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### Catalog Description

An open approach to contemporary moral issues within theological perspectives.

### Learning Outcomes

The structure, content, learning experiences, and pedagogical philosophy of this course are informed by:

- A. The Marianist Educational Philosophy: *Five Characteristics of a Marianist Education* (CME)
  1. Educate for formation in faith
  2. Provide an integral, quality education
  3. Educate in family spirit
  4. Educate for service, justice, peace, and the integrity of creation
  5. Educate for adaptation and change
  
- B. The Master of Pastoral Theology Program: *Program Learning Outcomes* (PLO)

Upon completion of the Master of Pastoral Theology program, students will be able to:

  1. Identify the constitutive elements of Catholic theology: its historical development, its contemporary expression within a Vatican II framework, and its context within the broader Christian tradition
  2. Develop methods of critical theological reflection in response to issues, needs, and concerns of various pastoral contexts within and for communities of Hawaii and the Pacific Rim
  3. Compare and contrast theological positions and values within the Christian community
  4. Engage the Marianist tradition of education for service, peace, justice, and the integrity of creation in ways that respond and lead to active participation within changing local and global environments
  
- C. RE 662 Contemporary Moral Problems (3): *Course Learning Outcomes* (CLO)

Upon satisfactory completion of this course, students will be able to:

  1. Relate theology to ethical practice as animated by the Roman Catholic moral tradition (CME 1, PLO 1)
  2. Identify nascent moral issues and fissures emerging in our milieu (CME 5, PLO 2)
  3. Appraise the contribution of theological ethics to contemporary, pluralistic moral debate (CME 4, PLO 2)
  4. Defend an informed position on a contemporary moral problem in Hawai'i and the Pacific (CME 3, PLO 4)

## Required Materials

Regular access to these materials is necessary for your success in our course. Please inform the instructor if you require assistance in accessing any of these materials.

### 1. Access to Internet-Capable Technology

Due to the hybrid nature of this course, regular access to our Canvas course site is essential. Important information, materials, and updates relating to our course have been posted onto our Canvas course site and will be updated as needed.

### 2. Assigned Texts

All assigned texts are available for download on our course Canvas site. Consult the projected schedule on page 7 for detailed reading assignments.

- a. Benedict XVI. *Caritas in Veritate*, 2009.
- b. Copeland, M. Shawn. "Turning Theology: A Proposal." *Theological Studies* 80 (2019), 753-773.
- c. Felix, Latrell. "Exploring the Ambivalent Position of the Filipino *Baklang Katoliko* within the Catholic Church." *Philippine Sociological Review* 73 (2025): 6-23.
- d. Formicola, Jo Renee. "Catholic Moral Demands in American Politics: A New Paradigm." *Journal of Church and State* 51 (2009): 4-23.
- e. Fox, Dov, and Mary Ziegler. "The New Abortion." *Columbia Law Review* 125 (2025): 1555-1630.
- f. Francis. *Fratelli Tutti*, 2020.
- g. Francis. *Laudato Si*, 2015.
- h. Heyer, Kristin E. "Social Sin and Immigration: Good Fences Make Bad Neighbors." *Theological Studies* 71 (2010): 410-436.
- i. Kaveny, M. Cathleen. "Appropriation of Evil: Cooperation's Mirror Image." *Theological Studies* 61 (2000): 280-313.
- j. Keenan, James. "The Open Debate: Moral Theology and the Lives of Gay and Lesbian Persons." *Theological Studies* 64 (2003): 127-150.
- k. Leo XIV. *Dilexi Te*, 2025.
- l. Lysaught, M. Therese. "Roman Catholic Teaching on International Debt: Toward a New Methodology for Catholic Social Ethics and Moral Theology." *Journal of Moral Theology* 4 (2015): 1-27.
- m. Reichberg, Gregory. "Thomas Aquinas Between Just War and Pacifism." *Journal of Religious Ethics* 38 (2010): 219-241.
- n. Rothschild, Zalman. "The Impossibility of Religious Equality." *Columbia Law Review* 125 (2025): 453-530.
- o. Scherz, Paul, and Brian Patrick Green. *Reclaiming Human Agency in the Age of Artificial Intelligence*. Eugene: Pickwick Publications, 2025.
- p. Vicini, Andrea. "Artificial Intelligence and Social Control: Ethical Issues and Theological Resources." *Journal of Moral Theology* 11 (Spring 2022): 41-69.

## Student Requirements

### 1. Completion of Assigned Readings

Careful reading of all assigned materials in a timely, engaged, and conscientious manner is essential for mastery of course concepts. Readings are to be completed in advance so that the student is ready to discuss them with the instructor during synchronous or asynchronous discussion. Because theological anthropology is a highly specialized interrelated field with its own methods, terms and foundational assumptions, you should allow yourself ample time to study and digest this challenging yet rewarding material.

### 2. Engagement Through Participation

Our learning community will be characterized by a spirit of highly collaborative learning. Participation, defined as being an active and informed interlocutor, is therefore a fundamental requirement. One (1) instances of non-participation implies that the highest grade achievable is a "B." Two (2) or more instances of non-participation constitute grounds for a recommendation to withdraw from the course.

### 3. Summative Project and Presentations

The summative project and presentation is intended to cultivate a greater awareness of novel ethical phenomena and the underlying cultural currents that precipitate them, encouraging growth in compassion and identifying opportunities for principled ethical engagement with local faith, academic, and/or professional communities. The summative project will be first submitted as a 10-page written assignment on Canvas, then presented in discussion with the instructor and other MPT departmental faculty. Instructions and prompts will be posted on Canvas.

## Credit Hour Policy

As established by the Chaminade University Credit Hour Policy, this three-credit course represents a minimum of 135 hours of engagement over one 12-week term. Students enrolled in this course shall complete:

1. 18.00 hours of weekly synchronous discussion with instructor (e.g., discussions about the readings and one's academic growth via Zoom)
2. 57.00 hours of online assignments and activities (e.g., written responses to reflection on prompts, summative project)
3. 60.00 hours of ancillary work averaging 5.00 hours per week (e.g., course readings, supplementary study, office hour visits, completion of additional assignments to address unique or specific needs)

### Assessment, Grading, and Late Work Policy

The final grade earned by a student will be based on regular and active participation (75%) and the summative project and presentation (25%). Grades awarded are to be interpreted as follows:

- A Outstanding scholarship and an unusual degree of intellectual initiative
- B Superior work done in a consistent and intellectual manner
- C Average grade indicating a competent grasp of subject matter
- D Inferior work of the lowest passing grade, not satisfactory for fulfillment of prerequisite course work
- F Failed to grasp the minimum subject matter; no credit given

Assignments cannot be made up at a later date except with advance written permission. *Ex post facto* permission to complete assignments will not be granted.

### Course Policies

#### *The Free Exchange of Thought*

The university has long been a privileged place for the exchange of ideas and positions. Religious freedom and freedom of the conscience are central concepts of the Catholic Intellectual Tradition. Students are encouraged to question the concepts covered but will be assessed solely by adequately demonstrating understanding, appropriation, and synthesis of the course content.

#### *Academic Honesty and Plagiarism*

Plagiarism might be broadly defined as the misrepresentation of another's work or ideas as one's own. The abuse of generative AI is an increasingly important example. Students submit assignments on their honor that the work is original and single authored in its entirety. After the first instance of alleged plagiarism or misuse of generative AI, the instructor and student will meet to review evidence supporting the allegation and to discuss proper citation and authorship techniques. Subsequent offenses of academic dishonesty will not be tolerated.

#### *Style, Language, and Grammar*

All work must be submitted in legible and intelligible Standard American English (AmE) or 'Ōlelo Hawai'i (by prior arrangement with instructor) according to the generally accepted standards of those languages. The Turabian style of citation and paper formatting has been traditionally preferred in philosophical and theological disciplines. Students may choose to use a different citation method (APA, MLA, etc.) so long as it is utilized accurately and consistently. Exceptions for the above guidelines may be made in consultation with the instructor for free academic expression in other formats (e.g., spoken word, song, dance, or visual art) as appropriate. In all cases, the judicious use of equitable, gender-inclusive language must always be observed.

#### *Office Hours*

Office hours are an invaluable opportunity to build a stronger sense of university community, to deepen one's knowledge, and to form more nurturing relationships with faculty in an individualized format. In-person office hours are offered as posted and are subject to change. Students may schedule a private Zoom meeting if preferred.

## University Policies

### *Attendance Policy*

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by emailing the instructor's Chaminade email address, calling the instructor's campus extension, or by leaving a message with the instructor's division office. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade. Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. Any unexcused absence of two consecutive weeks or more may result in being withdrawn from the course by the instructor, although the instructor is not required to withdraw students in that scenario. Repeated absences put students at risk of failing grades. Students with disabilities who have obtained accommodations from the Chaminade University of Honolulu ADA Coordinator may be considered for an exception when the accommodation does not materially alter the attainment of the learning outcomes. Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

### *Academic Conduct Policy*

Campus life is a unique situation requiring the full cooperation of each individual. For many, Chaminade is not only a school, but a home and a place of work as well. That makes it a community environment in which the actions of one students may directly affect other students. Therefore, each person must exercise a high degree of responsibility. Any community must have standards of conduct and rules by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values. Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated.

### *Student with Disabilities Statement*

Chaminade University of Honolulu offers accommodations for all actively enrolled students with disabilities in compliance with Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA) of 1990, and the ADA Amendments Act (2008). Students are responsible for contacting Kōkua 'Ike: Center for Student Learning to schedule an appointment. Verification of their disability will be requested through appropriate documentation and once received it will take up to approximately 2–3 weeks to review them.

Appropriate paperwork will be completed by the student before notification will be sent out to their instructors. Accommodation paperwork will not be automatically sent out to instructors each semester, as the student is responsible to notify Kōkua 'Ike via email at [ada@chaminade.edu](mailto:ada@chaminade.edu) each semester if changes or notifications are needed.

#### *Title IX and Nondiscrimination Statement*

Chaminade University of Honolulu is committed to providing a learning, working and living environment that promotes the dignity of all people, inclusivity and mutual respect and is free of all forms of sex discrimination and gender-based violence, including sexual assault, sexual harassment, gender-based harassment, domestic violence, dating violence, and stalking. As a member of the University faculty, I am required to immediately report any incident of sex discrimination or gender-based violence to the campus Title IX Coordinator. For pregnant and parenting students, I am also obligated to provide you with similar resources for support and protections available to you. My goal is to make sure that you are aware of the range of options available to you and have access to the resources and support you need.

#### *Nondiscrimination Policy and Notice of Nondiscrimination*

Chaminade University of Honolulu does not discriminate on the basis of sex and prohibits sex discrimination in any education program or activity that it operates, as required by Title IX and its regulations, including in admission and employment. Inquiries about Title IX may be referred to the University's Title IX Coordinator, the U.S. Department of Education's Office for Civil Rights, or both and contact information may be found at the Chaminade University Title IX Office Contact Information and Confidential Resources website. On-campus Confidential Resources may also be found here at [CAMPUS CONFIDENTIAL RESOURCES](#). The University's Nondiscrimination Policy and Grievance Procedures can be located on the University webpage at:

<https://chaminade.edu/compliance/title-ix-nondiscrimination-policies-procedures/>. To report information about conduct that may constitute sex discrimination or make a complaint of sex discrimination under Title IX, please refer to the Campus Incident Report form. Chaminade University of Honolulu prohibits sex discrimination in any education program or activity that it operates. The NOTICE of NONDISCRIMINATION can be found here: [Notice of Nondiscrimination](#).

#### *Hazing Prevention Resources and Athlete Helpline*

Assists athletes, parents, coaches, and any allies interested in ensuring physical and mental safety for sports communities by offering confidential emotional support, crisis intervention, informational athlete-focused resources, and guidance related to concerns about any type of abuse—including hazing.

Chaminade University's Hazing Policy:

<https://catalog.chaminade.edu/studenthandbook/codeofconduct>

<https://hazingpreventionnetwork.org/athlete-helpline/>

<https://hazingpreventionnetwork.org/how-to-report-hazing/>

Basic Needs Resources: <https://chaminade.edu/basic-needs/>

Week	Date	Reading
1	4/10-4/19 <i>Theology and Culture</i>	a. Copeland, "Turning Theology: A Proposal."
2	4/20-4/26 <i>Legality and Morality</i>	a. Formicola, "Catholic Moral Demands in American Politics: A New Paradigm." b. Rothschild, "The Impossibility of Religious Equality."
3	4/27-5/3 <i>Just War</i>	a. Reichberg, "Thomas Aquinas Between Just War and Pacifism."
4	5/4-5/10 <i>Development</i>	a. Benedict XVI, <i>Caritas in Veritate</i> .
5	5/11-5/17 <i>Environment</i>	a. Francis, <i>Laudato Si</i> .
6	5/18-5/24 <i>Poverty</i>	a. Leo XIV, <i>Dilexi Te</i> . b. Lysaught, "Roman Catholic Teaching on International Debt: Toward a New Methodology for Catholic Social Ethics and Moral Theology."
7	5/25-5/31 <i>Bioethics</i>	a. Fox and Ziegler, "The New Abortion." b. Kaveny, "Appropriation of Evil: Cooperation's Mirror Image."
8	6/1-6/7 <i>Artificial Intelligence</i>	a. Scherz and Green, <i>Reclaiming Human Agency in the Age of Artificial Intelligence</i> . b. Vicini, "Artificial Intelligence and Social Control: Ethical Issues and Theological Resources."
9	6/8-6/14 <i>Gender</i>	a. Latrell, "Exploring the Ambivalent Position of the Filipino <i>Baklang Katoliko</i> within the Catholic Church."
10	6/15-6/21 <i>Immigration</i>	a. Francis, <i>Fratelli Tutti</i> . b. Heyer, "Social Sin and Immigration: Good Fences Make Bad Neighbors."
11	6/22-6/28 <i>Sexuality</i>	a. Keenan, "The Open Debate: Moral Theology and the Lives of Gay and Lesbian Persons."
12	6/29-7/3 <i>Conclusion and Summative Project Presentation</i>	[no reading assigned]