



**Katholische Hochschule ITI
ITI Catholic University**

**BACCALAUREATE
IN SACRED THEOLOGY
(STB)**

**MAGISTER THEOLOGIAE
(MAG. THEOL.)**

PLAN OF STUDIES



BACCALAUREATE IN SACRED THEOLOGY (STB)

MAGISTER THEOLOGIAE (MAG. THEOL.)

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I. General Overview

The *Baccalaureate in Sacred Theology* (*Sacrae Theologiae Baccalaureatus*, STB) is a five-year program of studies, incorporating into its first three years disciplines from the liberal arts, history, classical and Christian literature, philosophy, metaphysics and theology (STB 1-3) and further, more advanced theological studies over the following two years (STB 4-5). In this “variety of disciplines”¹ it seeks 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.”²

The program consists in two distinct phases: three years of preliminary, liberal, philosophical and theological disciplines, and 2-3 years of further theological studies.

The entire five years of the STB degree program constitute the first cycle of pontifical theological studies. In light of the Concordat between the Holy See and the Republic of Austria (Art. V § 2), the STB degree is also fully recognized as a Master’s degree (*Magister Theologiae*, *Mag. theol.*) by the State of Austria.

1. FIRST PHASE: three years of coursework (180 ECTS; BA in Liberal Arts degree awarded);
2. SECOND PHASE: two years of coursework (at least 120 ECTS); successful completion of the first and second phases (at least 300 ECTS) culminates in the awarding of the STB degree.

The STB degree program constitutes a single and unified whole (300 ECTS), with its two related phases distinguished by their curricula and immediate objectives.

Phase 1: The first three years (STB 1-3), in which a Bachelor of Liberal Arts degree is earned, provides a formation in liberal, philosophical and theological disciplines, ancillary and preparatory to 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, Political Theory, Metaphysics, 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.

Phase 2: The final two years of the STB program (STB 4-5) thus build upon the foundation laid in the first three years. This more advanced phase of theological study, presupposing completion of the philosophical and ancillary disciplines, involves over twenty-five further theological courses in the fields of Scriptural Exegesis, Moral Theology, Dogmatic Theology, Spiritual Theology,

¹ Apostolic Constitution *Veritatis Gaudium* 4c.

² “[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).

Pastoral Theology, Specialized Church History, Canon Law, and the further study of New Testament Greek and Hebrew.³

II. Sequence of Learning

In view of the classical and medieval understanding of the *studia liberalia* as both a preparation for theology and, in Cardinal Newman's assessment, an essential aspect of a comprehensive theological education,⁴ our liberal disciplines are studied within an encompassing theological framework, and the theological sciences are themselves supported not only by the philosophical and historical disciplines, but by their proximity to the liberal arts. This integrated, "cross-disciplinary"⁵ approach aims to realize the proposal of *Veritatis Gaudium*, first articulated by Saint John Henry Newman;⁶ namely, that the program of ecclesiastical study strives to situate "*all disciplines* against the backdrop of the Light and Life offered by the Wisdom streaming from God's Revelation."⁷

The curriculum is therefore organized according to a deliberate sequencing of disciplines, where each course is intended to establish foundations for what follows. Accordingly, the terms dedicated to the liberal disciplines precede those devoted to the theological sciences, and it is in light of the STB's ultimate theological objectives that we have designed the first phase of studies (STB 1-3) and the degree in Liberal Arts awarded to those who successfully complete it.

Therefore, as the light of revelation does not replace nature but presupposes and builds upon it,⁸ our own STB curriculum begins with truths discerned by the light of reason before endeavoring, in its later stages, to reflect upon the revealed Word of God and the supernatural mysteries of faith. This allows for the possibility of successful students of phase 1 (STB 1-3) continuing their studies in a deeper scientific reflection of the Christian mysteries in STB 4-5.

III. Pedagogical Principles: Fostering the "Unity of Science and Holiness"⁹ "*Sicut Cervus ad Fontes*" The Reading and Studying of the Primary Sources

The curriculum of the STB degree program has its point of departure in the primary sources ("*ad fontes*") written by the great masters of the theological tradition, from the Fathers of the Church to the present age. Our texts have been carefully selected from the greatest authors and saints of both the East and West, enabling us to "breathe with both lungs of the Church" (*Ut unum sint* 54) not only in our liturgical and community life but also in our theological curriculum. The Greek Fathers and St. Thomas Aquinas are particularly important points of reference in our curriculum.

³ See "Languages" on p. 6 below.

⁴ See John Henry Newman, *The Idea of a University*, ed. I. Ker (Oxford: Clarendon Press, 1976), pp. xxv-xxvi; 184.

⁵ *Veritatis Gaudium* 4c.

⁶ *The Idea of a University*, Discourse VII, 6.

⁷ *Veritatis Gaudium* 4c (our emphasis).

⁸ Cf. St. Thomas Aquinas, ST I, 1,8, ad 2.

⁹ *Veritatis Gaudium* 4c.

We prioritize in our curriculum the texts of the great masters, because studying them promotes a breadth of vision, depth of reflection and an eye for quality; furthermore, because of this preponderance in our curriculum of texts written by saints, their erudition is complemented with holiness and the “connatural insight into theological matters that accompanies a heart burning with love” (St. Augustine). By this approach we aim to foster the “unity of science and holiness” desired by the Church,¹⁰ and thus we endeavor to respond to the call “to overcome the fatal separation of theory and practice.”¹¹

The writings of the great masters lead both faculty and students most directly to the realities contemplated in theology, above all God himself as its formal object. The venerable teachers of the Christian tradition enable us to place at the center of our work the great questions themselves, and we seek to bring these voices of the past into the present conversation. That a renewal of the Church would be drawn from a contact with the sources was the testimony of the Second Vatican Council. As our founder St. Pope John Paul II recognized: “The words of the Council are clear: the [conciliar] Fathers saw that it is fundamental for the adequate formation of the clergy and of Christian youth that it preserve a close link with the cultural heritage of the past, and in particular with the thought of St. Thomas; and that this, in the long run, is a necessary condition for the longed-for renewal of the Church.”¹²

IV. Seminar Method: 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.”¹³ 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.

V. ECTS Valuations

All class sessions are of 75 minutes duration. Courses valued at 3 or at 4 ECTS will typically meet on 18 occasions in a term, courses valued at 2 ECTS typically on 9 occasions in a term. One ECTS credit represents approximately 25 working hours, consisting of classroom and individual study.

¹⁰ Ibid.

¹¹ “Only in this way is it possible to overcome the ‘fatal separation of theory and practice,’ for in the unity of science and holiness ‘we find the true spirit of that doctrine which is destined to save the world.’ For the teaching of that doctrine, in ancient times, ‘did not end with the brief daily lesson; it was continued in the constant intercourse of the disciple with his master” (quoting Bl. Antonio Rosmini). *Veritatis Gaudium* 4c.

¹² St. John Paul II, “Perennial Philosophy for the Youth of Our Times,” *Angelicum* 57 (1980), 139.

¹³ *Veritatis Gaudium* 5.

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, written assignments, exam preparation). Classes with 3 ECTS amount to c. 75 hours, comprising 22.5 hours of classroom time and c. 52.5 hours of individual work. Classes with 2 ECTS amount to c. 50 hours, comprising c. 12 hours of classroom time and c. 38 hours of individual work.

VI. Languages

The study of Latin and ancient Greek are pre-requisites for entry into the STB. For those students admitted to STB 1 without prior or sufficient Latin, Grammar I, II, III, and Intermediate Latin I must be completed (ECTS for this do not count towards the STB degree). Further Intermediate Latin II and III are included for all students for more advanced practice of translating Latin texts. The study of Greek is required before entry into the second phase (STB 4). For those students admitted to STB 4 without prior or sufficient Greek, Greek I, II & III must be completed (ECTS for this do not count towards the STB degree). Intermediate Greek is included for more advanced practice of translating ancient Greek texts. The study of Hebrew is an integral part of the study of theology, ECTS for Hebrew I, II & III count towards the STB degree.

VII. STB Thesis / Magisterarbeit

Corresponding to the Austrian degree of *Magister theologiae*, a STB thesis / Magisterarbeit is written in the second phase of studies (STB 4-5). Work towards this begins in STB 4, Pentecost Term. The total ECTS value of the thesis (32 ECTS) consists in the work completed over 4 terms. The primary purpose of the thesis (100.000-120.000 characters, including spaces) is to present an exposition of research undertaken into an agreed theological question, an analysis with argumentation, and a critical judgement / evaluation of the theological topic. This goal includes making a deeper study of theological texts than is otherwise possible within the context of class preparation.

VIII. Admission

Admission to the STB program is subject to the approval of the 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). Applicants with previous undergraduate studies in philosophy and / or theology may be admitted into a later stage of the STB program (though not later than STB 4) as far as the necessary competencies have been acquired. This decision is made at the discretion of the admissions committee and in light of the requirements of *Veritatis Gaudium*.

IX. Overview of Courses

STB 1			STB 2			STB 3			STB 4			STB 5		
Christmas	Easter	Pentecost	Christmas	Easter	Pentecost	Christmas	Easter	Pentecost	Christmas	Easter	Pentecost	Christmas	Easter	Pentecost
Grammar I: <i>Introduction to Latin</i>	Grammar II: <i>Introduction to Latin</i>	Grammar III: <i>Introduction to Latin</i>	Intermediate Latin I	Intermediate Latin II	Intermediate Latin III	Introduction to Biblical Hebrew I	Introduction to Biblical Hebrew II	Introduction to Biblical Hebrew III	Introduction to Greek I	Introduction to Greek II	Introduction to Greek III	Intermediate Greek I	Intermediate Greek II	
Introduction to Liberal Education	Mysterium Salutis I: <i>Catechism of the Catholic Church</i>	Mysterium Salutis II: <i>Catechism of the Catholic Church</i>	Salvation History and Interpretation I	Salvation History and Interpretation II	The Pentateuch	The Historical Books of the Bible	Psalms and Wisdom Literature	Prophets	Synoptic Gospels	Gospel of John	Johannine Literature and Acts of the Apostles	Pauline Epistles	Hebrews and Apocalypse	Sacred Liturgy
Logic: <i>Aristotle</i>	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>	Theological Anthropology: <i>Imago Dei</i>	Patrology III: Trinity I: <i>Mystery of the Triune God</i>	Trinity II: <i>Mystery of the Triune God</i>	Trinity III: <i>Mystery of the Triune God</i>	Sacramental Theology I	Sacramental Theology II: <i>Eucharistic Body of Christ</i>	Sacramental Theology III: <i>Holy Orders and Matrimony</i>
History of Philosophy I: <i>The Presocratics and Plato</i>	History of Philosophy II: <i>Early Platonic Dialogues</i>	History of Philosophy III: <i>Later Platonic Dialogues</i>	Patrology I: <i>St. Augustine: De Civitate Dei</i>	Patrology II: <i>St. Augustine: De Civitate Dei</i>	History of Philosophy IV: <i>Medieval Philosophy</i>	Introduction to St. Thomas Aquinas	Modern Philosophical Anthropology	History of Philosophy V: <i>Atheism and Postmodernism</i>	Fundamental Theology I: <i>Revelation</i>	Fundamental Theology II: <i>Faith and Reason</i>	Pastoral Theology I: <i>Regula Pastoralis</i>	Soteriology	Mariology	Eschatology
Geometry: <i>Euclid</i>	Natural Philosophy I: <i>Principles of Nature</i>	Natural Philosophy II: <i>Motion and Order</i>	Music in the Western Tradition	Metaphysics I: <i>Aristotle</i>	Metaphysics II: <i>St. Thomas Aquinas</i>	Natural Philosophy III: <i>Scientific Revolution</i>	The One God I: <i>The Existence and Attributes of God</i>	The One God II: <i>Creator and Creation</i>	Non-Christian Religions & Ecumenism	Patrology IV: Christology I: <i>Mystery of the Incarnate Word</i>	Christology II: <i>Mystery of the Incarnate Word</i>	Christology III: <i>Mystery of the Incarnate Word</i>	Ecclesiology I: <i>Mystical Body of Christ</i>	Ecclesiology II: <i>Mystical Body of Christ</i>
Classical Literature I: <i>Greek Tragedy: Sophocles</i>	Classical Literature II: <i>Virgil</i>	Poetics and Aesthetics	Christian Literature I: <i>Dante: Inferno</i>	Christian Literature II: <i>Dante: Purgatorio</i>	Christian Literature III: <i>Dante: Paradiso</i>	Christian Literature IV: <i>Modern: Eliot, Claudel, le Fort</i>	Christian Apologetics: <i>Great Converts and Apologists</i>	Truth and Meaning of Human Sexuality	Moral Theology I: <i>Final End and Human Acts</i>	Moral Theology II: <i>Passions and Virtues</i>	Moral Theology III: <i>Sins and Vices</i>	Moral Theology IV: <i>Law</i>	Moral Theology V: <i>Grace</i>	Pastoral Theology II: <i>The Church in the Modern World</i>
Rhetoric			Church and World History I: <i>Antiquity and Archeology</i>	Church and World History II: <i>Middle Ages and Reformation</i>	Church and World History III: <i>Modernity</i>	Catholic Social Teaching I	Catholic Social Teaching II	Man before God: <i>St. Augustine: Confessiones</i>		Introduction to Church History	Church History: <i>First Millennium and Christian Archeology</i>	Church History: <i>Second Millennium</i>	Spiritual Theology I: <i>On Love and Charity</i>	Spiritual Theology II: <i>Perfection in Charity</i>
										Canon Law		Canon Law of Marriage		



◆ COURSE DESCRIPTIONS ◆

PHASE 1

◆ STB 1 CHRISTMAS TERM ◆

◆ STB 111: INTRODUCTION TO LIBERAL EDUCATION (2 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 impact 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 College de Bernardins*, Paris; Pope Benedict XVI, *Address to Catholic Educators*, at the Catholic University of America; St. 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; Antonin-Gilbert Sertillanges, *The Intellectual Life*; Mortimer Adler and Charles 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*; Jean 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*.

◆ **STB 112: LOGIC: ARISTOTLE** (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: 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. The final cause of apprehension is a definition and so one has to know what a true definition is. 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 a major, a minor and a middle term is. Students have to be able to distinguish between scientific and non-scientific texts and know what the difference between science, opinion and belief is.

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

◆ **STB 113: HISTORY OF PHILOSOPHY I: THE PRE-SOCRATICS AND PLATO**
(3 ECTS)

With the so-called Pre-Socratics the history of philosophy begins. They are - in the sixth and fifth centuries B.C. - the first origin thinkers in a strict sense. So they try to grasp everything that is on a most fundamental and most universal level via spelling out the first origins, the first principles and causes of everything.

They also introduce thoughts, concepts, types of argumentation that are perennially relevant. They belong and remain with the strongest thinkers of all times.

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 guideline 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: The fragments of Thales, Anaximander, Anaximenes, Pythagoras, Heraclitus, Parmenides, Zeno, Democritus, Empedocles, Anaxagoras; Plato: selections out of the *Phaedo* and the *Timaeus*.

◆ **STB 114: 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 principal 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 syllogism 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.

◆ **STB 115: CLASSICAL LITERATURE I: *GREEK TRAGEDY: SOPHOCLES*** (3 ECTS)

The course is dedicated to the interpretation of the Sophoclean tragedy as an exemplar of the Greek Tragedy.

The content flows from a thorough interpretation of the individual tragedies, including an analysis of their respective structure, motivation, message. The readings give special weight to the *Oedipus Cycle* (*Oedipus Rex*, *Oedipus at Colonus*, *Antigone*) but also to *The Women of Trachis*, *Electra*, *Philoctetes*, *Ajax*. The Sophoclean thought and style may be discerned in comparison with *Aeschylus* and *Euripides*.

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*, (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) discern the Sophoclean

meaning of suffering, fate and oracle, (6) question the Sophoclean thought regarding guilt, error, freedom, innocence, justice, satisfaction from an ancient Greek perspective, (7) understand the intrinsic relation of word and action in the Sophoclean tragedy.

Sources: Sophocles, *The Oedipus Cycle (Oedipus Rex, Oedipus at Colonus, Antigone)* (translated by D. Fitts and R. Fitzgerald); *Electra, Ajax, Women of Trachis, Philoctetes* (translated by E. F. Watling). For comparison: Aeschylus, *The Oresteia* (translated by R. Fagles).

◆ **STB 116: RHETORIC** (1 ECTS)

The purpose of this course is to introduce our students to Rhetoric as a part of classical liberal education.

Rhetoric is the art and study of effective communication, focusing on persuasion through the use of language, argument, and stylistic techniques. Secondly, we intend to impart the practical skills of writing and rhetoric that will foster fruitful ways for the communication of faith.

Learning outcomes: Upon successful completion of this course, students are enabled to prepare an outline for a speech about any sensitive topic within the Social Doctrine of the Church. They learn to anticipate possible barriers and criticism in the audience, paying attention to the typical mindset, rooted in the “zeitgeist” ruling the Western World. They should be enabled to apply the rhetorical means in order to overcome prejudices and to spread ideas that support the Christian message in any kind of debates and the public square.

Sources: Aristotle, *Rhetoric*; David Foster Wallace, *This is Water; Exiting a Dead End Road. A GPS for Christians in Public Discourse*, eds. Gudrun and Martin Kugler.

◆ **LAT 111: GRAMMAR I: INTRODUCTION TO LATIN I** (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 make one’s implicit and practical knowledge explicit and universal. Latin is the official language of the Church and the language of over twenty-two centuries of literary, theological, philosophical and scientific texts. In this class the student is led to discover Latin as a living language following the natural method.

Learning outcomes: Upon successful completion of this course, the student will have learnt (1) basic prayers in Latin, (2) approximately 450 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 about 60 pages of simple and correct Latin, (6) will have come to love this ancient and beautiful language.

Prerequisites: basic English grammar notions.

Methodology: Class close reading and explanation of the individual *lectiones* which form each chapter of *Lingua Latina per se illustrata*, accompanied by grammar presentations. Each week textbook and extraordinary exercises and dialogues in Latin supplement the material and prepare the student for the weekly test.

Assessment: Average of weekly tests accompanied by a number of extra-credit tests.

Texts: Hans Henning Ørberg, *Lingua Latina per se illustrata. Pars I: Familia Romana*, ch. I-IX; Hans Henning Ørberg, Luigi Miraglia, Tommaso Francesco Bórri, *Lingua Latina per se illustrata. Latine disco*.

◆ STB 1 EASTER TERM ◆

◆ STB 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 catechism as a whole, the first two parts of the catechism are 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 in the context of evangelization facing 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.

Sources: *The Catechism of the Catholic Church, Compendium of the Catechism*; Joseph Ratzinger, *Gospel, Catechesis, Catechism*; Josef 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*.

◆ STB 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 proprii*: the authority of (1) Sacred Scripture, (2) the tradition of Christ and the Apostles, (3) the Catholic / universal Church, (4) the Councils, (5) the Roman Church, (6) the Church Fathers, and (7) theology; and the *loci alieni*: (8) natural reason, (9) philosophy, and (10) 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 101b 26-28; Sextus Empiricus, *Outlines of Pyrrhonism*, Book I, 1-16 & 18-27; St. Thomas Aquinas, *De Veritate*, c. 1, aa. 1-3; St. Thomas Aquinas, *Summa Theologiae* I, q. 85; 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; Vaticanum II, *Dei Verbum & Lumen Gentium*, cc. 1-3; Vaticanum I, *Dei Filius & Pastor Aeternus*; St. Thomas Aquinas, *Summa Theologiae* I, q.1; John Duns Scotus, *Ordinatio*, Prologue V; St. John Paul II, *Fides et Ratio*.

◆ **STB 123: HISTORY OF PHILOSOPHY II: *EARLY PLATONIC DIALOGUES*** (3 ECTS)

Socrates and Plato are the first two of the three greatest thinkers of classical Greek antiquity, perhaps of all times.

Socrates is as a person connected with key requirements of relevant and serious thinking as such: distinguishing between the universal and the individual, defining, grasping the essence of things. And he is as a person relevant as the founder of ethics. And he is as a person relevant because of his strong way of living, showing in an exemplary way the life-mode of philosophy, being strictly truth-concentrated.

Plato is one of the two strongest thinkers of all times. He is actualizing principle-theory of thinking and being on a very high level. In this class though, we are still more and primarily concerned with his rather early, propaedeutic, at times also a bit aporetic dialogues, intended to bring us up to the level of serious thinking. And not yet spelling out Platonism dogmatically.

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*.

◆ **STB 124: NATURAL PHILOSOPHY I: *PRINCIPLES OF NATURE*** (4 ECTS)

III 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 the philosophia perennis. 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 III 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.

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*; Charles Kahn, *The Art and Thought of Heraclitus*; Francis Cornford, *Plato's Cosmology: The Timaeus of Plato*; Charles Kahn, *Plato and the Post-Socratic Dialogue: The Return to the Philosophy of Nature*; Thomas Szlezák, *Reading Plato*, 2005; David Ross, *Aristotle*.

◆ **STB 125: CLASSICAL LITERATURE II: VIRGIL** (3 ECTS)

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

After a thorough introduction to Virgil's world and formation, we read and interpret the *Eclogue* IV, selected passages of the *Georgics* and Virgil's masterpiece, the *Aeneid*. Elements of comparison with T. Lucretius (*The Way Things Are*) may be included.

Learning outcomes: Upon successful completion of this course, students can (1) discern key motives of Virgil's thought, (2) read and interpret Virgil's writings, (3) relate them to a background of classical literature and to the myth, (4) clarify the influence of Virgil's work on Christianity and Christian tradition, (5) realize religious criticism in the time of Christ's advent, (6) situate Virgil's work as a foundation for Christian literature and culture, (7) reflect the meaning of history in the *Aeneid*, (8) appreciate 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). Secondary Sources: Essays and commentaries: Thomas Stearns Eliot, "Virgil and the Christian World," in *On Poetry and Poets*; Theodor Haecker, *Virgil, Father of the West* (translated by A.W. Wheen); Kenneth Quinn, *Virgil's Aeneid*; Viktor Pöschl, *Die Dichtkunst Vergils*; Mario A. Di Cesare, *The Altar and the City*; Werner Suerbaum, *Vergils Aeneis*.

◆ **LAT 121: GRAMMAR II: INTRODUCTION TO LATIN II** (4 ECTS)

Learning outcomes: Upon successful completion of this course, the student will have learnt (1) approximately 450 basic new words, (2) more basic elements of morphology and syntax, (3) a number of new Latin songs, (4) will have grown confident with the language, having read about 65 new pages of simple and correct Latin, (5) will have grown in his love for this ancient and beautiful language.

Prerequisites: chapters I-IX of *Lingua Latina per se illustrata. Pars I: Familia Romana*.

Methodology: Class close reading and explanation of the individual *lectiones* which form each chapter of *Lingua Latina per se illustrata*, accompanied by grammar presentations. Each week textbook and extraordinary exercises and dialogues in Latin supplement the material and prepare the student for the weekly test.

Assessment: Average of weekly tests accompanied by a number of extra-credit tests.

Texts: Hans Henning Ørberg, *Lingua Latina per se illustrata. Pars I: Familia Romana*, ch. X-XVII; Hans Henning Ørberg, Luigi Miraglia, Tommaso Francesco Bórri, *Lingua Latina per se illustrata. Latine disco*.

◆ STB 1 PENTECOST TERM ◆

◆ STB: 131 MYSTERIUM SALUTIS II: *CATECHISM OF THE CATHOLIC CHURCH* (3 ECTS)

This course is a continuation of the preceding term's systematic study of the Catholic Faith as it is presented in the 1997 *Catechism of the Catholic Church*. After considering the faith and worship of the Church, this term 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 parts. 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*.

◆ STB 132: PHILOSOPHICAL ANTHROPOLOGY: *DE ANIMA* (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 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 Source: Robert Spaemann, *Persons*.

◆ **STB 133: HISTORY OF PHILOSOPHY III: LATER PLATONIC DIALOGUES**
(3 ECTS)

This class looks at Platonic dogmatics. So his no longer questioning, no longer propaedeutic way of writing, but positive spelling out of doctrine, the doctrine of Platonism. This is being done via first looking into Plato`s classical theories regarding the topics love and soul. And then finally one of the most important of all texts in metaphysics, *The Sophist*, is being read, so that fundamentals of Plato`s teaching regarding being, oneness, movement, rest, identity and difference can be understood.

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

◆ **STB 134: NATURAL PHILOSOPHY II: MOTION AND 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.

◆ **STB 135: POETICS AND AESTHETICS** (3 ECTS)

The course discerns the philosophical notion of the beautiful and its relation to the true and the good. In consequence we elucidate the nature of Christian art and poetry.

The beautiful as a participation in the divine beauty (Dionysius), the philosophical concept of beauty in the realm of the transcendentals, aesthetic beauty and transcendental beauty, St. Thomas` understanding of beauty, poetry and inspiration with a view to tradition, poetic experience and mystical experience, *real* inspiration according to Maritain, Christian art, religion and literature, the internalization of music in poetry, poetic intuition and poetic sense, the music of poetry regarding sound and meaning, the social function of poetry, the frontiers of criticism, language in relation to silence. We have exemplary texts by poets to which we turn in studies of interpretation.

Learning outcomes: Upon successful completion of this course, students can (1) reflect beauty in relation to the transcendentals, (2) discern fundamental questions in the studies of aesthetics, (3) discuss poetic inspiration, (4) elucidate the meaning of Christian Art, (5) can relate the outward music in poetry to the inward musicality of poetic intuition, (6) discern the musicality in a poem in sound and meaning, (7) can see the importance of poetry for the society and the common good, (8) can learn about forms of literary criticism and its limits, (9) can approach the question of language as a mystery in relation to being and silence, (10) can become experienced by exercises of interpretation.

Sources: Dionysius Areopagita, *On Divine Names* (IV); St. Thomas Aquinas, *De Pulchro* (sel. articles); Plato, *Ion*; Jacques Maritain, *Creative Intuition in Art and Poetry*, *Art and Scholasticism*; Thomas Stearns Eliot, *On Poetry and Poets*, *Essays Ancient & Modern*; Max Picard, *The World of Silence*; Martin Heidegger, “Language,” in *On the Way to Language*.

◆ **LAT 131: GRAMMAR III: INTRODUCTION TO LATIN III** (4 ECTS)

Learning outcomes: Upon successful completion of this course, the student will have learnt (1) approximately 450 basic new words, (2) more basic elements of morphology and syntax, (3) a number of new Latin songs, (4) will have strengthened his grasp of the language, having read almost 70 new pages of correct and increasingly original Latin, (5) will have grown in his love for this ancient and venerable language.

Prerequisites: *Lingua Latina per se illustrata. Pars I: Familia Romana*. Chapters X-XVII.

Methodology: Class close reading and explanation of the individual *lectiones* which form each chapter of *Lingua Latina per se illustrata*, accompanied by grammar presentations.

Assessment: Average of weekly tests accompanied by a number of extra-credit tests.

Texts: Hans Henning Ørberg, *Lingua Latina per se illustrata. Pars I: Familia Romana*, ch. XVIII-XXV; Hans Henning Ørberg, Luigi Miraglia, Tommaso Francesco Bórri, *Lingua Latina per se illustrata. Latine disco*.

◆ STB 2 CHRISTMAS TERM ◆

◆ **STB 211: SALVATION HISTORY AND INTERPRETATION I** (3 ECTS)

III 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 unfold its meaning.

Because ITI is committed to the Word of God as the foundation and soul of all theology, Scripture is reverently studied in our program. Each student will study in various degrees all of Sacred Scripture: the 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), the Acts of the Apostles and the Book of Revelation.

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 get an overview over bible traditions and translations (Biblia Hebraica, LXX, Vulgata), canon development, questions of authorship and text redaction. The emphasis of salvation history will be on the Old Testament. Students will be introduced into methods of scripture exegesis with a focus on the historical-critical interpretation of Holy Scripture via the example of Genesis 1-11.

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; Biblia Hebraica; Interlinear literal Translation of the Hebrew Old Testament; Gordon J. Wenham, Georg Fischer, Commentaries on Genesis.*

◆ **STB 212: ETHICS I: ANCIENT MORAL THEORY** (3 ECTS)

"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 this 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, developing 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 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, (3) will be able to define all the fundamental notions of ethics, happiness, virtue, etc., and will be able to argue for these definition, (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*; Alasdair MacIntyre, *A Short History of Ethics*; Robert Spaemann, *Persons*.

◆ **STB 213: 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 (1) 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 Hellenizing Christianity which means, in St. Augustine as in the Fathers generally, Platonizing, (5) will grasp 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*, books I-X.

◆ **STB 214: MUSIC IN THE WESTERN TRADITION** (3 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 and 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 tintinnabuli-style.

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

◆ **STB 215: CHRISTIAN LITERATURE I: DANTE: INFERNO** (3 ECTS)

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: Upon successful completion of this course the student (1) will be able to read, quote, summarize chosen passages, and can give precise answers orally or in written form, (2) will have a profound knowledge of the work and is able to classify it historically and literarily

and is familiar with the philosophical and theological topics, (3) will be able to discover subtle theological topics in the work and justify their ongoing relevance both in writing and orally.

Sources: Primary Source: Dante Alighieri, *The Divine Comedy* with translation and comment by John D. Sinclair. Secondary sources: Dorothy L. Sayers; Romano Guardini.

◆ **STB 216: CHURCH AND WORLD HISTORY I: ANTIQUITY AND ARCHAEOLOGY** (4 ECTS)

This course traces the earliest centuries of the Church's development with particular attention to her first ecumenical councils. The study of historical sources is accompanied by a look at the development of Christian art in this period.

Sources (excerpts): Correspondence between Pliny and Trajan; *Letter to Diognetus*; Tertullian, *Apology*; *Early Martyr Acts*; Eusebius, *Church History*, *The Life of Constantine*; Letters of Ambrose and Symmachus; *Codex Theodosianus*; Documents of the Council of Chalcedon; Historical Works of Gregory of Tours, Bede, Nestor and Einhard; *Donation of Constantine*; Documents of Nicea II; *Capitulare of Charlemagne*; Photius, *Encyclical Letter*, *Bull of Excommunication* of 1054 etc.; John Vidmar, *The Catholic Church through the Ages*, 1-122; Introduction to Early Christian Art and Archeology.

◆ **LAT 211: INTERMEDIATE LATIN I** (2 ECTS)

Learning outcomes: Upon successful completion of this course, the student will have learnt (1) approximately 450 basic new words, (2) more basic elements of morphology and syntax, (3) a number of new Latin songs, (4) will have strengthened his grasp of the language, having read 80 new pages of correct and increasingly original Latin, (5) will have grown in his love for this ancient and venerable language.

Prerequisites: *Lingua Latina per se illustrata. Pars I: Familia Romana*. Chapters I-XXV.

Methodology: Class close reading and explanation of the individual *lectiones* which form each chapter of *Lingua Latina per se illustrata*, accompanied by grammar presentations.

Assessment: Average of weekly tests accompanied by a number of extra-credit tests.

Texts: Hans Henning Ørberg, *Lingua Latina per se illustrata. Pars I: Familia Romana*, ch. XXVI-XXXV; Hans Henning Ørberg, Luigi Miraglia, Tommaso Francesco Bórri, *Lingua Latina per se illustrata. Latine disco*.

◆ STB 2 EASTER TERM ◆

◆ STB 221: SALVATION HISTORY AND INTERPRETATION II (3 ECTS)

As a continuation of *Introduction to Sacred Scripture I*, this course continues to explore the New Testament as salvation history with the fulfilment in Jesus Christ. The methodical repertoire will be enlarged by the canonical exegesis. The development of the four senses and the patristic hermeneutical principles will be traced from Tertullian, Cyprian, via the Antiochian and Alexandrian School up to Augustine, Cassian and Eucherius of Lyon. Patristic text examples of spiritual scripture exegesis complement the reception process of the patristic exegesis in Thomas Aquinas and Vatican II.

Sources: *New Testament*; Joseph Ratzinger/Benedikt XVI, Introduction to *Jesus of Nazareth*; Patristic excerpts from Tertullian, St. Cyprian, Origen, St. Theodor of Mopsuestia, St. John Chrysostom, St. Augustine, St. Cassian, St. Eucherius of Lyon.

◆ STB 222: ETHICS II: *ANCIENT MORAL THEORY* (3 ECTS)

Continuation of *Ethics I*. In the center of this class, there is the detailed and in-depth study and interpretation of Aristotle's *Nicomachean Ethics*.

Source: Aristotle, *Nicomachean Ethics*.

◆ STB 223: PATROLOGY II: *ST. AUGUSTINE: DE CIVITATE DEI* (3 ECTS)

Continuation of *Patrology I*.

Source: St. Augustine, *City of God*, books XI-XXII.

◆ STB 224: METAPHYSICS I: *ARISTOTLE* (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. Other topics include the analogy of being, the sciences of being, the structure of composite being, substance and accident, act and potency and being and essence. Above all, we will contemplate the First Cause – God – from which emanates all finite being, in which we find something of this Cause’s attributes.

Learning outcomes: Upon successful completion of this course, students (1) 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, (4) will understand the intricate and intense connection between ontology and natural theology, (5) will understand all the fundamental concepts of metaphysics, being, unity, essence, potentiality, actuality, truth in being, mind, (6) will have a strong understanding of Platonic metaphysics, (7) will have a very strong understanding of Aristotelian metaphysics, (8) will be able to argue for classical metaphysics in comparison with the concepts of modern times, (9) will be able to make a completely non-arbitrary transition from ontology to natural theology to *theologia revelata*.

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

◆ **STB 225: CHRISTIAN LITERATURE II: DANTE: PURGATORIO** (3 ECTS)

Continuation of *Christian Literature I*.

Sources: Dante Alighieri, *The Divine Comedy* with translation and comment by John D. Sinclair. Secondary sources: Dorothy L. Sayers; Romano Guardini.

◆ **STB 226: CHURCH AND WORLD HISTORY II: MIDDLE AGES AND REFORMATION** (4 ECTS)

This course continues the study of Church and World History from the 10th to the 17th century with a focus on the Reformation of the 16th century. The study of historical sources is accompanied by a look at the development of Christian art in this period.

Sources (excerpts): Texts regarding the *Saeculum obscurum*, the Investiture Struggle (Correspondence between Henry IV and Gregory VII), the Crusades and Medieval Inquisition, Rules of Benedict of Nursia, Francis of Assisi and Ignatius of Loyola, Letters of Catherine of Siena, the Papal bull *Unam sanctam*, texts of Dante, Marsilio Ficino, Erasmus of Rotterdam, Martin Luther, John Calvin, Henry VIII, Thomas Stapleton, Documents of the Council of Trent, texts of Bartolomé de las Casas, Francis Xavier, Charles Borromeo and regarding the Galileo Case; John Vidmar, *The Catholic Church through the Ages*, 123-266; Introduction to Medieval Art.

◆ **LAT 221: INTERMEDIATE LATIN II** (2 ECTS)

Learning outcomes: Upon successful completion of this course, the student (1) will have learnt approximately 300 basic new words, (2) will have learnt a number of new Latin songs, (3) will have strengthened his grasp of the language, having read various new pages of original Latin, (4) will have deepened his mastery of the language by producing his own Latin sentences, (5) will have grown in his love for this ancient and venerable language.

Prerequisites: *Intermediate Latin I.*

Methodology: Class close reading and explanation of the individual selected texts, with random review of various grammar topics, as illustrated by the texts themselves.

Assessment: Pass/Fail examination.

Texts: Various selected original Latin texts at the discretion of the professor, with a preference given to religious texts (e.g. *Proverbs, Psalms, Gospels, Imitatio Christi, Summa Theologiae, Confessiones, Leonis Magni Tractatus*, etc.).

◆ **STB 2 PENTECOST TERM** ◆

◆ **STB 231: 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 the narratives about the patriarchs; 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 tradition in East and West, rabbinical sources and canonical statements relating to form, content and Theology of the Pentateuch are central guidelines for this course.

Learning outcomes: Upon successful completion of this course the student (1) can give precise answers to the questions orally or in written form, (2) knows the major figures and events of salvation history as recorded in the Pentateuch, (3) 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, (4) 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, (5) 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,*” (6) knows the literary forms and contents of the Pentateuch, (7) understands ancient and

modern beliefs about the Pentateuch and its sources and (8) can answer historical questions surrounding the main persons in the Pentateuch, especially the Patriarchs, Moses, etc.

Sources: (1) Hexameron: *Genesis Rabbah*; Rabbi Shlomo ben Jitzchak (Rashi - 1040-1105), *On Genesis*; St. Basil, *Homilies on the Six Days*; St. Thomas Aquinas, *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: St. John Chrysostom, *Homilies 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: John Sailhamer, *Pentateuch as Narrative*; Joseph Ratzinger, *In the Beginning*; Jean Daniélou, *Holy Pagans*; Matthew Levering & Michael Dauphinais, *Holy People, Holy Land*.

◆ **STB 232: POLITICAL PHILOSOPHY I: ANCIENT POLITICAL THEORY** (3 ECTS)

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 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 much 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 will (1) have a strong understanding of Platonic and Aristotelian political theory and can (2) define political philosophy and explain the relationship between it and ethics; (3) define the fundamental principles, causes and elements of the political community (oikos, polis, agathon, etc.) according to classical political theory; (4) argue for these definitions; (5) explain the strength of classical political philosophy in relationship to contemporary issues and in comparison with the concepts and suppositions of contemporary political discourse; (6) analyze different forms of government and political structures on the basis of Platonic and Aristotelian political theory.

Presupposes: *Ethics I, Metaphysics I.*

Sources: Primary Sources: Plato, *Republic*; Aristotle, *Politics*. Secondary Sources (presupposed as having been read in *Ethics I* and *Metaphysics I*): Hans Joachim Krämer, *Plato and the Foundations of Metaphysics*; Alasdair MacIntyre, *After Virtue*; Alasdair MacIntyre, *A Short History of Ethics*; Robert Spaemann, *Persons*.

◆ **STB 233: HISTORY OF 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 St. Anselm of Canterbury, St. Bernard of Clairvaux, St. Bonaventure, Blessed Duns Scotus and St. 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 St. Augustine of Hippo, St. Anselm of Canterbury, St. Bernard of Clairvaux, Avicenna, Averroes, St. Bonaventure, St. Thomas Aquinas, Blessed John Dun Scotus, Etienne Gilson, *The Spirit of Medieval Philosophy*.

◆ **STB 234: METAPHYSICS II: *ST. THOMAS AQUINAS*** (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: Preliminaries: Aristotle, *Metaphysics* IV, Thomas Aquinas, *Commentary on the Metaphysics*, Prooemium. Core texts: Thomas Aquinas, *The Principles of Nature*; Thomas Aquinas, *On Being and Essence*; Thomas Aquinas, *On the Blend of the Elements*. Further readings: Eleonore Stump, *Aquinas*, Chapter 1; Edward Feser, *Scholastic Metaphysics*, Chapters 1-4, and various applied topics, including John Haldane & Patrick Lee vs. Robert Pasnau on the beginning of human life, John Finley vs. William Newton on the notion of sex from a Thomistic point of view, and Nicanor Austriaco on Thomistic Evolution.

◆ **STB 235: CHRISTIAN LITERATURE III: DANTE: PARADISO** (3 ECTS)

Continuation of *Christian Literature I* and *Christian Literature II*.

Sources: Dante Alighieri, *The Divine Comedy* with translation and comment by John D. Sinclair. Secondary sources: Dorothy L. Sayers; Romano Guardini.

◆ **STB 236: CHURCH AND WORLD HISTORY III: MODERNITY** (4 ECTS)

This course continues the study of Church and World History from the 18th century to the present, with particular attention to the Church-State Relationship. The study of historical sources is accompanied by a look at the development of Christian art in this period.

Sources (excerpts): Texts regarding the Enlightenment (Voltaire, Schiller, Joseph II), the French Revolution and Napoleon Bonaparte (Declaration of Rights of Man and Citizens, Robespierre), the 19th century (Marx, Nietzsche, Freud, Encyclical Letter *Ineffabilis Deus*), the First Vatican Council, World War I and World War II, the “silence” of Pius XII, the relation between Church and Communism (Mindszenty, Kennedy, Brezhnev), the Second Vatican Council, the Protests of 1968, John Paul II and Benedict XVI; John Vidmar, *The Catholic Church through the Ages*, 267-362; Introduction to Baroque and Modern Art.

◆ **LAT 231: INTERMEDIATE LATIN III** (2 ECTS)

Learning outcomes: Upon successful completion of this course, the student (1) will have learnt approximately 300 basic new words, (2) will have learnt a number of new Latin songs, (3) will have strengthened his grasp of the language, having read various new pages of original Latin, (4) will have deepened his mastery of the language by producing his own Latin sentences, (5) will have grown in his love for this ancient and venerable language.

Prerequisites: *Intermediate Latin II*.

Methodology: Class close reading and explanation of the individual selected texts, with random review of various grammar topics, as illustrated by the texts themselves.

Assessment: Pass/Fail examination.

Texts: Various selected original Latin texts at the discretion of the professor, with a preference given to religious texts (e.g. *Proverbs*, *Psalms*, *Gospels*, *Imitatio Christi*, *Summa Theologiae*, *Confessiones*, Leonis Magni *Tractatus*, Erasmus, Vatican II, Pope Benedict XVI, etc.).

◆ STB 3 CHRISTMAS TERM ◆

◆ BA 300: BACHELOR THESIS (6 ECTS)

A non-mandatory Bachelor Thesis (Bachelorarbeit) can be written in the final year of the BA-program. The Bachelor Thesis will be inserted into the transcript, with title, grade, and 6 ECTS. These ECTS though do not count towards the degree.

◆ STB 311: THE HISTORICAL BOOKS OF THE BIBLE (3 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 the Bible with the goal of identifying their 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 as 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: St. 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*.

◆ **STB 312: ETHICS III: MODERN MORAL THEORY** (4 ECTS)

Following upon the course *Ancient Moral Theory*, this course examines the development of modern moral theory. We examine how Enlightenment philosophers sought to ground morality without reference to natural teleology, focusing on the two main strands of enlightenment moral theory: utilitarianism and deontology. The course also examines the philosophical background of these developments in Descartes and Hume, as well as Nietzsche's radical critique of moral values. We then examine Alasdair MacIntyre's landmark Aristotelian response to the Enlightenment project, *After Virtue*, in which he critiques the modern moral paradigm and calls for a return to virtue ethics rooted in the teleological tradition.

Presupposes: *Ethics I* and *Ethics II*.

Learning Outcomes: Upon successful completion of this course, students will (1) understand the main developments in modern moral theory from the 17th to the 20th century, and can (2) discuss the relationship between descriptive and normative claims in philosophy (the "is-ought" problem), moral truth and relativism; (3) explain and critique or defend the key concepts and arguments of utilitarianism, deontology, and virtue ethics; (4) compare and contrast utilitarian and deontological moral theory; (5) contrast the Enlightenment approaches to moral philosophy with a classical view based on natural teleology; (6) apply different moral frameworks to analyze specific moral issues; (7) defend or critique specific positions on contemporary ethical questions, identifying and assessing the moral principles underlying them.

Sources: René Descartes, *Passions of the Soul*; David Hume, *A Treatise of Human Nature* 3.1; Immanuel Kant, *Groundwork of the Metaphysics of Morals*; John Stuart Mill, *Utilitarianism*; Friedrich Nietzsche, *On the Genealogy of Morals*; Alasdair MacIntyre, *After Virtue*.

◆ **STB 313: 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 understand his decisive importance for the Church and for the intellectual and spiritual history of Christendom. We also seek to understand not only his importance as a theologian, but also his person and character, 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; St. John Paul II, *Fides et Ratio*, 43-44; Benedict XVI, Audiences, "Saint Thomas Aquinas"; St. 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”; St. Thomas Aquinas, *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.

◆ **STB 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. Our focus is on the philosophical project of natural science as a path to dominating nature (Bacon, Descartes), and on the invention and development of modern mathematical physics, as the paradigm of a science that focuses on the metrical aspects of natural things (Galileo, Descartes, Newton, Maxwell, Einstein).

Learning Outcomes: Upon successful completion of this course, students can (1) outline the philosophical development and ideas that underlies much of modern physical science and its methodologies, (2) critically compare and contrast this modern scientific approach with the classical philosophy of nature, indicating the positive contributions of modern science and its limitations, (3) give an account of the development of mathematical physics and its status as a paradigm of modern natural science.

Sources: Primary Sources: Aristotle, *De Caelo*; Claudius Ptolemy, *Almagest*; Francis Bacon, *Great Instauration*, *New Organon*; Nicolaus Copernicus, *Revolutions*, René Descartes, *Discourse on the Method*, *Principles of Philosophy*; Galileo Galilei, *Two Chief World Systems*, *Two New Sciences*; Isaac Newton, *Principia*; James Clerk Maxwell, *A Treatise on Electricity and Magnetism*; Albert Einstein, *Relativity*; Max Weber, *Science as a Vocation*. Secondary Sources: Pierre Duhem, *To Save the Phenomena*; Jacob Klein, “The Copernican Revolution,” “Modern Rationalism,” *Greek Mathematical Thought and the Origin of Algebra*; Charles De Koninck, *The Hollow Universe*; Sean Collins, “Animals, Inertia, And Projectile Motion — Or, What is Force?”

◆ **STB 315: CHRISTIAN LITERATURE IV: *MODERN: ELIOT, CLAUDEL, LE FORT*** (3 ECTS)

The course turns to selected pieces of great authors of the twentieth century, most of them participants of the Christian movement of the *Renouveau Catholique* (originating from France, extending to the whole of Europe). As masterpieces of art they bear witness to the mysteries of faith and salvation, to the fullness of Christian existence in hope and charity, to the power of grace.

The selection of texts includes lyrics, drama and prose.

Learning outcomes: Upon successful completion of this course, students can (1) interpret the chosen texts both in an oral and written way, (2) elucidate theological and philosophical thought within a poetic and literary text, (3) analyze the structure and form of the respective literary texts, (4) discern poetic musicality of sound and meaning, (5) read evocations and references to open the horizon of literary texts, (6) develop an heightened sensibility for the power of language.

Sources: Thomas Stearns 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*. A variety of other fitting sources may be chosen according to the discretion of the professor.

◆ **STB 316: CATHOLIC SOCIAL TEACHING I: *PHILOSOPHICAL AND POLITICAL REVOLUTION*** (3 ECTS)

III and Magisterial Documents. The III 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.

In its narrowest sense, Catholic Social Teaching refers to the series of encyclicals dealing with the ‘social question’ inaugurated by Pope Leo XIII in *Rerum novarum* (1891), and continued by his successors. These encyclicals deal with the grave social problems caused by the industrial revolution and the transformations of society to which it led. In a somewhat wider sense, Catholic Social Teaching refers to the response of the teaching Church to the social changes of modernity. The modern age is marked by a series of revolutions: the Protestant Reformation (theological revolution); the Enlightenment (philosophical revolution); the French Revolution and the nineteenth century political revolutions that followed it; the Industrial Revolution; the Totalitarian Revolutions of the twentieth century; and the Sexual Revolution. The Church’s response to these modern developments, most systematically laid out by Pope Leo XIII in his many social encyclicals, and further developed by his successors, attempted to judge these developments in the light of sapiential principles, showing what needed to be corrected in them and pointing the way towards a renewal of society. The encyclicals appeal to Catholic Social Teaching in widest sense: all of the Church’s teaching on social matters since her beginning, including the teachings of scripture, the Church Fathers, and the great scholastic doctors, as well as of the popes. This first of two courses on Catholic Social Teaching focuses on the teaching Church’s response to the Enlightenment, the French Revolution, and the political revolutions that followed in their wake. The main texts will be the great social encyclicals of Pope Leo XIII. We will also read some earlier texts to provide background, and some secondary texts to help in understanding the context of the magisterial 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 Church's response to the Enlightenment, the French Revolution, and the liberalism of the nineteenth century. He or she should be able to show the continuity at the level of principle and the discontinuity at the level of contingent application in Catholic Social Teaching. He or she should be able to explain Catholic teaching on the nature of the freedom, the common good, freedom, authority, the state, the relation of Church, religious liberty, and the natural law as a foundation of a just society.

Sources: St. Ambrose, *Epistles* 17, 51; Pope St. Gelasius I, *Famuli vestrae pietatis (Duo sunt)*, *Tractate IV*; Pope Gregory VII, *Letter to Hermann of Metz*; Innocent III, *Novit*; St. Thomas Aquinas, *De Regno*; Pope Boniface VIII, *Ausculat fidei, Licet haec verba, Unam Sanctam*; Pope Pius VI, *Quare Lacrymae* (1793); Bl. Pope Pius IX, *Quanta cura, Syllabus Errorum* (1864); Pope Leo XIII, *Aeterni Patris* (1879), *Libertas praestantissimum* (1888), *In plurimis* (1888), *Diuturnum illud* (1881), *Immortale Dei* (1885), *Au Milieu des Sollicitudes* (1892), *Longinqua Oceani* (1895), *Testem Benevolentiae* (1899). Secondary Sources: Henri Grenier, *Thomistic Philosophy*, vol. 4 Moral Philosophy; Jacques Maritain, *Three Reformers*; Étienne Gilson, *The Church Speaks to the Modern World*; Charles De Koninck, *On the Primacy of the Common Good*.

◆ HEB 101: INTRODUCTION TO BIBLICAL HEBREW I (2 ECTS)

This course aims to provide the necessary knowledge of the holy language (*laschon kodesch*). First, the student will master the “aleph-Bet” (alphabet). He builds vocabulary. He becomes familiar with the rudiments of biblical Hebrew grammar. Secondly, he begins reading and translating some simple narratives and verse selections drawn from Holy Scripture itself.

Exam mode: Preparations for the respective classes, written and oral examinations at the end of the term; translation of short Hebrew sentences into English or German, no aids allowed.

Sources: Jacob Weingreen, *A Practical Grammar for Classical Hebrew*; Thomas Lambdin, *Introduction in Biblical Hebrew*; *Biblia Hebraica Stuttgartensia*. Supplementary readings or exercises are distributed in class.

◆ STB 3 EASTER TERM ◆

◆ STB 321: PSALMS AND WISDOM LITERATURE (3 ECTS)

The Psalms have a unique place in the Scripture canon since they not only time and time again retell 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 for the revelation of God that is disclosed through the personal experience of these wise men illuminated by faith. In pondering the 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.

◆ **STB 322: POLITICAL PHILOSOPHY II: *MODERN POLITICAL THEORY*** (3 ECTS)

Following upon the course *Ancient Political Theory*, in this course we study the development of later political thinking. While the ancient and medieval account of politics began with the question of the good life in the best or best possible regime, the modern thinkers begin politics with the need for self-preservation and a social contract. We examine these deviations from classical political philosophy and the lasting effects on political science by modern social contract theorists.

Presupposes: *Political Philosophy I*.

Learning Outcomes: Upon successful completion of this course, students will (1) understand the main developments in modern political theory from the 16th to the 20th century, and can (2) compare and contrast classical political thought (focused on virtue, the good life and based on human nature) with modern political theory (focused on self-preservation, rights and based on a social contract), (3) evaluate critically the arguments of major modern political philosophers (Machiavelli, Hobbes, Locke, Rousseau, Kant, Marx) regarding the state of nature, social contracts, and legitimate government, (4) use classical and modern political frameworks to contextualize and evaluate contemporary political issues and debates, (5) present arguments for particular positions on concrete political issues and engage with opposing viewpoints.

Sources: Niccolò Machiavelli, *The Prince*; Thomas Hobbes, *Leviathan*; John Locke, *Second Treatise on Civil Government*; Jean-Jacques Rousseau, *Second Discourse*, *On the Social Contract*; Karl Marx, selected writings; Immanuel Kant, *Perpetual Peace*.

◆ **STB 323: MODERN PHILOSOPHICAL ANTHROPOLOGY (4 ECTS)**

This course explores two key topics in contemporary philosophical anthropology: human freedom in light of neuroscience, and the sex/gender distinction from a feminist perspective. The first part of the course examines the debate between compatibilists and incompatibilists concerning the nature of human freedom. The second part focuses on feminist theory, with particular attention to the development and significance of the sex/gender distinction. Central questions addressed include: What is human freedom? Are we truly free, or has neuroscience undermined the concept of free will? What is biological sex, and how does it relate to gender?

Sources: Part I: Human Freedom: Benjamin Libet, “Do We Have Free Will?” (1999); Harry Frankfurt, “Alternate Possibilities and Moral Responsibility” (1969); Peter Strawson, “Freedom and Resentment” (1962); John Martin Fischer, “Compatibilism” (2007); Roderick Chisholm, “Human Freedom and the Self” (1964); Robert Kane, “Libertarianism” (2007); Edward Feser, “What is Freedom?” (2024); Part II: Sex and Gender: Anne-Fausto Sterling, “The Five Sexes: Why Male and Female Are Not Enough” (1993); Leonard Sax, “How Common is Intersex? A Response to Anne Fausto-Sterling” (2002); Nicanor Austriaco, “The Specification of Sex/Gender in the Human Species” (2013); Simone de Beauvoir, *The Second Sex* (1949), Introduction(s) & Conclusion; Judith Butler, “Sex and Gender in Simone de Beauvoir’s *Second Sex*” (1986); Judith Butler, *Gender Trouble* (1990), ch. 1; Sally Haslanger, “Gender and Race: (What) Are They? (What) Do We Want Them To Be?” (2000); Charlotte Witt, *The Metaphysics of Gender* (2011).

◆ **STB 324: THE ONE GOD I: *THE EXISTENCE AND ATTRIBUTES OF GOD* (4 ECTS)**

ITI and St. Thomas Aquinas. The curriculum has its point of departure in the primary sources written by the great masters of the theological tradition, from the Fathers of the Church to the present age. Scripture is the center point of our curriculum. The Saints are those par excellence who assist us in understanding God and His Self-Revelation in Scripture. With this in mind, the curriculum grants a unique dedication to St. Thomas Aquinas, the “principal Doctor of the Church” (Pope St. Paul VI), whose chief labor was to reverently understand the inspired Word of God and to humbly open up its inexhaustible wealth of truth contained therein. Regarding this labor – in which he drew upon a wealth of resources – he is highly regarded among the most brilliant of Saints. He is our “guide and model for theological studies” (Pope St. John Paul II). With Pope St. Paul VI we are in full agreement that the teaching of St. Thomas “is a most efficacious instrument not only for safeguarding the foundations of the faith, but also in gaining the fruits of healthy progress with profit and security.”

Cardinal Christoph Schönborn has remarked in his sermon for the inauguration of the ITI that “Thomas Aquinas is a holy theologian. He is not holy despite his theology, but was pronounced holy as a theologian ... Among these saints there are also holy thinkers and theologians. Thomas Aquinas is considered the greatest of them ... The Church has seen a reflection of the image of Christ in the work of Thomas Aquinas. Holy Theology! Holy Thought! The Church confesses that this is possible, and she points to Thomas to show how this is possible ... His theology itself is holy, and this means that the mystery of the cross shines in it. Thomas was a holy theologian, because he did theology, not to please others, not to become famous, not to be

interesting, not to develop ‘his own original point of view’ and then defend it obstinately, but because his theology flowed from an unconditional surrender to the truth, which is Christ. Selfless surrender to truth – in this selflessness of Thomas’ theology one can see the light of the wisdom of the cross. He selflessly communicates the light of truth. He selflessly allows himself to be penetrated by the light of truth.”

The major presence of St. Thomas in the STB Second Phase, and in particular the use of the Summa Theologiae which gives us an introductory view of the whole of theology, is exemplary for a Catholic program of theology. We are accomplishing exactly what the Church has so strongly recommended from Leo XIII to Vatican II and St. John Paul II. We are, furthermore, fulfilling our own specific mission of breathing with both lungs of the Church, for St. Thomas rings together the writings of great saints and thinkers from both the East and West.

After establishing the structures of how theology is built up and how it functions in *Fides et Ratio*, our curriculum examines in two terms 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 terms that it is to proceed slowly and systemically, 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 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 of Areopagite, *The Mystical Theology*; St. Thomas Aquinas, *Summa Theologiae* I. 2-13.

◆ **STB 325: CHRISTIAN APOLOGETICS: 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 St. John Henry Newman’s writing on the

role of Literature in the University and by analyzing St. 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 conversation narrative, (6) discern the differences of style and method between autobiographical and fictional conversation narratives, (7) discern the impact of the individual conversion experience on the apologetics of an author.

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

◆ **STB 326: CATHOLIC SOCIAL TEACHING II: *THE INDUSTRIAL REVOLUTION, TOTALITARIANISM, AND THE SEXUAL REVOLUTION*** (3 ECTS)

Continuing the study of the teaching Church's response to the revolutions of modernity from *Catholic Social Teaching I*, *Catholic Social Teaching II* focuses on papal encyclicals that responded to the Industrial Revolution, with the "Social Question" of the plight of the industrial workers that it raised; the rise of Totalitarianism as a false solution to the Social question in the twentieth century, and the Sexual Revolution, which extended modern notions of freedom to sexual and family relations. In this course we will study Pope Leo XIII's great encyclical *Rerum novarum* (1891), and other encyclicals that built on the foundations laid in that document.

Learning Outcomes: On completing this course the student should be able to give an account of the Church's response to the Industrial Revolution; the Totalitarian Revolutions of the twentieth century; and the Sexual Revolution. He or she should be able to explain Catholic teaching on subsidiarity, solidarity, the universal destination of goods, the moral norms underlying economic action, the relation of the state to the individual and the family, the rights and duties of the family, and the relations among spouses.

Sources: St. Ambrose, *On Naboth*; St. Thomas Aquinas, *Summa Theologiae*, IIa-IIae 66, 78; Benedict XIV, *Vix Pervenit* (1745); Pope Leo XIII, *Arcanum divinae sapientiae* (1880), *Rerum Novarum* (1891); Pope Pius XI, *Casti connubii* (1930), *Quadragesimo Anno* (1931), *Non abbiamo bisogno* (1931); *Divini Redemptoris* (1937), *Mit Brennender Sorge* (1937); Pius XII, *La solennità della Pentecoste* (1941), *Exsul familia Nazarethana* (1952); St. John XXIII, *Mater et Magistra* (1961); Vatican II, *Dignitatis Humanae*; St. Paul VI, *Populorum progressio* (1967); Congregation for the Doctrine of the Faith, *Persona Humana* (1975); St. John Paul II, *Laborem exercens* (1981), *Sollicitudo rei socialis* (1987), *Centesimus Annus* (1991), *Letter to Families* (1994), *Evangelium vitae* (1995); Pope Benedict XVI, *Deus caritas est* (2005), *Caritas in veritate* (2009), *Address to the Roman Curia* (2005); Pope Francis, *Laudato Si'* (2015), *Fratelli tutti*

(2020); Nordic Bishops' Conference, *Pastoral Letter on Sexuality* (2023). Secondary Sources: Hilaire Belloc, *The Servile State*; Russel Hittinger, *On the Dignity of Society Catholic Social Teaching and Natural Law*; Thomas C. Behr, *Social Justice and Subsidiarity: Luigi Taparelli and the Origins of Modern Catholic Social Thought*; Ernest Fortin, "Sacred and Inviolable?: Rerum Novarum and Natural Rights"; Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*; Stratford Caldecott, *Not as the World Gives: The Way of Creative Justice*; Edward Hadas, *Counsels of Imperfection: Thinking Through Catholic Social Teaching*; Mary L. Hirschfeld, *Aquinas and the Market: Toward A Humane Economy*; Helmut Sorgenfrei, *Die geistesgeschichtlichen Hintergründe der Sozialenzyklika „Rerum novarum.“*

◆ **HEB 102: INTRODUCTION TO BIBLICAL HEBREW II** (2 ECTS)

Continuation of *Introduction to Biblical Hebrew I*.

◆ STB 3 PENTECOST TERM ◆

◆ **STB 331: PROPHETS** (3 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 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 illuminates 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, a selection of *Quaestiones* on Prophecy by St. Thomas Aquinas is studied.

Learning outcomes: Upon successful completion of this course, students (1) can give precise answers to the questions orally or in written form, (2) have a knowledge of the history and of the important subjects in the various prophets of Israel, (3) are familiar with the internal harmony of the Old and New Testament and can read the prophetic texts in the light of the New Testament expression, (4) have understood the nature and purpose of prophecy and are able to distinguish different forms of Prophecy (STII-II, qq. 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*.

◆ **STB 332: THEOLOGICAL ANTHROPOLOGY: *IMAGO DEI*** (4 ECTS)

In the anthropology courses 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 is 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; St. Thomas Aquinas, *Summa Theologiae* I, qq. 90-91, qq. 93-97, qq. 100-101. 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*.

◆ **STB 333: HISTORY OF PHILOSOPHY V: *ATHEISM AND POSTMODERNISM***
(3 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 Ludwig Feuerbach, Friedrich Nietzsche and Auguste Comte; Henri de Lubac, *The Drama of Atheist Humanism*.

◆ **STB 334: THE ONE GOD II: *CREATOR AND 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.

Sources: St. Thomas Aquinas, *Summa Theologiae* I, qq. 14, 19, 22-23, 25, 44-46, 103-105.

◆ **STB 335: MAN BEFORE GOD: ST. AUGUSTINE: CONFESSIONES** (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 judgement 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 *gadium 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 include 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. St. Augustine 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: Upon successful completion of this course, students (1) can give precise answers to the questions orally in written form, (2) have knowledge of the main topics in the thirteen books (Prayer, Grace, Conversion, Manicheism, Memory, Creation, Providence, allusions to a Trinitarian understanding of reality etc.), (3) can place the *Confessiones* in a context with St. Augustine's *De Civitate Dei*, (4) are able to distinguish between the light metaphysics of Plato and Plotinus and the grace-based experience of the divine light of St. Augustine, (5) have become familiar with the exegetical methods that St. Augustine uses.

Source: St. Augustine, *Confessions*.

◆ **HEB 103: INTRODUCTION TO BIBLICAL HEBREW III** (2 ECTS)

Continuation of *Introduction to Biblical Hebrew II*.

PHASE 2

◆ STB 4 CHRISTMAS TERM ◆

By the fourth year of courses, students are ready to build upon their formation in the liberal, philosophical and initial theological disciplines and are mature to progress into a systematic study of the Catholic faith. Students begin to write their STB Thesis / Magisterarbeit in year 4.

◆ **STB 411: SYNOPTIC GOSPELS** (3 ECTS)

Within the ITT's dedication to the Word of God as the soul of theology this course considers the most important books of the Bible, namely, the Gospels. First, we will grasp the various hermeneutical questions that hover over the Synoptic Gospels in light of their respective parallels and differences (e.g., harmony of Gospels, synoptic view of Gospels). Secondly, we will examine the person of Jesus the Messiah and the events of his life, death, and resurrection. Thirdly, we will discover the theological truth of the divine revelation disclosed by Jesus the Messiah via the Synoptic Gospels. To know what the Gospels say is to reflect on the full datum of revelation and all of the theological depth that it contains.

Sources: Primary Sources: *The Gospels of Matthew, Mark and Luke* with patristic, medieval, and modern commentaries. Secondary Sources: St. Augustine, *The Harmony of the Gospels*; Mark Goodacre, *The Synoptic Problem: A Way Through the Maze*.

◆ **STB 412: PATROLOGY III: TRINITY I: MYSTERY OF THE TRIUNE GOD**
(3 ECTS)

We reach an apex in our curriculum as we begin our three term consideration of the central and inexhaustible mystery of our Faith, the one and undivided Trinity. We begin our reflection with the Arian controversy, the response of the Church at the Council of Nicaea and the writings of St. Athanasius of Alexandria.

Sources: Arius, *Letter to Eusebius of Nicomedia, Thalia Fragments*; St. Athanasius, *Discourse Against the Arians*; St. Augustine, *De Trinitate* (selected chapters).

◆ **STB 413: FUNDAMENTAL THEOLOGY I: REVELATION** (3 ECTS)

This course considers the phenomenon of Judeo-Christian Revelation, the disclosure of the living God to man in human history. It considers the relation between the historicity and objectivity of revelation and man's subjective response in history, including the complex process of development.

Sources: First Vatican Council, Dogmatic Constitution on the Catholic Faith: *Dei Filius*, Chap. 2: "Revelation"; Second Vatican Council, Dogmatic Constitution on Divine Revelation: *Dei Verbum*; St. John Henry Newman, *An Essay on the Development of Christian Doctrine*.

◆ **STB 414: NON-CHRISTIAN RELIGIONS AND ECUMENISM** (3 ECTS)

In this course students will first acquire a general introduction to the topic of "dialogue," how dialogue itself is to be understood, and its significance in our Christian faith, too. This course will enable students to evaluate non-Christian religions in light of the revelation of our Christian religion. Further, in light of one of the four pillars of the ITI Catholic University, the focus will shift to a bilateral dialogue where students will analytically study the interface of Catholic-Orthodox (Latin-Byzantium) relations with the help of the selected official and regional catholic-orthodox-dialogue documents. Finally, through deep discussions in the class, students will gain a well-founded historical-theological overview of Ecumenism.

Sources: Second Vatican Council, Declaration on the Relation of the Church to Non-Christian Religions: *Nostra Aetate*; International Theological Commission, *Christianity and the World Religions*

(1997); Second Vatican Council, Decree on Ecumenism: *Unitatis Redintegratio*; St. John Paul II, Encyclical Letter *Ut Unum Sint*; Congregation for the Doctrine of the Faith, Declaration ‘*Dominus Iesus*’: *On the Unicity and Salvific Universality of Jesus Christ and the Church*.

◆ **STB 415: MORAL THEOLOGY I: FINAL END AND HUMAN ACTS** (3 ECTS)

ITI and Moral Theology. Living the Christian faith is of primary importance at the ITI; this principle finds its expression and motivation in the Fourth Pillar of ITI, which encourages a rich Catholic community that lives and prays together in the same place and its close vicinity. Our academic life fosters such a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. The well-designed sequence of ethics and political philosophy serves as a foundation for an equally well designed moral theology sequence. By reading Aristotle, Plato, St. Thomas, and the early moderns, students approach and analyze the relevant topics from both a philosophical and theological perspective, leading ultimately to knowledge and practice of the good, in a particular way those goods pertaining to family life.

This course represents the first step in our study of moral theology and deals with the final end of human beings and of human acts.

God in the act of creation is not only the efficient cause of creatures, but also their final cause. And in all creation only men and angels are able to give a free and voluntary answer to this attraction of God. According to Saint Thomas, “*man is said to be made in God’s image, insofar as the image implies an intelligent being endowed with free-will and self-movement: now that we have treated of the exemplar, i.e., God, and of those things which came forth from the power of God in accordance with His will; it remains for us to treat of His image, i.e., man, inasmuch as he too is the principle of his actions, as having free-will and control of his actions.*” In the last decades of renewal moral theology emphasizes the priority of the final cause in the analysis of human acts. Moral theology considers human acts as far as man ordains himself to his end. First of all, we have to consider the final end of man, and then human acts through which man tends to his end.

Learning outcomes: Upon successful completion of this course, students (1) should be able to present with clarity the last end of man and to analyze humans acts, (2) should be able to connect moral theology with other fields of theology, such as theology of Creation and Providence, and anthropology, (3) should be able to evaluate the moral qualification of moral acts.

Sources: Primary Sources: St. Thomas Aquinas, *Summa Theologiae* I-II. 1-22; Secondary Sources: St. John Paul II, *Veritatis Splendor*; Servais Pinckaers, *The Sources of Christian Ethics*; Pinckaers, *The Pinckaers Reader: Renewing Thomistic Moral Theology*.

◆ **GRK 211: INTRODUCTION TO GREEK I** (4 ECTS)

With a history of over 3,000 years, Greek is one of the most ancient languages, in which major works of literature were written. For Christians, Greek is the language of the *Septuagint*, *New Testament* and many of the 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.

Learning outcomes: Upon successful completion of this course, the student will have learned (1) about 170 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.

Prerequisites: basic English grammar notions.

Alphabet, First and second declensions, the beginning of the Third declension, Indicative present (active and middle-passive), Imperative present, Infinitive present of thematic verbs, Accusative with the Infinitive construction, various Pronouns, Non-thematic verbs.

Methodology: Class reading of selected *New Testament* original texts followed by grammar presentations. Two weekly sessions dedicated to new material, two to practice and one to the test.

Assessment: Average of weekly tests accompanied by a number of extra-credit tests.

Texts: *Novum Testamentum Graece et Latine* (Nestlé-Aland XXVIII).

◆ GRK 212: INTERMEDIATE GREEK I (2 ECTS)

After having learned the basics of Biblical Greek, the student has the opportunity to read not just original New Testament verses, but entire pages and to study larger contexts, including the *Septuagint*.

Learning outcomes: Upon successful completion of this course, the student will have learnt (1) about 150 new words (as provided by the texts), (2) will have reviewed the basics of Greek morphology and syntax, (3) will have deepened his exposure to the language with several pages of original *New Testament* Greek and (4) will have compared them to the corresponding Latin.

Prerequisites: *Introduction to Greek I, II and III*.

At the professor's discretion, topical and thematic readings (individual Gospels, letters, thematic selections, e. g. Luke's unique parables, etc.).

Methodology: Close reading of original texts in Greek and Latin, illuminated by commentaries.

Assessment: Pass/Fail examination.

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

◆ STB 4 EASTER TERM ◆

◆ STB 421: GOSPEL OF JOHN (3 ECTS)

At the heart of the III curriculum lies the study of Sacred Scripture; at the heart of our study of Sacred Scripture is our contemplation of the *Gospel of John*. This Gospel pinpoints the ultimate revelation, namely, the mystery of the Father (and therefore also the Son) and His love. This revelation of the mystery of the Father in the Trinity is the beginning of all beginnings and is, therefore, the most illuminating light that can be thrown on the whole of theology. Hence, our aim is to become familiar with John's Gospel so to turn our gaze toward Jesus Christ, the fullness of revelation and the savior of the world, looking for above all the revelation of the Father and His love (see Jn. 14:9-10).

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)*: Demonstrate familiarity with the *Gospel of John* in its entirety by identifying its main purpose and its principal divisions. Possess an introductory understanding of the gospel genre. Discuss the historicity of the Gospel and its authorship. Discern the interpretations of various commentators from the patristic, medieval, and modern periods. (2) *Skills (Behavioral)*: Perform a word study: pinpoint the key terms used in the Gospel and investigate their meanings. Interpret various units of the Gospel by employing Catholic hermeneutical principles. (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: *Gospel of John*, with patristic, medieval and modern commentaries (e.g. Origen, St. Augustine, St. John Chrysostom, St. Cyril of Alexandria, St. Thomas Aquinas, Cornelius Lapide; texts by Raymond Brown, Rudolf Schnackenburg, Ignace de la Potterie, Francis Moloney, Marianne Meye Thompson; Craig Keener).

◆ STB 422: TRINITY II: *MYSTERY OF THE TRIUNE GOD* (3 ECTS)

Continuing our studies on the Patristic testimony on the Triune God, we turn our attention to the contribution of the Cappadocian Fathers.

Sources: St. Gregory Nazianzus, *The Five Theological Orations*; St. Basil the Great, *Letters, On the Holy Spirit*.

◆ **STB 423: FUNDAMENTAL THEOLOGY II: *FIDES ET RATIO*** (3 ECTS)

Having laid the foundation of salvation history both spiritually and catechetically, this class puts forth a treatment of how theology is built on that foundation. Our treatment includes how theology is rooted in Divine Revelation and its two distinct modes of transmission: Sacred Scripture and Apostolic Tradition; the nature and characteristics of faith, the role of faith and reason, their relationship and differences; and how theology is uniquely different from other sciences in its role as Queen of the Sciences. This course follows St. Thomas' understanding of faith and reason as it is mirrored by the teaching of the Church.

The course considers St. Thomas Aquinas' understanding of faith and revelation, describes the difference between supernatural faith and reason, and develops Aquinas' understanding of theology as a science. The corresponding teaching of the Church is studied, with an additional focus on exegesis of Sacred Scripture. Thus, we ask the questions: How does God speak to man? What enables man to listen to God and to understand God's word as spoken through the word of men? Is it possible to speak of a science of faith, i.e. does the distinction between faith and reason exclude theology as true science?

Learning outcomes: Upon successful completion of this course, students are able (1) to understand the supernatural formal object of faith and revelation, (2) to understand the act of faith and the habit of faith, (3) to describe the difference between faith and reason, (4) to realize that the science of faith relies on grace, though reason and philosophy contribute to it, (5) to see theology as a science, (6) to understand exegesis as exegesis of the documents of faith within the science of theology.

Sources: Primary Sources: Vatican I, *Dei Filius*; Vatican II, *Dei Verbum*; St. Augustine, *De doctrina christiana* I 6-7.40, II 9.11.16.18.27-34.38-41; St. Thomas, *Summa Theologiae* I. q1, q32, II-II. qq1-12, *Contra gentiles* I.1-9, *Ver* q14 a9, *Quodl.* VII q6, VIII q2 a2, *De Trinitate* 1-2; St. John Paul II, *Fides et Ratio*. Secondary Sources: St. John Henry Newman, *University Sermons* 10-11, *Essay on the Development of Christian Doctrine*; St. Pius X, *Pascendi Dominici Gregis*; Leo XIII, *Providentissimus Deus*; Benedict XV, *Spiritus Paraclitus*; Pius XII, *Divino afflante Spiritu*; Josef Pieper, *On Faith*.

◆ **STB 424: PATROLOGY IV: CHRISTOLOGY I: *MYSTERY OF THE INCARNATE WORD*** (3 ECTS)

Another great ascent of our curriculum begins in our consideration of the redemptive Incarnation of the Son of God, Jesus Christ. A study of the Church Fathers will be the first of a three term consideration of the Incarnation. This course begins with the testimony of the Apostolic Fathers through to the Fathers of the 5th century. We trace the development of doctrine until the Council of Chalcedon in AD 451 by means of an engagement with the counter-propositions to the Church's teaching and the response of the Church Fathers. We trace the journey by which the Church was able to express her faith in the Chalcedonian creed of 451.

Sources: St. Clement of Rome (excerpts); St. Ignatius of Antioch, excerpts from *Letters*; St. Irenaeus of Lyon, *Adversus Haereses* (excerpts); St. Athanasius, *De Incarnatione; Discourse Against the Arians III* (excerpts); Apollinaris of Laodicea, excerpts and fragments; St. Gregory of Nazianzus, *Letters to Cledonius*; Theodore of Mopsuestia (excerpts); Nestorius, *Sermon Against the Theotokos*; St. Cyril of Alexandria, *Letters to Nestorius; 12 Anathematisms; Letters to Succensus*; John of Antioch, *Formula of Reunion*; Eutyches, fragments; Pope St. Leo the Great, *Letter to Flavian; Creed of the Council of Chalcedon*.

◆ **STB 425: MORAL THEOLOGY II: PASSIONS AND VIRTUES** (3 ECTS)

This course represents the second in our study of moral theology and deals with the passions and virtues.

Man tends toward his end in his entirety. In particular there is in man a dimension which is not in itself properly human, but nevertheless can be ordained by man to the end. This is the level of the sensible appetite of which acts are the passions. For this reason a complete study of man tending to his end needs the consideration of the passions. “*After treating of human acts and passions, we now pass on to the consideration of the principles of human acts, and first of intrinsic principles, second of extrinsic principles. The intrinsic principle is power and habit; but as we have treated of powers in the First Part, it remains for us to consider them in general: in the second place we shall consider virtues and vices and other like habits, which are the principles of human acts.*” (St. Thomas) Because man is not determined to one act (*ad unum*) habits are needed to make the act to the end easier. In the second part of this course we will study the habits, particularly the good habits or virtues and “other matters connected with them, namely the Gifts, Beatitudes and Fruits.”

Learning outcomes: Upon successful completion of this course, students (1) should be able to present with clarity the passions and their place in man’s activity toward the last end, (2) should be able to present clearly the notion of virtue and its importance in moral act.

Sources: Primary Sources: St. Thomas Aquinas, *Summa Theologiae* I-II. qq. 22-28; q. 40; qq. 46-48; qq. 49-70 (selected articles); Secondary Sources: Servais Pinckaers, *The Sources of Christian Ethics*; Servais Pinckaers, *Passions and Virtue*.

◆ **STB 426: INTRODUCTION TO CHURCH HISTORY** (2 ECTS)

This course assumes a basic knowledge of Church history and explores important topics in depth through a study of specific sources. In addition to synchronic accounts, topics will also be traced diachronically through Church history. The topics include: the relationship between the Eastern and Western Churches; the internal handling of heresies and schisms within the Church; the relationship between Church and State; the Reformation and its effects; the Church’s missionary movements; the Inquisition and the case of Galileo Galilei; persecutions of Christians (Early

Church, French Revolution, Communism, and others); and the role of the Catholic Church in the World Wars.

The last unit of the course introduces Christian archaeology. We depend on archaeological sources especially for an understanding of the early Church. Emphasis is placed on excavation sites in Rome (The *Scavi* of St. Peter, Catacombs) and the Holy Land (Church of the Holy Sepulchre, among others).

Sources: The sources are chosen specifically according to the subject areas and include texts of their main protagonists and/or of ecclesiastical statements. The archaeological representations are supported by visual and film material.

◆ **STB 427: CANON LAW** (3 ECTS)

The course studies the canon law except for the canon law of marriage, with particular attention to the *Code of Canon Law* of 1983, but it also considers the *Code of the Canons of the Eastern Churches* of 1990, as well as more recent legislation. It seeks to give an introduction to each of the Books of the Code(s) and to provide at least a basic understanding of the sources, history and nature of canon law, of its theological and juridical background and content, and of its role in the pastoral care of people in the Church. Key canonical concepts, necessary for the understanding and application of the law, from the General Norms (Bk. I) are studied and are applied throughout. Particular attention is given to the People of God (Bk. II: constitution as People of God, key rights and duties as a whole and of specific groups, the supreme authority, particular Churches (Latin and Eastern), the consecrated life), to their sanctification (Bk. IV: liturgy, the sacraments (in general and to each of the seven sacraments), sacramentals and other aspects of worship), to canonical crime (Bk. VI) and to penal procedures (Bk. VII, part IV), and more briefly to teaching (Bk. III: preaching, catechetics and education) and to the temporal goods of the Church (Bk. V: basis for Church involvement with goods, their acquisition, administration, alienation). The analysis of key canons from the various Books of the Code is used to provide a basis for the study of these key areas.

Learning outcomes: Upon successful completion of this course, students should be able to understand the nature of canonical law, its theological and juridical features, and the major strands of Church's law as indicated above, to analyze key canons, know what distinguishes valid canonical acts, including sacraments, from what is null and void, recognize the pastoral importance of canon law, and be able to apply this knowledge in general terms to given cases.

Sources: *The Code of Canon Law* (1917), *The Code of Canon Law* (1983), *The Code of the Canons of the Eastern Churches* (1990); St. John Paul II, *Sacramentorum sanctitatis tutela* (2001, up-dated 2003, 2010); Benedict XVI, *Omnium in mentem* (2009); Francis, *De concordia inter Codices* (2016), *Vos estis lux mundi* (2019); Congregation for the Doctrine of the Faith, *Vademecum for graviora delicta* (2020); George J. Woodall, *A Passion for Justice: An Introduction Guide to the Code of Canon Law*.

◆ **GRK 221: INTRODUCTION TO GREEK II** (4 ECTS)

Learning outcomes: Upon successful completion of this course, the student will have learned (1) about 150 new essential words, (2) will have deepened the basics of Greek morphology and syntax, (3) will have grown more confident with the language, having read several new pages of original *New Testament* Greek texts.

Prerequisites: *Introduction to Greek I*.

Content: Completion of the third declension, Indicative imperfect and future, Contemporaneous and Futurity Participle, Indicative aorist (sigmatic), Comparison of adjectives, Numbers.

Methodology: Class reading of selected *New Testament* original texts followed by grammar presentations. Two weekly sessions dedicated to new material, two to practice and one to the test.

Assessment: Average of weekly tests accompanied by a number of extra-credit tests.

Texts: *Novum Testamentum Graece et Latine* (Nestlé-Aland XXVIII).

◆ **GRK 222: INTERMEDIATE GREEK II** (2 ECTS)

After having learned the basics of Biblical Greek, the student has the opportunity to read not just original *New Testament* verses, but entire pages and to study larger contexts, including the *Septuagint*.

Learning outcomes: Upon successful completion of this course, the student will have learnt (1) about 150 new words (as provided by the texts), (2) will have reviewed the basics of Greek morphology and syntax, (3) will have deepened his exposure to the language with several pages of original *New Testament* Greek and (4) will have compared them to the corresponding Latin.

Prerequisites: *Intermediate Greek I*.

At the professor's discretion, topical and thematic readings (individual Gospels, letters, Psalms, the Creed, etc.).

Methodology: Close reading of original texts in Greek and Latin, illuminated by commentaries.

Assessment: Pass/Fail examination.

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

◆ STB 4 PENTECOST TERM ◆

◆ STB 431: JOHANNINE LITERATURE AND ACTS OF THE APOSTLES (3 ECTS)

This course belongs with the course *Gospel of John*. In addition to Johannine Literature, we will study the *Acts of the Apostles* for the sake of seeing how the Gospel is assimilated and developed within the life of the early Church and for the sake of preparation for the study of the *Pauline Epistles* course next term.

Sources: *Bible* (RSV Catholic edition preferred); Synopsis of the Four Gospels; St. Thomas Aquinas, *Commentary on the Gospel of St. John*; Brant Pitre, *Jesus and the Last Supper*; Fr. Joseph Fitzmyer, *The Acts of the Apostles*; Course Reader.

◆ STB 432: TRINITY III: *MYSTERY OF THE TRIUNE GOD* (3 ECTS)

Our Trinitarian reflections are led by St. Thomas Aquinas' presentation of the mystery of the blessed Trinity as found in his *Summa Theologiae* and in his *Commentary on John*.

Sources: St. Thomas Aquinas, *Summa Theologiae* I, qq. 27-43; St. Thomas Aquinas, *Commentary on John* (excerpts). Text of the Council of Florence.

◆ STB 433: PASTORAL THEOLOGY I: *REGULA PASTORALIS* (3 ECTS)

This course provides a first engagement with theology as a practical science, with the example of the *Regula Pastoralis* of St. Gregory the Great with his approach to soul care as art of arts.

Source: Pope St. Gregory the Great, *Liber Regulae Pastoralis*.

◆ STB 434: CHRISTOLOGY II: *MYSTERY OF THE INCARNATE WORD* (4 ECTS)

Continuation of *Christology I*.

Sources: St. Clement of Rome (excerpts); St. Ignatius of Antioch, excerpts from *Letters*; St. Irenaeus of Lyons, *Adversus Haereses* (excerpts); St. Athanasius, *De Incarnatione; Discourse Against the Arians III* (excerpts); Apollinaris of Laodicea, excerpts and fragments; St. Gregory of Nazianzus, *Letters to Cledonius*; Theodore of Mopsuestia (excerpts); Nestorius, *Sermon Against the Theotokos*; St. Cyril of Alexandria, *Letters to Nestorius; 12 Anathematisms; Letters to Succensus*; John of Antioch,

Formula of Reunion; Eutyches, fragments; Pope St. Leo the Great, *Letter to Flavian*; Creed of the Council of Chalcedon.

◆ **STB 435: MORAL THEOLOGY III: *SINS AND VICES*** (3 ECTS)

This course represents the third step in our study of moral theology and deals with sins and vices.

Habits are divided into good and bad. After consideration of good habits, i.e. virtues, we are now to study bad habits, namely vices and sins. Special attention will be given to the study of the first man's sin, and its transmission, i.e. to original sin.

Learning outcomes: Upon successful completion of this course, students (1) should be able to present with clarity the notion of sin and vice, (2) should be able to present clearly the notion of original sin.

Sources: Primary Sources: St. Thomas, *Summa Theologiae* I, II qq. 71-89; II-II qq. 163-165; Secondary Source: Servais Pinckaers, *The Sources of Christian Ethics*.

◆ **STB 436: CHURCH HISTORY: *FIRST MILLENNIUM AND CHRISTIAN ARCHEOLOGY*** (2 ECTS)

This course assumes a basic knowledge of Church history and explores important topics in depth through a study of specific sources. In addition to synchronic accounts, topics will also be traced diachronically throughout Church history. The topics include: "Roman Catacombs and the *Scavi* of Saint Peter's Basilica," "Early Persecution of Christians," "Origenes Adamantius," "the Beginning of Christianization," "the Council of Nicea," "Early Monasticism," "Women in Early Christianity," "the *Latrocinium* of 449," "Christian-Muslim relations in the First Millennium," "the *Saeculum Obscurum*."

Sources: Selected scientific articles.

◆ **STB 601: MAGISTERARBEIT** (8 out of 32 ECTS)

Corresponding to the Austrian degree Magister theologiae (Mag. Theol.), an STB Thesis / Magisterarbeit is written in the second phase of the STB curriculum (STB 4-5). Work towards this begins in STB 4, Pentecost Term. The total ECTS value of the thesis (32 ECTS) consists of this written work completed over four terms. Therefore 8 ECTS are put down for the Magisterarbeit for each of the last four terms of the STB. The primary purpose of the thesis (100.000-120.000 characters, including spaces) is to present an exposition of research undertaken into an agreed

theological question, an analysis with argumentation, and a critical judgement / evaluation of the theological topic. This goal includes making in-depth study of theological texts.

◆ **GRK 231: INTRODUCTION TO GREEK III** (4 ECTS)

Learning outcomes: Upon successful completion of this course, the student will have learned (1) about 150 new essential words, (2) will have mastered the basics of Greek morphology and syntax, (3) will have grown more confident with the language, having read several new pages of original *New Testament* Greek texts.

Prerequisites: *Introduction to Greek II*.

Special non-thematic verbs, Thematic aorist, Adverbs, Aorist and future passive, Perfect, Genitive absolute construction, Subjunctive, Optative, Root aorist, Conditionals.

Methodology: Class reading of selected *New Testament* original texts followed by grammar presentations. Two weekly sessions dedicated to new material, two to practice and one to the test.

Assessment: Average of weekly tests accompanied by a number of extra-credit tests.

Texts: *Novum Testamentum Graece et Latine* (Nestlé-Aland XXVIII).

◆ STB 5 CHRISTMAS TERM ◆

◆ **STB 511: PAULINE EPISTLES** (3 ECTS)

The study of the word of God is “the very soul of sacred theology” (*Dei Verbum*, 24). Students will be introduced to chief books of the Pauline corpus – especially *Romans*, *Galatians*, *1 Corinthians* and *Philippians* – as they are understood and interpreted in the Catholic (and Protestant) tradition. Following a canonical interpretation of the Bible illuminated (but not dominated) by historical-criticism, we will (1) examine major themes such as how the righteousness of God has been manifested in the atoning sacrifice of the blood of Messiah Jesus establishing a new covenant wherein Israel and the world are justified as a renewed creation – sons of God fit for glory – by the power of the Spirit in the body of the Messiah. Furthermore, the relationship of grace, faith, and love expressed in good works, works of the law, suffering and sacrifice will be explored. Finally, we investigate how God is faithful to his covenant promises to Israel and the Gentiles. (2) We will highlight the doctrinal teachings of the Church in light of their Scriptural principle for the sake of building the necessary bridge between Scripture and dogma. Our exegetical studies will serve the study of the same doctrines that will be considered in our systematic dogmatic courses (e.g., *STB Soteriology*, *Moral Theology*, *Law and Grace*).

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)*: Demonstrate familiarity with the *Romans*, *Galatians*, *1 Corinthians*, and *Philippians* in their entirety especially by identifying their respective main purposes and principal division. Possess an introductory understanding of the epistle genre. Discuss the historicity of these letters and their authorship. Discern the interpretations of various commentators from the patristic, medieval, and modern periods. (2) *Skills (Behavioral)*: Perform a word study: pinpoint the key terms and investigate their meanings. Interpret various units by employing Catholic hermeneutical principles. Become precise, articulate, and coherent writers of a theological exegesis on a particular unit or topic of the Epistles. (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: *Romans*, *Galatians*, *Philippians*, *1 Corinthians*, with patristic, medieval and modern commentaries e.g., those of Origen, St. Augustine, St. Thomas Aquinas). Texts by Brant Pitre, Michael Barber, John Kincaid, *Paul A New Covenant Jew: Rethinking Pauline Theology*; Fr. Joseph Fitzmyer, *Romans*; Course Packet.

◆ STB 512: SACRAMENTAL THEOLOGY I (3 ECTS)

The patristic maxim “The Son of God became a son of man so that the sons of men may become sons of God” makes manifest the meaning and purpose of the Church’s mystagogy – that is, the “doctrine of the saving mysteries” otherwise known as the “doctrine of the Sacraments”. Such doctrine of the sacramental channels through which our divine Saviour applies the power and fruits of His Passion to our souls and bodies is the subject matter of this course. After a discussion of mystagogy in general, this course analyzes what a Christian Sacrament is in general: what constitutes a Sacrament, the particular purposes and effects of each, and why visible signs are used.

Sources: St. Cyril of Jerusalem, *Mystagogical Catecheses*; St. Thomas, *Summa Theologiae* III 60-72; Other sources: St. Maximus, *The Church’s Mystagogy*; St. Ambrose, *On the Mysteries*, *On the Sacraments*; St. Peter Chrysologus, *Man as Priest and Sacrifice to God*; St. John Chrysostom, *Baptismal Instructions* 1-4 and 11; St. Gregory Nazianzen, *Orations on the Theophany, the Holy Lights, and Baptism*; Trent, *Decrees and Canons on the Eucharist and the Sacrifice of the Mass*; Leo XIII, *Mirae Caritatis*; Pius XII, *Mediator Dei*; Vatican II, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*; St. Paul VI, *Mysterium Fidei*; Joseph Ratzinger, *Spirit of the Liturgy*; Pope St. John Paul II, *Dominicae Cenaе, Ecclesia de Eucharistia*; Roman Liturgy; Divine Liturgy of St. John Chrysostom.

◆ STB 513: SOTERIOLOGY (4 ECTS)

In distinction from the more ontological reflections of Christology, this course reflects upon the saving work of Jesus Christ, the Son of God, his *acta et passa in carne*. The saving mysteries of his

life, suffering, death and resurrection are studied in close relation to our Christological courses and chiefly by way of the reflection provided by St. Thomas Aquinas in *Summa Theologiae* III.

Could God have saved the world without Christ's suffering on the cross? Aquinas' teaching in contrast and correspondence to St. Anselm. The suffering in its extension and depth, the purity of Christ's suffering, Christ's loving obedience in his suffering, modes of efficacy of his suffering on the cross for the salvation of man, death, burial and descent to hell - Aquinas teaching in contrast to Hans Urs von Balthasar. The resurrection of Christ as cause of our resurrection (Christ as *causa efficiens* and *causa exemplaris*). The ascension to heaven and the judiciary power of Christ.

Learning outcomes: Upon successful completion of this course, students can (1) interpret the mysteries of the creed in accordance with Christological principles, (2) analyse the controversy between St. Thomas Aquinas and St. Anselm regarding divine reasons for Christ's suffering (3) discern the suffering of the God-Man in its fullness (4) discern the efficacy of His suffering for the salvation of mankind (5) compare the mysteries of the *triduum* according to Aquinas with the approach of H. U. von Balthasar (6) relate creation and incarnation to the mystery of Christ's resurrection (7) discern the glorification of Christ, (7) the theological meaning of the kingly, priestly and judiciary power of the glorified Christ.

Sources: Primary Sources: St. Thomas Aquinas, *Summa Theologiae* III qq 46-59; Saint Anselm of Canterbury, *Cur Deus Homo - Why God became Man* (selected chapters); Hans Urs von Balthasar, *Theo-Drama*, Volume IV, *Dramatic Soteriology*, translated by Graham Harrison (selected chapters). Various articles for critical reading are made available or suggested.

◆ **STB 514: CHRISTOLOGY III: MYSTERY OF THE INCARNATE WORD** (3 ECTS)

In this third stage of our three term consideration of the mystery of the Incarnation, we will partake primarily in an examination of St. Thomas' treatise on the Incarnation of the Son of God and its manifold aspects. Standing at the crest of a rich theological tradition which he had made his own, St. Thomas brilliantly explores the mystery of the person of Christ, considering it from almost every angle that suggests itself to human reason illuminated by divine revelation. Reading St. Thomas on the Incarnation and life of Jesus is, therefore, not only a profound immersion in the Fathers and early Councils, but also a summons to approach, by small steps, a deeper understanding of what these Fathers and Councils are teaching and why the contrary teachings are false.

Sources: St. Anselm, *Cur Deus Homo*; St. Thomas, *Summa Theologiae* III. 1-26.

◆ **STB 515: MORAL THEOLOGY IV: LAW** (3 ECTS)

This course represents the fourth step in our study of moral theology and deals with law.

After considering the final end, the human acts and the intrinsic principles of human acts, we are now to study the extrinsic principle inclining to the good, namely God who both instructs us by means of His Law, and assists us by His Grace. In this course law will be studied.

Learning outcomes: Upon successful completion of this course, students (1) should be able to present with clarity the place of law in moral life, (2) should be able to distinguish Eternal law, natural law, human law and divine (old and new) law, (3) should have acquired especially a coherent understanding of natural law.

Sources: Primary Sources: St. Thomas Aquinas, *Summa Theologiae* I-II qq. 90-108. Secondary Sources: Servais Pinckaers, *The Sources of Christian Ethics*; Pinckaers, *The Recovery of the New Law in Moral Theology*.

◆ **STB 516: CHURCH HISTORY: *SECOND MILLENNIUM*** (2 ECTS)

This course assumes a basic knowledge of Church history and explores important topics in depth through a study of specific sources. In addition to synchronic accounts, topics will also be traced diachronically throughout Church history. The topics include: “Papal Elections throughout the Centuries,” “Francis of Assisi,” “the Papal Election of 1378,” “the Roman Inquisition,” the “Reduccionnes,” “Napoleon Bonaparte and the Church,” “the Bombing of the Vatican in 1943,” “the Church in Communist Countries,” “the Christian East and the Church of Rome.”

Sources: Selected scientific articles.

◆ **STB 517: CANON LAW OF MARRIAGE** (3 ECTS)

The course studies the canon law of marriage, with particular attention to the *Code of Canon Law* of 1983, but considers also the *Code of the Canons of the Eastern Churches* of 1990, as well as more recent legislation on the canon law of marriage. It examines the nature of canonical marriage, its biblical roots, its theological and juridical background. Also, through the analysis of key canons, the juridical capacity of a person to marry (their freedom from impediments), the conditions required for their valid consent to marriage, and the (canonical) form of marriage are investigated. Procedures for ‘rectifying’ invalid marriages, for the dissolution of the bond, and for investigations of the nullity of marriage are studied in their essentials. A study of a sentence of nullity of marriage concludes the course.

Learning outcomes: Upon successful completion of this course, students (1) should be able to understand the nature of canonical marriage, its biblical and juridical features, and the major strands of matrimonial law, (2) analyze key canons, know what distinguishes a valid marriage from one which is null and void, (3) recognize the main elements of relevant canonical procedures, and be able to apply this knowledge in general terms to given cases.

Sources: *The Code of Canon Law* (1917), *The Code of Canon Law* (1983), *The Code of the Canons of the Eastern Churches* (1990); Benedict XVI, *Omnium in mentem* (2009), Francis, *Mitis iudex Dominus Iesus* (2016); Id. *Mitis et misericors Iesus* (2016); Id., *De concordia inter Codices* (2016); Pontifical Council for Legislative Texts, *Dignitas connubii* (2005); George J. Woodall, *A passion for justice: an introductory guide to the Code of Canon Law*.

◆ **STB 601: MAGISTERARBEIT** (8 out of 32 ECTS)

See the description within STB 601 in the STB 4 Pentecost Term section above.

◆ **STB 5 EASTER TERM** ◆

◆ **STB 521: HEBREWS AND APOCALYPSE** (3 ECTS)

In this course students will be introduced to the *Letter to the Hebrews* and the *Apocalypse to John* interpreted in the Catholic tradition. We will follow a canonical interpretation of the Bible illuminated (but not dominated) by historical-criticism. Lastly, we will highlight the doctrinal teachings of the Church in light of their Scriptural principle for the sake of building the necessary bridge between Scripture and dogma. We will study the doctrine of justification exegetically so as to serve the study of the same doctrine that will be considered in our systematic dogmatic courses (e.g., *STB 5 Sacred Liturgy* and *Eschatology*).

Regarding *Hebrews*, we will examine major themes such as who is Jesus the Messiah and his God along with the Spirit, our royal-priestly covenant sonship, the theological virtues of faith, hope, and charity, Israel's Temple and priestly cult, atonement, the Passover, and, among other things, its covenant relationship with the LORD.

The *Revelation to John* concerns our *final end*. This course aims at discovering how the entire divine economy in the Scriptures is ultimately fulfilled in this last revelation given to John. We will study the text with the help of various commentaries from the Christian, especially Catholic, tradition.

Special emphasis will be placed on the question of literary genre, to its overall purpose and literary structure and artistry, to various hermeneutical approaches to *Revelation*, to crucial interpretive debates, and its distinctively rich theology, especially its high Christology. We will also discuss the important question of teaching and applying the book in our present day, apocalyptically fearful / sensitive setting.

◆ **STB 522: SACRAMENTAL THEOLOGY II: *EUCCHARISTIC BODY OF CHRIST***
(3 ECTS)

This, the second of our courses on the sacraments, focuses upon the Eucharist, the greatest of all the sacraments, the “source and summit” of the Christian life and the entire spiritual good of the Church. With the help of St. Thomas, this course studies the metaphysics of the Eucharistic presence, the effects and signification of the sacrament, and the Eucharist as sacrifice.

Sources: St. Thomas Aquinas, *Summa Theologiae* III qq. 73-83. Other texts: Leo XIII, *Mirae Caritatis*; Pius XII, *Mediator Dei*; St. Paul VI, *Mysterium Fidei*; Joseph Ratzinger, *Spirit of the Liturgy*; Pope St. John Paul II, *Dominicae Cenaе, Ecclesia de Eucharistia*.

◆ **STB 523: MARIOLOGY** (3 ECTS)

This course studies the theology of the person of the Blessed Virgin Mary, from the perspective of its biblical foundations, the historical development of Marian doctrine, the theology of her mediation, the prophetic aspect of Marian apparitions in Christian history, and of Marian devotion and veneration.

Sources: Selected patristic, scholastic and modern texts; Matthias. J. Scheeben, *Mariology*; Manfred Hauke, *An Introduction to Mariology*; Pope St. John Paul II, *Redemptoris Mater*.

◆ **STB 524: ECCLESIOLOGY I: *MYSTICAL BODY OF CHRIST*** (3 ECTS)

The Church is the prolongation and application of the Incarnation of the God-man, Jesus Christ. To understand the “whole Christ” one must contemplate the mystery of the Church born from the pierced side of Christ. This foundational course relies upon the great masters and magisterial teachings of our tradition to consider systematically the questions that pertain specifically to the mystery of the Church: her nature, origin, foundation, structure, visible and invisible aspects, membership, hierarchical constitution, purpose and destiny. The leading vision of the Church is given by *Lumen Gentium* in Vatican II. This course enquires into this renewed teaching on the Church and compares it to the doctrine of prior councils and encyclicals to shed light on the development of the dogma. Our goal is to reflect scientifically and reverently on the mystery of the Church into which we have been reborn and by whose life we live as members of Christ. It is in this context that we also raise the question of ecumenism, of non-Christian religions and the salvation of unbelievers.

Sources: St. Thomas Aquinas, *Summa Theologiae* II-II.10-12, III.8 (and other selected texts); Leo XIII, *Immortale Dei*; Pius XII, *Mystici Corporis*; Vatican II, *Lumen Gentium*, Parts of *Gaudium et Spes* and *Unitatis Redintegratio*, *Dignitatis humanae*; Vatican I, *Pastor Aeternus*; Congregation for the

Doctrine of the Faith, *On Communio Theology*, The joint declaration on the doctrine of justification by the Lutheran World Federation and the Catholic Church of 1999.

◆ **STB 525: MORAL THEOLOGY V: GRACE** (4 ECTS)

This course represents the fifth and final stage in our study of moral theology and deals with grace.

After considering the final end, the human acts and the intrinsic principles of human act, we are now to study the extrinsic principle inclining to good, namely God who both instructs us by means of His Law, and assists us by His Grace. In this course grace will be studied.

Learning outcomes: Upon successful completion of this course, students (1) should be able to present with clarity the theology of grace, (2) should have an overview on the whole of moral theology, (3) should be able to connect moral theology with other fields of theology, especially Trinitarian theology and Ecclesiology.

Sources: Primary Sources: St. Thomas Aquinas, *Commentary on Romans* (Prologue), *Commentary on John* (Chap. 1, Lect. 1), *Summa Theologiae* I, q. 12, q. 43, I-II q. 50, qq. 109-114, III q. 2, qq. 7-8; q. 62; Secondary Source: Servais Pinckaers, *The Sources of Christian Ethics*.

◆ **STB 526: SPIRITUAL THEOLOGY I: ON LOVE AND CHARITY** (3 ECTS)

This course on love and charity is fittingly situated in the final stages of the regular studies of the STB program. Charity is revealed as the crown of all moral virtues and as the highest theological virtue. The perfection of man consists in being united with God by the friendship of charity.

The understanding of the nature of love as presupposition and foundation, love as a passion, distinct causes of love, distinct effects of love such as union, mutual indwelling, ecstasy, zeal, wounding. Charity as friendship and virtue, supernatural infusion of charity, increase and loss of charity, object and order of charity, love for God in comparison with self-love and love for the neighbor, the act of charity, perfection of charity and detachment.

Learning outcomes: Upon successful completion of this course, students can (1) discern the principles of natural love (2) understand charity as a supernatural friendship and virtue (3) analyse subject, object, order and act of charity (4) compare readings of the *Summa* to readings of the *Commentary of Sentences* and *De Virtutibus (De caritate)* (5) include a critical reading of secondary literature (articles) on St. Thomas.

Sources: Primary Sources: St. Thomas Aquinas, *Summa Theologiae* I-II qq26-28, *Summa Theologiae* II-II 23-30; *Comm. In Joannem* Caput 15, Lect. 1-2; Corresponding readings from the *Commentary on the Sentences* e.g. In III Sent. d 26-30; In I Sent d17; *De Virtutibus* q2 (*De Caritate*); Selected readings. Secondary Sources: Various articles for critical reading are made available or suggested.

◆ **STB 601: MAGISTERARBEIT** (8 out of 32 ECTS)

See the description within STB 601 in the STB 4 Pentecost Term section above.

◆ **STB 5 PENTECOST TERM** ◆

◆ **STB 531: SACRED LITURGY** (3 ECTS)

The Church of Christ was founded to gather all of mankind together so that from the rising of the sun to its setting a perfect offering might be made to the glory of God's Name (cf. Malachi 1:11), and that "all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper." (Vatican II, *Sacrosanctum Concilium*). In this course, we examine the Sacred Liturgy, the solemn public prayer offered in the Liturgy of the Hours, the Rites of the Sacraments, and above all the Sacrifice of the Altar. We consider theology of the liturgy as delineated in the teachings of the Church and her great theologians. We also trace the history of the rites of the Church – especially the Roman and Byzantine Rites – as an aid to a fuller understanding of this source and summit of the Church's life.

Sources: Romano Guardini, *The Spirit of the Liturgy*; Uwe Michael Lang, *The Roman Mass: From Early Christian Origins to Tridentine Reform*; Nicholas Cabasilas, *A Commentary on the Divine Liturgy*; St. Gregory the Great, *Dialogues*, IV, 57-62; St. Thomas Aquinas, *In IV Sent.*, d. 8, expositio textus. *Summa theologiae*, IIIa, q. 83; Gommaire Laporta, "Eucharistic Piety"; Louis Bouyer, *Liturgical Piety*; Pope Pius XII, *Mediator Dei*; Vatican II, *Sacrosanctum Concilium*; Joseph Ratzinger, *The Spirit of the Liturgy*.

◆ **STB 532: SACRAMENTAL THEOLOGY III: HOLY ORDERS AND MATRIMONY**
(3 ECTS)

This course represents the third and last step in our study of sacramental theology and deals with the sacraments at the service of communion, namely, Holy Orders and Matrimony.

The two sacraments of Holy Orders and Matrimony are directed towards the salvation of others. They contribute to personal salvation through service to others and they confer a particular mission in the Church and serve to build up the People of God. In our first part, the course studies marriage, a natural institution raised to the dignity of a sacrament. The sacrament of marriage as a natural institution has a special and particular place among the sacraments: this fact brings some particularities that need to be considered. As a sacrament it is connected with the other sacraments in the light of the Church-sacrament. In our second part we will follow some considerations on

virginity and consecrated life, and on the connection between consecrated life and marriage: marriage as a sacrament is a sign of what is directly intended in consecrated life, namely the covenant between Christ and the Church. In our third part the sacrament of Holy Orders will be studied in itself and in its relation with other sacraments in the light of the Church-sacrament.

Learning outcomes: Upon successful completion of this course, students (1) should be able to present with clarity the sacraments of Holy Orders and Matrimony, (2) should be able to explain the connection existing between both these sacraments and between these sacraments and the other sacraments, (3) should be able to present the sacraments in light of the Church-sacrament.

Sources: St. Thomas Aquinas, *Summa Theologiae*, IIa-IIae, qq. 179. 184, IIIa, q. 29, Suppl., qq. 41-42, St. Thomas Aquinas, *On the Perfection of the Spiritual Life*; St. Ignatius of Antioch, *Epistles*; St. Hippolytus, *The Apostolic Tradition*; St. Gregory Nazianzen, *On his Flight to Pontus*; St. John Chrysostom, *Homilies on Ephesians, On the Priesthood*; St. Augustine, *On the Good of Marriage*; Council of Florence; Council of Trent: Sacrament of Priesthood, Session XXIII; Sacrament of Matrimony, Session XXIV; Conc. Vat. II, *Lumen Gentium*; Conc. Vat. II, *Gaudium et Spes*, Pars 2, I, 47-52; CIC, can. 1055, 1056; CCEO, can. 776; Pius XI, Encyclical *Ad Catholici Sacerdotii*, 1935; Pius XII, Apostolic Constitution *Sacramentum Ordinis*, 1947, St. John Paul II: Apostolic Exhortation *Familiaris Consortio*, 1981; Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis*, 1992; Post-Synodal Apostolic Exhortation *Vita Consecrata*, 1996; General Audiences, 1991, 4th, 11th, 18th December; 1992, 8th January; Francis, Apostolic exhortation *Amoris laetitia*; Sacred Congr. for the Doctrine of Faith, Declaration *Inter Insigniores*, 1976; Official Commentary on *Inter Insigniores*; Compendium of the Social Doctrine of the Church, 219-220; International Theological Commission, *The Priestly Ministry*, 1970; *Propositions on the Doctrine of Christian Marriage*, 1997; *From the Diakonia of Christ to the Diakonia of the Apostle*, 2002.

◆ STB 533: ESCHATOLOGY (3 ECTS)

The content of this course includes: the supernatural virtue of hope, Christ's redemptive suffering, his burial, descent to hell, his resurrection and glorification, a theology of death, the immortality of the soul, resurrection of the flesh and general judgement, the qualities of the risen body, eschatological places: heaven, purgatory, hell, questions on the beatific vision.

Learning outcomes: Upon successful completion of this course, students (1) clarify the connection between the death and glorification of Christ and the redemption of mankind, (2) can interpret the Christian death more deeply by reflecting on Christ's death, (3) assess the meaning of merit, satisfaction, sacrifice, ransom, (4) interpret the important texts of the *magisterium* on eschatology, (5) read Joseph Ratzinger's contribution in a critical comparison with St. Thomas, (6) unfold a certain awareness of the difficulties in modern eschatology, (7) interpret theological questions on eschatology (e.g. the immortality of the soul; awaiting of the final judgement, the resurrection of the flesh) with theological and philosophical arguments.

Sources: Primary Sources: St. Thomas Aquinas, *Summa Theologiae* IIa IIae qq. 17-18, qq. 20-21, III qq. 46-59, Supplementum q. 69 aa. 1-3, qq. 80-92 (selected articles), *Compendium* n. 151. nn. 172-184; nn. 241-246, nn164-168; Joseph Ratzinger, *Eschatology. Death and Eternal Life*, trans. M. Waldstein (selections); St. Catherine of Genoa, *Treatise on Purgatory*. Documents on eschatology of the magisterium. Secondary Sources: a critical reading of modern contributions is introduced or suggested.

◆ **STB 534: ECCLESIOLOGY II: MYSTICAL BODY OF CHRIST** (3 ECTS)

A continuation of *Ecclesiology I*.

Sources: Primary Sources: Texts from Scripture; St. Cyprian, *On the Unity of the Church*; texts from St. Augustine on “The Whole Christ”; texts from St. Cyril of Alexandria on Eucharist and Mystical Body; St. Thomas Aquinas, *Summa Theologiae* II-II.10-12, 39, III.8 (and other selected texts); Leo XIII, *Satis Cognitum*; Pius XII, *Mystici Corporis*; Vatican II, *Lumen Gentium*; Secondary Sources: Vatican I, *Pastor Aeternus*; Charles Cardinal Journet, *Theology of the Church*; Joseph Ratzinger, “Ecclesiology of *Lumen Gentium*,” *Called to Communion*; Congregation for the Doctrine of the Faith, *Mysterium Ecclesiae, Communionis Notio, Dominus Iesus*; St. Bernard, *Sermons in Praise of the Virgin Mother*; St. Louis de Monfort, *True Devotion to Mary*; St. John Henry Newman, *Letter to Pusey*; Hugo Rahner, *Our Lady and the Church*.

◆ **STB 535: PASTORAL THEOLOGY II: THE CHURCH IN THE MODERN WORLD** (3 ECTS)

The object of the course is to consider the engagement of the Church in the world, a mission newly invigorated at Vatican II in the light of *aggiornamento*, inculturation of faith and desecularization of the Church. Students investigate the text of *Gaudium et Spes*, considering it as the first pastoral constitution in the history of ecumenical councils in its hermeneutical and practical approach to the relation of the Church and the modern world and the Church’s mission in the modern world. For background exposure, students analyze the opening announcement of Vatican II by St. John XXIII as an invitation for a new approach of the Church in the modern world. The reception process of *Gaudium et Spes* will be examined in the light of the theology of Joseph Ratzinger, which is studied in several texts, also as a reference point to the account of the status of the Church from St. Basil the Great. A main focus will consist in the examination of diverse hermeneutical principles in the interpretation and reception of *Gaudium et Spes* and its application to new challenges for the Church today.

Sources: St. Basil the Great, *Expositum of the Present State of the Church* (from: *De Sancte Spiritu*); *Gaudium et Spes*; St. John XXIII, “Address in St. Paul’s” (25-01-1959), “*Gaudet Mater Ecclesia*. Opening Speech for Council of Vatican” (11-10-1962); Joseph Ratzinger, “Situation of the Church Today. Hopes and Dangers”; Jared Wicks, “Six texts by Joseph Ratzinger as *peritus* before and during Vatican Council II”; Joseph Ratzinger, “The Catholicism after the Council”; Benedict XVI,

“Address to the Roman Curia offering them Christmas Greeting” (22-12-2005); Joseph Cardinal Ratzinger, “40th Anniversary of *Gaudium et Spes* Homily” (18-03-2005); Joseph Ratzinger, *The Ratzinger Report: An Exclusive Interview on the State of the Church with Vittorio Messori*; id., *Principles of Catholic Theology*; id., *A Review of Postconciliar Era – Failures, Tasks, Hopes*; Charles Moeller and Joseph Ratzinger, *Commentary on the Documents of Vatican II* [GS]; Joseph Ratzinger, *Theological Highlights of Vatican II*; id., *Co-Workers of the Truth*; id., “Church and World: An Inquiry into the Reception of Vatican Council II”; Declaration of the Commission of Cardinals on the “New Catechism” (“*De nouvelle Katechismus*”); Congregation for the Doctrine of the Faith, *Instruction on Certain Aspects of the ‘Theology of Liberation’*; Joseph Ratzinger, “The New Pagans and the Church”; Benedict XVI, “Address Concert Hall Freiburg” (25-09-2011); Joseph Ratzinger, “Christ, Faith and the Challenge of Cultures”; id., *New Outpourings of the Spirit*.

◆ **STB 536: SPIRITUAL THEOLOGY II: *PERFECTION IN CHARITY*** (3 ECTS)

The course builds on the principles and insights of *Spiritual Theology I*, which are carried on and applied to spiritual texts. The emphasis is however on holiness and love, including the question of purification. Spiritual theology meets mystical theology.

Joy, peace and mercy as effects of charity. The fruits of the Holy Spirit. The gifts of the Holy Spirit in relation to charity. A theology of sanctity and holiness. Meister Eckart’s teaching on detachment in relation to a perfection in charity. The purification of senses and mind according to St. John of the Cross.

Learning outcomes: Upon successful completion of this course, students can define the effects of charity (2) discern charity in relation to the gifts of the Holy Spirit (3) approach a theology of sanctity (4) see holiness as a perfection in charity (5) understand the importance of purification by knowledge and by love (6) discern the readings of Meister Eckhart in light of Aquinas’ teaching (7) discern St. John of the Cross in relation to Dionysius Areopagita and Aquinas (8) encounter principles of mystical theology.

Sources: Primary Sources: St. Thomas Aquinas, *Summa Theologiae* II-II 28-30; 45; II-II 83, *Summa Theologiae* q184 a2; *Summa Theologiae* II-II q81 a8; *Summa Theologiae* II-II q7 a2, q8 aa6-7; Corresponding readings from the *Commentary on the Sentences*; Meister Eckhart, *Counsels on Discernment*; Dionysius Areopagita, *Mystical Theology*; St. John of the Cross, *The Dark Night of the Soul*, *The Living Flame of Love*, *Letters*, *Poems*. Secondary Sources: Various articles for critical reading are made available or suggested.

◆ **STB 601: MAGISTERARBEIT** (8 out of 32 ECTS)

See the description within STB 601 in the STB 4 Pentecost Term section above.