

MT/E M.A. Comprehensive Exam Reading List

Approved January 2014

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Topic 1: Action Theory

The fundamental concern of this topic, as highlighted by *Veritatis Splendor*, is how to conceive of human action from the Catholic moral tradition following the modern disassociation of freedom and nature (par. 46). By dissolving that link, modern moral philosophy has tended to reduce human agency to intentionality or the subjective weighing of the foreseeable consequences of an act. This, in turn, has denigrated the objective dimensions of morality. *Veritatis splendor* addresses the modern challenge by renewing a Thomistic account of human agency that presupposes an intelligible link between human freedom and the order of nature through “the perspective of the acting person” (par. 78). The question requires students to read revisionist, traditionalist, philosophical, and ecumenically-inspired literature all addressing the renewal called for by *Veritatis splendor*. By engaging the Thomistic tradition, these thinkers in unique and sometimes conflicting ways try to recover more of the objective dimensions of rational agency by turning to virtue, basic goods, tradition, narrative, theological anthropology, practices, moral norms and moral absolutes.

Aquinas, *Summa theologiae*, I-II 18-20 [approx. 25]

Finnis, John. *Moral Absolutes: Tradition, Revision, and Truth* (Washington, D.C.: CUA Press, 1991), chapters 2-3 [50]

Fuchs, Josef. “The Absoluteness of Moral Terms,” in *Readings in Moral Theology: Moral Norms and the Catholic Tradition, no. 1*, eds. Charles Curran and Richard McCormick (New York: Paulist Press, 1979) [40]

John Paul II, *Veritatis splendor* (1993), Ch. 2, §§28-83 [60]

McInerney, Ralph. *Aquinas on Human Action: A Theory of Practice* (Washington, DC: CUA Press) [240]

Pinches, Charles. *Theology and Action: After Theory in Christian Ethics* (Grand Rapids: Eerdmans, 2002), chapters 1, 3-8 [200]

Weaver, Darlene F. *The Acting Person and Christian Moral Life* (Washington, D.C.: Georgetown University Press, 2011) [200]

[Approx. 815 pages]

Topic 2: Virtue

This topic focuses on classic texts and historical development concerning virtue (Aristotle, Augustine, and Aquinas) and on different theological and philosophical interpretations surrounding the aforementioned virtue theories (Anscombe, Annas, Cessario, Hauerwas, John Paul II, Porter) that inform contemporary discussion of virtue in moral theology and ethics. The final article (Cloutier and Mattison) serves as a text examining the recovery of virtue in recent moral theology and ethics. Students should be attentive to the classical texts on virtue and the way in which these texts are interpreted with and against later theological and philosophical issues and trends.

Anscombe, Elizabeth. "Modern Moral Philosophy." [16]

Annas, Julia. *Morality of Happiness*. pp. 27-131 [105]

Aristotle, *Nicomachean Ethics* Book I - Book VII [205]

Augustine, *De moribus ecclesiae catholicae (Of the Morals of the Catholic Church)* Ch. 1-28 [42]

Cessario, Romanus. *The Moral Virtues and Theological Ethics* 2nd ed. Notre Dame: Notre Dame University Press, 2009. pp. 34-150 [117]

Cloutier, David and William C. Mattison III, "The Resurgence of Virtue in Recent Moral Theology," *JMT* 3.1 (2014):228-259 [22]

Hauerwas, Stanley. "Character, Narrative, and Growth in the Christian Life," 221-254 in *the Hauerwas Reader*. Edited by John Berkman and Michael Cartwright. Durham, NC: Duke University Press, 2001 [34]

John Paul II. *Veritatis splendor* ¶31-41, 84-108 [27]

Porter, Jean. *Nature as Reason: A Thomistic Theory of the Natural Law*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2005. 141-230 [90]

Thomas Aquinas. *Summa theologiae* I-II, q. 55, 61-63, 65, 68 [30]

[Approx. 688 pages]

Topic Three: Natural Law

Description: This topic asks students to think about various contemporary articulations of natural law in relation to the “classic” articulation of natural law by Saint Thomas to which “the Church has often made reference” (cf. *VS*, no. 44). Among these contemporary appropriations the readings attend to the use of Thomas’s natural law theory by proponents of the “new natural law” as well as critics of their approach. There are also texts which deal with the relation between natural law and the quest for a universal ethic. Students should pay particular attention to issues of the theological basis of the natural law (or the relation between natural law and divine law), the status (ontological and/or epistemological) of the inclinations of human nature, the norms such goods generate, and the scope of such norms for human and Christian morality.

Thomas Aquinas, *Summa theologiae* , I-II, QQ. 90-97. [approx.. 65]

John Paul II, Encyclical Letter, *Veritatis splendor* , (1993) nos. 6-27, 35-53. [approx. 50]

Jean Porter, *Nature as Reason: A Thomistic Theory of Natural Law* (2005), pp. 7-139, 325-41. [148]

Charles Curran, “Natural Law in Moral Theology,” in *Readings in Moral Theology*, no. 7: *Natural Law and Theology* (1991) [49]

John Finnis *Natural Law and Natural Rights* (1980), pp. 59-99, 388-410 [62]

Germain Grisez. “Natural Law and Natural Inclinations: Some Comments and Clarifications.” *New Scholasticism* 5 (1986): 307-320 [14]

Russell Hittinger. “Natural Law and Virtue: Theories at Cross Purposes.” In *Natural Law Theory: Contemporary Essays*, ed. Robert P. George (1992), 42-70 [29]

Steven Long, “Natural Law or Autonomous Practical Reason: Problems for the New Natural Law Theory,” in *St. Thomas Aquinas and the Natural Law Tradition*, ed. John Goyette *et al.* , pp. 165-93 [29]

Alasdair MacIntyre, “The Natural Law as Subversive: The Case of Aquinas” in *Ethics and Politics* (2006) pp. 64-84 [20]

Servais Pinckaers, O.P., *The Sources of Christian Ethics* (1995), 400-56 [57]

Christina L.H. Traina, “Oh Susanna: The New Absolutism and the Natural Law” *JAAR* 65. 2 (1997): 371-402 [31]

International Theological Commission, “In Search of a Universal Ethic: A New Look at Natural Law” (2009) [80]

John Berkman and William Mattison, "Unnatural Law and Universal Ethics: Friends or Foes?" In *Searching for a Universal Ethic: Multidisciplinary, Ecumenical, and Interfaith Responses to the Catholic Natural Law Tradition*. William Mattison & John Berkman, eds. Grand Rapids, MI: Eerdmans, 2014 [approx. 25]

Serge-Thomas Bonino, OP, "An Introduction to the Document « In Search of a Universal Ethic: A New Look at the Natural Law »" In *Searching for a Universal Ethic* [approx. 20]

Russell Hittinger, "The Situation of Natural Law in Catholic Theology" In *Searching for a Universal Ethic* [approx. 25]

Steven Long, "Teleology, Divine Governance and the Common Good – Thoughts on the ITC's *In Search of a Universal Ethic: a New Look at Natural Law*" [10]

Martin Rhonheimer, "Natural Law as a Work of Reason: Understanding the Metaphysics of Participated Theonomy" [10]

[Approx. 725 pages]

Topic 4: The History of Moral Theology

This topic offers students the opportunity to read several different narratives of the history of moral theology. Some cover comparable periods of time but have different perspectives (e.g., Pinckaers, Mahoney). Others focus on different periods of time. Students should read the below scholarship with an eye toward identifying commonalities and differences in the narratives of the history of moral theology. They should be prepared to answer questions comparing and contrasting these narratives, with attention to certain prominent figures and themes.

Hauerwas, Stanley. "On Keeping Theological Ethics Theological," in the *Hauerwas Reader* [25]

MacIntyre, Alasdair. *After Virtue* [234 pp. – omit chapters 7 & 8]

Mahoney, John. *The Making of Moral Theology* [250]

Pinckaers, Servais O.P. *Sources of Christian Ethics*, pp. 191-323 [135]

Ratzinger, Joseph. "The Renewal of Moral Theology: Perspectives of Vatican II and *Veritatis splendor*," *Communio* 32 (Summer 2005), pp. 357-368 [10]

Schweiker, "On The Future Of Religious Ethics: Keeping Religious Ethics, Religious And Ethical," *JAAR* 74, no. 1 (2006): 135-156 [20]

Taylor, Charles. "A Catholic Modernity" [25]

Titus, Craig Steven. "Servais Pinckaers and the Renewal of Catholic Moral Theology," *JMT* 1.1 (2012): 43-68. [25]

[Approx. 725 pages]

Topic 5: Catholic Social Teaching

This question will focus on the historical and theoretical development of key concepts in modern Catholic social teaching including the common good, family, subsidiarity, solidarity, option for the poor, democracy, and integral human development. All of these concepts are organically linked to the Church's acknowledgement of human rights grounded in the preservation of the transcendent dignity of the person—the origin and goal of social life. Although the focus of this question is primarily on the social writings of the popes, relevant secondary literature will assist in the comprehension of key concepts and their development. Attention will also be given to the appropriation of the Church's social teaching by synods and conferences of bishops with respect to economic justice, war and peace, and immigration.

Catholic Social Thought: The Documentary Heritage, Expanded Edition [700]

- *Rerum novarum* (1891)
- *Quadragesimo anno* (1931)
- *Mater et magistra* (1961)
- *Pacem in terris* (1963)
- *Gaudium et spes* (1965)
- *Populorum progressio* (1967)
- *Evangelii nuntiandi* (1975)
- *Laborem exercens* (1981)
- *Sollicitudo rei socialis* (1987)
- *Centesimus annus* (1991)
- *The Challenge of Peace* (1983)
- *Economic Justice for All* (1986)
- *Caritas in veritate* (2009)

Strangers No Longer (2003), A Pastoral Letter Concerning Migration from the Catholic Bishops of Mexico and the United States [25]

Dignitatis humanae (1965) [15]

Donal Dorr, *Option for the Poor and the Earth, Revised and Expanded Edition*, pp. 1-199, 220-316, 368-391 [320]

David Hollenbach, "The Development of the Roman Catholic Rights Theory," in *Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition*, chapter two [60]

William Barbieri, "Beyond the Nations: Expansion of the Common Good in Catholic Social Thought," *Review of Politics* 63.4 (2001):723-754 [30]

[Approx. 1150 pages]

Topic Six: Sources and Method

This topic brings together contributions on a series of methodological questions associated with Christian ethics. One set of texts addresses “sources” that factor into Christian ethical perspectives and arguments: first and foremost scripture (1-4), but also liturgy (5-6), tradition (7-8), and experience (9-10). An additional group of texts presents an array of views on the notion of a common, i.e. universal morality, and its relevance to Christian ethics (11-15). A third group of texts addresses how diverse theological, ethical, and communal resources are integrated in the doing of moral theology (16-18). The remaining texts take up the issue of the relation of Christian ethical discourse to public debate in a pluralistic, democratic society (19-22).

1. *Dei verbum (Dogmatic Constitution on Divine Revelation)* [15]
2. Richard Hays, *The Moral Vision of the New Testament*, Part III (pp. 207-312) [106]
3. William Spohn, *Go and Do Likewise: Jesus and Ethics* pp. 1-75 [75]
4. Oliver O’Donovan, *Resurrection and Moral Order*, chap. 1 (pp. 11-31) [21]
5. Vigen Guroian, “Bible and Ethics: An Ecclesial and Liturgical Interpretation,” *JRE* 18, no. 1 (1990): 129-57 [28]
6. Donald E. Saliers, “Liturgy and Ethics: Some New Beginnings,” *JRE* 7 (1979): 173-89 [16]
7. David Hollenbach, “Tradition, Historicity, and Truth in Theological Ethics,” in Cahill and Childress, *Christian Ethics: Problems and Prospects* (Cleveland: Pilgrim Press, 1996), 60-76 [17]
8. John Noonan, “Development in Moral Doctrine” *TS* 54 (1993): 662-77 [16]
9. Kenneth Schmitz, “St. Thomas and the Appeal to Experience” *CTSA Proceedings* 47 (1992): 1-20 [20]
10. Todd Salzman and Michael Lawler, “Human Experience and Catholic Moral Theology” *Irish Theological Quarterly* 76, no. 1 (2011): 35-56 [22]
11. Outka and Reeder, *Prospects for a Common Morality*, chapters from Gewirth (29-53), Farley (170-90), and Rorty (254-78) [61]
12. Alasdair MacIntyre, *Whose Justice? Which Rationality?* (1988), pp. 349-403. [54]
13. Jean Porter, “The Search for a Global Ethic,” *TS* 62 (2001): 105-21 [17]
14. Parliament of the World’s Religions, “Declaration Toward a Global Ethic” [15]

15. International Theological Commission, "In Search of a Universal Ethic: A New Look at Natural Law" (2009) [80]
 16. Charles E. Curran, "Method in Moral Theology: An Overview from an American Perspective," *Studia Moralia* 18 (1980): 107-28 [22]
 17. David Cloutier and William Mattison, "Method in American Catholic Moral Theology After *Veritatis Splendor*" *JMT* 1.1(2012): 170-192 [23]
 18. Gustavo Gutierrez, *A Theology of Liberation*, 1-52 [52]
 19. John Rawls, "The Idea of Public Reason Revisited" [43]
 20. Joseph Ratzinger and Juergen Habermas, *The Dialectics of Secularization* [80]
 21. Jeffrey Stout, *Democracy and Tradition* (2004), pp. 63-92, 225-46 [52]
 22. Robin Lovin, *Christian Realism and the New Realities*, pp. 117-151 [35]
- [Approx. 853 pages]