Course Syllabus

WYH3661H; WYH6661H – History of Moral Theology: Medieval to Modern
Wycliffe College
Toronto School of Theology
Winter 2025

Instructor Information

Instructor:	Mark Elliott, PhD, Professorial Fellow
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Office Hours:	by appointment

Course Identification

Course Number:	WYH3661H; WYH6661H
Course Format:	*Hybrid*
Course Name:	History of Moral Theology
Course Location:	Room Number, Building:
Class Times:	Thursdays 11:00am – 1:00pm
Prerequisites:	None

Course Description

The range is from late Patristic theology to the verge of the Enlightenment by considering the Western Church. We will begin with Ambrose (*De officiis*) then consider Monastic ethics according to Rules, then Scholastic ethics (Abelard and his opponents), then Canon legal ethics (Gratian and others), Penitential Manual ethics, Thomist 'pastoral' virtue ethics, Franciscan property ethics, responses to folk ethical systems (Saxon, Norse), Voluntarist ethics, Renaissance-humanist ethics (Pico della Mirandola), Early Protestant ethics to Natural Law ethics, Catholic rigorism and manualism.

Course Resources

Required Course Texts/Bibliography

J. Philip Wogaman, *Christian Ethics*, *A Historical Introduction* Second Edition: Louisville: Westminster/John Knox Press, 2010.

Harry J. Huebner, *An Introduction to Christian Ethics: History, Movements, People*, Waco: Baylor University Press, 2012, Part 1.

Bibliography

General secondary literature

Terence Irwin, *The Development of Ethics: A Historical and Critical* Study; *Volume I: From Socrates to the Reformation*, Oxford University Press, 2007; *Volume 2: From Suarez to Rousseau*: *Volume 3: From Kant to Rawls* (2009)

John Mahoney, *The Making of Moral Theology A Study of the Roman Catholic Tradition. The Martin D'Arcy Memorial Lectures 1981–1982.* Oxford: Clarendon Press, 1987.

J. Philip Wogaman, *Christian Ethics, Second Edition : A Historical Introduction*, Westminster/John Knox Press, 2010) Parts III (read by Tuesday of class) & IV (read by Thursday).

D. Stephen Long, *Christian Ethics: A Very Short Introduction* (Very Short Introductions) Oxford, 2010; esp. Chapters 2&3.

Michael Banner, *Christian Ethics: A Brief History*, Wiley Blackwell Brief Histories of Religion) 2009.

Harry J. Huebner, *An Introduction to Christian Ethics: History, Movements, People,* Waco: Baylor University Press, 2012, Part 1.

Servais Pinckaers, "A Brief History of Moral Theology"= Part 2 of his Sources of Christian Ethics, Washington, DC: CUA Press, 1986. = Servais Pinckaers, O.P., *The Sources of Christian Ethics*. Translated from the third edition by Sr. Mary Thomas Noble, O.P., Edinburgh: T&T Clark, 1995.

Alistair MacIntyre, *A Short History of Ethics: A History of Moral Philosophy from the Homeric Age to the Twentieth Century*, Second Edition, 1998.

M.V. Dougherty, *Moral Dilemmas in Medieval Thought. From Gratian to Aquinas* Cambridge: CUP, 2011.

John A.Gallagher, Time Past, Time Future. An Historical Study of Catholic Moral Theology , Paulist Press, 1990.

Rebekah Eklund, *The Beatitudes Through the Ages*, Grand Rapids: Eerdmans, 2021.

 Oliver *O'Donovan,* and Joan Lockwood *O'Donovan, Irenaeus to Grotius*: *A Sourcebook in Christian Political Thought, Grand Rapids: Eerdmans 1999.*

Thomas Williams (ed.), *Cambridge Companion to Medieval Ethics*, Cambridge University Press 2018.

Stanley Hauerwas, "How Christian Ethics Came to Be", in John Berkman and Michael Cartwright (eds), *The Hauerwas Reader*, Duke University Press, 2001, pp. 37-50.

Ralph McInerny, "Ethics" in Eleonore Stump & Norman Kretzmann (eds), *The Cambridge Companion to Aquinas*, Cambridge: CUP, 1993, pp. 196-216.

Ralph McInerny, *Ethica Thomistica: The Moral Philosophy of Thomas Aquinas*, Washington, DC, Catholic University of America Press, 1997.

Stephen J. Pope (ed.), *The Ethics of Aquinas*, Washington, DC: Georgetown UP, 2002.

Jean Porter, *Natural and Divine Law: Reclaiming the Tradition for Christian Ethics*. Ontario: Novalis Press and Grand Rapids: Eerdmans, 1999.

Jean Porter, *The Perfection of Desire: Habit, Reason, and Virtue in Aquinas's Summa Theologiae*, Marquette: Marquette University Press, 2018.

Bernd Wannenwetsch, "Luther's Moral Theology" in Donald K. McKim, *Cambridge Companion to Martin Luther*, Cambridge: CUP, 2006, pp. 120-35.

Thomas Williams (ed.), *The Cambridge Companion to Medieval Ethics*. Cambridge: CUP, 2018.

John Witte, *From Sacrament to Contract: Marriage, Religion, and Law in the Western Tradition* (Louisville, Ky. 22012).

Lucan Freppert, O.F.M. *The Basis of Morality According to William Ockham*.Chicago: Franciscan Herald Press, 1988. (Dissertation from 1961)

Philip G. Zeigler, "Reformed Ethics" in Michael Allen & Scott R. Swain ed.), *The Oxford Handbook of Reformed Theology,* Oxford: OUP, 2020, pp. 577-91

Reinhard Hütter, *Bound for Beatitude A Thomistic Study in Eschatology and Ethics*, Washington, D.C. : Catholic University of America Press, 2019.

Maureen Junker-Kenny, *Approaches to Theological Ethics: Sources, Traditions, Visions*, London: T&T Clark, 2019.

Peter H. Sedgwick, *The Origins of Anglican Moral Theology,* Leiden: Brill, 2019.

J. H. Burns (ed.), *The Cambridge History of Medieval Political Thought c.350–c.1450*, Cambridge University Press, 1988.

J. H. Burns, Mark Goldie (eds.), *The Cambridge History of Political Thought 1450–1700,* Cambridge University Press, 1988.

M.D. Lambert, *Franciscan Poverty. The Doctrine of the Absolute Poverty of Christ and the Apostles in the Franciscan Order 1210-1323*. New York: Franciscan Institute Publications, St. Bonaventure, 1998.

John Bossy, *Christianity in the West: 1400-1700*, Oxford:OUP, 1985.

Risto Saarinen, Weakness of *Will in Renaissance and Reformation Thought* (Oxford: *Oxford University Press*, 2011

Jill Kraye and Risto Saarinen (ed.), *Moral Philosophy on the Threshhold of Modernity* Dordrecht: Springer, 2005.

Epoch-specific articles

Gilbert Meileander, "Sweet Necessities: Food, Sex, and Saint Augustine", *Journal of Religious Ethics* 29 (2001): 3-18.

Bonnie Kent, "Augustine's 'On the Good of Marriage' and infused virtue in the Twelfth Century", *The Journal of Religious Ethics* 41,(2013): 112-136

Gilbert Meilaender, *The Way That Leads There: Augustinian Reflections on the Christian Life*. Grand Rapids, Eerdmans, 2006.

Bonnie Kent, "The Moral Life" in Cambridge Companion to Medieval Philosophy, ed. by A.S. McGrade, Cambridge: CUP, 2003, pp. 231–253.

Anders Winroth, "Gratian and his book:*Oxford Journal of Law and Religion* 10 (2021: 1-15.

Gerald Bray, "The Bible and Canon Law," in The New Cambridge History of the Bible, vol. 2: From 600 to 1450 (Cambridge 2012) 722–34.

William E. Mann, "Abelard's Ethics: The Inside Story", in idem, *God, Belief, and Perplexity*, Oxford: OUP, 2016, Ch.9.

Taina M. Holopainen, "Intentions and Conscious Moral Choices in Peter Abelard's *Know Yourself*", * Leiden: Brill, 2014.

John Marenbon, *The Philosophy of Peter Abelard* (Part 3: Ethics), Cambridge: CUP, 1999.

Constant Mews, "Abelard, Heloise, and Discussion of Love in the Twelfth-Century Schools", in *Rethinking Abelard*, ed. Babette S. Hellemans, Leiden: Brill, 2014, pp. 19-36.

Jean Porter, '"Responsibility, passion, and sin" A Reassessment of Abelard's Ethics', Journal of Religious Ethics28(2000): 367 – 394.

Anthony Celano, "Thomas Aquinas and Bonaventure on the understanding of moral goodness" in *Aristotle's Ethics and Medieval Philosophy*, Cambridge: CUP, 2015, pp. 170-208.

W.M. Speelman, 'The Franciscan Usus Pauper as the Gateway towards an Aesthetic Economy', *Francisc Stud 7*4(2016):185–205.

Lydia Schumacher, *Early Franciscan Theology.Between Authority and Innovation*, Cambridge: CUP, 2019, Ch.9: "Moral Theology."

U. Unwood, "William of Ockham's Theological Ethics." *Franciscan Studies* 11 (1973): 310-50.

Stephen Leahey, *John Wyclif*, Oxford: OUP, 2009. Chapter 7: "Dominium as foundation of Wyclif's political and ecclesiological vision."

John Bossy, "Moral Arithmetic: Seven Sins into Ten Commandments," in Conscience and Casuistry in Early Modern Europe, ed. Edmund Leites (Cambridge, 1988), 214-234.

Antti Raunio, 'Divine and Natural Law in Luther and Melanchthon', in Virpi Mäkinen (ed.), *Lutheran Reformation and the Law*, Leiden:Brill, 2006, 21–61.

Joan Lockwood O'Donovan *Theology of Law and Authority in the English Reformation* (Emory University Studies in Law & Religion (EUSLR)), 1991.

Hélène Suzanne, 'Conscience in the Early Renaissance: the case of Erasmus, Luther and Thomas More', Moreana. 51, Iss. 197/198 (2014): 231-244.

Andrew M. McGinnis, 'The Moral Status of Self-Love in Early Reformed Ethics', *Journal of Early Modern Christianity* 10 (2023): 241–257.

David Systma, "John Calvin and Virtue Ethics: Augustinian and Aristotelian Themes", *Journal of Religious Ethics* 48 (2020): ·519-56.

Jean Porter, "The Natural Law and Innovative Forms of Marriage", *JSCE* 30:2 (2010):79-97.

Jean-Louis Quantin, 'Catholic Moral Theology, 1550–1800', *The Oxford Handbook of Early Modern Theology, 1600-1800*, ed. by Ulrich L. Lehner et al., Oxford: OUP, 2014, Ch.8 (pp.119–134)

Jennifer Herdt, "Natural Law in Protestant Christianity", in *The Cambridge Companion to Natural Law Ethics*, ed. Tom Angier, Cambridge University Press, 2019, Ch. 8 (pp. 155 –

Herschel C. Baker, *The Dignity of Man: Studies in the Persistence of an Idea*, Harvard IP. 1947.

Luca Baschera, 'Ethics in Reformed Orthodoxy' A Companion to Reformed Orthodoxy, Leiden: Brill, 2013, 519-52.

Kirk Summers, *Morality After Calvin: Theodore Beza's Christian Censor and Reformed Ethics*, New York: OUP, 2016.

Johann Olsthoorn, "Grotius and Pufendorf"= Ch. 3 of

Oliver O'Donovan, "Theological Writings; Ch. 16 of The Cambridge Companion to Grotius'

Knud Haakonssen, "Natural law in the seventeenth century" in *Natural Law and Moral Philosophy: From Grotius to the Scottish Enlightenment*, Cambridge: CUP, 2012 pp 15-62.

Albert R. Jonsen and Stephen Toulmin. *The Abuse of Casuistry: A History of Moral Reasoning.* University of California Press, 1988.

Raphael Gallagher& Rachel Brady, "L'actualite de la theologie morale de saint Alphonse de Liguori", *Revue d'Éthique et de Théologie Morale* (2012): 35-57.

Jean-Louis Quantin, 'Catholic Moral Theology, 1550–1800' in Ulrich L. Lehner (ed.) et al. *The Oxford Handbook of Early Modern Theology, 1600-1800*, Oxford: OUP, 2015, ch 8.

Thomas Palmer, *Jansenism and England: Moral Rigorism Across the Confessions*, Oxford: OUP, 2018.

Michael *Moriarty, Disguised Vices: Theories of Virtue in Early Modern French Thought*, New York: Oxford, OUP 2011.

Jennifer Herdt, *Putting On Virtue: The Legacy of the Splendid Vices*, Chicago UP, 2008.

Tracey Rowland, "Natural Law in Catholic Christianity" =Ch.7 *of Cambridge Companion to Natural Law*

Course Website(s)

- Quercus: https://q.utoronto.ca/

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at https://q.utoronto.ca/ and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the

course website in Quercus.) Information for students about using Quercus can be found at: https://community.canvaslms.com/docs/DOC-10701 . Students who have trouble accessing Quercus should contact the registrar's office for further help.

Course Learning Objectives/Outcomes

College

BD Level
Students successfully completing this course will be able to demonstrate the following learning outcomes. (Not all categories will be required for all courses.)

(A) IN RESPECT OF GENERAL ACADEMIC SKILLS
Demonstrate skills of summarizing, comparison, analysis and evaluation, as well as clarity in writing and presentation.

(B) IN RESPECT OF THE UNDERSTANDING OF THE CONTENT OF ONE OR MORE THEOLOGICAL DISCIPLINES
Understand the way that authorities of Scripture and tradition have worked with reason and spiritual devotion and experience to form theological interpretations of moral questions in a number of periods.

(C) IN RESPECT OF PERSONAL AND SPIRITUAL FORMATION
Discern where pre-modern and 'old-fashioned' ethical priorities challenge the modern mind at least to consider alternative ways of perceiving issues.

(D) IN RESPECT OF MINISTERIAL AND PUBLIC LEADERSHIP
Develop new but old possible lines of approach to key issues facing the church and society, offering help in outlining responses both nuanced and clear.

Graduate Level

Each graduate program has detailed statements of "degree level expectations" (goals and outcomes) found in the respective program Handbooks. The harmonized course goals and outcomes (below) describe the level of knowledge and skill that will be characteristic of a typical graduate of the program. Instructors are required to develop a statement of learning outcomes for each course. These outcomes will provide benchmarks for course evaluation/grading and program assessment. Doctoral students are typically required to demonstrate higher levels of ability or expertise.

GRADUATE "DEGREE LEVEL EXPECTATIONS"	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
EXPECTATIONS: *In this course students are expected to demonstrate the following:*		
1. Depth and Breadth of Knowledge is defined as a set of increasing levels of	Become familiar with the ways of reasoning in Christian ethical discourse so as to compare	*Coursework 2 (a); 2(b)*

GRADUATE "DEGREE LEVEL EXPECTATIONS"	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
understanding within a student's area of specialization, methodologies, primary & secondary sources, historical developments and inter-disciplinarity.	these with the emphases of the pre-modern moral theologians and demonstrate where there can be supplementing of the modern by the pre-modern 'wisdom'.	
2. Research and Scholarship is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research & assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.	Understand the way that authorities of Scripture and tradition have worked with reason and spiritual devotion and experience, experience to form theological interpretations of moral questions in a number of periods.	3.
3. Level of Application of Knowledge is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases this includes the application of a research language.	Choose one's own topic or issue and work it through the history of tradition. In this way past voices will be seen to resonate with the present.	2 (a)
4. Professional Capacity or Autonomy is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake further studies in their area of concentration; or to enter or return to other professional vocations for which an advanced	Discern where pre-modern and 'old-fashioned' ethical priorities challenge the modern mind at least to consider alternative ways of perceiving issues.	3.

GRADUATE "DEGREE LEVEL EXPECTATIONS"	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
understanding of Theological Studies is necessary or beneficial.		
5. Level of Communication Skills is defined as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing. Cohort formation is a component of all graduate programs.	Learn to articulate in oral and written form with due attention to the different genres of the written exercises, and in presentation form.	1., 2, 3.
6. Awareness of the Limits of Knowledge is defined as the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and, insights from other disciplines.	Demonstrate a readiness to respond to objections and other approaches.	1.

Evaluation

Requirements

The final grade for the course will be based on evaluations in [three] areas:

Basic Degree Students:

(1) *Participation (10%)* – In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to lead or share in leading one session of class through presentation based on the weekly reading.

(2)) *Seminar Paper (40%)* – Reflecting on what has been learned during the sessions, especially from one's own presented material, pick an ethical topic (e.g. family, education, conscience and authority, spiritual practice and 'holiness', wealth and poverty) and show to what extent the ideas of the period we have looked at are valid and persuasive for today.

(3) *Final paper (50%)* – A substantial scholarly paper-- Drawing on the 'Recommended Reading', and with reference to at least three different periods between 1100 and 1700, evaluate the respective strengths of scripture, doctrine (including the doctrine of 'the Church'), spirituality (devotional practice) on moral theological theory and practice (2500-3000 words).

Graduate Students:

(1) *Participation (10%)* – In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to lead or share in leading one session of class through presentation based on the weekly reading.

(2) *Seminar paper and book review (40%: 20% each)* – (a) Reflecting on what has been learned during the sessions, especially from one's own presented material, pick an ethical topic (e.g. family, education, conscience and authority, spiritual practice and 'holiness', wealth and poverty) and show to what extent the ideas of the period we have looked at are valid and persuasive for today. (2500 words) (b) Write a critical book review of either Long (Christian Ethics: A Very Short Introduction) or Banner Christian Ethics: A Brief History) or Huebner (An Introduction to Christian Ethics, Part 1). (1500 words.)

(3) *Final paper (40%)* – A substantial scholarly paper -- Drawing on the 'Recommended Reading', and with reference to at least three different periods between 1100 and 1700, evaluate the respective strengths of scripture, doctrine (including the doctrine of 'the Church'), spirituality (devotional practice) on moral theological theory and practice (4500-5000 words)

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Grading System - Graduate Degree Students

5000, 6000 and 7000 level courses use the following alpha grading scale;

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent

B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work (BD). Basic Degree students are expected to hand in assignments by the date given in the course outline. Under exceptional circumstances a student may request a short extension to be negotiated with the instructor. Instructors are not obliged to accept assignments that are late. If the instructor chooses to accept an assignment, where an extension has not been requested and approved before the due date, then **one percentage point per day will be deducted**. The absolute deadline for the submission of assignments is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

Students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness) who are unable to submit their work by the end of the term are requested to consult with their instructor and request an SDF. The form is available on our website at this link https://www.wycliffecollege.ca/sites/default/files/Basic%20Degree%20Request%20For%20Extension.pdf or can be collected from the registrar's office. An SDF request must be submitted, with instructor approval and with an agreed deadline, to the registrar's office no later than the last day of the exam week or the last day of class in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond one year. If a student has not completed work and has not been granted an SDF, a final mark will be calculated that reckons a grade of zero for that component of work that was not submitted**.**

Late work (Graduate). The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Graduate Director, not the instructor of the course. Nevertheless, the instructor's signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at https://governingcouncil.utoronto.ca/secretariat/policies/grading-practices-policy-university-assessment-and-january-26-2012, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at http://www.studentlife.utoronto.ca/as The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks linked from http://www.tst.edu/academic/resources-forms/handbooks and the University of Toronto *Code of Behaviour on Academic Matters* https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges: https://www.trinity.utoronto.ca/library/research/theology/avoiding-plagiarism-in-theological-writing/

Use of AI. Students are not to submit work generated by AI chatbots such as ChatGPT. If students are found to have done so, they will receive a mark of 'zero' for the assignment concerned.

Recording Policy. Students may not create audio or video recordings of classes with the exception of those students requiring an accommodation for a disability (as identified by the Accessibility Services). These students should speak to the instructor in advance of the class.

If a course is to be recorded (either by a student or the instructor), the following guidelines apply:

- Students must be given notice that lectures or a lecture will be recorded, preferably well before the recorded class. Consent forms are available from the Registrar's office.

- Students must be given the option to opt out of recorded classes without penalty. Students who wish to remain anonymous in a recorded lecture will not be penalized for this choice – if, for example, participation is a required component of the course, students will be given another option to earn participation credit that will not be recorded.

Students creating unauthorized audio and/or video recording of lectures violate an instructor's intellectual property rights and the Canadian Copyright Act. Students violating this agreement will be subject to disciplinary actions under the Code of Student Conduct.

Other academic offences. TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019 .

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

Week 1
Day, Date   Course introduction: Topic 1. Late classical ethics and Christian ethics
                    Reading: Ambrose, *De officiis*: Excerpts from I. Davidson, *Ambrose: De Officiis*, Oxford: OUP, 2001.

Week 2
Day, Date   Topic 2. Augustinian ethics:
                    Reading: on the

Week 3
Day, Date   Topic 3. Monastic ethics--Benedict's Rule.
                    Reading:https://www.solesmes.com/sites/default/files/upload/pdf/rule_of_st_benedict.pdf

Week 4
Day, Date   Topic 4. Scholastic ethics--Abelard:

                    Reading: Peter Abelard's Ethics (D.E. Luscombe (ed.). Oxford : Oxford University Press; 2019. Over 100 pages but most pages are just one paragraph: read as much as possible.

Week 5
Day, Date   Topic 5. Canon-legal ethics-

Reading Gratian, The Treatise on Laws (Decretum DD. 1-20) with the Ordinary Gloss (Studies in Medieval and Early Modern Canon Law, Volume 2), Washington: CUA Press, 1993.

Week 6
Day, Date   Topic 6. Penitential Manual ethics:

Reading: *Medieval Handbooks of Penance: A Translation of the Principal "Libri Poenitentiales" and Selections From Related Documents* https://archive.org/details/MedievalHandbooksOfPenance/page/n13/mode/2up

Week 7
Day, Date   Topic 7. Thomist virtue ethics :

Reading: extracts from Aquinas, *Summa Theologiae* II-II Faith-Hope-Charity-Prudence.

Week 8
Day, Date   Topic 8. Franciscan and Wycliffite property ethics.
Reading: S. Piron, *Présentation. Pierre de Jean Olivi Traité Des Contrats*, Les Belles Lettres, Paris, 2012.)

Week 9
Day, Date   Topic 9. High medieval political ethics.
Reading: Selections from O'Donovan and O'Donovan's reader.

Week 10
Day, Date   Topic 10. Voluntarist ethics :.
Reading: William of Ockham : questions on virtue, goodness, and the will , translated and edited by Eric W. Hagedorn, CUP,2021

Week 11
Day, Date   Topic 11. Renaissance-humanist ethics:

Reading: Pico della Mirandola, *Oration on the Dignity of Man: A New Translation and Commentary*, Francesco Borghesi, Michael Papio, and Massimo Riva (eds.), Cambridge University Press, 2012.

Week 12

Day, Date   Topic 11. Early Protestant ethics :
Reading: Selections from Melanchthon, Hooker and Grotius

Exam Week

TBD