



International Theological Institute

COURSE DESCRIPTIONS AND READINGS

STM / LA YEAR 1, SEMESTER 1

STM/LA 111: AN INTRODUCTION TO LIBERAL EDUCATION, WRITING AND RHETORIC (3 ECTS)

The focus of this course is to introduce our students to the contemplative heart of liberal education—the truth and beauty of our intellectual life which must always be pursued for its own sake—and secondarily to impart the practical skills of writing and rhetoric that will foster and bring to maturity such a life.

Sources: C.S. Lewis, 'Learning in Wartime'; Jean Leclercq OSB, *The Love of Learning and the Desire for God* (chaps. 1 and 7); Pope Benedict XVI, 'Address at the College de Bernardins'. Bl. John Henry Newman, *Idea of a University* (excerpts); Christopher Dawson, *The Crisis of Western Education*. A. G. Sertillanges, *The Intellectual Life*; Marcus Berquist et al., *A Proposal for the Fulfilment of Catholic Liberal Education*; M. Adler and Van Doren, *How to Read a Book*; Sister Miriam Joseph, C.S.C., *The Trivium: the Liberal Arts of Logic, Grammar and Rhetoric*; Scott Crider, *The Office of Assertion*. J. Guitton, *Student's Guide to the Intellectual Life*. Dorothy Sayers, 'The Lost Tools of Learning'.

STM/LA 112: INTRODUCTION TO PHILOSOPHY: EARLY PLATONIC DIALOGUES (6 ECTS)

The presocratic movement develops in Plato into a science of philosophy. This science is called 'dialectics' and refers to the understanding of the eternal ideas. The chosen dialogues are located at the beginning of the curriculum and consider principles of Plato's thought. In Socrates they reveal the exemplary way of a philosopher as a lover of wisdom, who dedicates his life to the discernment of an unchangeable truth in service of the gods and the *polis*: "The unexamined life is not worth living for men" (*Apology* 38a). Fundamental topics will include: Socrates, his death and his opponents, hope for the immortality of the soul after death, the contemplation of the eternal ideas as the end of human existence, criticism of rhetoric as the art of persuasion and hedonism (in discussion with the Sophists), the meaning of *eros* (as love for wisdom); human speech in relation to the *logos*, discernment of education and the virtuous life.

Sources: Plato, *Euthyphro*, *Apology*, *Phaedo*, *Gorgias*, *Phaedrus*, *Symposium*.

STM/LA 113: GEOMETRY: EUCLID (6 ECTS)

Because of the nature of mathematical abstraction, the human intellect is able to grasp mathematical truth with certainty and clarity. Geometry, the first and principle part of the *quadrivium*, leads the intellect into the contemplation of form, dispels scepticism, and prepares the student for the study of philosophy.

Sources: Euclid, *Elements*, Books I-VI.

STM/LA 114: NATURAL PHILOSOPHY I: PRINCIPLES OF NATURE (6 ECTS)

Here one studies the fundamental principles, causes, and elements of natural, sensible things. Since the path to such knowledge begins with sensible experience, the class begins with readings from three natural historians who possess a great ability to note both the details and the deeper aspects of the natural world: Adolf Portmann, J. Henri Fabre, an entomologist; and J. W. von Goethe, the poet and also student of the natural sciences. Then we turn to a deeper intellectual consideration of our sensible experience of the world by reading selections from the Presocratics and Plato, but primarily employ Aristotle's *Physics* as the guide for this deeper understanding.

Sources: Primary Sources: Presocratic fragments; Aristotle, *Physics I–II*; St. Thomas Aquinas, *On the Principles of Nature*; Secondary Sources: Portmann, *Animal Forms and Patterns*; Fabre, *Entomological Recollections*; Goethe, *The Metamorphosis of Plants*; Josef Pieper, “Learning How to See Again” from *Only the Lover Sings*.

STM/LA 115: CLASSICAL LITERATURE I: HOMER (6 ECTS)

Sources: Homer, *The Iliad*, *The Odyssey*.

LAT 1: GRAMMAR I: INTRODUCTORY LATIN (6 ECTS)

Words are the primary instrument by which human beings order and communicate their thought. The liberal art of grammar is concerned with the correct use of this instrument. Grammar is best learned through the study of a foreign language, since this helps one make one’s implicit and particular grammatical knowledge explicit and universal. Latin is the official language of the Church and the language of over twenty-two centuries of literary texts. In this class the student is led to discover Latin as a living language following the natural method. Upon successful completion of this course, the student will have learnt (1) basic prayers in Latin, (2) approximately 700 basic words, (3) basic elements of morphology and syntax, (4) a number of Latin songs, (5) will have acquired a certain familiarity with the language, having read almost 100 pages of simple and correct Latin, (6) will have come to love this ancient and beautiful language. (7) Will have come to a more universal and explicit understanding of grammar in general, the parts of speech, and the modes of signifying.

Sources: H. H. Ørberg, *Lingua Latina per se illustrata. Pars I: Familia Romana*, ch. I–XIII; H. H. Ørberg, L. Miraglia, T. F. Bórri, *Lingua Latina per se illustrata. Latine disco*.

STM / LA YEAR 1, SEMESTER 2

STM/LA 121: LOGIC: ARISTOTLE’S ORGANON

Sources: Plato, *Meno*; Porphyry, *Isagoge*; Aristotle, *Categories*, *On Interpretation*, *Posterior Analytics*; St. Thomas Aquinas, *Prologue to Commentary on the Posterior Analytics*. Secondary sources: Anthony Andres, *Logic* (Andres’s book consists of selections from the primary sources named above with commentary).

STM/LA 122: MUSIC IN THE WESTERN TRADITION (3 ECTS).

Sources: Boethius, *Fundamentals of Music* (bk. 1); Josef Pieper, ‘Thoughts about Music’; ‘Music and Silence’; Pelikan, ‘The Beauty of Holiness’; Pius X, *Tra le Sollecitudini*; Joseph Ratzinger, ‘Music and Liturgy’; ‘The Image of the World and of Human Beings in the Liturgy and Its Expression in Music’; Allan Bloom, ‘Music’ (from the *Closing of the American Mind*).

STM/LA 123: NATURAL PHILOSOPHY II: MOTION AND ORDER

This course is the next phase in the progression towards reaching an all-important sound and secure natural philosophy. Noting that ignorance of motion is ignorance of nature, Aristotle (*Physics* Book III) initiates an inquiry into motion and all the topics that arise in connection with it (the infinite, place, void, time, rest, kinds of motion, etc.). This inquiry spans five books and culminates in a demonstration of the Unmoved Mover—a non-bodily cause of all motion. This conclusion represents the peak and limit of natural philosophy in the “upward direction”, a limit that opens up into the horizon of metaphysics and sets the stage for an encounter with the absolutely First Cause, God Himself.

Sources: Aristotle, *Physics* III–VIII; St. Thomas Aquinas, *On the Mixture of the Elements*, *Commentary on Aristotle’s Physics*.

STM/LA 124: ETHICS I: ANCIENT MORAL THEORY

“Man has no reason to philosophize,” St. Augustine teaches, “other than he might be happy.” But what is happiness? And how is it attained? This is the fundamental question of ethics or moral philosophy. Accordingly, central to the purpose of our studies at the III is to lead students on the path of right living—the path of virtue. The content of our course on Ethics concerns human actions and how they are ordered to man’s happiness. We will consider the rightness and wrongness of human acts, the place of virtue, friendship, and man’s ultimate end. Taking the question of the good as a guiding thread, we will be guided by Aristotle in his famous text the *Nicomachean Ethics* and St. Thomas Aquinas.

Sources: Aristotle, *Nicomachean Ethics*; St. Thomas Aquinas, *Summa Theologiae*, Ia-IIae qq1-5.

STM/LA 125: CLASSICAL LITERATURE II: LUCRETIUS AND VIRGIL

In this course we read Lucretius’s anti-philosophical work of ancient atomism, with its denial of divine providence, and the embracing of moral hedonism in a random world without meaning and order. This provides an insight into the despair present in ancient thought. We then turn to Virgil for an evocation of the most profound, beautiful and inspiring aspirations of ancient culture.

Sources: Lucretius, *De Rerum Natura*; Virgil, *Aeneid*.

LAT 2: GRAMMAR II: INTRODUCTORY LATIN (6 ECTS)

This course is a continuation of the preceding semester. Upon successful completion of this course, the student will have learnt (1), approximately 700 basic new words, (2) more basic elements of morphology and syntax, (3) a number of new Latin songs, (4) will have grown confident with the language, having read almost 120 new pages of simple and correct Latin, (5) will have grown in his love for this ancient and beautiful language, (6) will have a deeper knowledge of the principles of the liberal art of grammar.

STM / LA YEAR 2, SEMESTER 3

STM/LA 211: POLITICAL PHILOSOPHY I: ANCIENT POLITICAL THEORY

Human beings are social beings, “political animals,” as Aristotle says. Human social relationships and interactions lead to the formation of political bodies such as cities, states, or nations. According to nature such social realities are ordered to the common good, however, this very point is often corrupted by a distinct political body seeking its own private good at the expense of the common good. We will ask and attempt to answer such questions as: what are family, society and state, and how do they stand in relation to each other? What are the various forms of government and their relative strengths and weaknesses? What constitutes good or bad rulership and citizenship? In short, our aim is to discover general principles pertinent to the life of men as naturally social persons.

Sources: Plato, *The Republic*; Aristotle, *Politics*.

STM/LA 212: PHILOSOPHICAL ANTHROPOLOGY: ON THE SOUL

In this course, we address the question: What is man? We examine man from a philosophical perspective, as a rational animal, as set apart from and having dominion over the lower animals. This will involve considering the relationship between body and soul, the immortality of the human soul, man’s external and internal sense powers, his passions, his intellectual powers of intellect and will, as well as his innate dignity and social dimension.

Sources: Aristotle, *De Anima*; St. Thomas, *Commentary on the De Anima* (cf. *Summa Theologiae* I. 75–90).

STM/LA 213: NATURAL PHIL. III: SCIENCE AND MASTERY OF NATURE

In this course we study the roots of modern physical science, its fundamental methodologies, and the philosophical premises underlying it. We compare and contrast this scientific approach with the classical philosophy of nature in order to understand more thoroughly the positive contributions of modern science, as well as its limitations. Additionally, modern theories of evolution are critically read and analysed.

Sources: Primary Sources: F. Bacon, *Great Instauration, New Organon*; Copernicus, *Revolutions*, Dedicatory Epistle to *Revolutions*; Descartes, *Discourse on Method*; Galileo, *The Assayer*; Newton, *Philosophiae Naturalis Principia Mathematica*, Preface, Definitions, Laws; Charles Darwin, *The Origin of Species*. Secondary Sources: Jacob Klein, “The Copernican Revolution”; Michael Augros, “Reconciling Science with Natural Philosophy,” “A Bigger Physics”; Charles De Koninck, *The Hollow Universe*; Michael Waldstein, on Bacon and Descartes (from *Glory of the Logos in the Flesh*).

STM/LA 214: CHRISTIAN LITERATURE I

Sources: Boethius, *The Consolation of Philosophy*; Dante, *The Divine Comedy*.

STM/LA 215: CHURCH HISTORY I: ANTIQUITY

This course traces the earliest centuries of the Church’s development with particular attention to her first ecumenical councils.

Sources: Eusebius, *Church History*; Bl. John Henry Newman, *The Arians of the Fourth Century* (excerpts); *An Essay on the Development of Christian Doctrine* (excerpts); Philip Hughes, *A History of the Church* (vol. 1).

LAT 3: GRAMMAR III: LATIN READING

STM / LA YEAR 2, SEMESTER 4

STM/LA 221: ETHICS AND POLITICS II: MODERN MORAL AND POLITICAL THEORY

Following upon the course Ancient Moral Theory, this course examines modern moral thinkers. We seek to understand the Enlightenment project of grounding morality without reference to natural teleology in its two main strands: utilitarianism and deontology. We then examine Alasdair MacIntyre’s landmark Aristotelian response to the Enlightenment project, *After Virtue*.

Sources: Hume, *A Treatise of Human Nature* 3.1; Kant, *Groundwork of the Metaphysics of Morals*; Mill, *Utilitarianism*; Nietzsche, *On the Genealogy of Morals*; Elizabeth Anscombe, “Modern Moral Philosophy”; Alasdair MacIntyre, *After Virtue*. Hobbes, *Leviathan*; Locke, *Second Treatise of Civil Government*; Rousseau, *On the Social Contract*; Hegel, *Lectures on the Philosophy of History*; Pope Pius VI, *Quare Lachrymae*; Pope Leo XIII, *Libertas, Diuturnum Illud*; Pope St. Pius X, *Notre Charge Apostolique*; Pope Pius XII, *Christmas Message 1944*.

STM/LA 222: THE SACRED TEXT: SENSES OF SCRIPTURE AND PRINCIPLES OF EXEGESIS

Here, at the beginning of our first encounter with the revealed Word, we devote an entire semester to those most important and influential texts regarding Catholic principles of interpretation. Our practical aim is to establish a definite and ascertained method of biblical interpretation. The student will receive a genuine introduction to exegetical method by performing an exegesis of a Scriptural text. Our overall goal is to impart “the method of using the word of God for the advantage of religion and piety.” (Pope Leo XIII, *Providentissimus Deus*, 13).

Sources: Origen of Alexandria, *On First Principles*, Book IV; St. Augustine, *On Christian Doctrine*; St. Thomas, *Quodlibet* VII.6.2; *In I Sent.* IV.1 ad 3; *Commentary on St. Paul’s Epistle to the Galatians*, ch. 4, lect. 7; *Summa Theologiae* I.1.10; II-II.171-174; *Commendation and Partition of Scripture*; Leo XIII, *Providentissimus Deus*; Benedict XV, *Spiritus Paraclitus*; Pius XII, *Divino Afflante Spiritu*; Second Vatican Council, *Dei Verbum*; Pontifical

Biblical Commission, *The Interpretation of the Bible in the Church*; Benedict XVI, *Verbum Domini*; Secondary Sources: St. Jerome, *Letter to Paulinus on the Study of Scripture* (Letter 53; NPNF 96-102); Spinoza, *Theological-Political Treatise*; Troeltsch, "History and Dogmatic Method in Theology"; Pontifical Biblical Commission, *Sancta Mater Ecclesia*; Harrington, *Interpreting the New Testament*; Ratzinger Erasmus Lecture, "Biblical Interpretation in Crisis"; de la Potterie, "Biblical Exegesis: Science of Faith"; C. S. Lewis, "Fern-Seed and Elephants"

STM/LA 312: METAPHYSICS I: ARISTOTLE AND ST THOMAS AQUINAS

Metaphysics marks the culmination of the philosophical inquiry: whereas the other branches of philosophy consider being not yet in its full breadth, metaphysics considers the whole horizon of existing things, i.e. being in all its universality, or being as being. Guided as we are by the properly theological question, the study of metaphysics comes into its own as it supports and serves theology. This it does by bringing us into contact with universal truths of profound worth, particularly those relating to the First Cause, which ultimately help to confirm and deepen the revealed truths of supernatural faith. In this course, we will explore the fundamental principles of that which exists—of being—and the transcendental properties of all beings (i.e., unity, goodness, truth, beauty), as well as becoming and causality (e.g., the four causes). Other topics include the analogy of being, the sciences of being, the structure of composite being, substance and accident, act and potency and being and essence. Above all, we will contemplate the First Cause—God—from which emanates all finite being, in which we find something of this Cause's attributes.

Sources: *Primary sources:* Aristotle, *Metaphysics*, I-VI, XII; St. Thomas Aquinas, *On Being and Essence*.

Secondary Sources: Pieper, "The Philosophical Act"; L. Dewan, *Lectures on Metaphysics*. John Francis Nieto, "Where Does Metaphysics Begin," "How Being First Falls into the Intellect."

STM/LA 225: CHURCH HISTORY II: CHRISTENDOM

This course continues the history of the Church, examining the rise of medieval Christendom, and its dissolution at the Protestant Reformation.

Sources: Christopher Dawson, *The Formation of Christendom; The Dividing of Christendom*; Philip Hughes, *A History of the Church* (vols. II & III).

STM/LA 314: CHRISTIAN LITERATURE II: GREAT CONVERTS AND APOLOGISTS

"Always be prepared to make a defense to anyone who calls you to account for the hope that is in you" (1 Peter 3:15). In this course we read a selection of works by some of the great modern Christians who gave answers to the modern world concerning the hope that was within them.

Sources: G.K. Chesterton, *Orthodoxy; The Everlasting Man*; Bl. John Henry Newman, *Loss and Gain*; C.S. Lewis, *Mere Christianity; The Abolition of Man*.

LAT. 4: GRAMMAR IV: LATIN READING

STM / LA YEAR 3, SEMESTER 5

STM/LA 311: SALVATION HISTORY I: THE OLD TESTAMENT

We will explore the Scriptures as a whole in order to develop a panoramic view of God's covenant plan of salvation especially insofar as this history culminates in the coming of Jesus Christ. The Old Testament will be the focus of our study during the first semester of this year.

Source: *Old Testament*

STM/LA 224: INTRODUCTION TO THEOLOGY: MAN BEFORE GOD (6 ECTS)

The course begins with presenting the task of the theologian as the office of the *wise*. Sacred Doctrine is based upon revelation, the supernatural disclosure of God to man. According to St. Thomas Aquinas, the righteous judgment on divine things does not only result from the perfect use of reason, but also from a certain ‘connaturality’ with God flowing from supernatural love: “Hierotheus is perfected in divine things for he not only learns about them but suffers them as well” (ST II-II q45 a2). The interpretation of the human existence asks for theological principles, the path towards perfection and happiness is inseparable from the ardent quest for truth, resulting finally in *gaudium de veritate* (St. Augustine). The authentic joy in the truth by loving faith, conceived as a gracious gift of God, requires the transformation and adaptation of the moral life. The course focuses on a classical interpretation of St. Augustine and his teaching, especially on his theory of illumination, original sin, free will and grace. Pascal’s reflections take up certain motives of St. Augustine in the light of his time. Man is *imago Dei* and *capax Dei*, but strongly affected by the effects of original sin. He has to reconsider the ultimate meaning of his life with a view to the end of true happiness, the living God.

Sources: St. Augustine, *Confessions*; Pascal, *Pensées*.

STM/LA 316: MYSTERIUM SALUTIS I

Building on the foundation of Scripture, this course aims to establish a secure foundation in theology that is systematically understood. By thoroughly studying the 1997 *Catechism of the Catholic Church* in its entirety, this course examines the truth of the Triune God who reveals himself as Creator, Father, and Redeemer, as it has been understood by the Church and formulated in her doctrine. Here we study creation, man’s need for God and God’s provident, loving and redeeming plan for man, and the definitive revelation of the mystery of God through the Incarnation of Christ.

Source: *The Catechism of the Catholic Church*

STM/LA 223: THE PENTATEUCH

We begin our study of Sacred Scriptures from their very beginning, namely, the Pentateuch. The first five books of the Bible, sometimes referred to as “The Books of Moses”, are among the most important books of the whole body of Sacred Scripture both for their theological and historical contents. This course examines them separately and thoroughly with the help of classical patristic as well as modern (primarily Jewish) commentaries.

Sources: *The Pentateuch*, with patristic, medieval and modern commentaries.

STM/LA 322: METAPHYSICS II: THE MODERN CRITIQUE OF METAPHYSICS

After an introduction to metaphysics and modern thought this course enquires into the understanding of ‘being’ of the following philosophers: (1) René Descartes (1596-1650): *Meditations on First Philosophy*; (2) David Hume (1711-1776): *The sceptical interplay*; (3) Immanuel Kant (1724-1804): *The Copernican revolution in the Critique of Pure Reason (CPR)*; (4) G.W.F. Hegel (1770-1831): *Philosophy as the conscious coming-to-itself of absolute Spirit*; (5) Martin Heidegger (1889-1976): *Being is the truth of being*.

Sources: Descartes, *Meditations on First Philosophy*; Hume, *An Enquiry Concerning Human Understanding*; Kant, *Critique of Pure Reason*; Hegel, *The Phenomenology of Spirit*; Heidegger, “What is Philosophy?”, *An Introduction to Metaphysics*, “On the Essence of Truth”.

STM/LA 313: THEOLOGICAL ANTHROPOLOGY

Sources: Irenaeus of Lyons, *Against the Heresies* IV; Gregory of Nyssa, *Sermon on the Sixth Beatitude*; Pelagius, *Letter to Demetrias*; The Canons of the Council of Orange, AD 418; Augustine, *On the Grace of Christ*; *On Rebuke and Grace*; Pope Boniface II, *Letter to Caesarius*. Thomas Aquinas ST I, 93, 1-9.

STM/LA YEAR 3, SEMESTER 6

STM/LA 321: SALVATION HISTORY II: NEW TESTAMENT

As a continuation of *Introduction to Sacred Scripture I*, this course continues to explore the Sacred Scriptures as a whole in order to develop a panoramic view of God's covenant plan of salvation. During this Spring semester we will study the New Testament in its entirety.

Source: *New Testament*

STM/LA 315: FROM PAGANISM TO CHRISTIANITY: ST AUGUSTINE'S *THE CITY OF GOD*

The living God is the Creator and Master of history in which He is the Provider and Governor of mankind in general and in a particular manner for his people, Israel. In this light, history is truly theological. We will explore the depths of the theology of history through the inspiring witness and rich experience of one of the greatest Saints and Doctors, St. Augustine. His powerful testimony of an experientially lived faith, coupled with his moving rhetorical abilities so wonderfully displayed in his classic *City of God*, will enable us to grasp the extensive historic unfolding of God's providential plan for His Church. Our exploration will generate theological judgments by intellectual knowledge of reason and by the spiritual intuition of the heart with the goal of growing in a certain connaturality with the truth of God and his historic interventions. St. Augustine's incarnational and ecclesiological theology of history, which is based upon his own lived experience, will be a great source of inspiration for further considerations of theology in general and for a theology of the Church in particular. Our practical aim is to present a theology of history which posits the general framework of God's salvific plan for His Church in His Son Jesus Christ. From this we will later build a foundational course which systematically explores the mystery of the Church.

Source: St. Augustine, *City of God*

STM/LA: KINGS, PRIESTS AND PROPHETS

With David, the covenant God has sworn with him, and the establishment of his kingdom, which is the kingdom of the Lord (1 Chronicles 28:5; 29:11-12, 23; 17:14; 16:31; 2 Chronicles 13:8), a high point in salvation history is reached. Not only is he "a man after God's own heart", but he is the anointed (*Messiah*) king who further actualizes Israel's covenant calling to be a "a kingdom of priests, a holy nation" (Exodus 19:6). His kingdom does so especially through the foundation of the temple, the house of the Lord, and by instituting priestly and liturgical ordinations which build upon and advance the prior Mosaic priesthood and liturgy. With the fall of the Davidic kingdom on the one hand, and God's everlasting covenant promises to David on the other, the Prophets foretold the coming of a future messianic Davidic king, kingdom, and temple that was both similar to the original model or pattern and yet dissimilar. The main goal of this course is twofold: (1) to discover the nature and characteristics of the Davidic kingship and kingdom with special emphasis on its temple, priesthood, and liturgy; (2) to unfold the manifold expectations foretold by some of the major prophets with special emphasis on the intensity, clarity, and precision of the Davidic kingdom model or pattern by which God will save the world. Our biblical-theological study will give priority to the final, canonical form of the Historical and Prophetic biblical texts. **Sources:** *1-2 Chronicles* (compare with *1-2 Samuel* and *1-2 Kings*), *Psalms* (especially Psalm 2, 8, 22, 31, 35, 40, 69, 72, 89, 96-99, 105, 110, 118, 132, 143), *Hosea*, *Isaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*. **Commentaries:** St. Jerome, *Commentary on Daniel*; Thomas Aquinas, *On Kingship*, *Summa Theologica* I-II, Q. 105, A. 1, *Commentary on Isaiah*, *Commentary on Jeremiah*; Scott Hahn, *The Kingdom of God as Liturgical Empire: A Theological Commentary on 1-2 Chronicles*; Abraham Heschel, *The Prophets*; Dennis J. McCarthy, *Kings and Prophets*

STM/LA 323: THE SOCIAL MAGISTERIUM OF THE CHURCH

I) *ECONOMICS: POLITICAL ECONOMY & CATHOLIC SOCIAL TEACHING (3 ECTS)*

“Economics” originally referred to the part of moral philosophy dealing with the family or household (*oikos*). Because an important role of the household is the provision of the necessities of life, this branch of moral philosophy dealt with the acquisition of material goods and wealth. The term was then extended to “political economy”; that is the arrangements made by the civil power to further the production of wealth in the city or civil society. In the Enlightenment, this science was put on a new footing by Adam Smith, who provided the theoretical framework for understanding the new system of wealth production known as capitalism. Capitalism was subjected to a search critique by Karl Marx in 19th, and was also criticized by Romantics such as John Ruskin. The Social Teaching of the Church responded to both capitalism and Marxism by re-calling the fundamental moral principles underlying human work and the production and distribution of wealth. **Sources:** Adam Smith, *The Wealth of Nations*; Karl Marx, *Capital*, Vol. 1; John Ruskin, *Unto this Last*; St. Ambrose of Milan, *On Naboth*; Pope Benedict XIV, *Vix pervenit*; Pope Leo XIII, *Rerum novarum*; Pope Pius XI, *Quadragesimo anno*; Pope Pius XII, *La solennità della Pentecoste*; John XXIII, *Mater et magistra*; Paul VI, *Populorum progressio, Octogesima adveniens*; Pope St. John Paul II, *Sollicitudo rei socialis, Laborem exercens, Centesimus annus*; Pope Benedict XVI, *Caritas in Veritate*.

II) *RIGHT AND LAW IN CHURCH AND STATE (3 ECTS)*

The science of jurisprudence is concerned with *right* and with *law*. Right is the object of the virtue of justice: the thing due to another. The extrinsic measure of right is law, which is an ordinance of reason for the common good. In this course, we will examine the nature of right and law, and the foundations both of civil law (Cicero, Justinian) and of the canon law of the Church (Gratian). We will then consider the shift in emphasis from objective *right* to subjective *rights* in modern times (Suarez, modern human rights charters). Finally, we will consider the relation between the civil society and its laws and the Catholic Church and her laws. **Sources:** Cicero, *De Legibus* I; Justinian, *Institutes*, I,1-12, II,1-7, III,9,13-16,23-24; Gratian, *Decretum: De Legibus*, dd. 1-20; St. Thomas Aquinas, *Summa Theologiae*, IIa-IIae 57 (On Right); Ia-IIa 90-95 (On the Essence of Law); Francisco Suarez, *Disputatio de iustitia*; Henri Grenier, *Thomistic Philosophy*, vol. IV: Moral Philosophy, Part II, bk. IV, ch 2, Art. 3: “Right”; United States of America, *Declaration of Independence* (1776); French National Assembly, *Declaration of the Rights of Man and of the Citizen* (1789); United Nations, *Universal Declaration of Human Rights* (1948); Pope St. Gelasius I, *Famuli vestrae pietatis (Duo sunt), Tractate IV: On the Bond of Anathema*; Pope St. Gregory VII, *Letter to Hermann of Metz*; Pope Boniface VIII, *Unam Sanctam*; Pope Leo XIII, *Immortale Dei*; Henri Grenier, *op. cit.*, Part IV, bk. 3, ch. 2, “Relations between Civil Society and the Church.” Second Vatican Council, *Dignitatis Humanae*; Thomas Pink, “Dignitatis Humanae: Continuity after Leo XIII.”

STM/LA 325: INTRODUCTION TO DOGMATIC THEOLOGY: THE CREED

Sources: St. Irenaeus of Lyons, *Against Heresies*; St. John Damascene, *On the Orthodox Faith*.

STM/LA 326: MYSTERIUM SALUTIS II

This course is a continuation of the first semester’s systematic study of the Catholic Faith as it is presented in the 1997 *Catechism of Catholic Church*. After considering the faith and worship of the Church, we will turn this semester to a consideration of the moral life, which is a “life in Christ”, as well as the hidden source of this life, namely, prayer.

Source: *Catechism of the Catholic Church*