

# Fundamental Moral Theology CE 2045

DSPT: Spring, 2019 (Mondays and Thursdays 8:10-9:30). Classroom is DSPT 1 (Theater)

Edward L. Krasevac, O.P.

Note: Green Superscripts refer to DSPT Institutional Goals and MATH Program Goals and Outcomes: see last 2 pages

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. <sup>IG1/THEG4/THTG5/THEG1/THTG1</sup>

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, <sup>THEG1/THTG1</sup> 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 engaged in a world where good and evil often intersect, particularly in those cases in which our good 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. <sup>THEG3/THTG3-4</sup>

This is an introductory course, and the primary pedagogical method is lecture. However, questions and comments relevant to the lectures or readings, and the discussions that flow from them, are always welcome. <sup>IG4/THTG4</sup> Please keep your questions short and focused, however, realizing that others may also need the floor, and avoid polemical formulations or those that are disrespectful of others, always realizing that we search for understanding with humility, rather than with the intellectual arrogance of those who believe that they have little to learn. <sup>IG2</sup> Although "introductory," **this course is foundational, <sup>THTG1/THEG1</sup> and is the most difficult and intense 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" and "A-" will reflect a real level of achievement. *As noted below in detail* (under Course Requirements/Grades/Incompletes, #3), **class attendance is required.** <sup>IG3</sup>

One of the purposes of this course is to foster an openness to ideas (both from the tradition and from contemporary thought) that may be new and challenging to you; you will be asked to wrestle with ideas with which you initially may not be comfortable, particularly the central role of concrete, prudential judgment in moral decision-making that was central to both Aristotle and Aquinas, and the wide latitude that the Roman Catholic tradition has fostered in the application of principles in pastoral practice. <sup>IG2</sup> In this process, you

will learn to “think theologically” through a process of recognizing and articulating fundamental principles and making synthetic judgments based upon them. <sup>IG1/THTG5/THEG4</sup>

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. *This course can only introduce you to a number of key concepts that you are encouraged to pursue in the years which follow*; this is one reason why the syllabus contains more material than you will be expected to read during the course itself (as we proceed, I will suggest the most important readings for any given class, as well as those that would be appropriate for future reference). The process of your understanding and integration of this material can only *begin* in this course; it must continue well beyond it. Although I will foster this process as best I can, the responsibility for this integration is primarily yours, both now and in the future. <sup>IG3</sup>

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. Albert's College; M.Div., Dominican School of Philosophy and Theology; S.T. Licentiate, 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 and Thursdays 9:30-11:00, Fridays 12:30-1:00, and most anytime by appointment.

**E-Mail** (best way to contact me): [ekrasevac@dspt.edu](mailto:ekrasevac@dspt.edu) / **Telephone:** 510-914-0732

Class will not be held on during Spring Recess (3/25 & 3/28), April 22 (Easter Monday). The oral exams will be scheduled during class times on May 20<sup>th</sup> and 23<sup>th</sup>, and also on May 24<sup>th</sup> during the 11:00-2:00 period.

**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 (we will not be using Moodle). **If your email address changes during the semester, please notify me immediately.**

Class will not be held on February 19<sup>th</sup> (President's Day), during Spring Recess (March 27<sup>th</sup> and 30<sup>th</sup>) and Easter Monday (April 17<sup>th</sup>). Oral examinations will be given on May 15<sup>th</sup> and 18<sup>th</sup> (students choose one). Class *will* be held on Holy Thursday, April 18<sup>th</sup>.

*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
- \_\_\_ \*1. One page entitled "The Passions of the Soul"
- \_\_\_ 3. AQUINAS, *SUMMA THEOLOGIAE* I-II 1-4
- \_\_\_ \*4. Four pages entitled "Connection of the Virtues"/"The Cardinal Virtues as Conditions of Every Virtuous Act"/"Courage"
- \_\_\_ \*5. One page of quotations entitled "FOUR CHARACTERISTICS OF A VIRTUE ETHICS"
- \_\_\_ \*6. Three pages of quotes from Paul Wadell's, *The Primacy of Love*
- \_\_\_ \*7. "William C. Mattison III, "The Changing Face of Natural Law. . ." , *lines 55-66 / 69-78*
- \_\_\_ \*8. Four pages of quotes from Aladair MacIntyre's *After Virtue*

## **THE GROUNDING OF MORAL OBLIGATION 1 Class**

- \_\_\_ \*1. "Obligation in Aquinas" page, *lines 1-12*
- \_\_\_ \*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"
- \_\_\_ \*9. "FACT / VALUE: IS / OUGHT from Alasdair MacIntyre, *After Virtue*, 2<sup>nd</sup> ed.", *lines 1-24 / 38-55*
- \_\_\_ 10. "Quotations by Stephen Brock on Goodness and Desire"
- \_\_\_ 11. Review pages 39 / 40 / 43 / 44 / 46 / 55 / 48 from Porter's *The Recovery of Virtue* (above)
- \_\_\_ \*12. Read now (or for "Human Freedom" section of course): Servais Pinckaers, *The Sources of Christian Ethics*, pp. 327-59, 375.

## **TELEOLOGY OR DEONTOLOGY: AQUINAS' INTEGRATION OF PLATO AND ARISTOTLE 1 Class**

- \_\_\_ \*1. Jacques Maritain, *Moral Philosophy*, pp. 23-4/31/36-7/49-50/78-9
- \_\_\_ \*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"
- \_\_\_ 7. Four pages to be handed out in class: texts from Knoble and Mattison on the relation of the acquired and infused virtues
- \_\_\_ 8. One page to be handed out in class entitled "Louis Dupre, *Passage to Modernity: Texts on the Relation of Grace to Nature*"

## **THE DISTINCTIVENESS OF CHRISTIAN ETHICS 1 Class**

- \_\_\_ \*1. Four pages of quotations from Richard McCormick and others on the specificity of Christian Ethics
- \_\_\_ \*2. Lines 1-77 from three pages of texts entitled "Jean Porter, *Natural and Divine Law*" (see Natural Law section, #9)
- \_\_\_ \*3. Lines 5-9 / 21-25 / 55-67 from four pages of texts entitled "Jean Porter, *Nature as Reason*" (see Natural Law next section, #10)
- \_\_\_ \*4. 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?*
- \_\_\_ \*8. Vincent Rush, *The Responsible Christian*, pp. 107-110
- \_\_\_ \*9. Richard Gula: *Reason Informed by Faith*, pp. 25-30 (history of moral theology)

## NATURAL LAW 5 Classes

- \_\_\_ \*1. Robert Sokolowski, "What is Natural Law? Human Purposes and Natural Ends," *The Thomist* 68 (2004).
- \_\_\_ \*2. Richard Gula, S.S., *What Are They Saying About Moral Norms*, pp. 34-45
- \_\_\_ 3. Thomas Aquinas, *Summa Theologiae* (ST): I-II 90 / 91.1,2 / 93.1,2,3 / 94 entire (in the *Treatise on Law* book)
- \_\_\_ \*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 Schockenhoff from *Natural Law and Human Dignity*
- \_\_\_ \*7. One page of quotes from Clifford Kossel from "Natural Law and Human Law"
- \_\_\_ \*8. Three pages of quotations on ASynderesis≡
- \_\_\_ \*9. One page of texts entitled "Texts from Ralph McInerney and Martin Rhonheimer"
- \_\_\_ \*10. Anthony Lisska, *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*"
- \_\_\_ \*13. One page of texts entitled "Nature as Nature and Nature as Reason"
- \_\_\_ \*14. Two 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
- \_\_\_ 19. "The Search for a Universal Ethics: A New Look at Natural Law", &'s 10-11 / 26-33 / 36-80 (available on-line at <http://www.pathsoflove.com/universal-ethics-natural-law.html>)
- \_\_\_ 20. ☺Five pages entitled "Reading Jean Porter on Natural Law: Key Ideas": TO BE HANDED OUT IN CLASS
- \_\_\_ \*21. Vincent Rush, *The Responsible Christian*, pp. 195-201 (see *The Responsible Christian* readings above, PRUDENCE Section, #8)
- \_\_\_ \*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 2 Classes

- \_\_\_ \*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/](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/))

## MORAL ACTION ACCORDING TO AQUINAS AND MODERN AUTHORS 8 Classes

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

1. Intentionality and the "font 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. Daniel Westberg, "Good and Evil in Human Acts," pp. 90-3 (in Pope, ed., *The Ethics of Aquinas*)
- \_\_\_ \*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/](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/))
- \_\_\_ \*3. Richard McCormick, "Veritatis Splendor and Moral Theology"
- \_\_\_ \*3. Five pages entitled "Some Characteristics and Criticisms of Consequentialism in its Various Forms. . . ."
- \_\_\_ \*3. Herbert McCabe, "Manuals and Rule Books," *The Tablet* 18, pp. 1649-50.

**COOPERATION IN, AND APPROPRIATION OF, EVIL / LEFTOVER QUESTIONS ON INTENTIONALITY 1 Class**

- \_\_\_ \*1. M. Cathleen Kaveny, "Appropriation of Evil: Cooperation's Mirror Image" (Skip section entitled "A Test Case: Use of Tissue from Electively Aborted Fetuses" on pages 294-297).
- \_\_\_ 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 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 Class**

- \_\_\_ \*1. Servais Pinckaers, *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)"
- \_\_\_ \*8. John Glaser, "Conscience and Superego: A Key Distinction," pp. 169-176

**CONSCIENCE AND MAGISTERIUM 1 Class**

- \_\_\_ \*1. Vincent J. Genovesi, *In Pursuit of Love*, pp. 65-91
- \_\_\_ \*2. Ladislaus Orsy. "Reflections on the Text of a Canon." *America* (May 17, 1986), pp. 396-399
- \_\_\_ \*3. Richard McCormick, *Corrective Vision*, pp. 90-94
- \_\_\_ \*4. John Noonan, "Development in Moral Doctrine," *Theological Studies* 54 (1993) 662-77
- \_\_\_ \*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
- \_\_\_ \*8. Avery Dulles, "The Teaching Mission of the Church and Academic Freedom," *America* 162 (1990)

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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 the last week in January). *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 made available electronically 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?encoding=UTF8&node=268>

Joseph Pieper, *The Four Cardinal Virtues* (ISBN 9780268001032). Cost is \$16.30 on Amazon.com as of 12/21/18. Please consider purchasing it at the DSPT/Amazon bookstore at <http://astore.amazon.com/dspt-20/detail/0268001030>. It is also widely available used on the Internet.

*and*

Thomas Aquinas, *Summa Theologiae I-II* qq. 90-97 (published separately as the *Treatise on Law* (ISBN 9780872205482). Cost of different editions vary widely on Amazon.com as of 12/21/18. 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.

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Christopher Kaczor, *Proportionalism and the Natural Law Tradition* (ISBN 9780813210933) . Cost is \$19.95 on Amazon.com as of 12/21/18. Please consider purchasing it at the DSPT/Amazon bookstore at <http://astore.amazon.com/dspt-20/detail/0813218675>.

*or*

William Mattison III, *Introducing Moral Theology* (ISBN 978-1587432231) . Cost is \$25.81 on Amazon.com as of 12/21/18. Please consider purchasing it at the DSPT/Amazon bookstore at <http://astore.amazon.com/dspt-20/detail/1587432234>

*or*

Julia Annas, *Intelligent Virtue* (ISBN 978-0-19-922877-5) . Cost is \$35.75 on Amazon.com as of 12/21/18. Amazon link is [https://www.amazon.com/s/ref=nb\\_sb\\_noss\\_1?url=search-alias%3Daps&field-keywords=intelligent+virtue](https://www.amazon.com/s/ref=nb_sb_noss_1?url=search-alias%3Daps&field-keywords=intelligent+virtue).

*or*

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

Edward Krasevac, "The Intractably Hard Cases of Lethal Defense of Life," *Angelicum* 87 (2010)

Edward Krasevac, "James Keenan's *Goodness and Rightness Ten Years Later*," *American Catholic Philosophical Quarterly* 77 (2003)

The latter three articles may be obtained from the instructor.

The **official description** of this course is found in the GTU Schedule of Classes: "This course (designed for the M.A./M.Div./M.T.S. levels) will consider the fundamental principles of moral theology (the teleological drive for happiness and perfection, the moral virtues, freedom and voluntariness, natural law, prudence, the determinants of the moral act, moral "objectivity" and intentionality) from the perspective of the Roman Catholic tradition, particularly in the lineage of Aquinas. We will also examine in some detail the contemporary debate over the nature and importance of the "indirectly voluntary." Students should be prepared to engage in disciplined and critical reading and thinking in the Aristotelian/Thomist tradition, and be willing and able to synthesize a large amount of sometimes complex and difficult material; this is not an easy course. The format is lecture, with opportunity for questions and discussion; students will be required to write a book review and take an in-class final examination. Class attendance is required."

## Course Requirements/Grades/Incompletes

- Critical Essay:** Each student will write an 1800-2000-word essay on the required pages<sup>1</sup> 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).<sup>THTG3/THEG3</sup> The essays will be due no later than Friday, May 24<sup>th</sup>. 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.
- Final Examination:** Everyone will be scheduled to take a 15-20 minute oral final scheduled during class times on May 20<sup>th</sup> and 23<sup>th</sup>, and also on May 24<sup>th</sup> during the 11:00-2:00 period.; the 14 study questions for the exam will be handed out no later than Monday, April 15<sup>th</sup>.<sup>IG4/THTG4</sup>
- Attendance:** attendance at all class sessions is a requirement for the course and *will be a consideration in grading* (with the obvious exceptions of illness and emergencies), and ***no credit for the class will be given at all if a student misses more than three classes, for whatever reasons.***<sup>IG3</sup> If you have previous commitments that will cause you to miss classes, you should not enroll. In particular, attendance at the first class is an absolute requirement for the course (*if you miss the first class, you will not receive credit for the course*). Students are responsible for all material discussed in class; if you miss a class due to illness, you should check with someone who was present. Also, ***being late for class can be disruptive and annoying for everyone, as well as discourteous; please be prompt!***<sup>IG3</sup>
- Grades**<sup>THTG1</sup> will be determined as follows: two-thirds by the quality of the final examination and one-third by the quality of the book review. ***The final grade will be adjusted downward due to absences*** (save for illness and emergencies).<sup>IG3</sup>
- Desire to Learn:** We will be looking at some mildly controversial material in this class: there are many disagreements about the interpretation of moral principles in the Roman Catholic tradition itself, including among contemporary theologians: within certain well established boundaries, our moral theology provides a pretty big tent containing a host of different theological schools, and a host of questions that have not be definitively answered (and may never be). You are always free to disagree with me (always in a reasoned way!); but the key point is not whether you or I turn out to be right or wrong on some points, but whether or not we're open to learning—and learning nearly always takes place when some of our cherished beliefs (Gadamer would say, or pre-judgments or prejudices) collide with new realities and ideas, and we allow them to be questioned. That's often hard to do, of course; it's easier to question things outside of us, clinging to our established ways of thinking and acting, no matter what. We're content with our intellectual world as it is, and so we don't allow it to expand by coming under critical review from the outside; we study only to confirm what we already think we know, rather than to learn something that we don't; *learning always comes about through revision of what we already knew or thought we knew* (see #2 under "Eval Outcomes" on next page). If you are unwilling to engage in this process, you should consider not enrolling.

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<sup>1</sup>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.

6. **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 24<sup>th</sup>. Work turned in after this time will be docked 1/3 of a grade per day.*<sup>IG3</sup>
7. **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.*
8. **ESL Students:** If English is your second language, you may ask for and be given one extra week to complete the book review, but you must submit an incomplete form by May 24<sup>th</sup>. Your essay will be due no later than Friday, May 31<sup>st</sup>.

### Evaluation Outcomes for the Oral Examination

1. Did the student communicate his or her answers with clarity? *THTG 4*  

Unsatisfactory (C range)	Satisfactory (B range)	With Excellence (A range)
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2. Did the answer reflect an intellectual humility, without interference from pre-conceived notions or intellectual arrogance? *IG 2*  

Unsatisfactory (C range)	Satisfactory (B range)	With Excellence (A range)
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3. Did the student seem to be prepared? *IG 3*  

Unsatisfactory (C range)	Satisfactory (B range)	With Excellence (A range)
--------------------------	------------------------	---------------------------
4. Did the student understand the question?  

Unsatisfactory (C range)	Satisfactory (B range)	With Excellence (A range)
--------------------------	------------------------	---------------------------
5. Did the student answer the question accurately and thoroughly? *THEG 3 / THTG 3*  

Unsatisfactory (C range)	Satisfactory (B range)	With Excellence (A range)
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### Evaluation Outcomes for Critical Essay on Book

1. Did this essay demonstrate a capacity to *identify* and *integrate* important themes in this book in the context of the student's own theological knowledge? *IG 1*  

Unsatisfactory (C range)	Satisfactory (B range)	With Excellence (A range)
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2. Did this essay reflect a *humble search for elements of truth* in the book without interference from pre-conceived notions or intellectual arrogance? *IG 2*  

Unsatisfactory (C range)	Satisfactory (B range)	With Excellence (A range)
--------------------------	------------------------	---------------------------
3. Did the essay accurately reflect the positions of the author? *MDIVO 1*  

Unsatisfactory (C range)	Satisfactory (B range)	With Excellence (A range)
--------------------------	------------------------	---------------------------
4. Was the essay *clearly* written, without syntactical or grammatical error, or awkward/ambiguous phrasing? *MDIVO 1*  

Unsatisfactory (C range)	Satisfactory (B range)	With Excellence (A range)
--------------------------	------------------------	---------------------------
5. Is this essay 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? *THEG 3 / THTG 3*

Unsatisfactory (C range)

Satisfactory (B range)

With Excellence (A range)

## DSPT Institutional Goals (IG)

### **Pedagogical Goal: Deep Learning**

Motivated by a thirst for truth, the disciplined inquirer is a life-long learner who recognizes fundamental principles in a given field of inquiry and applies them in creative or innovative ways to broader contemporary issues which are of importance to Church, the academy, and/or society. Disciplined inquiry includes the following characteristics:

1. *Integrative Thinking*: the ability to recognize, understand, retain, integrate, and apply the fundamental principles operative in a field of inquiry, and use them to make synthetic judgments.
2. *Intellectual Humility*: an orientation of mind and heart that fosters intellectual collaboration, precludes both rigidity and passivity of mind, and recognizes that contrary opinions are not a threat, but provide the opportunity to test and deepen one's own grasp of the truth.
3. *Self-Direction*: the disposition to take primary responsibility for one's own education, manifested in a keen intellectual interest in the topic of studies, and the ability to teach oneself through a habit of skilled and responsible research and resilient exploration.

### **Vocational Goal: Collaborative Leadership**

A collaborative leader inspires within others the desire to realize the common good by articulating to academy or society a coherent vision rooted in the mission of the Church, all the while leading by example.

4. *Ability to Collaborate*: expressed in good listening and communication skills which foster decisions stemming from and leading to an open, transparent, and mutually enriching dialog with others in order that the gifts of all can be appropriately acknowledged and utilized.

## DSPT MDiv Program Outcomes (DIVO)

By the end of the program, students will demonstrate ministerial and pastoral competency through the ability:

1. to communicate simply, accurately, and effectively the theological tradition of the Roman Catholic Church through preaching, teaching, and writing;
2. to preach in a manner that is grounded in scholarly methods of biblical interpretation, and is doctrinally sound, pastorally focused, and rhetorically effective;
3. to analyze, assess, and critique theological perspectives through scriptural, historical, and systematic theological methods, and to assist others in doing the same;
4. to fulfill their responsibilities with the moral, intellectual, psychological, and emotional maturity that grounds vigorous discipleship of Christ and priestly service to others;
5. to lead a faith community in prayer, worship and theological reflection, centered on the Eucharist, respecting both the liturgical tradition of the Church and the pastoral needs of the local community;
6. to apply the principles of the moral theology of St. Thomas Aquinas to pastoral situations in general and confessional situations in particular;
7. to both lead and work collaboratively with others in a just, charitable, and generous manner, respecting the relevant cultural, social, and ecclesial circumstances, all the while maintaining professional, ethical boundaries;
8. to foster Church communion, demonstrated through personal and liturgical prayer, regular observance, and life in community.

### **Master of Arts in Theology Thesis Option Goals (THTG) and Outcomes (THTO)**

In addition to the stated institutional goals, students develop:

1. a foundational knowledge of the fundamental areas of theological inquiry in the Roman Catholic tradition (Biblical Studies, historical theology, dogmatic theology, and moral theology);
2. a specialized knowledge of one area of theological inquiry (area of concentration) chosen by the student;
3. the ability to communicate this knowledge effectively through scholarly writing;
4. the ability to communicate this knowledge effectively through oral presentations and discussions;
5. the ability to integrate contemporary theological issues with the tradition of the Catholic Church, and where possible with the theological tradition of St. Thomas Aquinas.

**Students demonstrate competence in these goals by:**

1. attaining a grade of B+ or better in the required core courses in four fundamental areas;
2. producing a thesis proposal which articulates and effectively communicates clear goals & outcomes for the proposed thesis;
3. produce a well-written thesis that meets specified criteria, e.g. theological knowledge, writing skills, etc.;
4. use the oral defense to demonstrate their skills for collaborative learning. While working with faculty on the proposal & thesis and in the oral defense itself, students demonstrate an ability:
  - to listen attentively to input from faculty on questions or points of disagreement, and
  - to formulate responses which incorporate issues raised.

### **Master of Arts in Theology Exam Option Goals (THEG) and Outcomes (THEO)**

In addition to the stated institutional goals, students in the MA Theology, exam option will develop:

1. a foundational knowledge of the fundamental areas of theological inquiry in the Roman Catholic tradition (reflected in the required core areas);
2. a specialized knowledge of one area of theological inquiry (area of concentration) chosen by the student;
3. the ability to communicate this knowledge effectively through scholarly research and writing;
4. the ability to integrate contemporary theological issues with the tradition of the Catholic Church, especially with the theological tradition of St. Thomas Aquinas.

Students demonstrate competence in these goals by:

1. maintaining a B or better average in coursework throughout the program;
2. passing a closed-book, written examination in a required area;
3. producing a 20-page research paper in the area of concentration with a grade of B+ or better.