

Course description

| 1. GENERAL INFORMATION | | | |
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| 1.1. Course teacher | Tadija Milikić Assistant professor | | 1.6. Year of the study 4. graduate |
| 1.2. Name of the course | Important Issues in Christian Ethics: Natural Moral Inclinations/The Great and Pivotal Periods in the History of Moral Theology | | 1.7. ECTS credits 6 |
| 1.3. Associate teachers | | | 1.8. Type of instruction (number of hours L + E + S + e-learning) 4+0+0+e-učenje |
| 1.4. Study programme (undergraduate, graduate, integrated) | graduate | | 1.9. Expected enrolment in the course 15 |
| 1.5. Status of the course | <input checked="" type="checkbox"/> mandatory | <input type="checkbox"/> elective | 20% 20% |
| 2. COUSE DESCRIPTION | | | |
| 2.1. Course objectives | <p>The purpose of this course is to demonstrate the defensible and acceptable rational argumentation of the moral theological theory of natural law and, by becoming familiar with this theory, to enable students to better understand basic moral-ethical concepts such as the moral good, moral value, moral law, moral truth and moral virtue. Indeed, the recent document of the Pontifical International Theological Commission on Natural Law, which speaks of the search for a universal ethics and a new vision of natural law, testifies to the relevance of this topic within the current moral-theological debate. The second part of the course builds on the first and aims to point out the historical diversity of moral systems and the phases of change through great historical periods. By analyzing moral-theological historical works one can note that during the centuries the systematization of moral theology endured far greater changes than it seems at first glance. Although the main moral dictates and discipline of the Church have remained constant over the centuries, moral teaching changed fundamentally at the organizational level and as such made a great impact on the moral life of Christians through catechesis and homilies.</p> | | |
| 2.2. Enrolment requirements and/or entry competences required for the course | Completion of the first year of the Undergraduate Programme in Philosophy and Religious Studies or the first year of the Undergraduate Programme in Philosophy | | |
| 2.3. Learning outcomes at the level of the programme to which the course contributes | <ol style="list-style-type: none"> 1. understanding and discussing the phenomena of human religiosity 2. engaging critically with religious issues, drawing one's own conclusions and making evaluations 3. analyzing the relationship of religious studies to other disciplines (philosophy, literature) 4. critically evaluating the texts of influential authors in the field of religious studies 5. developing the ability to express one's own critical opinion 6. thinking critically about different theoretical approaches to solving practical problems and making decisions regarding the construction of the moral personality | | |

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| | <p>7. reflecting on and discussing (contemporary) cultural phenomena and values, based on the knowledge and theories of their philosophical heritage and other disciplines</p> <p>8. developing scientific hypotheses in philosophical field</p> |
| <p>2.4. Expected learning outcomes at the level of the course (3 to 10 learning outcomes)</p> | <ol style="list-style-type: none"> 1. identifying and enumerating natural inclinations 2. analyzing original and basic natural human inclination 3. explaining the interrelationship of natural human inclinations and their conformity to the law and virtues 4. distinguishing, comparing, and evaluating the world's wisdoms and religious traditions in light of the natural moral law 5. describing and illustrating the spontaneity of human insight into common moral values, i.e., the basic law of human existence and action 6. becoming acquainted with and describing the most important periods in the history of Christian morality 7. identifying and analyzing diverse moral-theological systems in individual historical periods 8. distinguishing immutable elements in our moral-theological heritage - which surpass time and space - from the mutable element which is essentially connected to a specific moment in history |
| <p>2.5. Course content (syllabus)</p> | <p>The first part of the course is aimed at deepening one's understanding of the nature, content and meaning of the natural moral law. Although insight is given into the antiquity, prevalence, diversity, and acceptance of theories of natural law, the focus is on the Catholic moral perspective, drawing especially on the moral theological thought of Thomas Aquinas. The second part of the course aims to provide insight into the history of moral theology under the aspect of its diverse moral-theological systems. In becoming acquainted with the historical emergence of individual systems, one gains a better insight into their structural moral-theological ideas and most important perspectives, recognizes the most productive sources, gains a better insight into the development of ideas, notes the difficult times that have been overcome, and finally the inherited moral-theological legacy is thus better applied and safeguarded. The course consists of lectures (4 classes per week) divided into two parts.</p> <p>The first part covers the five main themes of universal ethics and natural law as proposed by the Pontifical International Theological Commission in: <i>In Search of a Universal Ethic: A New Look at Natural Law</i>. The thematic units of the first part are as follows: the existence of universal and objective moral values; the relationship between natural moral law and universal ethics; the wisdom and religious traditions of the world; the perception of moral values and the quiet spontaneous insight into the fundamental moral inclinations that arise from the human inclination to Good: inclination to self-preservation, inclination to knowledge of the truth, inclination to live in society, inclination to sexual union and the rearing of offspring, to the natural moral law and universal ethics; Theoretical Foundations of Natural Law; Natural Law and Society; Jesus Christ as the Fulfillment of Natural Law</p> <p>The second part of the course includes six of the most important topics on historical moral-theological issues in regard to Christian morality as suggested by Servais Pinckaers in his most prominent work titled, <i>The Sources of Christian Ethics</i>. 1) The Patristic Period: the works of the Church Fathers and their moral instruction, features of moral teaching of the Church Fathers, the moral theology of St. Augustin, instruction of the Church Fathers, the Late Middle Ages; 2) The Period of High Scholasticism: morality from Peter Lombardy to St. Albert the Great, the morality of St. Thomas Aquinas; 3) Nominalism: the revolution of nominalism; 4) The Modern Period and the Manualist Era: moral theology in the 15th and 16th centuries, the emergence of the „Institutiones morales“, manual of moral theology; 5) Catholic Moral Theology and Protestant Ethics: Catholic morality, guidelines for a renewal of Catholic morality; 6) Moral Theology Today: post-Tridentine tradition in manuals and the Thomistic renewal, a return to biblical themes, the Second Vatican Council and moral theology, the situation with Catholic morality after the Council, „secular Christianity“, the Holy Scripture and morality after the Council. The course is worth 6 ECTS credits.</p> |

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| 2.6. Format of instruction: | <input checked="" type="checkbox"/> lectures <input type="checkbox"/> seminars and workshops <input type="checkbox"/> exercises <input type="checkbox"/> online in entirety <input checked="" type="checkbox"/> partial e-learning <input type="checkbox"/> field work | <input checked="" type="checkbox"/> independent assignments <input type="checkbox"/> multimedia and the internet <input type="checkbox"/> laboratory <input checked="" type="checkbox"/> work with mentor <input type="checkbox"/> (other) | 2.7. Comments: | | | | | | |
| 2.8. Student responsibilities | Examination requirements: 70% attendance rate at lectures (attendance is taken at the beginning of each class). | | | | | | | | |
| 2.9. Monitoring student work | Class attendance | YES | NO | Research | YES | NO | Oral exam | YES | NO |
| | Experimental work | YES | NO | Report | YES | NO | (other) | YES | NO |
| | Essay | YES | NO | Seminar paper | YES | NO | (other) | YES | NO |
| | Preliminary exam | YES | NO | Practical work | YES | NO | (other) | YES | NO |
| | Project | YES | NO | Written exam | YES | NO | ECTS credits (total) | 6 | |
| 2.10. Required literature (available in the library and/or via other media) | Title | | | | | | Number of copies in the library | Availability via other media | |
| | International Theological Commission (2009). <i>In Search of a Universal Ethic: A New Look at the Natural Law</i> . URL: http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20090520_legge-naturale_en.html (17.10.2020.). | | | | | | yes | yes | |
| | Berkman, John, Mattison III, William C. (ur) (2014), <i>Searching for a Universal Ethic: Multidisciplinary, Ecumenical, and Interfaith Responses to the Catholic Natural Law Tradition</i> . Grand Rapids, Michigan/Cambridge, U.K.: William B. Eerdmans Publishing Company. | | | | | | yes | yes | |
| | Milikić, Tadija (2014). Skripta: <i>Naravni zakon prema Međunarodnoj teološkoj komisiji</i> . Zagreb. | | | | | | yes | yes | |
| | Milikić, Tadija (2016). Naravni moralni zakon kao temelj univerzalne komunikacije. U: | | | | | | yes | yes | |
| | Milikić, Tadija, Skripta: <i>Kršćanska etička načela prema Klausu Demmeru</i> , Zagreb (str. 95-111). | | | | | | yes | yes | |
| | Milikić, Tadija (2020). Uvid u moralno znanje kod Servaisa Pinckaersa. <i>Diacovensia</i> , 28 (1), 11-26. | | | | | | yes | yes | |
| | Milikić, Tadija (2020). Pravilo ljudskoga i kršćanskoga života: Savjest prema Klausu Demmeru. U: Antunović Ivan; Koprek, Ivan; Vidović, Pero (ur). <i>Život biraj – Elige vitam: Zbornik radova pridojom 75. rođendana msgr. prof. dr. sc. Valentina Pozaića umirovljenog pomoćnog biskupa Zagrebačke nadbiskupije</i> . (str. 159-178). Zagreb: Filozofsko-teološki institut Družbe Isusove u Zagrebu. | | | | | | yes | yes | |
| | Milikić, Tadija (2014). Naravne sklonosti na izvoru slobode i morala. U: Milikić, Tadija, <i>Osnovna moralna teologija prema Servaisu Pinckaersu</i> . Zagreb (227-276). | | | | | | yes | yes | |
| | Pinckaers, Servais (2001). <i>A Brief History of Moral Theology</i> . U: Pinckaers, Servais, <i>The Sources of Christian Ethics</i> . Edinburgh: The Catholic University of America Press (191-323). | | | | | | yes | yes | |
| Milikić, Tadija (2014). <i>Uvid u povijest moralne teologije</i> . U: Milikić, Tadija, <i>Osnovna moralna teologija prema Servaisu Pinckaersu</i> (scripta). Zagreb (115-181). | | | | | | yes | yes | | |

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| | Demmer, Klaus (2000). <i>Historical Retrospective: Defining Moments</i> . U: Demmer, Klaus, <i>Shaping the Moral Life: An Approach to Moral Theology</i> . Washington: Georgetown University Press, (8-14). | yes | yes |
| | Pinckaers, Servais (2001). <i>Morality : The Catholic View</i> . South Bend, Indiana : St. Augustine's Press. | yes | yes |
| 2.11. Optional literature | <p>Pinckaers, Servais (2001). Natural Inclinations at the Source of Freedom and Morality. U: Pinckaers, Servais, <i>The Sources of Christian Ethics</i>. Edinburgh: The Catholic University of America Press (400-456). Akvinski, T. (2005). 94. Pitanje: O naravnom zakonu. U: Akvinski, T., <i>Izabrano djelo</i>. Zagreb: Nakladni zavod Globus (488-496). Coccolini, Giacomo (2010). Un'etica comune alle sapienze religiose e filosofiche, <i>Rivista di teologia morale</i>, 167(3), 400-407. D'Agostino, Francesco (2010). La legge naturale, questione aperta. <i>Rivista di teologia morale</i>, 167(3), 409-413. Lorenzetti, Luigi (2010). La legge naturale, nella teologia morale contemporanea. <i>Rivista di teologia morale</i>, 167(3), 421-426. Laing, A. Jacqueline; Wilcox, Russell (2014). <i>The Natural Law Reader</i>. Oxford: Wiley Blackwell. Tomić, Draženko (2020). Ljudska narav kao počelo pedagoške prakse u djelu Živana Bezića, <i>Prilozi za istraživanje hrvatske filozofske baštine</i>, 46(1), 209-225. Vuletić, Suzana (2019). Savjest kao Božji dar čovjeku u kontekstu kulture života. <i>Diacovensia</i>, 27(4), 589-613). Grbac, Josip (2003). Mogućnosti i izazovi etičkoga i moralnoga pluralizma u Crkvi. <i>Bogoslovska smotra</i>, 73(2-3), 313-328. Jasiński, Karol (2019). Understanding of Marriage and the Concept of Natural Law. <i>Nova pristutnost</i>, 17(3), 443-460. Cathrein, Viktor (1923). Naravno pravo u savremenoj pravoj filozofiji. <i>Obnovljeni Život</i>, 4(3), 160-167. Tićac, Iris; Gušić, Ana (2007). Uloga savjesti u etičkom prosuđivanju i djelovanju. <i>Acta Iadertina</i>, 4(1), 3-11. Jelkić, Vladimir (2018). Pojam savjesti od Grka do Nietzschea. <i>Filozofska istraživanja</i>, 38(1), 195-203. Čovo, Stjepan (1995). Savjest i istina prema enciklici „Veritatis splendor“. <i>Služba Božja</i>, 35(1), 69-84. Häring, Bernhard (1973). <i>Kratak pregled povijesti moralne teologije</i>. U: Häring, Bernhard, <i>Kristov zakon I. Opća kršćanska moralna teologija</i>, Zagreb : Kršćanska sadašnjost (19-57). Pinckaers, Servais (2000). <i>Pavlov i Tomin nauk o duhovnom životu</i>. Zagreb : Kršćanska sadašnjost. Häring, Bernhard (1973). <i>Središnji pojmovi moralne teologije</i>. U: Bernhard Häring, <i>Kristov zakon I. Opća kršćanska moralna teologija</i>, Zagreb : (58-77). Keenan, James F. (2010). <i>A History of Catholic Moral Theology in the Twentieth Century : From Confessing Sins to Libeering Consciences</i>, London – New York : Published by the Continuum International Publishing Group. Gerardi, Renzo (2003). <i>Storia della morale : Interpretazioni teologiche dell'esperienza cristiana. Periodi e correnti, autori e opere</i>, Bologna : Edizioni Denoniane Bologna. Angelini, Giuseppe (1999).</p> | | |
| 2.12. Other (as the proposer wishes to add) | Regular attendance and the active participation of students is evaluated at 30% and the examination at 70% of the total mark. | | |