Welcome!

The primary goal of this class is for you to come to understand and be able to apply the fundamental principles of Roman Catholic moral theology in the virtue tradition of Aquinas.

Achieving this goal will result in three outcomes. First, you will achieve a broad understanding of the foundations of the moral life in this tradition, particularly an understanding of the acquired and infused moral virtues and their respective roles in relation to the natural and supernatural attainment of the end of human life, but also of the concepts of natural law, obligation, freedom, conscience and moral development. Second, you will achieve a detailed and nuanced understanding of intentionality in relation to the object, end, and circumstances of human action, and will be able to apply this knowledge effectively to concrete cases. Third, you will be able to analyze the various ways in which human moral agency is intertwined in a world where good and evil often intersect, particularly in those cases in which our actions contribute to the evil actions of others, and also make use of the results of the evil actions of others (cooperation in, and appropriation of, evil).

These outcomes will be evidenced by your writing of a critical essay on assigned parts of either William Mattison's *Introducing Moral Theology* or Christopher Kaczor's *Aquinas and the Natural Law Tradition* or Julia Annas's *Intelligent Virtue* or three articles by the instructor, as well as by a final oral examination, based on 14 study questions. One third of the final grade will be based on the essay, two-thirds on the examination.

This is a introductory course, and the primary pedagogical method is lecture. However, questions and comments relevant to the lectures or readings are always welcome, as are discussions that will enhance everyone's understanding of the material. Although "introductory," this course is foundational, and the most difficult one that the instructor teaches: students should not enroll unless they are willing to work very hard and to struggle weekly with what is often disparate, complex and nuanced material. The grades of "A" or "B" will reflect a real level of achievement, and will not come easily.

The readings on the syllabus from Thomas Aquinas' *Summa Theologiae*, as well as those from Daniel Westberg's, *Right Practical Reason* that are in "small caps", are recommended (not required). They are particularly appropriate for those who wish to study Aquinas in more depth than will be possible through the lectures and required readings; indeed, Westberg's book merits a complete reading for those who are interested in these topics from the viewpoint of Aquinas' theology.

Finally, the instructor reserves the right to change the order of the readings, add other readings as appropriate, dispense with some readings, spend more time on certain topics and less on others, etc., as the ongoing experience of the semester dictates. Thus, the topics and readings on this syllabus are subject to change in view of pedagogical effectiveness.

**Instructor:** Edward Krasevac, O.P., Professor of Theology  
B.A. Philosophy, Santa Clara University; M.A. Philosophy, St. Albots College; M.Div., Dominican School of Philosophy and Theology; S.T. Lic., Jesuit School of Theology, Berkeley; Ph.D., Graduate Theological Union.

**Office Address:** DSPT (corner of Vine & Arch), East Building, Second Floor, Room 200 (at far end).

**Office Hours:** Mondays 10:00-11:00 and Thursdays 8:00-9:30

**E-Mail** (best way to contact me): ekrasevac@dspt.edu  /  **Telephone:** 883-2082

*Please check your email on a daily basis;* this is the primary way in which I will communicate with you regarding changes of reading assignments or cancellation of classes. If your email address changes during the semester, please notify me immediately.

Class will not be held during Spring Recess (3/26). Oral examinations will be given on May 18th and 21st (students choose one). Class will be held on Holy Thursday, April 2nd.

*If you will need special arrangements for meeting course requirements for reasons of documented disability, please speak to the instructor early in the term so that arrangements can be anticipated and arranged. Students who have trouble climbing the stairs to my office may meet with me in a designated ADA room on the first level of the East Building.*
VIRTUE IN GENERAL (1 class)
  __ 1. Jean Porter. The Recovery of Virtue, pp. 20-21 / 34-48 / 55 / 63-84 / 89-95
  __ 2. Thomas Hibbs, Virtue's Splendor, pp. 65-73
  __ 3. Thomas S. Hibbs, Virtue's Splendor, lines 19-75 for review
  __ 4. "Peter Simpson, "St. Thomas and the Naturalistic Fallacy", bottom of page on Thomas Hibbs only
  __ 5. "The Sources of Obligation (3 pages), including "Miscellaneous Texts"
  __ 6. "Law and Obligation in Daniel Westberg", lines 1-36 only (not lines 37-48)
  __ 7. "Peter Simpson, "St. Thomas and the Naturalistic Fallacy", top of page
  __ 8. "Two pages entitled William of Ockham and Nominalism"
  __10. "Quotations by Stephen Brock on Goodness and Desire"
  __11. Review pages 39 / 40 / 43 / 44 / 45 / 46 / 55 / 48 from Porter's The Recovery of Virtue (above)

THE GROUNDING OF MORAL OBLIGATION (1/2 class)
  __ 1. "Obligation in Aquinas" page, lines 1-12
  __ 2. Thomas Hibbs, Virtue's Splendor, pp. 65-73
  __ 3. One page of text entitled COMMENTARY
  __ 4. One page of texts entitled "Types of Consequences Affecting Moral Action"
  __ 5. Lines 240-247 from six pages of texts entitled "The Pinckaers Reader"
  __ 6. The Pinckaers Reader, pp. 252-59
  __ 7. A page of quotations concerning the ethics of Immanuel Kant

TELEOLOGY OR DEONTOLOGY: AQUINAS' INTEGRATION OF PLATO AND ARISTOTLE (1/2 class)
  __ 2. One page of typed quotes from Maritain on specification/exercise
  __ 3. One page of text entitled COMMENTARY
  __ 4. One page of texts entitled "Types of Consequences Affecting Moral Action"
  __ 5. Lines 240-247 from six pages of texts entitled "The Pinckaers Reader"
  __ 6. The Pinckaers Reader, pp. 252-59
  __ 7. A page of quotations concerning the ethics of Immanuel Kant

THE CALL TO SUPERNATURAL HAPPINESS AND THE INFUSED VIRTUES (1 class)
  __ 1. Jean Porter, "The Subversion of Virtue"
  __ 2. One page of quotes: "Happiness: the Natural End of Man?"
  __ 3. Two pages of Quotes from Aquinas entitled "Infused Virtues: Summa Theologiae" & one page entitled "Texts on Industria"
  __ 4. Three pages of Quotes from Aquinas entitled "Charity and the Virtues"
  __ 5. AQUINAS, SUMMA THEOLOGIAE I-II 5, 69 (Recommended, not required)
  __ 6. One page entitled "The Virtues and Gifts"

THE DISTINCTIVENESS OF CHRISTIAN ETHICS (1/2 class)
  __ 1. Lines 1-77 from three pages of texts entitled "Jean Porter, Natural and Divine Law" (see Natural Law section, #9)
  __ 2. Lines 5-9/21-25/55-67 from four pages of texts entitled "Jean Porter, Nature as Reason" (see Natural Law next section, #10)
  __ 3. Lines 185-193 from six pages of texts entitled "The Pinckaers Reader" (see Teleology or Deontology section above, #5)

PRUDENCE (1 class)
  __ 1. Joseph Pieper, The Four Cardinal Virtues, Preface and Chapter One
  __ 2. One page of quotations on prudence from Joseph Pieper
  __ 3. One page outline on the virtue of prudence
  __ 4. One page of texts entitled "Summa Theologiae Texts on Prudence"
  __ 5. Ralph McInerney, Ethica Thomistica, pp. 91-96
  __ 6. One page of quotations on the "Variability of Moral Reality" and one page on the virtue of Epicheia
  __ 7. One page of quotations from Albert Ple, Duty or Pleasure?
NATURAL LAW  (2 classes)

___ *2.  Richard Gula, S.S., What Are They Saying About Moral Norms, pp. 34-45

___ *4.  Two pages entitled "Law in General, and the Types of Law (Following Aquinas)" & "Aquinas' Definition of Law"
___ *5.  Two pages of text entitled "A Rough, Interpretive Outline of Aquinas' Natural Law Thought"
___ *6.  One page of quotes from Eberhard Scholzenhoff from Natural Law and Human Dignity
___ *7.  One page of quotes from Clifford Kessel from "Natural Law and Human Law"
___ *8.  Three pages of quotations on ASynderesis
___ *9.  One page of texts entitled "Texts from Ralph McInerny and Martin Rhonheimer"
___ *10.  Anthony Liska, Aquinas's Theory of Natural Law, pp. 82-109 (esp. 99-100 / 103-4 / 107-108) [recommended, not required]
___ *11.  Three pages of texts entitled "Jean Porter, Natural and Divine Law"
___ *12.  Four pages of Texts entitled "Jean Porter, Nature as Reason"
___ *14.  KTTwo pages of texts entitled "Texts from Jean Porter's Nature as Reason on the Relation between Well-Being and Happiness"
___ *15.  Two pages of texts entitled "Jean Porter, Does the Natural Law Provide a Universally Valid Morality"
___ *16.  One page entitled MORAL RELATIONSHIPS
___ *17.  Two pages of quotes from Narrative and the Natural Law by Pamela Hall
___ *18.  One page of quotes from Moral Action and Christian Ethics by Jean Porter

___ 20.  KFive pages entitled "Reading Jean Porter on Natural Law: Key Ideas": TO BE HANDED OUT IN CLASS
___ *22.  One page of quotations from Ruth Barnhouse and Columba Ryan entitled "Texts on the Natural Law and the Natural"
___ *23.  Three pages entitled "Texts on the Natural Law Precepts of Justice"
___ *24.  Three pages of texts entitled "NATURAL VERSUS UNNATURAL SINS AGAINST CHASTITY"

HUMAN FREEDOM IN THE THOMIST TRADITION  (1 class)

___ *1.  Mary T. Clark, An Aquinas Reader, pp. 290-3 / 298
___ *2.  One page of notes beginning with AOrder of Specification: emphasizes role of knowledge
___ *3.  One page of typed quotations on free choice
___ *4.  Two pages of typed quotations from Michael Sherwin's, By Knowledge and By Love
___ *5.  Diagram on the stages of free choice
___ *6.  One page of quotations entitled "Texts on Intention and Choice"
___ *7.  Servais Pinckaers, The Sources of Christian Ethics, pp. 327-59, 375
___ *8.  Jean Porter, The Recovery of Virtue, pp. 79-84 (see Recovery of Virtue readings above, VIRTUE IN GENERAL section, #1)
___ *9.  Austin Fagothey, Right and Reason, pp. 22-9, on "modifiers of responsibility;" see also Summa Theologiae I-II 76
___ *10.  Three pages of texts beginning with "FUNDAMENTAL OPTION: Josef Fuchs, Human Values and Christian Morality"

11.  Veritatis Splendor, #s 65-70 (available online at http://www.vatican.va/holy_father/john_paul_ii/encyclicals/)

MORAL ACTION ACCORDING TO AQUINAS AND MODERN AUTHORS  (4 classes)

A second, 45 page Reader will be sent to you when the time comes:

1.  Intentionality and the "fonts of morality" (object/end/circumstances)
2.  The concept of praeter intentionem and double effect reasoning
3.  Proportionalism and Consequentialism

The following other readings should be read corresponding to the above sections.

1.  THOMAS AQUINAS, SUMMA THEOLOGIAE I-II 6-21 (Recommended, not required)
___ *1.  Pilsner, Joseph. The Specification of Human Action According to St. Thomas Aquinas, pages 222-246
___ *1.  Lines 19-99 from six pages of texts entitled "The Pinckaers Reader" (see above)
___ *2.  Austin Fagothey, Right and Reason, pp. 97-100, on double effect
___ *2.  Edward Krasevac, "The Good that We Intend, and the Evil that We Do," Angelicum 79 (2002)
___ *2.  Porter, The Recovery of Virtue, 20-1 / 93-4 (see Recovery of Virtue readings above, VIRTUE IN GENERAL section, #1)
3.  John Paul II, Veritatis Splendor, #s 35-64 and 71-83 (available online at http://www.vatican.va/holy_father/john_paul_ii/encyclicals/)
___ *3.  Richard McCormick, "Veritatis Splendor and Moral Theology"
COOPERATION IN, AND APPROPRIATION OF, EVIL / LEFTOVER QUESTIONS ON INTENTIONALITY  (1 class)


  2. Study carefully the 16 pages of syntheses to be handed out in class, entitled "Morally Problematic Situations" (bright green paper) on the principles of cooperation, appropriation, toleration, and scandal.

HUMAN SUFFERING AND THE MEDICALLY ASSISTED PRESERVATION OF LIFE:  (1/2 class)

___ *1. "Ordinary Versus Extraordinary Means of Preserving Life" (two pages)

___ *2. Cathleen Kaveny, Law's Virtues" (two pages of typed texts) OR Cathleen Kaveny, Law's Virtues, pp. 141-162 (not in Reader)

___ *3. Krasevac's Reflections of Medically Assisted Hydration and Nutrition (MAHN) (two pages)

CONSCIENCE AND MORAL DEVELOPMENT  (1/2 class)

___ *1. Servais Pinckaer, The Sources of Christian Ethics, pp. 359-71

___ *2. Richard Gula, Reason Informed by Faith, pp. 124-133 (see Reason Informed by Faith readings above, PRUDENCE section, #9)

___ *3. Rush, The Responsible Christian, pp. 223-6 (stages of conscience) (see The Responsible Christian readings above, PRUDENCE Section, #8)

___ *4. Four pages on Lawrence Kohlberg's theory of moral development

___ *5. Ralph McInerney, Ethica Thomistica, pp. 105-8 (see Ethica Thomistica readings above, PRUDENCE section, #5)

___ *6. Louis Monden, Sin, Liberty, and Law, pp. 3-12

___ *7. Two pages entitled "Obsessive-Compulsive Anxiety Disorder (OCD)"


CONSCIENCE AND MAGISTERIUM  (1/2 class)


___ *5. One page of quotations from YVES CONGAR and JOHN MAHONEY on the history of the magisterium

___ *6. Yves Congar, "A Brief History of the Forms of the Magisterium and Its Relation with Scholars" (Recommended, not required)

___ *7. Avery Dulles, A Church To Believe In, pp. 118-132


******************************************************************************

An asterisk (*) on the syllabus signifies that the readings are photocopied; the Reader should be purchased at Copy Central at 48 Shattuck Square, Berkeley (it should be ready by January 26th). The Reader should always be brought to class.

For the segment of the course entitled AMoral Action According to Aquinas and Modern Authors, a second reader is required, and will be available in due course at no cost.
Required Books
(In addition to the Reader)
Available online through the DSPT/Amazon bookstore at http://astore.amazon.com/dspt-20.

Joseph Pieper, *The Four Cardinal Virtues* (ISBN 9780268001032, $17.10 new at Amazon.com, but widely available used)

*and*

Thomas Aquinas, *Summa Theologiae I-II* qqs. 90-97 (published separately as the *Treatise on Law* (ISBN 9780872205482, $9.95/7.52 [Kindle Edition] at Amazon.com). Note: these questions are also available in library copies of the *ST*, as well as on-line. They should be brought to class on the days when they are discussed, whatever your source for them may be.

_______________________

Christopher Kaczor, *Proportionalism and the Natural Law Tradition* (ISBN 9780813210933, $17.77 new at Amazon.com)

*or*


*or*


*or*

Edward Krasevac, "Can Effects That are Inevitable and Instrumental be *Praeter Intentionem*?," *Angelicum* 82 (2005)


Course Requirements/Grades/Incompletes

1. **Critical Essay:** Each student will write an 1800-2000 word essay on the required pages\(^1\) from *either* William Mattison's *Introducing Moral Theology*, or Julia Annas's *Intelligent Virtue* or Christopher Kaczor's *Proportionalism and the Natural Law Tradition*, or the three articles by Krasevac listed on page 5 above (under Required Books). The essays will be due no later than Friday, May 22\(^{nd}\). The essay may either identify and develop key aspects of the arguments, relate them to other class readings, or criticize them (or some combination of all three). The essays are to be considered formal writing and must be written according to the standards prescribed in the most recent edition of *A Manual for the Writers of Term Papers, Theses and Dissertations*, by Kate Turabian.

2. **Final Examination:** Everyone will be scheduled to take a 20 minute oral final examination scheduled on May 18\(^{th}\) or May 21\(^{st}\) between 9:40 and 12:30; the 14 study questions for the exam will be handed out no later than Thursday, April 24\(^{th}\).

3. **Attendance:** attendance at all class sessions is a requirement for the course. If you have commitments that will cause you to miss more than two classes, *or which do not give you leeway for missing class due to illness*, you should consider not taking this class (*missing more than two classes will preclude you from receiving any credit for the course*). Students are responsible for all material discussed in class; if you miss a class, you should check with someone who was present. Also, being late for a small class can be disruptive and annoying for everyone, as well as discourteous; please be prompt!

4. **Grades** will be determined as follows: two-thirds by the quality of the final examination and one-third by the quality of the book review.

3. **Incompletes:** Since there is only one short written assignment for this course (the book review), *I will not grant any incompletes or requests for extensions*; the reviews must be turned in by Friday, May 23\(^{rd}\). Work turned in after this time will be docked 1/3 of a grade per day.

4. **Plagiarism.** Always use quotation marks around others' phrases that you use in your essays, and cite the reference in a footnote or parentheses. *An instance of plagiarism will automatically result in a grade of "F" for the course.*

5. **ESL Students:** If English is your second language, you may ask for and be given one extra week to complete the book review without taking an incomplete.

\(^1\)The required pages in each of the three books are:

*Intelligent Virtue:* **1-131 & 146-168.**

*Proportionalism and the Natural Law Tradition:* **1-97 & 141-152** (strongly recommended: 119-140 & 153-208).

*Introducing Moral Theology:* Chapters **1 / 2 / 3 / 5 / 7 / 9 / 10 / 12 / 16.**

The three articles by Krasevac in their entirety: "Can Effects That are Inevitable and Instrumental be *Praeter Intentionem*?," "The Intractably Hard Cases of Lethal Defense of Life," and "James Keenan's *Goodness and Rightness Ten Years Later.*" These will be emailed to students who choose to read them.
General Criteria for Grading of Papers

A: Not only does the student's work reflect a correct understanding of the subject matter, but his or her efforts show something more: a certain and marked depth of understanding of the subject which allows its wider implications to be grasped and creatively applied to other areas of thought and life, an ability to discern and articulate the principles involved, as well as a talent to express oneself with both clarity and power. The writing is both fluent and without grammatical or syntactical error, and follows the standards prescribed in the most recent edition of *A Manual for the Writers of Term Papers, Theses and Dissertations*, by Kate Turabian.

A-: For work that falls somewhat short of the above.

B+: The student has demonstrated that he or she has correctly grasped the subject matter, free of error, and has expressed it articulately and well.

B: The student has correctly grasped the subject matter, albeit with a few errors, and has expressed it articulately and well.

B-: Although the work shows a fundamental and a good understanding of the subject matter, some errors in understanding have been made, and/or the expression is not as articulate as it could be, resulting in some confusion when it is read.

C+: The students work shows effort, and some real understanding of the subject matter. However, there are important errors or omissions, or the expression may make it difficult to determine just what the student indeed has grasped.

C: Again, effort has been demonstrated, but there are some serious errors or omissions that show that the student has not grasped important aspects of the subject matter, or has expressed them so poorly as to leave a serious question in that regard.

C-: The work is poor, in both understanding and expression, but effort to understand has been demonstrated.

D/D-: Not only is the work poorly done and poorly expressed, but it is obvious that the effort normally expected of a student has simply not been made.

F: The assignments have not been turned.