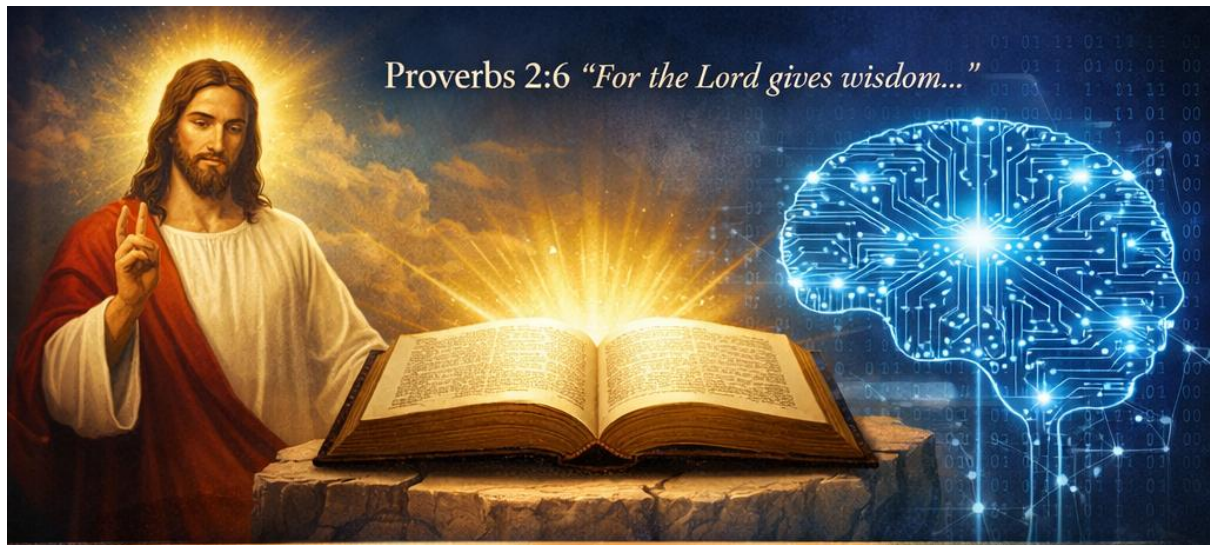




Proverbs 2:6 *"For the Lord gives wisdom..."*

VIRTUE, WISDOM, *and* ALGORITHMS

Rethinking Ethics through Christian Philosophy



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*Rudy C Tarumingkeng : Virtue, Wisdom, and Algorithms: Rethinking
Ethics through Christian Philosophy*

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VIRTUE, WISDOM, AND ALGORITHMS: RETHINKING ETHICS THROUGH CHRISTIAN PHILOSOPHY

Abstract

This essay argues that the rise of artificial intelligence requires a renewal of ethics through the resources of Christian philosophy, especially the traditions of virtue and wisdom. Contemporary AI governance frameworks increasingly recognize that artificial intelligence is not merely a technical matter but a moral and social force. UNESCO's Recommendation on the Ethics of Artificial Intelligence places human rights and dignity at the center of AI ethics; the OECD's updated AI Principles emphasize trustworthy AI that respects human rights and democratic values; NIST's AI Risk Management Framework presents trustworthiness, public trust, and social responsibility as central concerns; and the Vatican's recent reflections on AI insist that human intelligence, dignity, and moral agency must not be reduced to computational logic. ([UNESCO](#))

Against this background, the essay contends that virtue ethics offers a more adequate moral framework than rule-based minimalism or purely consequential calculation. Christian philosophy, drawing on Scripture, Augustine, Aquinas, and the broader virtue tradition, understands ethics not only as the management of actions but as the formation of persons. The central question is not merely what an algorithm does, but what kinds of habits, judgments, institutions, and communities it helps to

create. From this perspective, AI ethics must move beyond compliance checklists toward the cultivation of prudence, justice, temperance, courage, truthfulness, compassion, and humility.

The essay proceeds in six stages. First, it examines the limitations of modern procedural ethics when confronted by algorithmic systems that scale decisions rapidly and opaquely. Second, it retrieves the Christian-philosophical understanding of virtue as stable moral excellence formed through habituation, grace, practical reason, and community. Third, it distinguishes wisdom from intelligence, arguing that the biblical and classical traditions understand wisdom as moral and spiritual discernment rather than mere information processing. Fourth, it explores how algorithmic systems reshape moral agency, truth, labor, attention, and social trust. Fifth, it proposes a Christian-virtue framework for AI design and governance, centered on prudence, justice, compassion, accountability, and the primacy of the human person. Sixth, it considers the role of the church, education, and communal practices in sustaining moral formation under technological conditions.

The central claim is that algorithms do not eliminate ethics; they intensify the need for it. The more human life is mediated by computational systems, the more urgently societies need virtues capable of guiding power toward service rather than domination. Christian philosophy can make a distinctive contribution here because it grounds human dignity in the image of God, understands wisdom as a matter of the heart as well as the mind, and sees moral life as the formation of persons and communities ordered toward truth, love, and the common good. In this light, the future of AI ethics depends not only on better systems, but on wiser people.

Keywords

Virtue ethics; Christian philosophy; artificial intelligence; wisdom; prudence; justice; moral formation; human dignity; algorithms; theological anthropology.

Virtue, Wisdom, and Algorithms: Rethinking Ethics through Christian Philosophy

1. Introduction: Why Ethics Must Be Rethought in the Age of Algorithms

Artificial intelligence has forced ethics into a new landscape. Decisions that were once made by teachers, judges, doctors, employers, journalists, and administrators are now increasingly shaped by algorithmic systems that classify, predict, rank, recommend, generate, and optimize. These systems do not merely automate routine tasks. They influence what people see, how they are evaluated, how institutions allocate resources, and how truth itself circulates in society. That is why major international and ecclesial bodies now treat AI as an ethical and anthropological issue rather than a narrow technical one. UNESCO states that the protection of human rights and dignity is the cornerstone of its AI ethics framework, built around principles such as fairness, transparency, and human oversight. The OECD's updated AI Principles likewise promote AI that is innovative and trustworthy while respecting human rights and democratic values. NIST presents the management of AI risks as essential to trustworthiness and public trust, and the Vatican's *Antiqua et nova* insists that the relation between human intelligence and AI raises deep anthropological and moral questions. ([UNESCO](#))

Yet the dominant ethical responses to AI are often too narrow. Much public discussion centers on risk mitigation, safety, bias reduction, transparency requirements, and regulatory categories. These are indispensable. But they are not enough. They tend to address actions

and outputs without asking adequately about character, moral formation, and the ends of human life. A model may be technically compliant and still serve a social order marked by impatience, manipulation, exploitation, or spiritual shallowness. The deepest question is not simply whether an algorithm is accurate, but whether the world increasingly shaped by algorithms encourages human beings to become wiser, juster, and more humane.

Here Christian philosophy can make a substantial contribution. It does not reduce ethics to rule-following alone, nor to utility maximization alone. It understands morality as a matter of becoming a certain kind of person before God and neighbor. It asks not merely, "What should I do?" but also, "What kind of person am I becoming?" and "What kind of community does this practice produce?" In a technological civilization, those questions become decisive. Algorithms do not simply assist decisions; they train habits. They form attention. They reshape expectations. They can make people more passive, more dependent, more distracted, more surveilled, or more efficient without becoming more wise.

The title of this essay therefore includes three words that belong together: virtue, wisdom, and algorithms. Virtue concerns the formation of character. Wisdom concerns the rightly ordered use of knowledge and power. Algorithms concern the increasingly powerful systems through which modern societies mediate judgment and action. To rethink ethics through Christian philosophy is to bring these three into a single conversation. It is to say that AI ethics cannot be reduced to governance frameworks alone; it must be grounded in a richer account of the human person, the moral life, and the common good.

2. Why Modern Ethics Often Feels Too Thin

Modern ethical discussion often oscillates between three dominant styles. The first is rule-based ethics: identify principles, apply them consistently, prohibit certain harms, and regulate what is forbidden. The

second is consequentialism: measure outcomes, maximize benefits, minimize harms, and optimize social utility. The third is proceduralism: build accountability mechanisms, impact assessments, compliance processes, and audit structures. All three are useful, and all three are present in current AI governance. UNESCO, OECD, NIST, WHO, and the EU all rely in part on principles, outcomes, and procedures. ([UNESCO](#))

But these approaches often feel too thin because they focus primarily on external decision architecture. They ask what rules should govern technology and what outcomes should be avoided. They are less able to ask what kinds of moral habits are needed to design, deploy, and resist powerful systems rightly. Yet in the AI era, that question becomes unavoidable. The same system can be used under radically different moral conditions. A predictive tool in healthcare may be used under humility and care, or under institutional indifference and cost-cutting. A content-generation tool may support education, or erode truth. A labor-management system may reduce drudgery, or intensify exploitation. Procedures matter, but the character and ends of the actors involved matter also.

Christian philosophy has long recognized this. It does not deny rules. It does not deny consequences. But it refuses to let them exhaust ethics. Augustine, Aquinas, and the wider Christian tradition ask about love, will, habit, prudence, conscience, and the right ordering of desire. Aristotle's influence is also crucial here, especially through his account of virtue as stable excellence acquired through habituation and ordered toward flourishing. Christian thinkers transformed this framework by locating human flourishing within relationship to God, grace, and the theological virtues of faith, hope, and love.

What makes modern technological ethics especially vulnerable to thinness is the way technology itself encourages thin moral categories. Systems demand clarity, formalization, and measurable criteria. That pressure can be helpful, but it can also leave out what is morally central:

mercy, practical judgment, attention to the singular person, and the patience to deliberate under uncertainty. A technocratic culture is tempted to think that if rules are in place and metrics are monitored, ethics has been solved. Christian philosophy says otherwise. Ethics is never solved. It is lived. It is embodied. It is practiced through character.

This is one reason Pope Francis has repeatedly argued that AI requires “wisdom of the heart” and not technical competence alone. He warns that the present age may become rich in technology and poor in humanity unless reflection begins from the human heart, where freedom, decision, and responsibility are rooted. ([Vatican](#))

3. Virtue as the Formation of Character

Virtue ethics begins from the insight that moral life is not reducible to isolated choices. Human beings become what they repeatedly do. Habits shape character, and character shapes perception. A truthful person sees situations differently from a manipulative one. A just person notices harms that an indifferent one ignores. A courageous person can act where a fearful one rationalizes delay. Virtue, in this sense, is not a decorative addition to ethics. It is the very texture of ethical life.

Aristotle famously defined virtue as a stable disposition ordered by reason toward the good. Aquinas developed this account by integrating it into a Christian theological vision. For Aquinas, virtue includes both acquired and infused forms; practical reason, or prudence, is central because it directs action rightly; and all moral life is ultimately ordered toward beatitude, the fulfillment of the human person in God. Although these are classical ideas rather than recent institutional facts, they remain profoundly relevant to AI ethics because they shift the ethical question from isolated rule-application to the moral shape of agents and institutions.

Christian philosophy further deepens virtue by connecting it with love. The moral life is not only about disciplined rational action, but about

rightly ordered desire. Augustine's great insight was that sin is disordered love: loving lesser goods in ways that eclipse the highest good. This diagnosis fits the technological age remarkably well. A society can love convenience too much, novelty too much, speed too much, visibility too much, and autonomy too much. In such a society, even ethically reviewed AI systems may still serve disordered ends because the loves guiding their design remain distorted.

Virtue ethics therefore asks about formation at several levels. It asks about individual character, but also about institutional character. A company can cultivate habits of opacity, haste, extraction, and denial. A university can cultivate seriousness, truth-seeking, and care. A church can cultivate prayerful discernment or passive dependence on cultural trends. AI ethics will be shaped by these formations long before any specific system is launched.

This is why virtue language matters. Prudence teaches practical judgment under complex conditions. Justice teaches giving each their due and protecting the vulnerable. Temperance restrains excess and resists the intoxication of boundless optimization. Courage sustains truthful action under pressure. Humility resists the fantasy that more technical power automatically yields more human wisdom. Compassion attends to suffering not as noise in the system but as a call to responsibility.

In a civilization increasingly organized around algorithms, virtue becomes more necessary, not less. The more powerful the systems, the more important the moral quality of the people who build and govern them.

4. Biblical Wisdom and the Difference Between Intelligence and Discernment

The Bible does not oppose knowledge, skill, or intelligence. It honors them. Bezalel is filled with skill, intelligence, and knowledge for

craftsmanship in Exodus. Joseph uses administrative insight in Egypt. Daniel is praised for wisdom and understanding. Yet Scripture consistently distinguishes wisdom from technical or strategic intelligence. Wisdom is not the mere ability to solve problems. It is the capacity to order life rightly before God.

Proverbs teaches that “the fear of the Lord is the beginning of wisdom.” That verse is often misunderstood as anti-intellectual. It is nothing of the sort. It means that wisdom begins with reverence, humility, and acknowledgment of limit. It begins with the refusal to treat the self as ultimate. This matters immensely for AI. Algorithms can process patterns without reverence. They can optimize outcomes without humility. They can increase capability without love. They are therefore not wise in the biblical sense, even when they are extremely competent in limited domains.

Pope Francis says something strikingly similar. In his 2024 message on AI, he warns that the term “artificial intelligence” can be misleading because intelligence in the human and biblical sense involves far more than computation. He says wisdom is a virtue of the heart, not simply the accumulation of data. ([Vatican](#))

The biblical account of wisdom is relational and moral. The wise person not only knows facts but discerns when to speak and when to keep silence, how to care for the weak, how to use power without corruption, and how to live truthfully. James 3 contrasts heavenly wisdom with selfish ambition. Heavenly wisdom is “peaceable, gentle, willing to yield, full of mercy and good fruits.” That language should unsettle a purely technical ethical culture. It suggests that moral excellence cannot be captured by procedural rigor alone. Mercy, gentleness, and peaceableness are not afterthoughts. They are marks of wisdom.

This distinction is especially important because AI is often praised as if it were a substitute for judgment. It can recommend, rank, summarize, and predict. But practical wisdom, or prudence, remains irreducibly human

and moral. Prudence does not mean cautious reluctance. It means the rightly disciplined capacity to discern the fitting action here and now, under conditions of uncertainty, with regard to the common good and the dignity of persons. No model, however sophisticated, can bear responsibility in that sense. Responsibility remains with human agents, and therefore the cultivation of prudence remains central.

5. Algorithms and the Reshaping of Moral Agency

Algorithms do not simply perform tasks. They alter the conditions under which agency is exercised. They can tempt users to outsource judgment, institutions to diffuse responsibility, and societies to mistake automated consistency for moral fairness. The more algorithmic mediation enters daily life, the easier it becomes to speak as though “the system decided,” as though agency had migrated from persons to tools. Christian philosophy resists this move.

NIST’s AI RMF treats understanding and managing risks as a way to cultivate public trust and emphasizes that organizations need to think critically about context, intended use, and possible negative and positive impacts. WHO’s health guidance similarly insists on accountability to healthcare workers, communities, and persons affected by AI. These frameworks reflect a crucial truth: AI does not abolish human agency; it complicates it and can obscure it. ([NIST Publications](#))

Christian ethics goes further by naming the moral danger directly. To abdicate judgment to systems is not humility. It is often irresponsibility. The biblical tradition consistently locates accountability in persons and communities. Prophets speak to rulers, not to abstract systems. Jesus calls disciples, not procedures, to repentance. Paul exhorts believers to test, discern, and judge rightly. Thus when institutions adopt AI, they do not transfer moral responsibility. They intensify it.

This has several implications. Designers must ask what kinds of dependency their systems encourage. Do users become more capable of

sound judgment, or more passive and deferential toward system outputs? Leaders must ask whether automation is being used to clarify responsibility or to hide behind it. Educators must ask whether AI tools strengthen learning or encourage counterfeit competence. Citizens must ask whether public institutions are preserving meaningful avenues of appeal when systems misclassify, exclude, or misjudge.

Theologically, this issue is connected to conscience. Conscience is not mere personal preference; it is the moral faculty by which persons discern right and wrong under God. AI can assist information gathering, but it cannot replace conscience. Indeed, one of the dangers of heavy algorithmic reliance is that conscience atrophies. People may become accustomed to asking first what the system suggests rather than what truth, justice, and mercy require.

Thus the algorithmic age demands renewed attention to agency. Moral life must not be surrendered to convenience.

6. Prudence: The First Virtue for the AI Age

Among the classical virtues, prudence deserves special emphasis. Prudence is often misread as caution or timidity. In Christian philosophy it means practical wisdom: the virtue by which one discerns the right means to the right ends in concrete circumstances. Aquinas treats prudence as indispensable because moral life is not lived in abstractions. One must act here, now, under conditions of uncertainty, with incomplete knowledge and competing goods.

This is exactly why prudence matters for AI. Algorithmic systems operate best where goals are formalized and measurable. Human life, however, often resists such formalization. A prudent physician knows when a model's recommendation should be questioned because the patient's case is not captured by the data. A prudent teacher knows when efficiency tools are undermining genuine understanding. A prudent pastor knows when automated fluency lacks spiritual discernment. A

prudent policymaker knows that a technically impressive system may be socially corrosive if deployed in the wrong institutional context.

Pope Francis's insistence on "wisdom of the heart" is, in many respects, a contemporary appeal to prudence. He argues that human beings alone can truly synthesize experience, relationships, consequences, and moral meaning in a way that serves a fully human communication and social life. ([Vatican](#))

Prudence also resists two opposite errors. It resists naïve enthusiasm, which assumes technology will solve problems simply because it is advanced. And it resists reactionary fear, which treats all technological development as suspect simply because it is powerful. Prudence asks better questions. What is this system for? Who benefits? Who may be harmed? Under what conditions might it serve the good? What practices and safeguards are necessary? What should remain non-automated?

A prudential ethics of AI therefore differs from both utopianism and panic. It is attentive, contextual, slow where needed, and morally serious. It recognizes that the good is not always obvious at scale and that human flourishing cannot be inferred from performance metrics alone.

7. Justice, Bias, and the Preferential Regard for the Vulnerable

Justice is the virtue by which people give others what is due to them. In the biblical and Christian tradition, justice is never merely formal equality. It includes particular concern for those most vulnerable to exclusion and abuse. The widow, the orphan, the stranger, the poor, and the laborer are recurring figures of moral priority. Jesus radicalizes this orientation in Matthew 25, where the hungry, thirsty, sick, and imprisoned become sites of judgment and encounter with Christ.

AI ethics must therefore treat bias and exclusion not merely as quality issues but as matters of justice. UNESCO explicitly warns that AI systems can embed or exacerbate inequalities and harm marginalized groups, and its Recommendation grounds AI ethics in dignity, fairness,

transparency, and human oversight. UNICEF's 2025 guidance on AI and children likewise emphasizes child-centered governance in response to the rapidly changing AI landscape and the risks AI poses for children's rights and development. ([UNESCO](#))

For Christian philosophy, these are not optional side concerns. They are central. A system that works well for the powerful and badly for the vulnerable is not ethically "mixed"; it is unjust in a morally serious sense. Justice asks who is unseen in the training data, who cannot navigate appeals, whose language is poorly handled, whose labor is hidden in the pipeline, whose neighborhood is over-policed, whose body is underrepresented in medical models, and whose children are used as test cases without adequate protection.

This justice perspective also extends to global inequality. Pope Francis warned in 2025 that the poor, the powerless, and those often unheard in global decision-making processes must have a voice in debates about AI. ([Vatican Press](#))

Justice, then, is not only about output parity. It is about power, representation, remedy, participation, and the refusal to let efficiency rationalize the suffering of those at the margins. A Christian virtue ethics of AI should therefore ask not only whether a system is fair in distributional terms, but whether it is being shaped by love of neighbor rather than indifference to the weak.

8. Temperance and the Refusal of Excess

Temperance is the virtue that moderates desire. In a technological society, it may be one of the most neglected virtues. The dominant ethos often celebrates more: more speed, more integration, more automation, more data, more extraction, more engagement, more scale. Temperance interrupts this logic. It asks whether more is actually better, and whether limits are sometimes morally necessary.

This is especially important because AI is often surrounded by narratives of inevitability. If something can be automated, it will be. If a model can be scaled, it should be. If more data can be collected, it is worth collecting. Christian philosophy challenges that momentum. Not every capability deserves deployment. Not every optimization is wise. Not every friction is bad.

Temperance also links to sabbath. Sabbath teaches that the world does not belong to production alone and that human worth does not depend on constant output. In an AI-driven economy, where automation and perpetual availability can erode boundaries, sabbath becomes a counter-practice of moral resistance. It protects the person from becoming indistinguishable from the workflow.

There is also an epistemic temperance. Not every response needs to be instant. Not every uncertainty must be resolved by synthetic text generation. Not every educational task is improved by outsourcing. A culture without temperance becomes dependent on acceleration and loses the interior habits needed for thought, prayer, friendship, and judgment.

This virtue is thus essential for rethinking ethics in technological civilization. Temperance reminds societies that the question is not how much automation is possible, but how much is fitting for creatures whose flourishing includes contemplation, relationality, and reverence.

9. Courage and the Moral Cost of Resistance

Courage is required whenever the good is costly. In the AI era, courage may take several forms. It may mean refusing to deploy a profitable system because it degrades human dignity. It may mean speaking openly about institutional misuse of AI. It may mean preserving human review where automation would be cheaper. It may mean resisting social pressure to adopt every new tool uncritically. It may mean telling the

truth when synthetic convenience is rewarded more than honest limitation.

Courage is necessary because technological systems are rarely neutral in their incentives. Organizations may gain economically from opacity, surveillance, or workforce displacement. Publics may prefer convenience over accountability. Governments may prefer predictive control over democratic friction. In such conditions, virtue cannot remain private. It must become institutional and public.

The Christian tradition knows this well. Prophets speak courageously against unjust arrangements. Martyrdom, at the extreme, is the witness that truth is worth more than survival. Most AI ethics questions are not martyrdom questions, but they are still questions of moral cost. Will institutions accept slower deployment to protect the vulnerable? Will leaders accept lower margins to preserve dignity? Will educators accept that some student tasks should remain genuinely human tasks? Will churches speak clearly when digital culture erodes moral life?

Courage, then, is not spectacular heroism alone. It is fidelity under pressure. In the context of algorithms, it means refusing to let the rhetoric of inevitability erase judgment.

10. Work, Truth, Care, and Community: Four Tests of an Algorithmic Society

A virtue ethics of AI must be concrete. Four domains are especially revealing: work, truth, care, and community.

Work. John Paul II's *Laborem Exercens* states that work is "for man" and not man "for work." That principle is profoundly relevant in an age of AI-mediated labor management. If systems intensify surveillance, deskill workers, and reduce them to performance streams, then technology has not enhanced human work; it has subordinated the person to production. ([Vatican](#))

Truth. The flood of synthetic content makes truthfulness harder and more urgent. If AI systems support disinformation, fabricated authority, or persuasive simulation without disclosure, they corrode the social conditions of freedom. Pope Francis warned that deepfakes and false narratives can create “cognitive pollution” and distort the relation to reality. ([Vatican](#))

Care. WHO’s guidance on AI for health recognizes real promise in diagnosis and treatment but insists that ethics, human rights, and accountability remain central. Care cannot be reduced to efficiency. Systems may assist clinicians, but if they displace human presence and responsibility in the treatment of the sick, something morally central is lost. ([World Health Organization](#))

Community. AI-mediated communication can connect people, but it can also fragment publics into personalized realities, weaken trust, and normalize synthetic interaction over embodied relation. Christian philosophy treats community not as network connectivity alone, but as shared moral life, truthful speech, mutual obligation, and common goods. Technologies that weaken these cannot be judged successful simply because they are widely adopted.

These four tests help show that virtue ethics is not abstract nostalgia. It is a practical framework for judging whether algorithmic systems are serving human flourishing or subtly undermining it.

11. The Church, Education, and the Renewal of Moral Formation

If ethics is about character, then AI ethics is also about formation. Rules alone cannot sustain a humane technological order. People need communities that teach them how to judge, how to desire rightly, and how to resist deformation. Here the church, schools, families, and universities have a critical role.

The church’s contribution is not technical expertise in the narrow sense. Its central gift is anthropological and spiritual. It preserves the language

of creaturehood, sin, grace, dignity, vocation, and hope. It reminds people that they are more than output and that wisdom is not reducible to computation. Worship, scripture, confession, prayer, and sacramental life all resist the reduction of the person to a unit within systems of management.

Education must also change. AI literacy should not mean only prompt skill or interface familiarity. It should include moral literacy: how models fail, how biases enter systems, how incentives shape design, how truth is distorted, how labor is affected, how persons are represented or erased. Students need not only the ability to use AI, but the wisdom to judge when and why to use it—and when not to.

This is especially important for younger generations. UNICEF's updated child-centered guidance shows that children are increasingly living within AI-shaped environments and need protections adequate to that reality. ([UNICEF](#))

Moral formation, then, is not a romantic side issue. It is infrastructure. Without it, societies may have advanced governance and still lack the people capable of inhabiting it well.

12. Conclusion: Why the Future of AI Ethics Depends on Virtue

Algorithms do not eliminate ethics. They expose its poverty when it becomes too thin. The more decisions are formalized, automated, and scaled, the more urgent it becomes to ask what kind of people are designing, deploying, governing, and obeying those systems. Christian philosophy offers an indispensable answer because it retrieves ethics as the formation of character under truth, wisdom, and love.

Virtue ethics reminds us that human beings become what they repeatedly practice. Wisdom reminds us that knowledge and power are not the same as right judgment. Christian theology reminds us that dignity is grounded in the image of God, not in functional performance, and that the highest use of power is service rather than domination.

Recent official frameworks—from UNESCO, OECD, NIST, WHO, Vatican teaching, and Catholic social reflection—converge on many practical concerns: dignity, human rights, fairness, transparency, accountability, and oversight. But these concerns will remain fragile unless supported by deeper moral formation. ([UNESCO](#))

The real challenge of AI ethics, then, is not simply to write better rules. It is to cultivate wiser people and wiser institutions. Prudence must guide deployment. Justice must protect the vulnerable. Temperance must restrain excess. Courage must resist the false inevitability of harmful systems. Truthfulness must guard public reality. Compassion must keep the neighbor visible. Without these virtues, algorithms will likely magnify human disorder. With them, technology may yet serve the common good.

Christian philosophy therefore does not approach AI as an alien subject. It approaches it as the newest arena in which the old questions return: What is a human being? What is wisdom? What is justice? What is power for? And who is my neighbor? The answers to those questions will determine not only the ethics of algorithms, but the moral future of a technological civilization.

Glossary

Algorithm

A structured set of instructions or computational procedures used to process data, make predictions, generate outputs, or support decisions.

Christian philosophy

A tradition of philosophical reflection shaped by Christian theology, especially by doctrines such as creation, the image of God, sin, grace, virtue, and the ultimate good.

Consequentialism

An ethical approach that judges actions primarily by their outcomes, often aiming to maximize benefits or minimize harms.

Conscience

The moral faculty by which a person discerns right and wrong and becomes aware of responsibility before God and others.

Justice

The virtue by which persons and institutions give others what is due to them, including fairness, protection, remedy, and special regard for the vulnerable.

Prudence

Practical wisdom; the virtue that discerns the right means to right ends in concrete circumstances.

Temperance

The virtue that moderates desire and resists excess, including the excess of speed, control, or technical expansion.

Technocracy

A mindset in which technical efficiency, optimization, and managerial control are treated as sufficient guides to human flourishing.

Theological anthropology

A theological account of what the human person is, including dignity, embodiment, vocation, relationality, sin, and destiny before God.

Virtue

A stable moral excellence or good habit of character that disposes a person to act well.

Virtue ethics

An approach to ethics that emphasizes the formation of good character rather than only rules or consequences.

Wisdom

In Christian philosophy, a form of rightly ordered judgment grounded in truth, reverence, practical discernment, and love of the good.

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