

1. GENERAL INFORMATION			
1.1. Course teacher	Assist. Prof. Mislav Kutleša, PhD	1.6. Year of the study programme	3 rd
1.2. Name of the course	Basic Moral Theology II	1.7. Credits (ECTS)	3
1.3. Associate teachers		1.8. Type of instruction (number of hours L + S + E + e-learning)	45P
1.4. Study programme (undergraduate, graduate, integrated)	Integrated undergraduate and graduate philosophical-theological study programme	1.9. Expected enrolment in the course	80
1.5. Status of the course	Obligatory	1.10. Level of application of e-learning (level 1, 2, 3), percentage of online instruction (max. 20%)	
2. COURSE DESCRIPTION			
2.1. Course objectives	<p>To get acquainted with the structure of the human being as a moral being. To get acquainted with the structure of <i>imago Dei et Christi</i> as a moral being. To get acquainted with the significance of the Christian call in Christ. To get acquainted with the significance and problems of the theory of morality. To get acquainted with basic moral principles in the universal-humanistic perspective. To get acquainted with basic moral principles in the Christian perspective. To learn to think ethically, to form arguments ethically, and to morally evaluate human and Christian activity.</p>		
2.2. Course enrolment requirements and entry competences required for the course	<p>Conditions: successfully passed philosophical courses, especially ontology, philosophical anthropology and ethics; successfully passed introductory Biblical courses. Competencies: critical thinking; familiarisation with philosophical ethics and anthropology; familiarisation with Biblical bases of the Christian call in Christ and morality; familiarisation with basic moral principles.</p>		
2.3. Learning outcomes at the level of the programme to which the course contributes	<p>To realise the inner connectedness of basic moral theology and other theological disciplines. To recognise similarities and differences between the theological discourse on morality and other scientific discourses on morality. To define rational and theological bases of morality. To get familiarised with congruence and differences between purely humanistic and Christian morality. To gain an insight into the importance and place of Christian moral message for realisation of the Christian call in Christ.</p>		
2.4. Learning outcomes expected at the level of the course (4 to 10 learning outcomes)	<p>To develop moral consciousness and moral knowledge. To get familiarised with and argumentatively present moral perfection of "being a human being" made in the image of the perfect human being – Christ. To understand and differentiate between good and evil. To get familiarised and argumentatively present the moral good in light of reason and faith. To recognise, critically analyse, and evaluate moral dimensions of personal and social phenomena.</p>		
2.5. Course content broken down in detail by weekly class schedule (syllabus)	<p>Introduction to the course (2 hours); Moral norm (4 hours); Law: concept, definition, types of law (4 hours); Eternal law and positive divine law (4 hours); Natural moral law (6 hours); Human law (4 hours); Circumstances and motives of acting (4 hours); Sin: nature, definition, division (8 hours); Conversion: penitential acts, remorse, confession, penitence (6 hours); Virtue: definition, division, system of virtues (3 hours)</p>		
2.6. Format of instruction:	<p>X lectures</p> <input type="checkbox"/> seminars and workshops <input type="checkbox"/> exercises <input type="checkbox"/> <i>on line</i> in complete <input type="checkbox"/> mixed e-learning <input type="checkbox"/> field classes	<p>X individual tasks</p> <input type="checkbox"/> multimedia and net <input type="checkbox"/> laboratory <input type="checkbox"/> mentor-guided work <input type="checkbox"/> (add other)	2.7. Comments:
2.8. Student responsibilities	Class attendance;		

		Research on the basis of literature					
2.9. Screening student work (name the proportion of ECTS credits for each activity so that the total number of ECTS credits is equal to the ECTS value of the course)	Class attendance	1,5	Research		Practical work		
	Experiments		Report		(add other)		
	Essay		Seminar paper		(add other)		
	Preliminary exams	0,5	Oral exam		(add other)		
	Written exam	1	Project		(add other)		
2.1. Grading and evaluating student work in class and at the final exam	Participation in classes – 50%. Preliminary exam – 15%. Written exam – 35%.						
2.2. Required literature (available in the library and via other media)	Title				Number of copies in the library	Availability via other media	
	Bernhard Häring, <i>Kristov zakon</i> . Svezak prvi, Zagreb, 1973.						
	Marinko Perković, <i>Temelji teološke etike</i> , Sarajevo, 2006.						
	Marciano Vidal, <i>Kršćanska etika</i> , Đakovo 2001, 9-158.						
	Ivan Fuček, <i>Moralno-duhovni život</i> . Svezak treći: grijeh i obraćenje, Split, 2004.						
2.12. Optional literature (at the time of submission of study programme proposal)	Razni autori, Grijeh i oslobođenje, in: <i>Bogoslovska smotra</i> , 46 (1976) 1-2, 5-129. Romanus Cessario, <i>Kreposti</i> , Zagreb, 2007, Ivan Fuček, <i>Moralno-duhovni život</i> . Svezak prvi: <i>Zakon i vjera</i> , Split, 2004. Ivan Fuček, <i>Moralno-duhovni život</i> . Svezak drugi: <i>Osoba i savjest</i> , Split, 2003. Šimun Bilokapić, Razlikovanje i podjela grijeha na teški/laki, smrtni/mali, in: <i>Osobna i društvena dimenzija grijeha</i> , Zbornik, Split 2002, 195-228. Marinko Perković, <i>Prema moralnoj zrelosti</i> , Sarajevo 2009, 13-109. <i>Fenomen savjesti</i> . Zbornik, Split, 2011. Robert Spaemann, <i>Osnovni moralni pojmovi</i> , Sarajevo – Zagreb, 2008. Marijan Cipra, <i>Misli o etici</i> , Zagreb, 1999.						
2.13. Quality assurance methods that ensure the acquisition of exit competences	Keeping a record of class attendance, active participation in classes, personal consultations, the preliminary exam, the exam.						
2.14. Other (as the proposer wishes to add)							