



**INTERNATIONAL THEOLOGICAL INSTITUTE  
CATHOLIC UNIVERSITY**

**BACHELOR IN  
LIBERAL ARTS**



# International Theological Institute: Catholic University

## THREE YEAR BACHELOR PROGRAM IN THE CATHOLIC LIBERAL ARTS

### Introduction

ITI-Catholic University has been proud to announce the establishment of a three-year bachelor program in the Catholic liberal arts, formulated according to a great-books curriculum and following a seminar pedagogy. It is the first liberal arts program of its kind in Europe in modern times.

In their ancient and medieval contexts, the *artes liberales* were understood as the seven introductory disciplines that prepared the mind for the contemplation of philosophical and theological truth. Three of the liberal arts—the *trivium* of grammar, logic, and rhetoric— are inherently preparatory and fundamental: by these the student is able to reflect upon the order of the mind's own acts in enquiring after truth. Four of them— the *quadrivium* of geometry, arithmetic, music and astronomy— contemplate mathematical truths, which the mind is able to grasp with special clarity, and applies those truths to two phenomena that are particularly suited to inspiring *wonder*: the movement of the stars and the harmonies of music. Thus, a liberal education begins in wonder and aspires to end in wisdom. To express it in terms pertinent to our own institution: it begins with the liberal arts and ends in the contemplation of philosophical and theological truths contained in God's revelation to man.

By incorporating such disciplines into our studies at the ITI we seek to realize the “fundamental criterion” for Catholic education proposed by the Church: “inter-disciplinary and cross-disciplinary approaches carried out with wisdom and creativity in the light of Revelation”.<sup>1</sup>

### Liberal Arts and Theological Wisdom

In view of the classical and medieval understanding of *studia liberalia* as both a *praeparatio evangelica* and, in Saint John Henry Newman's assessment, an essential phase in an authentic and comprehensive theological education,<sup>2</sup> our liberal disciplines are studied within an encompassing theological framework. This is the “inter-disciplinary and cross-disciplinary approach”, originally articulated by Newman,<sup>3</sup> and more recently encouraged by the Church,<sup>4</sup> which seeks to bear witness to the “multifaceted richness of reality disclosed by the event of Revelation.”<sup>5</sup> In accordance with *Veritatis Gaudium*, we strive to situate “all disciplines against the backdrop of the Light and Life offered by the Wisdom streaming from God's Revelation”.<sup>6</sup>

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<sup>1</sup> “[This is a] fundamental criterion that I would propose: inter-disciplinary and cross-disciplinary approaches carried out with wisdom and creativity in the light of Revelation ... This entails offering, through the various programmes proposed by ecclesiastical studies, a variety of disciplines corresponding to the multifaceted richness of reality disclosed by the event of Revelation” (*Veritatis Gaudium*, 4c).

<sup>2</sup> See John Henry Newman, *The Idea of a University*, ed. I Ker (Oxford: Clarendon Press, 1976), pp. xxv-xxvi; p. 184.

<sup>3</sup> *The Idea of a University*, Discourse VII, 6.

<sup>4</sup> *Veritatis Gaudium* 4c

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*

## **Seminar Pedagogy: Active Questioning and Discussion**

In the STB degree program, teachers and students actively collaborate in advancing in wisdom and understanding by way of a close reading and guided discussion of the texts of the masters of the tradition. Accordingly, care is taken that students truly read and prepare the texts for debate, questioning and discussion, and that sufficient opportunity is given to student participation and towards developing the virtues of active and responsible reading and thinking. This particular approach to learning serves to ensure that our studies address “the urgent task” identified in *Veritatis Gaudium*: that students not simply acquire new knowledge but “develop intellectual tools that can serve as paradigms for action and thought.”<sup>7</sup> By means of the Socratic method of active debate, questioning and discussion, capacity for actual thought and for critical reflection stands at the foreground of the aspirations of the STB degree program.

## **Order of Study**

The curriculum is organised according to a deliberate sequencing of disciplines, where each course is intended to establish intellectual foundations for what follow. Accordingly, the terms dedicated to the liberal disciplines precede those devoted to the study of metaphysics and to the theological sciences. It is in light of the STB’s theological objectives that we have shaped the first phase of studies (STB 1-3) and the degree in the Liberal Arts awarded to those who successfully complete it.

Therefore, these three years of study (STB 1-3) in which a bachelor’s degree in the Liberal Arts is earned (200 ECTS), provide a formation in liberal, philosophical and theological disciplines, ancillary and preparatory to the possibility of further theological studies (STB 4-5). Together with the study of Geometry, Logic, Epistemology, Grammar, Music, Rhetoric, and Ancient Classical and Christian Literature, the student must study the disciplines of History, Natural Philosophy, Classical Philosophical Anthropology, Ethics, culminating in Metaphysics. The final stages of this phase includes a first encounter with the Judeo-Christian mystery of Divine Revelation and Salvation History (the Sacred Scriptures and Principles of Exegesis), a systematic study of the Catechism of the Catholic Church, Theological Anthropology, alongside a first engagement with the writings of the Patristic Tradition and St Thomas Aquinas.

## **ECTS Valuations**

The BA degree comprises a total of 200 ECTS. Classes are of 75 minutes duration and meet on 18 occasions per term. One ECTS credit represents approximately 25 working hours, consisting of classroom and individual study. Therefore, classes valued at 4 ECTS amount to c. 100 hours, comprising c. 22.5 hours of classroom time and c. 77.5 hours of individual work (reading, class preparation and assignment writing). Those classes with different ECTS valuations are calculated according to the same criteria.

## **Admission**

Admission to the BA degree program is subject to the approval of an admissions committee. It presupposes the right to enter university studies (Matura, Abitur, A Levels, etc.), and requires sufficient competence in the English language (a minimum of Goethe Zertifikat A2 or equivalent).

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<sup>7</sup> *Veritatis Gaudium* 5.



## ◆ CURRICULUM OVERVIEW ◆

Year 1			Year 2			Year 3		
Christmas	Easter	Pentecost	Christmas	Easter	Pentecost	Christmas	Easter	Pentecost
Grammar I Latin / Greek	Grammar II Latin / Greek	Grammar III Latin / Greek	Church & World History I: <i>Antiquity &amp; Archaeology</i>	Church & World History II: <i>Middle Ages &amp; Reformation</i>	Church & World History III: <i>Modernity</i>	Catholic Social Teaching I	Catholic Social Teaching II	Theological Anthropology: <i>Imago Dei</i>
An Introduction to Liberal Education	Mysterium Salutis I: <i>CCC</i>	Mysterium Salutis II: <i>CCC</i>	Word of God and Its Interpretation I	Word of God and Its Interpretation II	Pentateuch	Historical Books	Psalms & Wisdom Literature	Prophets
Rhetoric								
Logic	Epistemology	Philosophical Anthropology <i>De Anima</i>	Ethics I: <i>Ancient Moral Theory</i>	Ethics II: <i>Ancient Moral Theory</i>	Political Philosophy I: <i>Ancient Political Theory</i>	Ethics III: <i>Modern Moral Theory</i>	Political Philosophy II: <i>Modern Political Theory</i>	St Augustine <i>Confessions</i>
Philosophy in History I: <i>Presocratics &amp; Plato</i>	Philosophy in History II: <i>Platonic Dialogues</i>	Philosophy in History III <i>Platonic Dialogues</i>	Patrology I <i>De Civitate Dei</i>	Patrology II <i>De Civitate Dei</i>	Philosophy in History IV: <i>Medieval Philosophy</i>	Natural Philosophy III: <i>Scientific Revolution</i>	Modern Philosophical Anthropology	Philosophy V: <i>Atheism &amp; Postmodernism</i>
Geometry	Natural Philosophy I: <i>Aristotle</i>	Natural Philosophy II: <i>Aristotle</i>	Music	Metaphysics I <i>Aristotle</i>	Metaphysics II <i>Aristotle &amp; St Thomas</i>	Introduction to St Thomas Aquinas	The One God I: <i>Existence &amp; Attributes</i>	The One God II: <i>Creator &amp; Creation</i>
Classical Literature I <i>Greek Tragedy</i>	Classical Literature II <i>Lucretius &amp; Virgil</i>	Poetics & Aesthetics	Christian Literature I <i>Boethius &amp; Dante: Inferno</i>	Christian Literature II Dante <i>Purgatorio</i>	Christian Literature III Dante <i>Paradiso</i>	Christian Literature IV <i>Modern</i>	Christian Literature. V: <i>Converts &amp; Apologists</i>	( <i>Elective</i> )



## ◆ COURSE DESCRIPTIONS ◆

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### BA 1, CHRISTMAS TERM

#### ◆ BA 111: AN INTRODUCTION TO LIBERAL EDUCATION, WRITING AND RHETORIC (3 ECTS)

**ITI and the Intellectual Life** – As a student enters into the study of the liberal arts, philosophy and theology, he or she also enters into the intellectual life. The intellectual life consists principally in wonderment, reflection and deliberation, and also in developing the skills of reading, writing and communicating. We desire that our students have the occasion for growing in the virtues of careful, deliberate reading, raising questions and pursuing them to the end. These virtues are not simply a natural endowment of intelligent people, but must grow slowly through activity. It is of paramount importance for our students to become the protagonists of their own education.

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

**Learning outcomes:** Upon successful completion of this course, students can (1) outline the philosophical development and ideas that underlie the concept of the Liberal Arts in Antiquity, the Middle Ages, and in modern Universities, (2) critically compare and contrast this classical approach with modern conceptions of university education and their limitations, (3) evaluate the differing concepts of values involved, (4) discern and apply the rhetorical methods used in the debate about Liberal Education.

**Sources:** C.S. Lewis, 'Learning in Wartime'; Pope Benedict XVI, 'Address at the Collège de Bernardins, Paris'; Pope Benedict XVI, 'Address to Catholic Educators', at the Catholic University of America; Bl. John Henry Newman, *Idea of a University* (excerpts); Jacques Maritain, *Education at the Crossroads*; Jean Leclercq OSB, *The Love of Learning and the Desire for God* (chaps. 1 and 7); Christopher Dawson, *The Crisis of Western Education*. Stratford Caldecott, *Beauty in the Word: Rethinking the Foundations of Education*; A. G. Sertillanges, *The Intellectual Life*; 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, *A Student's Guide to Intellectual Work*. Dorothy Sayers, 'The Lost Tools of Learning'; Martha Nussbaum, *Not for Profit: Why Democracy needs the Humanities*; *Cultivating Humanity: Classical Defense of Reform in Liberal Education*.

◆ **BA 112: LOGIC** (4 ECTS)

**ITI and the Truth of the Matter** – The ITI is primarily concerned with the question: “What is the truth of the matter?” Thus, more than simply recalling what is said by a given author, we are primarily concerned with judging whether what is said stands in conformity with reason and, thus, whether it is true. For this reason, the ITI offers a robust and vigorous philosophical formation that begins with *Logic*, which hones our ability to know and judge the truth, and culminates in *Metaphysics*, which considers those things most true.

A first step towards such formation is taken in our course, *Logic*. The goal of this course is to understand and perfect the natural and fundamental activity of the human mind, namely, thinking and thought. To this end, we shall proceed both theoretically, pursuing knowledge of human thinking, of the ways of knowing, and of the expression of this thinking in words; and practically, developing and applying the skills of critical thinking, argument analysis and formation, and perceptive and charitable discussion.

**Learning Outcomes:** while studying Euclidean Geometry our students simultaneously enter the field of logic. Successful completion of this class requires a thorough knowledge of all that pertains to three operations of intellect, namely: apprehension, composition and division and, finally, demonstration. Final cause of apprehension is a definition and so one has to know what is a true definition. Secondly, a proposition is a fruit of intellect composing and dividing, thus, the student has to know what a proposition is and what kinds of propositions there are. Finally, one needs to understand the art of syllogism. This is particularly important in as far as medieval theology uses propositional logic, and therefore it is essential that the students know all figures and moods, as well as what is major, minor and middle term. Students have to be able to distinguish between scientific and non-scientific texts and know what is the difference between science, opinion and belief.

**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 in selections from the primary sources named above with commentary).

◆ **BA 113: GEOMETRY: EUCLID** (4 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 insofar as syllogistic reasoning is made visible by geometrical proofs.

**Learning Outcomes:** Upon successful completion of this class, students will be able to detect sound syllogisms in any scientific text. Also they will have acquired a thorough understanding of plane geometry, geometrical base of trigonometry, geometrical proofs of algebraic formulas, circle geometry and the proofs and basics of number theory.

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

◆ **BA 114: PHILOSOPHY I: THE PRE-SOCRATICS & PLATO** (3 ECTS)

The Pre-Socratic 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.

**Learning outcomes:** Upon successful completion of this course students can (1) read, quote and summarize the content of the chosen readings (2) define distinct topics of platonic writings by relating them to the various dialogues

(3) locate the platonic thought in the philosophical discussion of Plato's time (4) express written arguments in a paper by following a guide line of questions (5) enter into the oral discussion of main arguments (6) situate Plato's thought within the context of philosophical and ancient history (7) prepare a presentation of chosen topics.

**Sources:** Readings from Thales, Pythagoras, Heraclitus, Parmenides, Zeno, Democritus, Empedocles, Anaxagoras; Plato, *Phaedo*, *Timaeus*.

#### ◆ BA 115: CLASSICAL LITERATURE I: GREEK TRAGEDY (4 ECTS)

The course is dedicated to an interpretation of the Sophoclean tragedy in comparison with tragedies of Aeschylus and Euripides.

**Content:** The content flows from a thorough interpretation of the individual tragedies, including an analysis of their respective structure, motivation, message. After discussing Sophocles and his time we turn to a reading of the *Oedipus Cycle* and discern its meaning in the context of the Greek mythology, but also with a view to certain religious questions, which could attract the interest of the Christian reader. Oedipus appears as a tragical man, who is led to self-recognition by suffering. As a king in his might he is close to nothingness, because he lives in illusion and blindness. As a beggar in the depth of his poverty he is full of power as he lives in the truth. A mysterious fate, which first destroyed King Oedipus, will finally preserve him and make him a blessing. By reading the piece *Antigone* we discuss the futile pride of human *hybris* over against the everlasting rule of the eternal laws. The measureless and reckless power of the superhuman hero Heracles brings destruction to himself and to others (*The Women of Trachis*). In *Electra* we encounter the nobility of a female character who fulfills the duty of faithful remembrance in accepting suffering and contempt. In *Philoctetes* the young hero Neoptolemus finds his inner truth while being confronted with a man's intense suffering and misery. We compare the Sophoclean thought and style with that of *Aeschylus* and *Euripides* by looking at exemplary tragedies.

**Learning outcomes:** Upon successful completion of this course, students can (1) discern principles and elements of the Greek tragedy (especially of the Sophoclean one) (2) read and interpret the Sophoclean *opus* as a whole and in comparison with the tragedies of Euripides and Aeschylus (3) relate them to a background of Classical Greek literature and to the myth (4) clarify the religious place of a tragedy as a cultic event (5) unfold in particular the meaning of suffering, fate and oracle (6) question the Sophoclean thought regarding guilt, error, freedom, innocence, justice, satisfaction from an ancient Greek perspective, but also in comparison with a Christian view (7) behold the influence on Christian culture and art (9) study the relation of word and action in the Sophoclean tragedy.

**Sources:** Primary Sources: Sophocles: *The Theban Plays* (translated by Fitts/Fitzgerald) including *Oedipus the King*, *Oedipus at Colonus*, *Antigone*. Other plays (translated by Watling): *Women of Trachis*, *Electra*, *Philoctetes*, *Ajax*. Euripides: *Alcestis* (translated by Fitts / Fitzgerald), *Aeschylus*, *The Eumenides* (translated by Fagles) or other pieces of the *Oresteia*. Secondary Sources: *Commentaries:* H. Weinstock, *Sophokles*, K. Reinhardt, *Sophokles*, A. Lesky, *Die Tragische Dichtung der Hellenen*, C. M. Bowra: *Sophoclean Tragedy* and many others.

#### ◆ LAT 1: GRAMMAR I: LATIN (4 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. Borri, *Lingua Latina per se illustrata. Latine disco*.

OR :

◆ **GRK 1: GREEK** (4 ECTS)

With a history of over 3,000 years, Greek is one of the most ancient languages, in which major works of our civilization were written. For Christians, Greek is the language of the Septuagint, New Testament and many of the Church Fathers. In this class, the student is exposed from the very first to original, unmodified New Testament texts and by the end of the year will be able to read, with the help of the dictionary, the New Testament directly. Upon successful completion of this course, the student will have learned (1) about 200 essential words, (2) basic prayers in Greek, (3) will have been introduced to the study of Greek morphology and syntax, (4) will have taken immediate contact with the language, having read several pages of original New Testament Greek texts.

**Sources:** *Novum Testamentum Graece et Latine* (Nestlé-Aland XXVII), accompanied by various commentaries.

## ◆ **BA 1, EASTER TERM** ◆

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◆ **BA 121: MYSTERIUM SALUTIS I: CATECHISM OF THE CATHOLIC CHURCH** (3 ECTS)

This course aims to establish a secure foundation in theology that is systematically understood in a catechetical way. By thoroughly studying the 1997 *Catechism of the Catholic Church* together with the *Compendium* in its entirety, introduced by a reflection on catechesis and catechisms as well as the structure of the universal-catechism, the first two parts of the catechism - faith and worship of the Church – is treated: (1) The truth of the Triune God who reveals himself as Creator, Father, and Redeemer understood by the Church and formulated in her doctrine; man's 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. (2) The celebration of the key mystery of faith: the passion, death and resurrection of Christ in liturgy, divine worship and the sacraments of the church.

**Learning outcomes:** Students (1) interrelate catechesis and catechetical instruments as the catechism in the context of evangelization face to a new analphabetism in matters of faith with a main focus on texts of Ratzinger and Schönborn. They (2) distinguish the parts of the catechism in relation to the four scriptural senses. Summarizing the articles of the catechism according to the creed students examines

**Sources:** *The Catechism of the Catholic Church, Compendium of the Catechism*, Joseph Ratzinger, *Gospel, Catechesis, Catechism*; Joseph Ratzinger, *The Catechism of the Catholic Church in Context*; Joseph Ratzinger / Christoph Schönborn, *Introduction to the Catechism of the Catholic Church*; Joseph Ratzinger, *Introduction to the Compendium of the Catechism of the Catholic Church*;

◆ **BA 122: EPISTEMOLOGY** (4 ECTS)

This course provides an introduction to epistemology, or the theory of knowledge, both from a philosophical and theological point of view. The first, philosophical part of the course discusses the nature of knowledge, the source of knowledge, and the structure of a body of knowledge, as well as different forms of scepticism. Through the reading of key thinkers in the field of epistemology, topics such as knowledge, belief, justification, truth, doubt, scepticism, among others, are discussed. The second, theological part of the course introduces the field of theological epistemology as a sub-field of fundamental theology. In particular, the course covers the so-called *loci theologici*, or theological places, famously introduced by Melchor Cano, both the *loci proprii*: the authority of (i) Sacred Scripture, (ii) the tradition of Christ and the Apostles, (iii) the Catholic/universal Church, (iv) the Councils, (v) the Roman Church, (vi) the Church Fathers, and (vii) theology; and the *loci alieni*: (viii) natural reason, (ix) philosophy, and (x) human history.

**Sources:** Philosophical Epistemology: Edmund Gettier, *Is Justified True Belief Knowledge?*; Plato, *Republic*, 475e-480a and 506d-518c; Aristotle, *Posterior Analytics*, Book I, 1-4 & 31 and Book II, 19; *Metaphysics* IV, 7 1011b 26-28; Sextus Empiricus, *Outlines of Pyrrhonism*, Book I, 1-16 & 18-27; Thomas Aquinas, *De Veritate*, c. 1, aa. 1-3; René Descartes, *Meditations on First Philosophy*, I-III and 'Objections and Replies' (Selections); David Hume, *An Enquiry Concerning Human Understanding*, 10; Immanuel Kant, *Critique of Pure Reason*, Introduction (2nd Edition), I-VI; Ludwig Wittgenstein, *On Certainty*, 1-42, 91-105, 192-284



Theological Epistemology: Melchor Cano, *De loci theologicis*, Book I, Chapter 3; Augustine, *De Doctrina Christiana*, pr. and c. 1; Vaticanum II, *Dei Verbum & Lumen Gentium*, cc. 1-3; Vaticanum I, *Dei Filius & Pastor Aeternus*; Thomas Aquinas, *Summa Theologiae* I, q. 1; John Duns Scotus, *Ordinatio*, Prologue V; John Paul II, *Fides et Ratio*

#### ◆ BA 123: PHILOSOPHY II: PLATONIC DIALOGUES (3 ECTS)

The presocratic movement develops in Plato into a science of philosophy. This science is called dialectics and refers to the understanding of the 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 contemplating the truth and following the path of wisdom even under the pressure of persecution. Beyond this we situate and clarify Plato's thought in the horizon of a history of Greek Philosophy.

**Content:** Fundamental topics will include: Socrates, his death and his opponents; criticism of hedonism, rhetorics as the art of persuasion; hope for the immortality of the soul after death, the contemplation of the eternal *ideas* as the end of human existence; the understanding of *eros* as love for wisdom and the question of friendship; human speech in relation to the *logos*, questions of education and the virtuous life.

**Learning outcomes:** Upon successful completion of this course students can (1) read, quote and summarize the content of the chosen readings (2) define distinct topics of platonic writings by relating them to the various dialogues (3) locate the platonic thought in the philosophical discussion of Plato's time (4) express written arguments in a paper by following a guide line of questions (5) enter into the oral discussion of main arguments (6) situate Plato's thought within the context of philosophical and ancient history (7) prepare a presentation of chosen topics.

**Sources:** Plato, *Apology*, *Alcibiades*, *Protagoras*, *Phaedo*, *Symposium*

#### ◆ BA 124: NATURAL PHILOSOPHY I (4 ECTS)

**ITI and Natural Philosophy** – As the study of Scripture and the Catechism are foundational for theology, so the study of natural philosophy is foundational for the study of philosophy. Because sensible things are what we know first, it is imperative to look with care at the natural world, discover our place within it, and read in it the signs of those things that transcend the visible world. It is this "rumor of angels", discovered by the attentive philosopher in the natural world, that points in the direction of the divine. And it is precisely such a philosophy that assists theology in its pursuit of divine mysteries. Grace perfects nature, runs the Scholastic maxim, and thus a natural philosophy that corresponds to reality is the proper preparation for faith seeking understanding. In this way, we strive to study *philosophia perennis*. A philosophy is perennial or timeless in that it pursues the understanding of God, man, and reality as it has been passed on from the ancient Greek philosophers (Socrates, Plato and Aristotle) and rational reflection on Scripture through the Christian Middle Ages into our present times. The ITI holds St. Thomas Aquinas as its guide in teaching the perennial philosophy. Aristotle, too, is of particular importance as one from whom St. Thomas takes much thought and terminology, developing it and making it his own.

**Content:** Faith builds upon and presupposes reason. Philosophy is thought of what *is* on its most fundamental and most universal levels, and it proceeds via the light of natural reason. Natural philosophy is the thinking of nature, and such thinking does not proceed without fundamental concepts and principles. The most fundamental of all concepts of natural philosophy are elucidated in this class. This is done so as they are developed (a) by Pre-Socratic thinkers: cause, principle, change, motion, element, continuity, infinity, void, atom. It can be seen how thinking in pre-Socratic times comes, gradually and step-by-step, to a more rational understanding of nature. This process is then completed in Plato and Aristotle, in whose works we find, intellectually speaking, satisfying modes of thinking in respect to the natural and material world. But already in the course of pre-Socratic thinking, seen as a whole, and as a unified process, we reach this conclusion: it is impossible to understand matter without transcending matter. The most fundamental concepts of natural philosophy are then developed (b) with Plato: world soul, time, space, matter, motion, physics and mathematics, and (c) with Aristotle in *Physics* I & II: motion, causality, matter, form, privation, physics and mathematics, chance, necessity.

**Learning Outcomes:** Upon successful completion of this course, students 1. will know what philosophy is; 2. will know what natural philosophy is; 3. will know and be able to define the most fundamental notions of natural philosophy; 4. will be able to argue for these definitions; 5. will have a historical overview of the development of the thinking of nature from Thales to Aristotle.

**Sources:** Aristotle, *Physics* I & II; St. Thomas Aquinas, *De principiis naturae*. Secondary Sources: Etienne Gilson, *From Aristotle to Darwin and Back Again*, c. 1 & 2; Geoffrey Kirk, John Raven, Malcolm Schofield, *The Presocratic Philosophers*, 1984; Charles Kahn, *The Art and Thought of Heraclitus*, 2008; Francis Cornford, *Plato's Cosmology: The Timaeus of Plato*, 1997; Charles Kahn, *Plato and the Post-Socratic Dialogue: The Return to the Philosophy of Nature*, 2013; Thomas Szlezák, *Reading Plato*, 2005; David Ross, *Aristotle*, 1995.

#### ◆ BA 125: CLASSICAL LITERATURE II: LUCRETIUS AND VIRGIL (4 ECTS)

The course is dedicated to an interpretation of Virgil's epic poetry in relation to Christian tradition and culture and introduces to Lucretius' work.

**Content:** The course sheds light on the meaningfulness of Virgil's work in finding structures of thoughts which relate to the pagan culture of antiquity, but may evoke the interest of the Christian reader. After introducing to Virgil's world and formation, we read and interpret the Eclogue IV, selected passages of the Georgics and Virgil's masterpiece, the *Aeneid*. Pious Aeneas has to leave Troy in order to prepare the foundation of Rome. He pursues his mission in obedience to a divine fate that challenges his human freedom. In recognizing the divine will for a journey towards a future, unknown kingdom of justice and peace he has to submit to a higher transcending power and to abandon his own desires. During many hardships he grows up to a virtuous leader of his people. He knows self-renouncement and humility as a human hero and as a way „to merit Godhead“.

Lucretius' reading of *The Way things are (De rerum natura)* confronts us in an Epicurean way with timeless questions on man's existence and with a critical view on the traditional cult and religion of the time.

**Learning outcomes:** Upon successful completion of this course, students can (1) discern principles of Vergil's (Lucretius') thought (2) read and interpret Vergil and Lucretius' writings (3) relate them to a background of Classical literature and to the myth (4) clarify the influence of Vergil's work on Christianity (5) unfold in particular the meaning of *labor*, *pietas* and *fatum* in light of a kinship with the Christian tradition (6) question Vergil's mind as *anima naturaliter christiana* of antiquity (7) discern religious criticism in the time of Christ's advent (7) understand Vergil's work as a foundation for Christian literature and culture (8) behold the meaningfulness of history appearing in the *Aeneid* (9) study in detail the great and masterful language found in this epic poem.

**Sources:** Primary Sources: P. Vergilius Maro: *Eclogue* IV; *Georgics*, selected passages, (translated by H. R. Fairclough); *The Aeneid* (translated by R. Fitzgerald), T. Lucretius Carus: *The Way Things Are* (translated by Rolfe Humphries); *Letters of Epicurus* (selected passages); Secondary Sources *Essays and commentaries:* T. S. Eliot: 'Virgil and the Christian World', in *On Poetry and Poets*; Th. Haecker: *Virgil, Father of the West* (translated by A. W. Wheen). K. Quinn, *Vergil's Aeneid*; V. Pöschl, *Die Dichtkunst Vergils*; M. A. Di Cesare, *The Altar and the City*; W. Suerbaum, *Vergil's Aeneis*.

#### LAT 2: GRAMMAR II: LATIN / GRK 2: GREEK II (4 ECTS)

# ◆ BA 1, PENTECOST TERM ◆

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## ◆ BA: 131 MYSTERIUM SALUTIS II (3 ECTS)

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, this semester turns to a consideration of the moral life, which is a "life in Christ", as well as the hidden source of this life, namely, prayer. Summing up, the course comes back to the question of transmission of faith in a post-Christian society and the medium of the Catechism.

**Learning outcomes:** Students (1) continue summarizing the articles of the catechism now of the third and fourth part. They (2) evaluate the medium of the Catechism for an integral faith formation applying it to the challenges of catechesis in the situation of today.

**Sources:** *Catechism of the Catholic Church, Compendium of the Catechism*; Joseph Ratzinger, *Evangelisierung, Katechese und Katechismus*; Joseph Ratzinger, *Current Doctrinal Relevance of the Catechism of the Catholic Church. The Catechism of the Catholic Church: Ten years since its publication*; Joseph Ratzinger, *The Catechism in a post-Christian world*.

## ◆ BA 132: PHILOSOPHICAL ANTHROPOLOGY: ON THE SOUL (4 ECTS)

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.

Plato is necessary in the background and always important in his own right. Aristotle: *De anima* is the main text in this class. And St. Thomas Aquinas shows how especially difficult points in Aristotle's theory of the soul – most of all questions pertaining to the relation between the active and the passive mind and those dealing with the topic of the immortality of the soul – can be re-read and understood from a Christian point of view.

**Learning Outcomes:** upon successful completion of this course, students 1. will know and be able to define the fundamental notions of philosophical anthropology and psychology as mentioned above; 2. will be able to argue for these definitions; 3. will have a strong knowledge and understanding of Platonic psychology; 4. will have a strong knowledge and understanding of Aristotelian psychology; 5. will be able to argue for the absolute necessity of the notion of the soul for any complete and rational understanding of living beings and of man most especially; 6. will be able to argue for central points of Aristotelian anthropology and psychology also in comparison with modern times concepts; 7. will see the problems, possibilities and advantages in 'baptizing' Aristotle.

**Sources:** Primary Sources: Selections from Plato, *Meno* 80d-86c, *Charmides* 164d-169e, *Republic* 435a-441c, *Phaedrus* 245c-249d, *Phaedo* 72e-80e & 85e-88b & 92e-94e & 102a-106e, *Timaeus* 34b-35b & 41a-43a & 69a-71b; Aristotle, *On the Soul*; St. Thomas Aquinas, *Summa contra gentiles* II, c. 77-79, *Summa Theologiae* I 75-77. Secondary Sources: Robert Spaemann, *Persons*, 2017.

## ◆ BA 133: PHILOSOPHY III: PLATONIC DIALOGUES (3 ECTS)

Sources: Plato, *Symposium*, *Phaedrus*, *The Sophist*.

## ◆ BA 134: NATURAL PHILOSOPHY II: MOTION & ORDER (4 ECTS)

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*.

◆ **BA 135: POETICS & AESTHETICS** (4 ECTS)

Having been introduced to the epic literature and philosophy of antiquity, we engage here with the question of poetic form and beauty. We first consider the formal composition of literary works as found in Aristotle’s *Poetics*, before turning our reflection to the notion of the beautiful and its relation to the true and the good.

Sources: Aristotle, *Poetics*; Longinus, *On the Sublime*; Plotinus, *Ennead* I; St Augustine (selected texts on beauty).

**LAT 2: GRAMMAR III: LATIN / GRK 2: GREEK III** (4 ECTS)

## ◆ **BA 2, CHRISTMAS TERM** ◆

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◆ **BA 211: CHURCH & WORLD HISTORY I: ANTIQUITY & ARCHAEOLOGY** (4 ECTS)

This course traces the earliest centuries of the Church’s development with particular attention to her first ecumenical councils. Emphasis is placed on the relationship between Church and State. Study of the historical sources is accompanied by a look at the development of Christian art in this period.

**Sources:** Eusebius, *Church History*; Correspondence between Pliny and Trajan, Early martyr acts, *Letter to Diognetus*, *The Life of Constantine*, Letters of the Emperor Julian, Ambrose and Pope Gelasius I, *Codex Theodosianus*, Documents of the Council of Chalcedon, Historical works of Gregory of Tours, Bede, Nestor and Einhard, *Donation of Constantine*; 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).

◆ **BA 212: SALVATION HISTORY: WORD OF GOD & ITS INTERPRETATION I** (3 ECTS)

**ITI and Sacred Scripture** – The Second Vatican Council proclaimed that the inspired Word of God is “the very soul of sacred theology” (*Dei Verbum*, 24). It is precisely from the source of Scripture that the living water flows which both stills and inflames thirst for the living God. Thus, Scripture as the Church receives it stands at the center of the curriculum. All other courses are ordered to unfolding its meaning.

Because ITI is committed to the Word of God as the foundation and soul of all theology, Scripture is reverently studied in every term of our program. Each student will study in various degrees all of Sacred Scripture: our main focus of our study of Scripture begins with the most important books in Scripture, namely, the Gospels. Then we return to the beginning of the Bible to study the Pentateuch, then to the Psalms, then the Prophets. Finally, we reach an apex with our study of Scripture in investigating the Gospel of John, as well as the Epistles of Paul (particularly Romans, Galatians and Hebrews). Our curriculum also devotes an entire term to examine the principles of interpretation of Scripture within the Catholic Church.

In order to fully interpret the meaning of Scripture, historical-critical investigations play a helpful and necessary role. Such investigations, however, find their inner completion only in the properly theological question, “What is the truth of the matter?” Precisely this question always holds the primacy of place at the ITI.

In this course students will be introduced to Scripture as it is understood and interpreted in Catholic tradition. We will examine the nature of the sacred Scriptures (e.g., its dual authorship, biblical inspiration, inerrancy, canonicity, etc.), how it ought to be read (e.g., exegesis/interpretation, its four-fold sense, etc.) and why we need it (i.e., its salvific purpose). We will explore the Bible as a whole in order to develop a “panoramic view” of God’s covenant plan of salvation especially as such a history leads up to and is fulfilled by the coming of Jesus Christ.

**Learning outcomes:** upon successful completion of this course, students should be able to perform (or at least demonstrate familiarity with) the following: (1) *Knowledge (Cognitive)*: Examine (canonically and historically) the chronological books of Bible history to see the “panoramic” (or meta-narrative) of God’s covenant plan of salvation. Know the major themes, figures, peoples, places, events, institutions, law codes, practices, etc. of OT salvation history. Discern the various literary genres of the OT. (2) *Skills (Behavioral)*: Draw a detailed map of ancient Israel up through the Second Temple period. (3) *Disposition (Affective)*: Recognize the significance of theological study of the Bible for their life of faith. Display openness to discovering truth within multiple biblical-theological traditions.

**Sources:** *Old Testament*; St. Augustine, *On Christian Doctrine*; St. Thomas Aquinas, *Quodlibet* VII.6.2; *In I Sent.* IV.1 ad 3; Dogmatic Constitution on Divine Revelation: *Dei Verbum*.

#### ◆ BA 213: ETHICS I: ANCIENT MORAL THEORY (3 ECTS)

**Content:** “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 ITI 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. Intellectually speaking, this involves defining happiness and virtue, building up a systematics of classes of virtue (virtues of character and virtues of the intellect), understanding the principles of any action-, will- and freedom-theory. The most important virtues: courage, moderation, justice, wisdom, need to be considered in all detail; it is necessary to see how each of these needs to be defined and how their actualizations in individual and community life look. It finally needs to be seen how the whole practical life of man is related to the highest possibilities of man from the point of view of natural reason: pure thinking, contemplation, theory.

Plato’s *Gorgias* is necessary in the background and also as important in its own right. Then, above all, the systematic topics mentioned will be guided by Aristotle’s *Nicomachean Ethics*. Finally, stoic, epicurean and neoplatonic options in ethics are obviously influential and emerging throughout history time and again. These also these need to be considered.

**Learning Outcomes:** Upon successful completion of this course, students will know what practical philosophy is; 2. will know what ethics is; iii. will be able to define all the fundamental notions of ethics, happiness, virtue etc; 3. will be able to argue for these definitions; 4. will know and understand Socratic ethics; 5. will know and understand the basics of Platonic ethics; 6. will have a very strong and detailed knowledge and understanding of Aristotelian ethics; 7. will know and understand the basics of stoic, epicurean and neoplatonic ethics; 8. will be able to argue for the classical understanding of ethics also in comparison with modern times concepts.

**Sources:** Primary Sources: Plato, *Gorgias*; Aristotle, *Nicomachean Ethics*; Epictetus, *Enchiridion*; Epicurus, *Principal Doctrines*; Plotinus, *Ennead* III 1. Secondary Sources: Alasdair MacIntyre, *After Virtue*, 1981; Alasdair MacIntyre, *A Short History of Ethics*, 1967; Robert Spaemann, *Persons*, 2017.

#### ◆ BA 214: PATROLOGY I: ST AUGUSTINE: *DE CIVITATE DEI* (3 ECTS)

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.

**Learning Outcomes:** Upon successful completion of this course, students will have a strong and detailed knowledge of St. Augustine's major work *De civitate Dei*; 2. will understand St. Augustine's theology of history; 3. will grasp the fundamentals of St. Augustine's apologetic approach in *De civitate Dei*, so understand his refutation and his appropriation of pagan intellectuality; 4. will understand the necessity and meaning of Hellenising Christianity which means, in St. Augustine as in the Fathers generally, platonising; 5. will grasp the fundamentals of St. Augustine's Trinitarian theology; 6. will grasp the fundamentals of St. Augustine's theology of the Incarnation; 7. will be able to trace world-historical events from a strictly Christian point of view; 8. will be able to argue with and against secular, neo-pagan ways of thinking of history.

**Source:** St. Augustine, *City of God*

#### ◆ BA 215: MUSIC (4 ECTS)

With this course on music, in the theoretical part students come to understand the principal concepts of music-theory in antiquity (e.g. Pythagoras, Boethius and, in a more theological way, St Augustine) as the basis for the reflection on music as a language of Christian faith. In the practical part, students begin to use their theoretical knowledge by entering into an understanding music by figure and selected compositions of Arvo Pärt, deeply rooted in Christian tradition of West and East. They learn to read and interpret sections of scores of the music of Arvo Pärt in a consideration of his tintinabuli-style.

**Sources:** Aristotle, *Metaphysics* (=Pythagoras); Boethius, *Fundamentals of Music* (bk. 1); Augustinus, *Confessions* (Book 9, 10, 11); *ibid.*, *De Doctrina Christiana* (Book 2); *ibid.* *Retractationes* (Book 1, cap. V); *Letter to Memorius*; *ibid.*, *De Musica*; Paul Hillier, Arvo Pärt; *ibid.*, *Sounding Icons*; Peter C. Bouteneff, *Out of Silence*; Leopold Brauneiss, *Tintinabuli: An Introduction; Apophthegmata Patrum*; Arvo Pärt, *Silouan Song*; *ibid.*, *Adam's Lament*; *ibid.*, *L'Abbé Agathon*; *ibid.*, *Trishagion*; *ibid.*, *Passio*; Silouan from Athos, *The Writings of Staretz Silouan*.

#### ◆ BA 216: CHRISTIAN LITERATURE I: BOETHIUS & DANTE (4 ECTS)

**Content:** *Boethius - Consolation of Philosophy*. The "Roman-Christian" Boethius transfers the philosophy of Antiquity to the middle Ages. He writes his consolation in the same situation as Socrates: in prison awaiting an unjust death. His path to death is under the guidance of philosophy. The contemplation of "the starry heaven above me" and "the moral law within me" alludes to a "consoling" divine being as the "fundament of the harmonious cosmos". Boethius' doctrine of being will become a foundation stone for the transcendental determinations of being in High Scholasticism. In addition to a careful study of this significant text, we concentrate on topics and questions that have flowed from it into the subsequent philosophical and theological traditions and into the understanding of music.

*Divina Commedia*. The study of the *Divina Commedia* is delving into a poetic summary of the Sacred Teaching of the Church, "to which both heaven and earth have set their hands" (Par XXV, 1-2). Dante's threefold journey (Inferno, Purgatorio, Paradiso) ends in the presence of the perennial Light of the Trinitarian Circle of knowledge and love. There the *Divina Commedia* reveals three things: the continuity of Christian faith in God, the human search for God developed by reason, and a novelty that surpasses human endeavor: God's love that moves him to take on a human face. This "Journey of Hope" for mankind reflects each one's being "*in statu viatoris*" (Pope Francis). It is also an intellectual contemplation of the "splendor and beauty" of the Christian Mysteries (Benedict XV).

**Learning outcomes:** After a successful completion of the course the student can read, quote, summarize the chosen passages, and can give precise answers to the questions orally or in written form; b. has a profound knowledge of the works. He can classify them historically and literarily and is familiar with the philosophical and theological topics. c) He is able to discover subtle theological topics in the works and justify their ongoing relevance both in writing and orally.

**Sources:** Primary Sources: *Consolation of Philosophy* (in English); *Divina Commedia* (in Italian/English). Secondary sources: Homer: commentaries by Bernhard Knox; G.S. Kirk; Wolfgang Schadewald; Dante: John. D. Sinclair; Dorothy L. Sayers; Romano Guardini

## ◆ BA 2, EASTER TERM ◆

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### ◆ BA 221: CHURCH AND WORLD HISTORY II / CHRISTIAN ART: MIDDLE AGES & REFORMATION (4 ECTS)

This course continues the study of Church and World History from the late Middle Ages (ca. 1300) and provides an overview of the relationship between Church and State to the present. The presentation of history is also complemented by reflecting upon the development of Christian art.

**Sources** (among others / often only excerpts): Rules of Benedict of Nursia and Francis of Assisi, Letters of Catherine of Siena, *Unam sanctam*, texts of Dante, Pico della Mirandola, Niccolò Machiavelli, Erasmus of Rotterdam, Martin Luther, John Calvin, Henry VIII and Thomas More, the Council of Trent, *Sublimis Deus*, texts of Bartolomé de las Casas, Francis Xavier.

### ◆ BA 222: SALVATION HISTORY: WORD OF GOD & ITS INTERPRETATION II (3 ECTS)

As a continuation of *Introduction to Sacred Scripture I*, this course continues to explore the Bible as a whole in order to develop a “panoramic view” of God’s covenant plan of salvation, meditating particularly upon the biblical story as it leads up to and is fulfilled by the coming of Jesus Christ. During the spring semester we will study the New Testament in its entirety.

**Learning outcomes:** see Learning Outcomes for *Salvation History I*.

**Source:** *New Testament*; St. Augustine, *On Christian Doctrine*; St. Thomas Aquinas, *Quodlibet* VII.6.2; *In I Sent.* IV.1 ad 3; Dogmatic Constitution on Divine Revelation: *Dei Verbum*.

### ◆ BA 223: ETHICS I: ANCIENT MORAL THEORY (CONTINUED) (3 ECTS)

**Sources:** Aristotle, *Nicomachean Ethics*

### ◆ BA 224: PATROLOGY II: ST AUGUSTINE: *DE CIVITATE DEI* (CONTINUED) (3 ECTS)

**Source:** St. Augustine, *City of God*

### ◆ BA 225: METAPHYSICS I (4 ECTS)

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’ attributes.

**Learning Outcomes:** Upon successful completion of this course, students will know what metaphysics is; 2. will

understand all the fundamentals of metaphysics as ontology, theory of being; 3. will understand all the fundamentals of metaphysics as natural theology; will understand the intricate and intense connection between ontology and natural theology; 4. will understand all the fundamental concepts of metaphysics, being, unity, essence, potentiality, actuality, truth in being, mind; 5. will have a strong understanding of Platonic metaphysics; 6. will have a very strong understanding of Aristotelian metaphysics; 7. will be able to argue for classical metaphysics in comparison with the concepts of modern times; 8. will be able to make a completely non-arbitrary transition from ontology to natural theology to *theologia revelata*.

**Sources:** Primary Sources: Plato: selections out of the *Timaeus*, *Republic*, *Laws*; Aristotle, *Metaphysics*.

Secondary Sources: Hans Joachim Krämer, *Plato and the Foundations of Metaphysics*, 1990; Ross, *Aristotle*, 1995.

◆ **BA 226: CHRISTIAN LITERATURE II: DANTE** (*PURGATORIO*) (4 ECTS)

*Divina Commedia* (continued; in Italian/English). Secondary sources: Homer: commentaries by Bernhard Knox; G.S. Kirk; Wolfgang Schadewald; Dante: John. D. Sinclair; Dorothy L. Sayers; Romano Guardini

## ◆ BA 2, PENTECOST TERM ◆

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◆ **BA 231: CHURCH AND WORLD HISTORY III / CHRISTIAN ART: MODERNITY** (4 ECTS)

This course continues the study of Church and World History from the perspective of the modernity and provides an overview of the relationship between Church and State to the present. The presentation of history is also complemented by reflecting upon the development of Christian art.

**Sources** (among others / often only excerpts): Thomas Hobbes, Voltaire, Emperor Joseph II, Napoleon Bonaparte, Karl Marx, *Ineffabilis Deus*, the First Vatican Council, Benedict XV, Tsar Nikolai II, *Mit brennender Sorge*, Adolf Hitler, Winston Churchill, Pius XII, József Mindszenty, John F. Kennedy, Leonid Brezhnev, the Second Vatican Council, John Paul II, Benedict XVI.

◆ **BA 232: THE PENTATEUCH** (4 ECTS)

In this course, we encounter the Pentateuch, the “Tora”, as a “whole unit” in light of the “Light of the World” to which the first word of the Bible already alludes: to Jesus Christ. Creation as the uniquely divine act of the Triune God and as the starting point for world and faith history are two components of this study. Other central topics are the history and the theological meaning of patriarchal narratives; the covenants with Abraham; Israel’s exodus-redemption experience; the Sinai – Tora- Covenant event; the Tabernacle ... Finally we deal with the Mosaic sacrificial liturgies, as articulated in Exodus and Leviticus. The teaching of the theological masters of the East and West tradition, rabbinical sources and canonical statements to form, content and Theology of the Pentateuch are central guidelines for this course.

**Learning outcomes:** a. After successful completion of the course, the student can give precise answers to the questions orally or in written form; b. He knows the major figures and events of salvation history as recorded in the Pentateuch; c. He is able to formulate and discuss theological topics embodied and revealed in the Pentateuch: the Fathers of Israel, the different covenants, Sinai, sacrificial questions, atonement, the meaning of the Divine Law; d. He is able to highlight important doctrinal and moral teachings of the Church in light of their Scriptural principles so to build the necessary bridges between Scripture, dogma, and moral theology; e. He has learned to see the Bible as a whole and to interpret the quotations from the Pentateuch, which can be found in the New Testament, according to the principle “*Novum Testamentum in Vetere latet, et in Novo Vetus patet*”. f. 1. The literary forms and contents of the Pentateuch; g. Ancient and modern beliefs about the Pentateuch and its sources; h. Historical questions surrounding the main persons in the Pentateuch, especially the Patriarchs, Moses, etc.



**Sources:** 1. Hexameron: Genesis Rabbah; *On Genesis*, Rabbi Shlomo ben Jitzchak (Rashi – 1040-1105) St. Basil, *Homilies on the Six Days*; St. Thomas, *Summa Theologiae* 1a 65–74; St. Bonaventure, *Collationes in Hexaemeron*. 2. On Paradise and the Human Condition: St. Ephrem, *Hymns on Paradise*; St. Basil, *On the Human Condition*; St. Gregory of Nyssa, *The Making of Man*; St. Ambrose, *Creation and Paradise*. 3. Patristic and Rabbinic Commentaries on the Pentateuch: Chrysostom, *Homilies on Genesis*; St. Augustine, *The Literal Meaning of Genesis 1–5*; Bede the Venerable and Severian of Gabala, *Commentaries on Genesis 1-3*; Origen, *Homilies on Genesis and Exodus*; Origen, *Homilies on Leviticus*; Origen, *Homilies on Numbers*; St. Gregory of Nyssa, *The Life of Moses*; Tanhuma to the Tora; Mekhiltha de' Rabbi Jishmael on Exodus; Sifra to Leviticus; Sifre to Numbers; Sifre to Deuteronomy. 4. Emphasis on the Liturgy: St. Melitus of Sardis, *On the Old and New Passover*; Origen, *Treatise on the Passover*. 5. Modern Canonical Commentaries and Critical: Canonical: Scott Hahn, *Kinship by Covenant*; Salihamer, *Pentateuch as Narrative*; Joseph Ratzinger, *In the Beginning*; Danielou, *Holy Pagans*; Levering & Dauphinais, *Holy People, Holy Land*

#### ◆ BA 233: POLITICAL PHILOSOPHY I: ANCIENT POLITICAL THEORY (4 ECTS)

**Content:** Political philosophy is one of the two parts of practical philosophy, the other being ethics. It spells out man's practical life and man's good practical life in a theoretical way on the level of not the individual, but the community. And this is close to the core of man: human beings are social beings, "political animals," as Aristotle says (second definition of man, as also taught in Philosophical Anthropology). Human social relationships and interactions lead to the formation of political bodies such as families, villages, cities, states, or nations, or realms. 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. The following are among the most important of the questions to be discussed and answered within this class: 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.

**Learning Outcomes:** Upon successful completion of this course, students 1. will know what practical philosophy is; 2. will know what political philosophy is; 3. will be able to define all the fundamental notions of political theory, *oikos*, *polis*, *agathon* etc; 4. will be able to argue for these definitions; 5. will have a very strong understanding of Platonic political theory; 6. will have a very strong understanding of Aristotelian political theory; 6. will be able to argue for classical political philosophy also in comparison with modern times concepts.

**Sources:** Primary Sources: Plato, *Republic*; Aristotle, *Politics*. Secondary Sources: Hans Joachim Krämer, *Plato and the Foundations of Metaphysics*, 1990; Alasdair MacIntyre, *After Virtue*, 1981; Alasdair MacIntyre, *A Short History of Ethics*, 1967; Robert Spaemann, *Persons*, 2017.

#### ◆ BA 234: PHILOSOPHY IV: MEDIEVAL PHILOSOPHY (4 ECTS)

This course consists in a reflection of the philosophical thought of the Middle Ages, in light of its particular contexts, influences and disputed questions, extending both to Christian and Muslim thinkers.. The course is devised as an introduction to the main themes of Medieval Philosophy and the principal authors whose thoughts have been and are still influencing the Christian interpretation of God, man and the world. The decisive question will be: how are the philosophical problems inherited from Greek, Latin and Arabic philosophers transformed and solved by Christian thinkers, beginning with St Augustine of Hippo, continuing with texts of Anselm of Canterbury, Bernard of Clairvaux, Bonaventure, Duns Scotus and Thomas Aquinas these themes will be discussed: "Being and its necessity", "beings and their contingency", "analogy, causality, finality", "Christian Personalism", "self-knowledge and Christian Socratism", "Christian law and morality", "Nature", "History", "Philosophy". At the end the students should be able to answer the question: In what sense can there be a "Christian Philosophy"?

**Sources:** Texts from Augustine of Hippo, Anselm of Canterbury, Bernard of Clairvaux, Avicenna, Averroes, Bonaventure, Thomas Aquinas, John Duns Scotus. Etienne Gilson, *The Spirit of Medieval Philosophy*.

#### ◆ BA 235: METAPHYSICS II (4 ECTS)

As a continuation of Metaphysics I, which focuses on Aristotelian metaphysics, this course offers an in-depth examination of Saint Thomas Aquinas' approach to and understanding of metaphysics. On the one hand, the various

building blocks of Thomistic metaphysics are discussed, both by reading pertinent texts from the *Corpus Thomisticum*, such as *De ente et essentia* or *De principiis naturae*, and by considering current Aquinas scholarship and relevant secondary sources. On the other hand, applied topics in metaphysics, especially those relevant to theology, are discussed from a Thomistic point of view, including both classical examples, such as the hierarchy of being and the real distinction between essence and existence or question of synchronic and diachronic identity and the survival of the human soul after death, as well as more contemporary topics, such as essentialism and the biological sciences or metaphysical issues related to abortion, biological evolution, etc.

**Learning outcomes:** Upon successful completion of this course, students will be able (1) to understand, explain, and defend the importance of metaphysics in what is at times alleged to be a post-metaphysical age, (2) to evaluate critically and address analytically the core elements of a Thomistic metaphysics, and (3) to apply their knowledge to contemporary issues in metaphysics, especially those relevant to theology.

**Sources:** Primary Sources: Thomas Aquinas, *Commentary on the Metaphysics*, Prooemium; Aristotle, *Metaphysics* IV-V; Thomas Aquinas, *The Principles of Nature; On Being and Essence; Summa Theologiae* I.2-3; Secondary Sources: Gaven Kerr, *Aquinas: Metaphysics*; Eleonore Stump, *Aquinas*, Chapter 1; Edward Feser, *Scholastic Metaphysics*, Chapters 1-4, and varying applied topics

◆ **BA 236: CHRISTIAN LITERATURE III: DANTE (*PARADISO*) (4 ECTS)**

*Divina Commedia* (continued; in Italian/English). Secondary sources: Homer: commentaries by Bernhard Knox; G.S. Kirk; Wolfgang Schadewald; Dante: John. D. Sinclair; Dorothy L. Sayers; Romano Guardini

## ◆ BA 3, CHRISTMAS TERM ◆

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◆ **BA 311: CATHOLIC SOCIAL TEACHING (4 ECTS)**

**ITI and Magisterial Documents** – The ITI strives to study theology within the very heart of the Catholic Church. We are faithful in all respects to the teaching of the Magisterium. The majority of the most important papal encyclicals and many conciliar documents, are appointed to be read in different courses. This is absolutely essential, given the role of authority in theology and the intended function of these magisterial documents—which is precisely to pass on the truth without distortion, and to settle disputed questions. Thus, studying key magisterial documents is second in importance only to the study of Scripture itself.

‘Catholic Social Teaching’ has both a narrow and a wide sense. In its narrow sense it refers to the series of encyclicals dealing with the ‘social question’ inaugurated by Pope Leo XIII in *Rerum novarum* (1891). *Rerum novarum* was the first encyclical to give a systematic teaching on the problems of industrial capitalism that have been so pressing in the past two centuries. The wide sense refers to the totality of the Church’s teaching on social matters since her beginning. For the Church has always taught about social matters, and her tradition contains truths not only about the simultaneously individual and social character of private property, but also about other matters—such as the common good of human life in general; the nature of freedom, justice, right, and law; the nature of the complete temporal society; and the subordination of temporal politics to the supernatural common good of the Church. Indeed, Pope Leo XIII himself issued several social encyclicals before *Rerum novarum* treating many of those topics. *Rerum novarum* and the social encyclicals that follow it can only be properly understood in the light of that wider tradition. This course attempts to do just that: to see how the Church’s teaching on the “social question” is part of an integral, teleological wisdom about human beings as creatures of God. The course focuses on the social encyclicals of Pope Leo XIII. Some additional

texts are also read: from earlier popes and from the fathers and doctors, to provide background to Leo's teaching, and from later popes to show how they developed his teachings.

**Learning Outcomes:** on completing this course the student should be able to interpret the social encyclicals of the popes in the light of the tradition on which those encyclicals draw. The student should be able to give an account of the continuity at the level of principle and the discontinuity at the level of contingent application in Catholic Social Teaching. The student should be able to explain Catholic teaching on the nature of the freedom, the common good, subsidiarity, solidarity, freedom, the family, the state, the relation of Church and state, the universal destination of goods, and the moral norms underlying economic action.

**Sources:** Primary Sources: Pope Leo XIII, *Libertas praestantissimum* (1888), *Arcanum divinae sapientiae* (1880), *In plurimis* (1888), *Diuturnum illud* (1881), *Immortale Dei* (1885), *Au Milieu des Sollicitudes* (1892), *Longinqua Oceani* (1895), *Testem Benevolentiae* (1899), *Rerum Novarum* (1891); Pope St. Gelasius I, *Famuli vestrae pietatis (Duo sunt)*, *Tractate IV*; Pope Gregory VII, *Letter to Hermann of Metz*; Innocent III, *Novit*; Pope Boniface VIII, *Ausculta fili, Licet haec verba, Unam Sanctam*; Benedict XIV, *Vix Pervenit* (1745); Pope Pius VI, *Quare Lacrymae* (1793); Bl. Pope Pius IX, *Quanta cura, Syllabus Errorum* (1864); Benedict XV, *Celeberrima evenisse* (1919); Pope Pius XI, *Casti connubii* (1930); *Quas Primas* (1925); *Quadragesimo Anno* (1931); Pius XII, *Summi Pontificatus* (1939), *La solennità della Pentecoste* (1941), *Benignitas et humanitas* (1944), *Exsul familia Nazarethana* (1952), *Ci riesce* (1953); Vatican II, *Dignitatis Humanae* (1965); Paul VI, *Populorum Progressio* (1967); John Paul II, *Centesimus Annus* (1991); Pope Benedict XVI, *Deus caritas est, Caritas in veritate*; Pope Francis, *Laudato Si'* (2015), *Fratelli tutti* (2020).

Secondary Sources: St. Ambrose, *Epistles* 17, 51; *On Naboth*; St. Thomas Aquinas, *De Regno, Summa theologiae*, IIa-IIae 66, IIa-IIae 78; Ian Ker, *Newman on Vatican II*, ch. 2: "The Hermeneutic of Change in Continuity"; Thomas Pink, "What is the Catholic Doctrine of Religious Liberty"; Russel Hittinger, "The Coherence of the Four Basic Principles of Catholic Social Doctrine: An Interpretation"; Thomas C. Behr, *Social Justice and Subsidiarity: Luigi Taparelli and the Origins of Modern Catholic Social Thought* (selections); Henri Grenier, *Thomistic Philosophy*, vol. 4 Moral Philosophy (selections); Fr Ernest Fortin, "'Sacred and Inviolable': Rerum Novarum and Natural Rights". Gustavo Gutiérrez, *A Theology of Liberation* (selections); Congregation for the Doctrine of the Faith, *Instruction on Certain Aspects of the "Theology of Liberation"*.

#### ◆ BA 312: THE HISTORICAL BOOKS OF THE BIBLE (4 ECTS)

The study of the word of God is "the very soul of sacred theology" (*Dei Verbum*, 24). By reading an ordered account of connected events from Joshua to 2 Maccabees, all interpreted within the Catholic tradition, we will achieve our chief aim to cultivate an introductory, yet intimate, acquaintance with the Historical Books of the sacred Scriptures. Secondly, through a canonical interpretation of the Bible illuminated (but not dominated) by historical-criticism, we will read and study the Historical books of Bible with the goal of identifying its role within the meta-narrative of God's plan of salvation especially as it leads up to and is fulfilled by the coming of Jesus the Davidic King-Messiah. Lastly, a more specific main goal, among others, will be to put forth a thorough study of the person of David, the anointed (*messiah*) king of Israel, since with David, the covenant God has sworn with him, the establishment of his kingdom and the subsequent building of the temple, a high point in salvation history is reached.

This endeavor will assist us to see history and reality as God sees it; to understand who God is and how he acts; as well as to grasp the nature of man and how he ought to act like God so to live in God. Lastly, we will highlight the doctrinal and moral teachings of the Church in light of their Scriptural principle. Hence, we will build the necessary bridge between Scripture, dogma and moral theology.

**Sources:** Scripture Texts: *Joshua, Judges, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Ezra-Nehemiah, 1-2 Maccabees*. Commentaries: Thomas Aquinas, *On Kingship, Summa Theologica* I-II, Q. 105, A. 1; Scott Hahn, *The Kingdom of God as Liturgical Empire: A Theological Commentary on 1-2 Chronicles*; Dennis J. McCarthy, *Kings and Prophets*

#### ◆ BA 313: ETHICS III: MODERN MORAL THEORY (4 ECTS)

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:** Descartes, *Passions of the Soul*; Hume, *A Treatise of Human Nature* 3.1; Kant, *Groundwork of the Metaphysics of Morals*; Mill, *Utilitarianism*; Nietzsche, *On the Genealogy of Morals*

◆ **BA 314: NATURAL PHILOSOPHY III: SCIENTIFIC REVOLUTION** (4 ECTS)

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, *Philosophiæ 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*).

◆ **BA 315: AN INTRODUCTION TO ST THOMAS AQUINAS** (3 ECTS)

In this course we undertake a first encounter with the Common Doctor of the Church, St Thomas Aquinas. We seek to advance in our understanding of his person and his importance –not only as a thinker and teacher but also as a saint and mystic. We introduce some of the principle and recurring features of this thought, together with the main influences and the sources of his work.

**Sources:** Josef Pieper, *Guide to St Thomas Aquinas*; Raïssa Maritain, ‘The Miracles of Thomas Aquinas’; John XXII, *Redemptionem Misit, Bulla Canonizationis S. Thomae Aquinatis*; Pius V, *Mirabilis Deus* Second Vatican Council, *Optatam totius*, 16; Second Vatican Council, *Gravissimum educationis*, 10; John Paul II, *Fides et Ratio*, 43-44; Benedict XVI, Audiences, ‘Saint Thomas Aquinas’; *De commendatione et partitione Sacrae Scripturae*; The Golden Chain on Matthew, ‘Dedication & Prologue’; *Commentary on John*, Prologue; Etienne Gilson, *The Philosophy of St. Thomas Aquinas*, I & II; Jean-Pierre Torrell OP, ‘The Commentator on Aristotle’; *Commentary on the Politics*, Prologue & Book I, Lecture 1; *De rationibus fidei, Summa contra gentiles* I, 1-9; Jean-Pierre Torrell OP, ‘The Roman Years, the Beginning of the *Summa*’; Jean-Pierre Torrell OP, *Saint Thomas, Spiritual Master*, I & Conclusion; The *Summa Theologiae* of Saint Thomas Aquinas: Structure (prologues) and selected questions and articles.

◆ **BA 316: CHRISTIAN LITERATURE IV: MODERNITY** (3 ECTS)

The course presents a selection of masterpieces of great authors of the 20<sup>th</sup> century, most of them participants of the Christian movement of the *Renouveau Catholique*, which originated from France and extended to the whole of Europe. The chosen readings introduce to the truth of a Christian existence, offer a moral and spiritual education and invite to a fuller imitation of Christ. As masterpieces of art they bear witness to the mysteries of faith and salvation and to a Christian hope against the dangers of the modern world. Beyond that, by reading pieces of art and poetry, students should become aware of the mystery of language, which is entrusted to man by God. The close contact with language may be a help to grow in the inner life of affections. The selection of texts includes lyrics, drama and prose (short novels, novel, legend, essay). Studies in interpretation will concentrate on the discernment of language as well as on specific philosophical and theological questions, interpreted with a surprising depth by these Christians poets.

**Sources:** T. S. Eliot: *Murder in the Cathedral, Ash-Wednesday, Four Quartets*. Paul Claudel: *The Tidings brought to Mary*, Gertrud von le Fort: *The Judgment of the Sea*, Georges Bernanos: *The Carmelites*, C. S. Lewis: *The Great Divorce, The Problem of Pain*.

## ◆ BA 3, EASTER TERM ◆

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### ◆ BA 321: CATHOLIC SOCIAL TEACHING (Continued) (4 ECTS)

See above for course description.

### ◆ BA 322: PSALMS AND WISDOM LITERATURE (4 ECTS)

The Psalms have a unique place in the Scripture canon since they not only time and time again re-tell the wondrous narrative of God's salvific plan with Israel, but they do so in a liturgical fashion which makes present in cultic form the saving deeds of God. Being lyrics of worship and praise, they are able to penetrate to the very depths of the relationship between God and His people.

The Wisdom literature written by the 'wise men' of Israel will be studied in-depth. Since knowledge of God is the basis of all wisdom, we will search the revelation of God that is disclosed through the personal experience of these wise men illuminated by faith. In pondering this knowledge of God, we will be able to more fully grasp the moral teaching contained in the Wisdom books.

The goal of this course is to come in contact with the Psalmists' and wise man's fundamental theological experiences, and their faith, and to contemplate these texts in the light of the entire history of salvation. Stemming from their Davidic origin, selected Psalms will be considered in light of their Christological meaning, as well as particular Wisdom texts. For this purpose we will examine the Hebrew, Greek Septuagint, and Latin Vulgate texts making use of the Latin and Greek Fathers, and classical Jewish sources. Furthermore the interpretations of modern commentaries will also be taken into consideration.

**Sources:** Psalms and Wisdom literature, with Jewish, patristic, medieval and modern commentaries

### ◆ BA 323: POLITICAL PHILOSOPHY II – MODERN POLITICAL THEORY (4 ECTS)

Following upon the course Ancient Political Theory, in this course we study the development of later political thinking, and seek to unfold both the philosophical implications and the practical consequences of these ways of thinking, especially insofar as these affect our own time.

**Sources:** Machiavelli, *The Prince*; Hobbes, *Leviathan*; Locke, *Second Treatise on Civil Government*; Rousseau, *Second Discourse, On the Social Contract*; Marx, selected writings; Kant, *Perpetual Peace*, Human Rights documents.

### ◆ BA 324: MODERN PHILOSOPHICAL ANTHROPOLOGY (4 ECTS)

This course discusses human nature in the modern context. The course has two main themes: the status and nature of humans in the light of biological evolution and human sex/gender in the light of discussions concerning the sex/gender distinction. The course also looks at human freedom in the light of neuroscience. The questions raised in the course include: What is man in the face of biological evolution? How did evolution change the perspective on human beings? What is biological sex and its relation to gender? And are we humans free or has neuroscience disproved free will?

**Sources:** Noam Chomsky and Michel Foucault, "Human Nature: Justice versus Power"; Pope St. John Paul II, *Mulieris Dignitatem*; Johann Wolfgang von Goethe, *Metamorphosis of Plants*; Charles Darwin, *On the Origin of Species*; D'Arcy Wentworth Thompson, *On Aristotle as a Biologist*; Gregor Mendel, "Experiments on Plant Hybrids"; Jacques Monod, *Chance and Necessity*; Charles De Koninck, "The Lifeless World of Biology"; The Dominicans of the Province of St Joseph, *Thomistic Evolution*; Simone de Beauvoir, *The Second Sex*; Judith Butler, "Sex and Gender in Simone de Beauvoir's Second Sex"; Nicanor Austriaco, "The Specification of Sex/Gender in the Human Species"; John Finley, "The Metaphysics of Gender: A Thomistic Approach"; William Newton, "Why Aquinas's Metaphysics of Gender Is Fundamentally Correct: A Response to John Finley"; Prudence Allen, "Metaphysics of Form, Matter, and Gender"; Benjamin Libet, "Do We Have Free Will?"; M. R. Bennett, P. M. S. Hacker, *Philosophical Foundations of Neuroscience*

#### ◆ BA 325: THE ONE GOD I: THE EXISTENCE & ATTRIBUTES OF GOD (4 ECTS)

After establishing the structures of how theology is built up and how it functions in *Fides et Ratio*, our curriculum examines in two semesters the highest being itself, namely, God Himself: first, as He is in Himself, and second, as He is in relation to His creatures.

This first course, which studies the existence and attributes of God, begins our extensive journey through St. Thomas' brilliant *Summa Theologiae* and is therefore foundational for all our courses in the second phase of our curriculum. This course returns to many of the basic philosophical notions and truths that were studied in the first phase, and employs them in the understanding of divine realities. This crucial course establishes such a solid foundation for the further study of God and His work in the following semesters that it is to proceed slowly and systematically, allowing ample time for wonderment, deliberation, questions and understanding. Regarding content, we will study the extent of human capacity to know and to name God, and the attributes that belong to God according to his essence: his simplicity, perfection, infinity, etc.

**Learning outcomes:** Upon successful completion of this course, students will be able (1) to understand and explain the major contours and essential tenets of classical theism, (2) to read and understand the structure and method of medieval texts, (3) to evaluate critically and address main topics in contemporary philosophy of religion and systematic theology, such as God's eternity, simplicity, his presence in things, etc., as well as questions concerning theological language and the human capacity to know and name God.

**Sources:** St. Dionysius, *The Mystical Theology*; St. Thomas, *Summa Theologiae* I.2–13

#### ◆ BA 326: CHRISTIAN LITERATURE V: GREAT CONVERTS AND APOLOGISTS (4 ECTS)

“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. The individual perspective of the different authors will be investigated by studying their personal view of conversion – in their autobiographical account of it as well as in their fictional conversion narratives. This investigation is introduced by studying Newman's writing on the role of Literature in the University and by analysing Augustine's reflection on *memory* as a means to find the truth about oneself with the help of God.

**Learning outcomes:** upon successful completion of this course, students should be able to (1) discuss the nature of Literature and its connection to the history and the language of a people as understood by an individual author, (2) understand the role of interpretation in experience, (3) discuss the difficulties of self-knowledge and knowing God's providence in the course of one's own life and the life of Christianity, (4) verbalize an introductory acquaintance with different types of conversion, (5) examine the line of argumentation in a conversion narrative, (6) discern the differences of style and method between autobiographical and fictional conversion narratives, (7) discern the impact of the individual conversion experience on the apologetics of an author.

**Sources:** Augustine, *Confessiones*, VIII; John Henry Newman, *Idea of a University*, II, 1-3; autobiographical and fictional *Conversion Narratives* by G.K. Chesterton, John Henry Newman and C.S. Lewis.

## ◆ BA 3, PENTECOST TERM ◆

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#### ◆ BA 331: THEOLOGICAL ANTHROPOLOGY: *IMAGO DEI* (4 ECTS)

In this course we investigate what a human person is from a philosophical and a theological perspective. The philosophical enquiry considers the soul and its relationship to the body, as well as its powers, its origin and its destiny. The theological enquiry considers man created in the image of God, fallen, and ultimately redeemed. The importance of anthropology for the question of morality and marriage and family studies will be shown by the philosophical investigation of the soul as the form of the body, the powers of the soul, the origin and destiny of the soul, other

theories of the relationship of soul to body as well by the theological account of the creation of the universe, the place of man in creation, the doctrine of the *imago Dei*, the fall of man, evolution and the Christian vision of man.

**Learning outcomes:** Upon successful completion of this course, students can: (1) Understand and evaluate the Aristotelian and Thomistic concept of the soul as the form of the body, (2) understand the various positions concerning the origin of the soul, (3) articulate in moderate detail the Thomistic understanding of the various powers of the soul, especially the sensitive powers, the intellect, and the will, (4) comprehend and critically evaluate the doctrine of man created in the image and likeness of God, in both its classical and more modern form, (5) understand the significance of the Fall and the effect of Redemption on the human person.

**Sources:** Primary Sources: Excerpts from the Bible, various Church Documents, Church Fathers and Theologians from the Middle Ages; Thomas Aquinas, *Summa Theologiae* I, qq90-91, qq93-97, qq100-101. Secondary Sources: Josef Pieper, *The Christian Idea of Man, Death and Immortality*; Romano Guardini, *The End of the Modern World, Word and Person*; C. S. Lewis, *The Abolition of Man*; Hans Urs von Balthasar, *Love Alone is Credible*; Christoph Cardinal Schönborn, *Man, the Image of God*; International Theological Commission, *Communion and Stewardship*.

#### ◆ BA 332: PROPHETS (4 ECTS)

The destruction of Jerusalem in 587 BC marks the end of the classical era in the history of prophecy, and the understanding of the prophetic figures who emerged during the exile raises problems of a special kind. This course I deals mainly with the classical prophets of the eighth and seventh centuries BC). Of other prophets there is occasional mention, with the exception of Second Isaiah, whose message illumines many of the enigmas in the words and intentions of his predecessors. At the same time, his message particularly points to the nature and mission of Jesus Christ. In addition, selected *Quaestiones* on Prophecy of St. Thomas Aquinas are studied.

**Learning outcomes:** After successful completion of the course, the student can give precise answers to the questions orally or in written form; b. He has a knowledge of the history and of the important subjects in the various prophets of Israel; c. He is familiar with the internal harmony of the Old and New Testament, and he can read the prophetic texts in the light of the New Testament expression; d. He has understood the nature and purpose of prophecy. He distinguishes different forms of Prophecy (ST II-II, Q.Q. 171-175).

**Sources:** Primary Sources: The prophets' texts in English, Latin, Greek and Hebrew. Secondary Sources: In addition to repeatedly selected texts of the fathers and the remarks by St Thomas Aquinas, both Jewish and Christian commentaries on the prophets are used. One Jewish source deserves special mention: Abraham Joshua Heschel, *The Prophets*, New York 1972.

#### ◆ BA 333: MAN BEFORE GOD: ST AUGUSTINE AND THE CONFESSIONS (3 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.

The Confessions of St. Augustine report about a twofold confession. First, it is one before God by which he voluntarily places himself into God's knowledge, who has created him out of nothing and who is his Judge. By this act he not only submits himself to divine appraisal, but he allies himself with it. Secondly, it is directed to man. It addresses God, but for the ears of man. The private act becomes public. This indicates that, according to St. Augustine, for man the way to God is man. He desires that his life bear witness to the possibility of reaching God. The students are meant to understand this, to participate in it, and by it bestir themselves to contemplation, discernment and action.

**Learning outcomes:** After successful completion of the course the student can give precise answers to the questions orally or in written form; b. He has a knowledge of the main topics in the thirteen books (Prayer, Grace, Conversion, Manicheism, Memory, Creation, Providence, allusions to a Trinitarian understanding of reality etc.); c. He can place the *Confessions* in a context with St. Augustine's *Civitas Dei*, the *Soliloquies* and his *Retractions*; d. He is able to distinguish between the light metaphysics of Plato and Plotinus and the grace-based experience of the divine light of St. Augustine;

e. He has become familiar with the exegetical methods that St. Augustine uses to explain the creation of the world in Genesis (book 11-13).

**Sources:** St. Augustine, *Confessions*; Secondary Literature: J.J. O'Donnell, Augustine: *Confessions*, 3 vols., Oxford 1992; C. Chadwick, Augustine, Past Masters, Oxford 1986.

◆ **BA 334: PHILOSOPHY V: ATHEISM & POSTMODERNISM** (4 ECTS)

In this course we trace the origins of the 19th century attempts to construct a humanism apart from God, the sources of contemporary atheism which claims to have 'moved beyond God'.

**Sources:** texts from Feuerbach, Nietzsche and Comte; Henri de Lubac, *The Drama of Atheist Humanism*.

◆ **BA 335: THE ONE GOD II: CREATOR & CREATION** (4 ECTS)

Building upon the consideration of God's existence, simplicity and perfection, we turn to the study of divine operation, understanding God's activity and agency through analogy with and negation of everything imperfect in our own activity and agency. First, we consider the immanent activities of God, such as understanding and loving. Then, since God creates knowingly and voluntarily, we take up the notions manifesting the relationship of understanding and will to creation, such as divine ideas, justice and mercy, providence and predestination.

Since God's agency goes out of himself to produce an external effect, creation, we consider divine power as the quality by which God is the origin of all being, and creation itself as the emanation of all being from its universal cause, distinguishing this from all other modes of receiving being. The philosophic analysis of creation serves to clarify the specific content of revelation regarding creation and the origin and distinction of things. As creation is not static but involves motion, causes and effects, the consideration of divine governance completes the description of creation in relation to the creator.

**Learning outcomes:** Upon successful completion of this course students are able (1) to see the divine properties such as simplicity, perfection and goodness as realized in God's immanent activities; (2) to understand and express the analogy and differences between our mode and God's mode of knowing and willing; (3) to grasp the creator's immanent activity of knowing and loving as the principle and cause of all things both necessary and contingent; (4) to see the divine will as love and its expression in justice and mercy; (5) to understand Aquinas' account of providence and predestination and its relation to God's love, mercy and justice; (6) to distinguish creation as the emanation of the whole of being from the universal cause from particular modes of coming to be, including any processes involved in the formation of the universe; (7) to relate creation as the coming of the being of things from their first cause to divine governance as the movement of them; (8) to address the "problem of evil" in light of God's providence, love, and the order and end of creation.

**Sources.** St. Thomas Aquinas, *Summa Theologiae* I.14–26, 44–49, 103–105. God's knowledge and the related notions of divine ideas, truth, falsehood, and life (qq. 14-18); the will of God as love, manifested in justice in mercy (qq. 19-21); divine providence and predestination (qq. 22-24); divine power and beatitude (qq. 25-26); creation, the origin and distinction of creatures (qq. 44-7); the question of evil (qq. 48-49); divine governance (qq. 103-105).

◆ **ELECTIVE** (4 ECTS)