

Course Title: **THOMISTIC PERSONALISM: KNOWLEDGE & LOVE**

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## **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?

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

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

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

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

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

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

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

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

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

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

Week 12: Personalism vs. Individualism: Common Good

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

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

Week 15: Thomistic Personalism: Perspectives

### 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 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).

## 5. REQUIRED READINGS and RESOURCES:

All the required 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), pp. 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), pp. 38-45: <http://www.baylor.edu/content/services/document.php/79877.pdf>
- 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](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?,” 30<sup>th</sup> Annual Aquinas Lecture, Houston 2011, <http://jp2forum.org/wp-content/uploads/Kreeft-ThomPers.pdf>
- 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/>
- 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](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: <http://www.patrickleebioethics.com/souls--aquinas.pdf>
- 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), pp. 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), pp. 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](https://www.researchgate.net/publication/263706118_A_Thomistic_appraisal_of_human_enhancement_technologies)
- Jānis Tāļivaldis 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](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://library.taylor.edu/dotAsset/eab5e162-5e5b-443e-8d59-f11a43f7d4a3.pdf>
- 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\\_Aquinas\\_Ethics\\_Apr14\\_Vol21.1.pdf](http://aejt.com.au/__data/assets/pdf_file/0003/623883/AEJT12.44_Second_person_perspective,_Virtues_and_the_Gifts_in_Aquinas_Ethics_Apr14_Vol21.1.pdf)
- Catherine Peters**, “Personal Participation in the Thomistic Account of Natural Law,” *eJournal of Thomistic Personalism* 4 (2015): 31-43:  
<http://courseweb.stthomas.edu/rmlemmons/STP'Peters%20-%20Personal%20Participation%20in%20the%20Thomistic%20Account%20of%20Natural%20Law.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](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:  
[http://www.anselm.edu/Documents/Institute%20for%20Saint%20Anselm%20Studies/Abstracts/4.5.3.2h\\_22Staley.pdf](http://www.anselm.edu/Documents/Institute%20for%20Saint%20Anselm%20Studies/Abstracts/4.5.3.2h_22Staley.pdf)

- Hector Zagal**, “Aquinas on Slavery: An Aristotelian Puzzle,” *Congresso Tomista Internazionale* (Roma, 21-25 settembre 2003): <http://www.e-aquinas.net/pdf/zagal.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](https://www.researchgate.net/publication/277077389_Natural_Self-Transcending_Love_According_to_Thomas_Aquinas)
- Anthony Flood**, “Love of Self as the Condition for a Gift of Self in Aquinas,” *eJournal of Thomistic Personalism* 2 (2011):  
[http://courseweb.stthomas.edu/rmlemmons/STP-Flood%20on%20Love\\_of\\_Self\\_as\\_the\\_Condition\\_for\\_a\\_Gift\\_of\\_Self\\_in\\_Aquinas.doc](http://courseweb.stthomas.edu/rmlemmons/STP-Flood%20on%20Love_of_Self_as_the_Condition_for_a_Gift_of_Self_in_Aquinas.doc)
- Heather McAdam Erb**, “From Rivulets to the Fountain’s Source: Image and Love in Aquinas’ Christian Anthropology.” *The Human Person and a Culture of Freedom* (2009), pp. 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):  
<http://religionandsociety.org/ojs/index.php/jsirs/article/viewFile/4/8>
- 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>
- Pawel Kazmierczak**, “Personalism versus Totalitarianism: Dietrich von Hildebrand’s Philosophical-Political Project,” in *Ethical Personalism*, ed. Cheikh Mbacke Gueye (De Gruyter, 2011), pp. 189-203:  
[https://www.academia.edu/8519040/Personalism\\_versus\\_Totalitarianism\\_Dietrich\\_von\\_Hildebrand\\_s\\_Philosophical-Political\\_Project](https://www.academia.edu/8519040/Personalism_versus_Totalitarianism_Dietrich_von_Hildebrand_s_Philosophical-Political_Project)
- 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:  
<https://riviste.upra.org/index.php/ao/article/download/605/435>
- D. Q. McInerny**, “The Social Thought Of Jacques Maritain,” *The Catholic Social Science Review* 12 (2007): 155-172,  
<http://www.catholicsocialscientists.org/cssr/Archival/2007/McInerny.pdf>

-**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), pp. 7-21: <https://maritain.nd.edu/ama/Hudson/Hudson04.pdf>

## 6. 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:

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

#### Term Paper – max. 25 points:

- a) the purpose and primary thesis are stated clearly (0-2 points);
- b) the purported significance is explicitly stated (0-2 points);
- c) relevant literature is integrated into the paper (0-6 points);
- d) 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>).

## 7. 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. Plagiarism includes: 1. Directly quoting without acknowledging the source. 2. Changing a few words of a text without indicating this was done and/or not acknowledging the source. 3. Not acknowledging that the structure of ideas or logic is from another author. 4. Not acknowledging a unique image (including analogies, similes, metaphors etc.) is from a particular document or author.

#### 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 caught plagiarizing will receive a zero for the assignment, and may be withdrawn from the class and/or expelled from Holy Apostles.

### **8. ATTENDANCE POLICY**

Since all the lectures of the course are filmed, posted on Internet and available to student's convenience, and all the readings are openly accessible online, e-mails and the Populi Discussion Board will be used for professor-student communications.

The professor is obliged to report online student attendance twice each semester (during or shortly after Weeks 2 and 5), and upon the request of Holy Apostles College and Seminary.

In a traditional classroom setting for a 3-credit course, students are required to be in class 3 hours a week and prepare for class discussions 4.5 hours a week. The student may expect to devote at least 7 quality hours a week to this course.

### **9. 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.