



Course Number:

PHS781

Course Title:

Thomistic Personalism: Knowledge & Love

Instructor:

Fr. Pawel Tarasiewicz, Ph.D.

1. COURSE DESCRIPTION

There are five characteristics that hold for personalism as such (see the *Stanford Encyclopedia of Philosophy*): (1) an insistence on the radical difference between persons and non-persons; (2) an insistence on the irreducibility of the person to impersonal spiritual or material factors; (3) an affirmation of the dignity of persons; (4) a concern for the person's subjectivity and self-determination; (5) a particular emphasis on the social (relational) nature of the person.

The course seeks to demonstrate that personalism can be effectively grounded in the philosophy of St. Thomas Aquinas. It presents Thomistic personalism as that which successfully addresses all the essential issues concerning the human person. Particular lectures undertake such topics as: When does the person begin?, Is the person a soul?, What is the difference between persons and animals? How is the person's happiness achieved? Why are cognition, freedom and love the areas of the person's transcendence over nature?, What are the errors of individualism and collectivism?, etc.

2. ENVISIONED LEARNING OUTCOMES

The student will be able to demonstrate a familiarity with and understanding of the core teachings of Thomistic personalism, including its foundational philosophical ideas (e.g. the person's identity, potentiality and transcendence).

The student will be able to explain and discuss a variety of topics related to Thomistic personalism, including the following:

- a) What is the outcome if love is espoused by wisdom?
- b) Why is Thomistic personalism in need of phenomenology, according to Karol Wojtyła/St. John Paul II?
- c) What is the major contribution of Fr. W. Norris Clarke, S.J., to the development of Thomistic personalism?
- d) What is an argument which supports the claim that conception and ensoulment converge?
- e) Is the person an incarnate spirit?
- f) What is that which defines the range of our humanity (against the background of animal nature and "posthuman nature")?
- g) Are we potential persons or persons with potential?
- h) Is it possible for persons' decisions to be morally good, while contrary to natural law at the same time?
- i) What is wisdom and how does it differ, if at all, from knowledge and understanding?
- j) Why does lying undermine (deprive us of) our freedom?
- k) Why is it that our love for other persons is conditioned by our self-love?
- l) Why can the development of human persons' potentials be regarded as a common good proper to human societies?
- m) Is God necessary to explain human dignity?
- n) What is that which makes society a *communio personarum*?
- o) What is the advantage of Thomistic personalism, if any at all, over non-Thomistic brands of personalism?

3. COURSE SCHEDULE

Week 1: Why Thomistic Personalism?

(a) **Recorded lecture** discussing the following:

- What is personalism?
- What is Thomistic personalism? (Maritain's Thomistic personalism; Wojtyła's Thomistic personalism)
- What is Thomistic personalism? (Clarke's Thomistic Personalism: Metaphysics)
- What is Thomistic personalism? (Clarke's Thomistic Personalism: Metaethics; Strong Thomistic Personalism: From Metaphysics and Metaethics to Personalism)
- Thomistic personalism: Why knowledge and love?

(b) **Readings:** indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) **Assignments/Activities/Discussions:** Please answer the question:

- What is the outcome if wisdom is espoused by love?

Week 2: Thomistic Personalism: Supplementing Thomism (St. John Paul II/Karol Wojtyła)

(a) **Recorded lecture** discussing the following:

- What is Thomistic personalism, according to Karol Wojtyła?
- Why Thomistic personalism is not enough for Karol Wojtyła?
- Wojtyła's unique approach to the study of the human person

(b) **Readings:** indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) **Assignments/Activities/Discussions:** Please answer the question:

- Why does Thomistic personalism need phenomenology, according to Karol Wojtyła/St. John Paul II?

Week 3: Thomistic Personalism: Developing Thomism (Fr. W. Norris Clarke, S.J.)

(a) **Recorded lecture** discussing the following:

- Fr. Clarke's relational metaphysics
- Being as dynamic act
- The meaning of person
- The structure of human nature
- *Person and Being*: Conclusion
- The human person as frontier being and microcosm

(b) **Readings:** indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) **Assignments/Activities/Discussions:** Please answer the question:

- What is the major contribution of Fr. Clarke to the development of Thomistic personalism? Please explain your opinion.

Week 4: The Identity of the Person: When Does the Person Begin?

(a) **Recorded lecture** discussing the following:

- What is a person?
- Evidences showing that the early embryo is not a person
- Counter-arguments showing the zygote as a person
- The metaphysical arguments about personhood
- Conclusion about the personhood of the early embryo

(b) **Readings:** indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) **Assignments/Activities/Discussions:** Please answer the question:

- What is an argument which supports the claim that conception and ensoulment converge?

Week 5: The Identity of the Person: Is the Human Person a Soul?

(a) **Recorded lecture** discussing the following:

- How is it that a human person exists as a unified substance?
- How is it that a human person exists naturally as an embodied being, while a human soul can exist without being united to a body?
- What accounts for the *individuation* of human persons as distinct members of the human species?
- What is the principle of *identity* by which a human person persists through time and change?

(b) Readings: indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignment (by an e-mail to the professor):

Please present a draft plan for your term paper, containing the answers to the following questions:

- What topic are you going to write on?
- Why is this topic worth to be explored?
- What bibliography are you going to resort to?

The topic of your term paper should be approved by the professor by the end of the fifth week of the course.

Week 6: The Identity of the Person: Between Animals and “Posthumans”

(a) Recorded lecture discussing the following:

- What is the difference between human beings and other animals?
- What is the difference between human beings and “posthumans”?

(b) Readings: indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- What is that which defines the range of our humanity (against the background of animal nature and “posthuman nature”)?

Week 7: The Potentiality of the Person: Towards Happiness by Means of Virtue

(a) Recorded lecture discussing the following:

- Are we potential persons or rather persons with potential?
- What is the Thomistic approach to virtue?

(b) Readings: indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- Are we potential persons or persons with potential? Why?

Week 8: Natural Law and Human Subjectivity: Towards the Areas of the Person’s Transcendence over Nature

(a) Recorded lecture discussing the following:

- What do the two commandments of love have in common with natural law?
- Why does Aquinas think that the two commandments of love are knowable to natural human reason?
- Why is it plausible to regard Aquinas’ theology-based considerations as binding for natural human reason?

(b) Readings: indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- Is it possible for persons’ decisions to be morally good, while contrary to natural law at the same time? Please give an example.

Week 9: The Areas of the Person’s Transcendence over Nature: (1) Cognition

(a) Recorded lecture discussing the following:

- Thomas's theory of self-knowledge: What accounts for the fact that human experience always takes place from the viewpoint of a subject?
- Thomas's theory of self-knowledge: What accounts for the fact that one experiences oneself, the subject of one's experience, as "I," in the first person?
- Thomas's theory of self-knowledge: What accounts for the continuity in this first-person viewpoint?

(b) Readings: indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- What is denoted by the term "I" in Thomas's theory of self-knowledge? What is its essence?

Week 10: The Areas of the Person's Transcendence over Nature: (2) Freedom

(a) Recorded lecture discussing the following:

- St. Thomas Aquinas's understanding of the correlation between Divine causality and human freedom
- Six Thomistic interpretations of Aquinas's position
- A Thomistic personalist model of the relationship between Divine causality and created freedom developed by Mark K. Spencer

(b) Readings: indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- Is there any strongest part in Mark K. Spencer's model of the relationship between Divine causality and created freedom? Or is there any weakest part in it? Please try to explain.

Week 11: The Areas of the Person's Transcendence over Nature: (3) Love

(a) Recorded lecture discussing the following:

- The functions and effects of love (love and its effects; love and apprehension; love and complacency; love and human acts; love and final end; love as an aptitude to an end; love as a uniting principle)
- The interpersonal character of human love (love for others is based on the natural love of self; self-love leads to the love of others; the kinds of self-love and their correspondence with the love of others)

(b) Readings: indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- Personalism accentuates the human person's uniqueness: can the human person's self-love be regarded as an indicative of his or her uniqueness?

Week 12: Personalism vs. Individualism: Common Good

(a) Recorded lecture discussing the following:

- The human person's openness to the social form of life
- The common good as the ultimate reason for the social form of life
- The concept of social being
- The specificity of social life in the family and the political state

(b) Readings: indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- What kind of the common good should be regarded as the ultimate reason for the social form of human life, according to the lecture?

Week 13: Personalism vs. Collectivism: The Person's Dignity

(a) Recorded lecture discussing the following:

- Is it possible to correlate the personal good and the common good so that collectivism is avoided?
- How is it possible for political power to serve both the personal good and the common good?

(b) **Readings:** indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) **Assignments/Activities/Discussions:** Please answer the question:

- Is it possible to preserve the personal good while pursuing the common good? Why?

Week 14: The Society of Persons: *Communio Personarum*

(a) **Recorded lecture** discussing the following:

- The constitution of the human person's singularity within the communion of persons
- The communion of persons as it is present in the relationship of friendship

(b) **Readings:** indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) **Assignments/Activities/Discussions:** Please answer the question:

- What is that which ultimately makes society a *communio personarum*?

Week 15: Thomistic Personalism: Perspectives

(a) **Recorded lecture** discussing the following:

- Aquinas's notion of practical reason & postmodernism
- Aquinas's ontological and moral holism & postmodernism
- Aquinas's account of virtue & postmodernism

(b) **Readings:** indicated by the instructor

(chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) **Assignments/Activities/Discussions:** Please answer the question:

- What is the advantage of Thomistic personalism, if any at all, over non-Thomistic brands of personalism?

4. COURSE REQUIREMENTS

No exams or quizzes are scheduled for this course.

Prerequisite for writing the term paper (i.e. weekly lectures, readings and assignments) – 75%

Lectures: they are recorded, posted on Internet and available to students' convenience. The lectures are accompanied with the additional readings; their objective is to present the general landscape of Thomistic personalism which accounts for the personhood of man by showing the transcendent and analogical character of human existence.

Assignments: Each lecture is followed by a question which the students are to face in their training in Thomistic personalism. The answers are to be posted on the Populi Discussion Board so that they can be shared with classmates and checked by the professor. Each question is to be answered regularly: weekly answers (deadline for providing answers: each Tuesday of the following week of the course) are the basis on which the professor makes his reports regarding students' attendance in the course.

Completion: When the weekly answers of the students are not questioned by the professor, this portion of the course is considered to be complete.

Term Paper – 25%

The student may write his/her term paper on any topic in Thomistic personalism. The topic of the term paper must be approved by the professor (during the fifth week of the course). The paper is due in the fourteenth week of the course. The required length for the paper is 25,000 to 35,000 characters (including spaces and foot notes). For more details regarding the paper, see: "7. EVALUATION" (below).

5. REQUIRED READINGS and RESOURCES:

All the readings are available online:

- Thomas D. Williams**, L.C., “What is Thomistic Personalism?,” *Alpha Omega* 7:2 (2004): 163-197, http://www.uprait.org/archivio_pdf/ao42_williams1.pdf
- Peter Kreeft**, “*Thomersonalism*, or Thomistic Personalism (or Personalistic Thomism): A Marriage Made in Heaven, Hell, or Harvard?,” 30th Annual Aquinas Lecture, Houston 2011, <http://jp2forum.org/wp-content/uploads/Kreeft-ThomPers.pdf>
- R. Mary Hayden Lemmons**, “A Word from the Editor,” *Studia Gilsoniana* 7: 3 (July–September 2018): 409–418: <http://www.gilsonsociety.com/files/409-418-Lemmons.pdf>
- John F. X. Knasas**, “Kantianism and Thomistic Personalism on the Human Person: Self-Legislator or Self-Determiner?,” *Studia Gilsoniana* 7:3 (July–September 2018): 437–451: <http://www.gilsonsociety.com/files/437-451-Knasas.pdf>
- Mieczysław A. Krapiec**, “*Man* in *The Universal Encyclopedia of Philosophy*,” *Studia Gilsoniana* 7:4 (October–December 2018): **see only** 627–641, <http://www.gilsonsociety.com/files/597-664-Krapiec.pdf>
- Matthew Schaeffer**, *Thomistic Personalism: Clarifying and Advancing the Project*, Doctoral Dissertation (York University, Toronto, Ontario, 2016): https://yorkspace.library.yorku.ca/xmlui/bitstream/handle/10315/32235/Schaeffer_Matthew_D_2016_PhD.pdf?sequence=2&isAllowed=y
- Thomas D. Williams** and **Jan Olof Bengtsson**, “Personalism,” in *Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta (Spring 2014 Edition): <http://plato.stanford.edu/entries/personalism/>

6. SUGGESTED READINGS and RESOURCES:

All the readings are available online:

- R. Mary Hayden Lemmons**, “Aquinas as Teacher of Humanity: Lessons of Truth and Love,” in *Thomas Aquinas: Teacher of Humanity*, ed. John Hittinger and David Wagner (Cambridge Schools Publication, 2015), 360–379: <http://www.jp2forum.org/wp-content/uploads/020314Lemmons.P.A.S.T.A.%20Paper%202013.pdf>
- Thomas S. Hibbs**, “Wisdom Transformed by Love,” in *Where Wisdom Is Found* (Center for Christian Ethics at Baylor University, 2009), 38–45: <http://www.baylor.edu/content/services/document.php/79877.pdf>
- David. L. Schindler**, “Norris Clarke on Person, Being, and St. Thomas,” *Communio* 20:3 (1993): 580–592: <http://www.communio-icr.com/files/schindler20-3.pdf>
- W. Norris Clarke**, “Person, Being, and St. Thomas,” *Communio* 19:4 (1992): 601–618, <http://www.communio-icr.com/files/clarke19-4.pdf>
- W. Norris Clarke**, “Conscience and the Person,” *Budhi* 1:3 (1997): 155–174, <http://journals.ateneo.edu/ojs/index.php/budhi/article/view/467/468>
- Adrian J. Reimers**, “Ensoulement Problems,” in *Life and Learning XV: The Proceedings of the Fifteenth University Faculty for Life Conference*, ed. Joseph W. Koterski, S.J. (Washington, DC: University Faculty for Life, 2006), 295–320: <http://www.uffl.org/vol15/reimers05.pdf>
- John Haldane** and **Patrick Lee**, “Aquinas on Human Ensoulment, Abortion and the Value of Life,” *Philosophy* 78:4 (2003): 255–278: https://www.researchgate.net/publication/231922827_Aquinas_on_Human_Ensoulment_Abortion_and_the_Value_of_Life
- John Haldane** and **Patrick Lee**, “Rational Souls and the Beginning of Life (A Reply to Robert Pasnau),” *Philosophy* 78:10 (2003): 532–540: https://www.researchgate.net/publication/7553552_Rational_souls_and_the_beginning_of_life_a_reply_to_Robert_Pasnau
- Desmond J. FitzGerald**, “Anton Pegis’s Thomistic Theory of Man as an Incarnate Spirit,” in *The Human Person and a Culture of Freedom* (American Maritain Association, 2009), 92–105: <https://maritain.nd.edu/ama/Human/Human105.pdf>
- James Capehart**, “Incarnate Spirit: Proper Thomistic Definition of the Human Being or Merely a Description of the Human Soul?,” in *Redeeming Philosophy: From Metaphysics to Aesthetics* (American Maritain Association, 2014), 83–98: <https://maritain.nd.edu/ama/Redeeming/Redeem092.pdf>

- Marie I. George**, “Humans And Apes: On Whether Language Usage, Knowledge Of Others’ Beliefs, And Knowledge Of Others’ Emotions Indicate That They Differ When It Comes To Rationality,” in *Reading the Cosmos: Nature, Science, And Wisdom*, ed. Giuseppe Butera (American Maritain Association, 2011), 163–192:
<https://maritain.nd.edu/ama/Reading/Reading302.pdf>
- Jason T. Eberl**, “A Thomistic Appraisal of Human Enhancement Technologies,” *Theoretical Medicine And Bioethics* 35:4 (2014): 289–310:
https://www.researchgate.net/publication/263706118_A_Thomistic_appraisal_of_human_enhancement_technologies
- Jānis Tāivaldis Ozoliņš**, “Aquinas and His Understanding of Teaching and Learning,” in *Aquinas, Education and the East*, ed. T. B. Mooney and M. Nowacki, *Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures* 4 (Dordrecht 2013): 9–25:
http://www.springer.com/cda/content/document/cda_downloaddocument/9789400752603-c1.pdf?SGWID=0-0-45-1379811-p174547885
- H. Dennis Fisher**, “Ethics and Afterlife: The Moral Instruction of Thomas Aquinas and C. S. Lewis,” *Inklings Forever* 8 (2012): 2–19:
https://pillars.taylor.edu/cgi/viewcontent.cgi?article=1204&context=inklings_forever
- Tom Ryan**, “Second Person Perspective, Virtues and the Gifts in Aquinas’s Ethics,” *Australian eJournal of Theology* 21:1 (April 2014): 49–62:
http://aejt.com.au/__data/assets/pdf_file/0003/623883/AEJT12.44_Second_person_perspective,_Virtues_and_the_Gifts_in_Aquinass_Ethics_Apr14_Vol21.1.pdf
- Janet E. Smith**, “The Universality of Natural Law and the Irreducibility of Personalism,” A paper for USCCB Young Theologians Conference: <http://www.usccb.org/about/doctrine/intellectual-tasks/upload/intellectual-tasks-of-the-new-evangelization-smith.pdf>
- Salvador Piá Tarazona**, “The Transcendental Distinction Between Anthropology and Metaphysics,” *ACPQ* 77:2 (2003): 269–284:
<http://www.leonardopolo.net/docs/The%20transcendental%20distinction.pdf>
- Fr. Tomasz Duma**, “To Know or to Think? The Controversy over the Understanding of Philosophical Knowledge in the Light of the Studies of Mieczyslaw A. Krapiec,” *Studia Gilsoniana* 3 (2014): 277–299, <http://www.gilsonsociety.com/files/277-299-T-Duma.pdf>
- Daniel De Haan**, “*Delectatio, gaudium, fruitio*: Three Kinds of Pleasure for Three Kinds of Knowledge in Thomas Aquinas,” *Quaestio* 15 (2015), 543–552:
https://www.academia.edu/13480309/Delectatio_Gaudium_Fruitio_Three_Kinds_of_Pleasure_for_Three_Kinds_of_Knowledge_in_Thomas_Aquinas
- Kevin M. Staley**, “Aquinas: Compatibilist or Libertarian?,” *The Saint Anselm Journal* 2:2 (Spring 2005): 73–79:
https://www.anselm.edu/sites/default/files/Documents/Institute%20of%20SA%20Studies/4.5.3.2h_22Staley.pdf
- Hugh MacDonald**, “Limits of Knowledge and the Human Person,” *Człowiek w Kulturze* 13 (2000): 179–190: <http://www.gilsonsociety.com/files/MacDonald.pdf>
- Lawrence Dewan**, “St. Thomas and the Causes of Free Choice,” *Acta Philosophica* 8:1 (1999): 87–96: <http://www.actaphilosophica.it/sites/default/files/pdf/dewan-19991.pdf>
- Ezra Sullivan**, “Self-Transcending Love According to Thomas,” *Nova et Vetera*, English Edition, 12:3 (2014): 913–946: https://www.researchgate.net/publication/277077389_Natural_Self-Transcending_Love_According_to_Thomas_Aquinas
- Heather McAdam Erb**, “From Rivulets to the Fountain’s Source: Image and Love in Aquinas’ Christian Anthropology,” in *The Human Person and a Culture of Freedom* (2009), 61–91:
<http://maritain.nd.edu/ama/Human/Human104.pdf>
- John Goyette**, “On the Transcendence of the Political Common Good: Aquinas versus the New Natural Law Theory,” *National Catholic Bioethics Quarterly* 13:1 (Spring 2013): 133–155:
<https://thomasaquinas.edu/sites/default/files/pdf/goyette-transcendence-political-common-good.pdf>
- Kenneth A. Schmidt**, “Alienational Powerlessness And Meaninglessness: A Neothomistic Approach,” *The Journal for the Sociological Integration of Religion and Society* 1:2 (Fall 2011):

https://www.academia.edu/8223108/ALIENATIONAL_POWERLESSNESS_AND_MEANINGLESSNESS_A_NEO-THOMISTIC_APPROACH

-**Jacques Maritain**, “The Person and the Common Good,” trans. John J. FitzGerald, *The Review Of Politics* 8:4 (October, 1946): 419–455: <http://www.sfu.ca/classics/pdf/person.pdf>

-**Gilles Emery**, “The Dignity of Being a Substance: Person, Subsistence, and Nature,” *Nova et Vetera*, English Edition, 9:4 (2011): 991–1001:

<https://doc.rero.ch/record/31375/files/Emery.Person.Substance.pdf>

-**Marek Piechowiak**, “Thomas Aquinas – Human Dignity And Conscience as A Basis For Restricting Legal Obligations,” *Diametros* 47 (2016): 64–83:

<http://www.diametros.iphils.uj.edu.pl/index.php/diametros/article/download/869/814>

-**Thomas D. Williams**, “The One and the Many. Unity, Plurality and the Free Society,” *Alpha Omega* X:3 (2007): 387–398: http://www.uprait.org/archivio_pdf/ao73-williams1.pdf

-**D. Q. McInerney**, “The Social Thought Of Jacques Maritain,” *The Catholic Social Science Review* 12 (2007): 155–172, <https://pl.scribd.com/document/336873461/McInerney-The-social-thought-of-Jaques-Maritain>

-**Eugene Thomas Long**, “Persons, Community And Human Diversity,” *Studia Gilsoniana* 3 (2014): 191–202: <http://www.gilsonsociety.com/files/191-202-Long.pdf>

-**Deal W. Hudson**, “The Future Of Thomism: An Introduction,” in *The Future of Thomism*, ed. Deal W. Hudson and Dennis Wm. Moran (Notre Dame: University of Notre Dame Press, 1992), 7–21, <https://maritain.nd.edu/ama/Hudson/Hudson04.pdf>

-**Mark K. Spencer**, “Aristotelian Substance and Personalistic Subjectivity,” *International Philosophical Quarterly* 55:2 (June 2015): 145–164, https://www.academia.edu/7268426/Aristotelian_Substance_and_Personalistic_Subjectivity_International_Philosophical_Quarterly_June_2015_145-164

-**Anthony T. Flood**, “Love of Self as the Condition for a Gift of Self in Aquinas,” *Studia Gilsoniana* 7:3 (July–September 2018): 419–435, <http://www.gilsonsociety.com/files/419-435-Flood.pdf>

-**Melissa Salisbury**, “The Person in Relation: An Analysis of Great Catholic Education via Thomistic Personalism,” *Studia Gilsoniana* 7:2 (April–June 2018): 263–291, <http://www.gilsonsociety.com/files/263-291-Salisbury.pdf>

-**Catherine Peters**, “Personal Participation in the Thomistic Account of Natural Law,” *Studia Gilsoniana* 7:3 (July–September 2018): 453–468, <http://www.gilsonsociety.com/files/453-468-Peters.pdf>

-**Susan C. Selner-Wright**, “Thomistic Personalism and Creation Metaphysics: Personhood vs. Humanity and Ontological vs. Ethical Dignity,” *Studia Gilsoniana* 7:3 (July–September 2018): 469–485, <http://www.gilsonsociety.com/files/469-485-Selner-Wright.pdf>

-**Marek Czachorowski**, “Abortion in *The Universal Encyclopedia of Philosophy*,” *Studia Gilsoniana* 7:4 (October–December 2018): 567–578, <http://www.gilsonsociety.com/files/567-578-Czachorowski.pdf>

7. EVALUATION

GRADING SCALE:

A 94-100; **A-** 90-93; **B+** 87-89; **B** 84-86; **B-** 80-83; **C+** 77-79; **C** 74-76; **C-** 70-73 **D** 60-69; **F** 59 and below

Attendance – max. 75 points (max. C+):

- each on-time answer to the weekly assignment = **5** points (“on-time:” before or on Tuesday of the following week of the course);
- each delayed answer to the weekly assignment = **3** points;
- incomplete attendance: see “9. INCOMPLETE POLICY.”

Term Paper – max. 25 points:

- the purpose and primary thesis are stated clearly (**0-2** points);
- the purported significance is explicitly stated (**0-2** points);
- relevant literature is integrated into the paper (**0-6** points);
- all theses are argued persuasively (**0-6** points);

e) the writing is clear, concise and interesting (0-6 points);

f) the conclusion is accurate and supported by the content (0-3 points).

Students who have difficulty with research and composition are encouraged to pursue assistance with the Online Writing Lab (available at <http://www.holyapostles.edu/owl>).

8. DISABILITIES ACCOMMODATIONS POLICY

Holy Apostles College & Seminary is committed to the goal of achieving equal educational opportunities and full participation in higher education for persons with disabilities who qualify for admission to the College. Students enrolled in online courses who have documented disabilities requiring special accommodations should contact Bob Mish, the Director of Online Student Affairs, at rmish@holyapostles.edu or [860-632-3015](tel:860-632-3015). In all cases, reasonable accommodations will be made to ensure that all students with disabilities have access to course materials in a mode in which they can receive them. Students who have technological limitations (e.g., slow Internet connection speeds in convents) are asked to notify their instructors the first week of class for alternative means of delivery.

9. ACADEMIC HONESTY POLICY

Students at Holy Apostles College & Seminary are expected to practice academic honesty.

Avoiding Plagiarism

In its broadest sense, plagiarism is using someone else's work or ideas, presented or claimed as your own. At this stage in your academic career, you should be fully conscious of what it means to plagiarize. This is an inherently unethical activity because it entails the uncredited use of someone else's expression of ideas for another's personal advancement; that is, it entails the use of a person merely as a means to another person's ends.

Students, where applicable:

Should identify the title, author, page number/webpage address, and publication date of works when directly quoting small portions of texts, articles, interviews, or websites.

Students should not copy more than two paragraphs from any source as a major component of papers or projects.

Should appropriately identify the source of information when paraphrasing (restating) ideas from texts, interviews, articles, or websites.

Should follow the Holy Apostles College & Seminary Stylesheet (available on the Online Writing Lab's website at <http://www.holyapostles.edu/owl/resources>).

Consequences of Academic Dishonesty:

Because of the nature of this class, academic dishonesty is taken very seriously. Students participating in academic dishonesty may be removed from the course and from the program.

10. ATTENDANCE POLICY

Even though you are not required to be logged in at any precise time or day, you are expected to login several times during each week. Because this class is being taught entirely in a technology-mediated forum, it is important to actively participate each week in the course. In a traditional classroom setting for a 3-credit course, students would be required, per the federal standards, to be in class three 50-minute sessions (or 2.5 hours a week) and prepare for class discussions six 50-minute sessions (or 5 hours) a week. Expect to devote at least nine 50-minute sessions (or 7.5 quality hours) a week to this course. A failure on the student's part to actively participate in the life of the course may result in a reduction of the final grade.

11. INCOMPLETE POLICY

An Incomplete is a temporary grade assigned at the discretion of the faculty member. It is typically allowed in situations in which the student has satisfactorily completed major components of the course and has the ability to finish the remaining work without re-enrolling, but has encountered extenuating circumstances, such as illness, that prevent his or her doing so prior to the last day of class.

To request an incomplete, distance-learning students must first download a copy of the Incomplete Request Form. This document is located within the Shared folder of the Files tab in Populi. Secondly, students must fill in any necessary information directly within the PDF document. Lastly, students must send their form to their professor via email for approval. "Approval" should be understood as the professor responding to the student's email in favor of granting the "Incomplete" status of the student.

Students receiving an Incomplete must submit the missing course work by the end of the sixth week following the semester in which they were enrolled. An incomplete grade (I) automatically turns into the grade of "F" if the course work is not completed.

Students who have completed little or no work are ineligible for an incomplete. Students who feel they are in danger of failing the course due to an inability to complete course assignments should withdraw from the course.

A "W" (Withdrawal) will appear on the student's permanent record for any course dropped after the end of the first week of a semester to the end of the third week. A "WF" (Withdrawal/Fail) will appear on the student's permanent record for any course dropped after the end of the third week of a semester and on or before the Friday before the last week of the semester.

12. ABOUT THE INSTRUCTOR

Fr. **Pawel Tarasiewicz**, Ph.D.:

(1) Information available at: <https://orcid.org/0000-0003-3740-7608>

(2) Any questions regarding the course? Please do not hesitate to write at:
ptarasiewicz@holypostles.edu