issue/topic?
      - How might we ground better ethical practices in theology, specifically, what should our foundations for professional action be?
      - Articulate specific theological pillars/credal formulations that appeal to you.
- Essential elements that should be present in all papers:
  - (a) a sustained treatment of the major issues (rather than sporadic comments on minor issues),
  - (b) an argument for or against a specific view (including a counterargument to whatever position is taken),
  - (c) clear evidence of research (e.g., peer-reviewed books, journal articles, book reviews),

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How much research? You need however much it takes to be thorough, i.e., deep / complete / meaningful. It is expected that you will consult a minimum of 15-20 academic sources on a topic. You should not be quoting at length from these. Avoid quotes unless essential!

- (d) some connection between the material researched and a contemporary problem or issue it addresses (e.g., potentially solves) within your specialization/profession, and
- (e) clear evidence of your own views and opinions being challenged (i.e., stating what you think, and then producing questions that challenge your views—in short, show that you are interacting with and thinking about the material sincerely).
  - **Avoid most “common” online sources or materials** (e.g., blogs, non-academic sites, anonymous websites). Good online material will be found, first and foremost, through a library’s subscription to online content.  
There is a lot of good material online, **but** you need to be discerning. Is it peer-reviewed? Is it written by an academic? Is it accepted by other academics?
  - **Avoid using lecture notes.**

**Grading Rubric:**

Knowledge & Interpretation—i.e., knowing / discernment (25 % of grade)

- Does the student identify any relevant ethical, legal, organizational, theological, and philosophical concerns?
- Does the student identify any relevant ethical, legal, or organizational obligations that exist?
- Does the student identify individuals or groups that are affected by the concern?

Contextualization or application—i.e., knowing + doing [use the “first person” when reflecting on your context] (35 % of grade)

- Does the student use the “first person?”
- Does the student identify any social, cultural, religious, or similar factors affect the situation and how this shapes the search for the best response?
- Does the student develop and think through alternative courses of action?
- Does the student consider the implications of the proposed action?

Personal / Professional Formation—i.e., being [use the “first person”] (25 % of grade)

- Does the student use the “first person?”
- *Does the student identify areas of missing knowledge, skills, experience, or expertise and how this might impact their decision?*
- *Does the student identify whether personal feelings, biases, or self-interest might affect their ethical judgment?*

Academic Style (15 % of grade)

- Please ensure that your assignment conforms to the style guidelines found in conform to the McMaster Divinity College Style Guidelines for Essays and Theses (<https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/>).

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## 7. Course Policy Statements:

**College Style for Submission of Written Work:** All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses <https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/>.

**Late Penalties:** Late assignments will receive 2% per day deductions.

**Statement on Academic Honesty:** Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one's own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on one's academic transcript, and/or suspension or expulsion from the College.

Students are responsible for understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty ~ <https://mcmasterdivinity.ca/rules-regulations/>

**Gender Inclusive Language:** McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as the following: NRSV (1989), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT (1996), TNIV (2005), and the Common English Bible (CEB 2011).

**Submission of Written Work:** Hard copies of all assignments are due at the beginning of class on the day indicated. Students unable to submit their paper at the beginning of class are requested to speak with the professor to discuss when they plan to submit their assignment. ***Late submission of assignments will be deducted two grade points for every late day beginning 5 pm the day after the assignment was originally due.***

**Length:** Students are expected to adhere to the word count. If a paper exceeds the word count, grace will be accorded for the first 10%. However, the grade will be reduced by 1/3 of a letter grade for each additional 10% a paper exceeds the stipulated word count.

### **Sexual Harassment:**

Sexual harassment is a violation of the integrity of persons in the form of unsolicited, unwelcome, verbal or physical behaviour, which discriminates on the basis of gender about a person's body, attire, gender, marital status or economic status. Among faculty, staff, and students, sexual harassment of any kind will not be tolerated.

**Cell Phone/Computer Policy:** Students are to refrain from texting or conducting cell phone conversations while class is in session. Should you need to maintain contact with family members and/or your church or ministry, please turn off the ringer so as to avoid disturbing others; upon receipt of an urgent call, you may discretely excuse yourself from the classroom. The same policy applies to all computer-generated sound schemes or other electronic annunciation systems.

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## 8. Select Bibliography

### 8.1. Christian Ethics / Theological Ethics:

Ahearn, David and Peter Gathje, eds., *Doing Right and Being Good: Catholic and Protestant Readings in Christian Ethics*. Collegeville, MN: Liturgical Press, 2005.

Anderson, Terence R. "Toward a New and More Just Relationship." *Journal of the Society of Christian Ethics*, 22 (2002): 3-26.

Bass, Dorothy C. (ed.). *Practicing our Faith: A Way of Life for a Searching People*, Second Edition. San Francisco: Jossey-Bass, 2010.

Bonhoeffer, Dietrich. *Ethics*. Eberhard Bethge (Ed.). New York: Collier, 1986.

Choi, Ki Foo (KC). "Asian American Christian Ethics: The State of the Discipline." *Journal of the Society of Christian Ethics*, 38,2 (2018), 33-44.

De La Torre, Miguel. *Doing Christian Ethics from the Margins*. Maryknoll: Orbis Books, 2004.

Feinberg, John S. and Paul D. Feinberg. *Ethics for a Brave New World*, Second Edition. Wheaton, IL: Crossway, 2010.

Guth, Karen V. "Moral Injury, Feminist and Womanist Ethics, and Tainted Legacies." *Journal of the Society of Christian Ethics*, 38,1 (2018), 167-186.

Hastings, W. Ross. *Theological Ethics: The Moral Life of the Gospel in Contemporary Context*. Grand Rapids: Zondervan, 2021.

Hollinger, Dennis P. *Choosing the Good: Christian Ethics in a Complex World*. Grand Rapids, MI: Baker, 2002.

Jones, David. *An Introduction to Biblical Ethics*. Nashville: B&H, 2013.

Rodriguez, Ruben Rosario, et al. "US Latino/a Contributions to the Field: Retrospect and Prospect." *Journal of the Society of Christian Ethics*, 38, 2 (2018), 45-56.

Wells, Samuel and Ben Quash. *Introducing Christian Ethics*. Hoboken, NJ: Wiley Blackwell, 2010.

Wogaman, J. Philip. *Christian Ethics: A Historical Introduction*, Second Edition. Louisville, KY: Westminster/John Knox, 2011.

### 8.2. Ministry Ethics / Pastoral Ethics:

Christian, Charles W. *Ethics in Christian Ministry: A Guide for Pastors and Mentors*. Kansas City, MO: Beacon Hill Press of Kansas City, 2017.

Grenz, Stanley J., and Roy D. Bell. *Betrayal of Trust: Sexual Misconduct in the Pastorate*. Downers Grove, IL: Intervarsity Press, 1995.

Gula, Richard M. *Just Ministry: Professional Ethics for Pastoral Ministers*. New York: Paulist Press, 2010.

Hastings, W. Ross. *Pastoral Ethics: Moral Formation as Life in the Trinity*. Bellingham, WA: Lexham, 2022.

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**8.3. Applied Ethics in Professional Practice** (examples from various professions):

\_\_\_\_\_. *Health Ethics Guide*. Ottawa, ON: Catholic Health Association of Canada, 2002.

Albala, Ilene, et al. "The Evolution of Consent Forms for Research: A Quarter Century of Changes." *IRB: Ethics & Human Research* 32 (2010), 7–11. Online:  
[http://www.thehastingscenter.org/irb\\_article/the-evolution-of-consent-forms-for-research-a-quarter-century-of-changes/](http://www.thehastingscenter.org/irb_article/the-evolution-of-consent-forms-for-research-a-quarter-century-of-changes/)

Branson, Christopher M. and Steven Jay Gross (eds.). *Handbook of Ethical Educational Leadership*. New York: Routledge, 2014.

Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, and Social Sciences and Humanities Research Council of Canada, *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* (2018). Online: [https://ethics.gc.ca/eng/policy-politique\\_tcps2-eptc2\\_2018.html](https://ethics.gc.ca/eng/policy-politique_tcps2-eptc2_2018.html)

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