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In *Self, World, and Time*, the first part of *Ethics as Theology*, we described Christian Ethics, or Moral Theology, as an intellectual discipline distinct from moral thinking on the one hand and from moral teaching on the other. It offers to each of them an ordered reflection on their assumptions and procedures in the light of the Christian gospel. We came finally to focus on a conceptual trajectory which would encompass the logic of moral thought within the three virtues of faith, love, and hope (the sequence in which the three most usually occur in the New Testament). This now gives rise to two further tasks. One has before us in this second part of *Christian Moral Thought* a journey from self-awareness to decision through the sequence of virtues from faith to hope. The second, guided by the claim made for the sovereignty of God, is to explore ends of action, penultimate and ultimate, the objects, natural and supernatural, that we may anticipate and pursue.

"Today if you shall hear his voice, harden not your hearts . . ." (Ps. 95:7). "Today" is the day of some agent, some "I" or "we" who find ourselves addressed in that "you," most precisely, this "I" or "we" — ourselves as we take up the question of what to do as our own question. Another agent's through action. Another up now the as of to how to respond to the question: day is not "today," but "then." We do not deliberate about it. We deliberate about the today in which it is given to you, or me, or us, to live and act. But there can be no framing this "today" — it remains no more than a pleasing glimpse of a path open to anyone, it "today" (with grammar) to be met with philosophical abstraction — unless the "you," "I," or "we" in question have come to know ourselves as agents summoned by God to answer him in action, and in that knowledge have addressed the question of what we are to do as the supremely important question. And there can be no framing this "today" except as a moment within world-time. The subjective "here and