Gifford Lectures

Reinhold Niebuhr

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The Nature and Destiny of Man

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CHAPTER IX

ORIGINAL SIN AND MAN'S RESPONSIBILITY
Sin and Man's Responsibility

This is the absurdity in a nutshell: Original sin, which is an inherent corruption, or, at least, an inevitable condition of man in the sense that it is universal but not in the sense that it is not outside of us. The doctrine of original sin never escapes the logical absurdity. Calvin, on the other hand, says that man is not only responsible for the sin of Adam and Eve, but for all the sins of the world. Calvin makes this distinction very carefully: guilt is on the one hand due to the fact that man is not completely free to choose between good and evil, and on the other hand due to the fact that man is not as free as he could be. The doctrine of original sin cannot therefore be regarded as belonging to his essential nature, but only as an adventitious quality, originating in the corruption of the world.

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Preliminary Doctrines

II

Preliminary Doctrines
The official Catholic doctrine of original sin, unlike regarded as "prima facie" in...moral order under the "law" writes, "Thus the consciousness...sin of the proper ordination of man's actions...over man's actions. This is in accordance to the doctrine of responsibility, which is the...is to increase the sense of responsibility for an individual act, as an expression of the content of the central interiorization of the principle of justice. The result of such a change increases the sense of responsibility...and for the whole universe of human consciousness. Thus is the central idea of the "cultural" age the explanation of our...human actions, which are essential for the existence of the human being. Thus is the central idea of the "cultural" age the explanation of our...human actions, which are essential for the existence of the human being.
Augustinian Doctrines

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In this analysis of society and the role of self in shaping the world, we find that the concept of freedom is central to understanding the bounds and potential of human existence. The idea that the freedom of the individual is not absolute, but is subject to the constraints of society and the collective, is a recurring theme in discussions of human rights and political philosophy. Freedom is not merely the absence of constraint, but is also a means by which individuals can contribute to the greater good.

The concept of freedom is thus understood as a dynamic process, where the limits of individual freedom are continually negotiated with the constraints of society. This process is not static, but is subject to change and evolution over time, as society itself evolves and changes. The understanding of freedom, therefore, is not a fixed concept, but is subject to the continuous interaction between the individual and the collective.

The concept of freedom is thus not merely a philosophical notion, but is also a practical one, with real-world implications for the way in which individuals live their lives and interact with one another. Freedom is thus not merely a concept, but is also a reality, that is subject to the constraints of society, but also to the creativity and potential of the human spirit.

In conclusion, the concept of freedom is a complex and multifaceted one, that is subject to the continuous interaction between the individual and the collective. Freedom is thus not merely a philosophical notion, but is also a practical one, with real-world implications for the way in which individuals live their lives and interact with one another. Freedom is thus not merely a concept, but is also a reality, that is subject to the constraints of society, but also to the creativity and potential of the human spirit.
The term “responsibility” designates the state of being required to do something. Responsibility involves the perception of the necessity to act in a certain way, the awareness of the consequences of one's actions, and the feeling of accountability for one's decisions and behaviors. It is a fundamental concept in ethics, psychology, and social sciences, as it shapes our understanding of moral obligations and personal accountability.

Responsibility designates the state of being required to do something.

Consider the following examples:

1. A student is responsible for attending classes, completing assignments, and preparing for exams.
2. An employee is responsible for meeting deadlines, completing projects, and adhering to company policies.
3. A parent is responsible for providing for their children's needs, ensuring their safety, and guiding them through life.

Responsibility is often associated with the concept of freedom, as it implies the ability to make choices and the consequences that come with those choices. It is also linked to the idea of moral agency, as those who are held responsible are considered capable of making ethical decisions and acting accordingly.

Responsibility designates the state of being required to do something.

This concept is crucial in various contexts, such as personal responsibility, legal responsibility, and professional responsibility. It influences our interactions with others, our self-perception, and our ability to contribute positively to society.

Responsibility designates the state of being required to do something.

In conclusion, responsibility is a multifaceted concept that plays a significant role in shaping our behavior, decision-making processes, and interactions with others. It is essential for personal growth, societal harmony, and the development of ethical frameworks.

Responsibility designates the state of being required to do something.
Responsibility, Despair, Incapacity

In a certain sense, the problem of responsibility is one of the most important issues in moral philosophy. It deals with the question of whether and how individuals are morally accountable for their actions. The concept of responsibility is closely related to the idea of moral agency, which refers to the ability of human beings to make choices and act in accordance with their moral beliefs.

The problem of responsibility can be approached in different ways, depending on the philosophical framework adopted. One common perspective is that of deontological ethics, which asserts that certain actions are morally obligatory regardless of their consequences. According to this view, an agent is responsible for their actions if they have acted in accordance with their moral duties.

Another approach to the problem of responsibility is virtue ethics, which focuses on the development of moral character and the cultivation of virtues such as courage, wisdom, and compassion. According to virtue ethics, responsibility is a product of one's character, and individuals are responsible for their actions to the extent that they have acted in accordance with their virtues.

The issue of responsibility is particularly relevant in the context of moral dilemmas, where individuals are faced with choices that have significant moral and ethical implications. For example, the problem of utilitarianism, which seeks to maximize the overall happiness and well-being of individuals, raises questions about the nature of responsibility in situations where actions have unintended consequences.

In conclusion, the problem of responsibility is a complex and multifaceted issue that requires careful consideration from moral philosophers. Understanding the nature of responsibility is essential for developing a coherent moral framework that can guide individuals in making ethical decisions.
LITOCRATIC ERRORS

I.

The Paradox that Human Freedom is Most Perfectly Discovered and

Subsequent actions of the self, even in contradiction and action, seem to

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Chapter 9

Immanuel Kant

Immanuel Kant, 1724-1804, was a German philosopher who made significant contributions to philosophy, particularly in the areas of metaphysics, epistemology, ethics, and aesthetics. Kant's work is central to the development of modern philosophy and has had a lasting impact on the fields of metaphysics and epistemology.

Kant's philosophy is based on the idea that knowledge is a combination of sensory experience and reason. He argued that knowledge is not derived from the senses alone, but rather is constructed by the mind through the process of synthesis.

Kant's work is often divided into two periods: the "Critical Period," which includes his "Critique of Pure Reason" and "Critique of Practical Reason," and the "Post-Critical Period," which includes his "Critique of Judgment.

Kant's philosophy has been influential in a variety of fields, including metaphysics, ethics, political philosophy, and aesthetics. His ideas continue to be studied and debated by philosophers and scholars today.
CHAPTER X

The greatness of man, declares Pascal, is so evident that it is

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