

AQUINAS INSTITUTE OF THEOLOGY  
MOR D500-01 Foundations of Catholic Morality (hybrid format)  
May 20 – July 26, 2013  
Intensive: June 20 – 22, 2013

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3 credits

**Course Description:** This course:

- Covers a brief historical developmental overview of the Catholic moral tradition;
- Examines basic themes of the Catholic moral tradition such as
  - The sources of moral wisdom, i.e., Scripture, tradition, natural law, human experience;
  - Issues of method in moral theology with particular emphasis on a natural law methodology and a critique of same;
  - The human person as moral agent;
  - The meaning and limits of human freedom;
  - The role and rights of conscience;
  - The centrality of virtue in the moral life;

We will critically examine and assess both magisterial teaching, i.e., “official teaching” on these and other themes as well as the work of contemporary moral theologians.

**Course Objectives:** Upon completion of this course students will

- Be familiar with core concepts and themes of the Catholic moral tradition;
- Be able to explain the appropriate relationship between hierarchical authority and individual conscience;
- Recognize the unbreakable connection between moral choice and character development;
- Be able to evaluate and respond to contemporary moral issues from the perspective of the Catholic moral tradition in both its traditional and contemporary expressions;
- Be able to analyze and evaluate a contemporary moral issue from the perspective of both traditional Catholic magisterial teaching and that of a contemporary moral theologian who differs from and/or critiques the traditional approach.

**Required Texts:**

Congregation for the Doctrine of the Faith. *Catechism of the Catholic Church*. Available at <http://www.scborromeo.org/ccc.htm>

John Paul II, *Veritatis Splendor*. Available at [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_06081993\\_veritatis-splendor\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor_en.html)

Keating, James, ed. *Moral Theology: New Directions and Fundamental Issues*. New York: Paulist Press, 2004.

Paul VI, *Humanae Vitae*. Available at [http://www.vatican.va/holy\\_father/paul\\_vi/encyclicals/documents/hf\\_p-vi\\_enc\\_25071968\\_humanae-vitae\\_en.html](http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html)

Weaver, Darlene Fozard. *The Acting Person and Christian Moral Life*. Washington, DC: Georgetown University Press, 2011.

All other required readings are available:

- On-line via St. Louis University's Pius XII Memorial Library E-journal portal
- On the course website under COURSE DOCUMENTS
- On SLU course e-reserves indicated by an asterisk (\*) in the syllabus
- By following the URL in the syllabus to the on-line text or presentation.

### **Recommended Texts:**

Berkman, John, ed. *The Pinckaers Reader: Renewing Thomistic Moral Theology*. Washington, DC: CUA Press, 2005.

Keenan, S.J., James. *A History of Catholic Moral Theology in the Twentieth Century: From Confessing Sins to Liberating Consciences*. New York: Continuum International Publishing Group, 2010.

Mahoney, John. *The Making of Moral Theology: A Study of the Roman Catholic Tradition*. Oxford: Clarendon Press, 1989.

### **Recommended Website:**

Catholic Moral Theology <http://catholicmoraltheology.com/>

We are a group of North American Catholic moral theologians who come together in friendship to engage each other in theological discussion, to aid one another in our common search for wisdom, and to help one another live lives of discipleship, all in service to the reign of God. We understand our role as scholars and teachers to be a vocation rooted in the Church and so we seek to place the fruits of our training at the service of the Church, as well as the academy and the world. We recognize that we as a group will have disagreements, but want to avoid the standard "liberal /conservative" divide that often characterizes contemporary conversation, as well as the bitterly divisive tone of so much ethical discussion (particularly on the internet). We therefore endeavor to converse with each other and others in a spirit of respect, charity, and humility.