

## Topic 1: Action Theory

The fundamental concern of this question is how to conceive of human action in the Catholic moral tradition following the modern disassociation of freedom and nature (*Veritatis splendor*, 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 natural and objective dimensions of morality and, consequently, more robust treatments of the good, happiness, human flourishing, and virtue. *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” (78). This question leads students to consider what difference one’s account of human agency makes for thinking through intention, choice, and the principle of double effect.

Aquinas, *Summa theologiae*, I-II qq. 18-20, II-II q. 64, aa. 6-8

G.E.M Anscombe, “Action, Intention, and ‘Double Effect’,” In *Human Life, Action and Ethics*, eds. Mary Geach & Luke Gormally (Imprint Academic, 2005), 207-226. [20]

Romanus Cessario, *Introduction to Moral Theology* (CUA Press, 2001), chs. 3-4 [90]

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

John Finnis, Joseph Boyle and Germain Grisez, “ ‘Direct and ‘Indirect’: A Reply to Critics of our Action Theory.” *The Thomist* 65 (2001): 1-44 [45]

Kevin Flannery, *Acts Amid Precepts: The Aristotelian Logical Structure of Thomas Aquinas’s Moral Theory* (CUA Press, 2001), ch. 7 [30]

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

Christopher Kaczor, “Double-Effect Reasoning from Jean Pierre Gury to Peter Knauer,” *Theological Studies* 59 (1998): 297-316. [20]

Peter Knauer, “The Hermeneutic Function of the Principle of Double Effect,” in *Readings in Moral Theology: Moral Norms and the Catholic Tradition, no. 1*, eds. Charles Curran and Richard McCormick (Paulist Press, 1979) [40]

Ralph McInerny, *Aquinas on Human Action: A Theory of Practice* (CUA Press) [240]

Bernard Prusak, “Aquinas, Double-Effect Reasoning, and the Pauline Principle,” *American Catholic Philosophical Quarterly*, 89.3 (2015): 505-520 [15]

Martin Rhonheimer, *The Perspective of Morality* (CUA Press, 2011), chs. 2-3 [140]

[Approx. 800]

## 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 chronologically 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. As to specific topics, they should be aware of the relationship between virtue and happiness, the relationship between acts / virtues / persons, the various categorizations of virtue, the attainment of virtue, the role of prudence and connectivity of the virtues, and the possibility of pagan virtue. Students should also be attentive to the ways virtue has been perceived since the latter part of the twentieth century as a helpful corrective to other approaches to morality.

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* 2<sup>nd</sup> 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]

Decosimo, David, *Ethics as a Work of Charity* (Stanford: Stanford University Press, 2014), 106-154. [49]

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]

Macintyre, *After Virtue* (Notre Dame, IN; University of Notre dame Press, 1981), 181-225. [44]

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. 781 pages]

### Topic 3: 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]

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

Phillippa Foot, “Human Goodness,” in her *Natural Goodness* (Oxford: Clarendon, 2001) 66-80 [15]

P. T. Geach, “Good and Evil,” *Analysis*; Reprinted in *Foot, Philippa* (ed.) (1967). *Theories of Ethics* United States: Oxford University. pp. 64–73. [10]

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]

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

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: History in Moral Theology and Ethics**

This topic addresses certain key crises facing modern and contemporary cultures in light of both the deeper history of ethics in the West and the postconciliar renewal of moral theology. Students should read the below scholarship with an eye toward identifying commonalities and differences in these historical narratives attentive to distinctive cultural contexts. More specifically, students should be prepared to answer questions comparing and contrasting these narratives by giving due consideration of prominent challenges and moral concepts such as freedom/liberation, virtue, and conscience.

Gustavo Gutiérrez, "Theology from the Underside of History," in *The Power of the Poor in History*, trans. Robert Barr (Orbis Books), 169-214 [45]

James Keenan, *A History of Catholic Moral Theology in the Twentieth Century* (Bloomsbury Academic), chs. 7-9 [100]

Alasdair MacIntyre, *After Virtue* (Notre Dame Press) [235 – omit chapters 7 & 8]

John Mahoney, *The Making of Moral Theology* (Clarendon Press), chs. 1, 4-5, 7-8 [235]

Servais Pinckaers, O.P., *The Sources of Christian Ethics*, chs. 8-13 [135]

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

Charles Taylor, "A Catholic Modernity?" (Oxford Press) [25]

[Approx. 785]

## 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; alternatively, all can be found online in English translation]

- *Rerum novarum* (1891)
- *Quadragesimo anno* (1931)
- *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)
- *Evangelii gaudium* (2013)

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

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 6: Bioethics

Bioethics gives rise to many of the central questions of contemporary moral theology. The controversies in theological bioethics extend beyond debates over specific issues to debates on how one should go about engaging in theological inquiry in the field of bioethics. Should bioethics engage only public reasoning? Should casuistry or virtue ethics be the predominant mode of bioethical analysis? Are power and social justice the primary concerns of Christian ethics? How can we interpret older categories of thought in the face of new technologies? What role do central Christian practices of liturgy and spirituality play in the face of health problems? This question explores these issues in regard to the end of life. End of life care embraces issues of nutrition and hydration for the comatose, euthanasia, and the limits of the duty to preserve life. One's method determines which aspect of medicine in the face of death one addresses. The task in this question is to examine and compare different methods using medicine at the end of life as material.

Beauchamp, Thomas and James Childress *Principles of Biomedical Ethics*, 6<sup>th</sup> ed. (New York: Oxford, 2009) Chapters 1 and 5 [78]

Bishop, Jeffrey P. and Daniel R. Morrison. "The Roman Catholic Church, Biopolitics, and the Vegetative State" *Christian Bioethics* (2011) 17(2): 165-184. [19]

Cahill, Lisa Sowle. *Theological Bioethics* (Washington: Georgetown, 2005). Chapters 2, 3, and 4 [87]

Congregation for the Doctrine of the Faith. *Declaration on Euthanasia* (1980). [7]

Deane-Drummond, Celia. "The Ethics of Assisted Dying: A Case for a Recovery of the Prudence among the Virtues", *Studies in Christian Ethics*, 24 (4) 2011, pp. 1-14. [14]

Dworkin, Ronald. *Life's Dominion* (New York: Vintage, 1993). Chapter 7 "Dying and Living" [38]

Eberl, Jason. *Thomistic Principles and Bioethics* (New York: Routledge, 2006). Chapters 3 and 5. [52]

Finnis, John and John Harris Exchange in *Euthanasia Examined* ed. John Keown (New York: Cambridge, 1997): 6-72. [66]

Grisez, Germaine. "Should Nutrition and Hydration Be Provided to Permanently Unconscious and Other Mentally Disabled Persons?" in *Artificial Nutrition and Hydration and the Permanently Unconscious Patient: The Catholic Debate* eds. Hamel and Walter (Washington: Georgetown, 2007). [15]

Hauerwas, Stanley. "Must a Patient Be a Person to Be a Patient? Or, My Uncle Charlie Is Not Much of a Person but He Is Still My Uncle Charlie." In *On Moral Medicine 3rd ed.* Eds. M. Therese Lysaught and Joseph Kotva (Grand Rapids: Eerdmans, 2012): 377-9 [4]

Hittinger, Russell. *The First Grace*. (Wilmington, DE: ISI, 2003). Chapter 6 [27]

John Paul II. *Evangelium vitae* (1995), 1-57, 64-77 [102]

John Paul II "On Life-sustaining Treatments and the Vegetative State: Scientific Advances and Ethical Dilemmas." *The National Catholic Bioethics Quarterly*. 4, (2004): 367-70. [4]

M. Therese Lysaught. "Suffering in Communion with Christ: Sacraments, Dying Faithfully, and End of Life Care." In *Living Well and Dying Faithfully: Christian Practices for End-of-Life Care*. Ed. Richard Payne and John Swinton (Grand Rapids: Eerdmans, 2009): 59-85. [16]

Singer, Peter. "Is the Sanctity of Life Terminally Ill?" In *Bioethics: An Anthology*, eds. Helga Kuhse and Peter Singer. Oxford: Blackwell, 2006. pp 292-304 [12]

Sulmasy, Daniel. "End-of-Life Care Revisited" in *Artificial Nutrition and Hydration and the Permanently Unconscious Patient: The Catholic Debate* eds. Hamel and Walter (Washington: Georgetown, 2007). [15]

Verhey, Allen. *The Christian Art of Dying*. (Grand Rapids: Eerdmans, 2011). Chapters 11-13, 15-17 [184]

Vogt, Christopher. *Patience, Compassion, Hope, and the Christian Art of Dying Well*. (Lanham, MD: Sheed and Ward, 2004). Chapters 3 and 4 [85]

Pages: 825

## **Topic 7: Sexual Ethics**

This topic asks students to think about issues of sexual ethics with a view to three specific areas: sources and method, issues of sexual equality and difference, and ethical issues regarding human fertility (particularly questions of birth regulation in marriage and issues surrounding same sex attraction and relationships). This engagement seeks to expose students to significant recent works which embody different commitments (e.g., more standard post second wave feminists and new feminist), methodologies (especially in regard to the role of experience), and conclusions (both revisionist and traditionalist) in regard to specific moral norms.

Bachiochi, ed. *Women, Sex and the Church*: ch. 1 (Garcia on sexual equality and difference), ch. 2 (Bachiochi on abortion), ch. 5 (Franks on female fertility), conclusion (Bachiochi on sexual and social teachings) [79 pgs]

Cahill, *Sex, Gender, and Christian Ethics*: ch. 2 (feminism), ch. 3 (human goods), ch. 5 (history), ch. 6 (marriage and family) [153 pgs]

Cloutier (ed.). *Leaving and Coming Home*: Intro (Cloutier: trajectories), ch. 5 (Austriaco on sexual orientation), ch. 7 (Bourg on responsible parenthood), ch. 9 (Cloutier and Mattison on TOB), ch. 10 (Rubio sex as practice) [110 pgs]

Grabowski, *Sex and Virtue*: chs. 2-4 (scripture & virtue), ch. 6 (fertility) [100 pgs]

May, Lawler, and Boyle, *Catholic Sexual Ethics* 3<sup>rd</sup> ed. ch. 3 (history), chs. 7 & 8 (chastity for married and single persons) [123 pgs]

Salzman & Lawler, *The Sexual Person*: ch. 1 (history) ch. 4 (unitive & anthropology), ch. 5 (marriage & morality), ch. 7 (homosexuality) [131 pgs]

Approx. 700 pages

### **Topic Eight: Ethics (Spring 2016)**

This topic draws on sources from those fields of systematic inquiry into morality that serve as conversation partners for work in moral theology. These include moral philosophy, religious ethics, cultural anthropology, hermeneutics, developmental psychology, and political theory.

Clifford Geertz, “Found in Translation: On the Social History of the Moral Imagination” [19]

Carol Gilligan, “Moral Orientation and Moral Development” [14]

Martin Heidegger, “The Question Concerning Technology” [32]

Immanuel Kant, *Foundations of the Metaphysics of Morals* [69]

Soren Kierkegaard, *Fear and Trembling* [107]

Emmanuel Levinas, “Ethics as First Philosophy” [13]

Alasdair MacIntyre, *Whose Justice? Which Rationality?*, chs. 1, 18-20 [66]

John Stuart Mill, *Utilitarianism* [76]

Friedrich Nietzsche, *The Genealogy of Morals*, first essay [33]

Martha Nussbaum, *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*, chs. 1 and 11 [47]

John Rawls, *Justice as Fairness*, 1-106 [106]

Paul Ricoeur, “The Model of the Text: Meaningful Action Considered as a Text” [21]

Amartya Sen, “Elements of a Theory of Human Rights” [42]

Jeffrey Stout, *Ethics After Babel*, parts I and II [190]

[Total: 835]



## **Topic Eight: Ethics (October 2016)**

This topic draws on sources from those fields of systematic inquiry into morality that serve as conversation partners for work in moral theology. These include moral philosophy, religious ethics, hermeneutics, developmental psychology, and political theory. This list collects sources examining from various perspectives two central issues in ethics: the question of how to determine criteria of justice appropriate for modern societies (sources 1-7), and the question of to what extent common, cross-cultural moral norms can be defended (sources 8-14).

John Stuart Mill, Utilitarianism [76]

Carol Gilligan, "Moral Orientation and Moral Development" [14]

John Rawls, Justice as Fairness, 1-106 [106]

Alasdair MacIntyre, *Whose Justice? Which Rationality?*, chs. 1, 18-20 [66]

Martha Nussbaum, *Creating Capabilities: The Human Development Approach*, 1-45 [45]

Robert Nozick, *Anarchy, State, and Utopia*, chs. 1-3, 5, and 7, sec. I [115]

Michael Walzer, *Spheres of Justice*, chs. 1, 12-13 [68]

Immanuel Kant, *Foundations of the Metaphysics of Morals* [69]

Emmanuel Levinas, "Ethics as First Philosophy" [13]

Friedrich Nietzsche, *The Genealogy of Morals*, first essay [33]

Paul Ricoeur, "The Model of the Text: Meaningful Action Considered as a Text" [21]

Sabina Lovibond, *Realism and Imagination in Ethics*, 1-65 [65]

Amartya Sen, "Elements of a Theory of Human Rights" [42]

Jeffrey Stout, *Democracy and Tradition*, 183-308 [125]

[Total: 858]