



**Katholische Hochschule ITI  
ITI Catholic University**

**LICENTIATE  
IN SACRED THEOLOGY  
(STL)**

**PLAN OF STUDIES**



# LICENTIATE IN SACRED THEOLOGY (STL)

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## I. Learning Outcomes and Competencies

The *Sacrae Theologiae Licentiatu*s (STL) program is a graduate program (Second Cycle) in theology designed to enable students to teach theology in a major seminary or equivalent institution and to participate in theological debate as scholars in their own right. It entails the advancement of academic research and inquiry in theology, concentrating in one area of theology through a thesis and *lectio coram*. Our STL program offers the opportunity to deepen one's understanding of theology as a unified whole and is based on the curriculum of the STB. As it forms a unity with STB 1-5, a special weight is given to the philosophy and theology of Saint Thomas Aquinas in the horizon of his interpreters but also in contrast to his opponents and to the manifold ways of modern thinking. The program fosters the studies and exercise of Ancient Languages (esp. Greek, Latin), as courses are dedicated to the translation and interpretation of Old Sources (e.g. Holy Scripture, Fathers). Special classes in Patrology are an important element of the STL program. In addition to the mandatory courses, electives and tutorials in various philosophical and theological areas are available or possible.

The program is accomplished within a cycle of two years. Courses of the first year differ from courses of the second year: Students of STL 1 study together with students of STL 2 and form a community regarding the mandatory classes, in many classes together with the students of the STD. The class room experience is therefore stimulating and may encourage the intense academic conversation and discussion.

EXAMPLE (for mandatory courses):

Year 1 (2024/25):

**Christmas Term:** Old Sources: Book of Wisdom / The Natural Desire to See God in Aquinas, the Tradition of His Commentators, Duns Scotus, and Henry de Lubac / Angelology

**Easter Term:** Old Sources: Plato / Creation and Omnipotence in the Middle Ages I: Thomas Aquinas, Duns Scotus, and William Ockham / St. John of Damascus: De Fide Orthodoxa I

**Pentecost Term:** Old Sources: St. Irenaeus / Creation and Omnipotence in the Middle Ages II: Thomas Aquinas, Duns Scotus, and William Ockham / St. John of Damascus: De Fide Orthodoxa II

Year 2 (2025/26):

**Christmas Term:** Old Sources: Septuaginta: Genesis 11:27 – 25:11 / Predestination in Aquinas and Its Dominican and Jesuit Interpretations / The Common Good

**Easter Term:** Old Sources: Klementos pros Korinthious / The Question of Being in Aquinas, Meister Eckhart, and Heidegger I / Toward Orthodox Theology: Sergej Bulgakow, Vladimir Lossky

**Pentecost Term:** Old Sources: St. Augustinus: De vera religione / The Question of Being in Aquinas, Meister Eckhart, and Heidegger II/ Clement of Alexandria: Theological Heritage and Relevance

There are several particular objectives of the STL program. It seeks to provide an environment where a student has sufficient time to engage in a thorough inquiry into a theological matter. It is structured to grant students the opportunity for personal, direct and accessible advisement in their scholarly investigation. Another goal is to form an academic community of researchers and writers

in which each respective thesis writer can take part. Lastly, it hopes to open new avenues of theological interest and inquiry.

## II. Academic Degree

Licentiate in Sacred Theology (STL).

## III. Credits and Duration of Study

1.) *72 credits of course work* divided over *six trimesters* according to the following order: Six specialized courses on philosophical / theological themes which are found seminally in Thomas Aquinas' work but were developed still further by the subsequent tradition and debates (*e. g. the question of the 'desiderium naturale visionis Dei' in Aquinas and Henri de Lubac, the thinking of 'creation and omnipotence' in Thomas, Duns Scotus and Ockham, the 'philosophy of being' in Thomas, Eckhart and Heidegger*): 24 credits

Two further courses dedicated to topics which are complementary to the core curriculum of the STB and cover themes as '*Angelology*' and '*The Common Good*' with a view to Aquinas and tradition: 8 credits

Four courses dedicated to the thorough reading of key readings in Patrology with a distinguished view on the effects on tradition (*e.g. St. John of Damascus*). According to the discretion of the professor and program director, a term may include studies in Orthodox Theology: 16 credits

Six common core theological courses '*Reading Old Sources*' with the Dean and the Rector including the reading of Holy Scripture (*e.g. Book of Wisdom*): 24 credits

*Electives* and *tutorials* may be offered according to the discretion of the program director and the professor. Courses which foster the improvement of Ancient Languages are highly recommended (*Intermediate Latin I, Intermediate Greek I, Hebrew*). Electives will be listed up in the transcripts including the respective credits and grades, though they will not contribute towards the GPA.

### CYCLE FOR TWO YEARS

2.) *42 credits for the STL-Thesis of 90 pages* (150.000 - 200.000 characters, including spaces), with public defense:

The 90 pages (150.000 - 200.000 characters, including spaces) licentiate thesis is an integral part of the STL curriculum, requiring planning, research, analysis, exposition, revision, and discussion. It entails both the independent investigation of some significant question arising from the work of the program and a defense of the conclusions reached. It should give evidence of training in research and make a contribution to theological knowledge involving a limited, yet significant, problem of investigation. It must prove the student's familiarity with basic methods and techniques of research, mastery of the subject matter, and ability to exercise sound theological judgment and formulate accurate conclusions.

The thesis is to be composed in English, German, or in another language agreed upon by the advisor.

*Defense:* The STL thesis defense takes place in the presence of the advisor, readers, the STL program

director and the Dean. All faculty and students are invited. The student opens with a presentation of no more than 15 minutes in which he or she summarizes his or her thesis and outlines its principal parts. Afterwards, beginning with the advisor, each member of the board has up to 15 minutes of time for comments and questions directed to the candidate. When the last board member has finished, the Dean opens the discussion to others who are present at the defense.

3.) *6 credits for the one-hour lectio coram* (lecture to assembled faculty) followed by discussion:

The candidate is responsible for preparing and delivering a lecture of 45 minutes (*lectio coram*) followed by 45 minutes of discussion and questions in the presence of the faculty and students, on a topic to be determined in consultation with the STL program director and the Dean.

## **IV. Prerequisites and Admission**

*First academic degree in Theology* (STB, STM, Mag. theol., M.Div.). N.B.: If the course of studies of this presupposed degree differs substantially from that of the Institute, the Admissions Committee shall decide what Master level courses of the Institute must be taken to provide a better foundation for Licentiate studies.

*Language proficiency*: knowledge of Latin and Greek, as well as one modern language in addition to one's native language, is required. The licentiate candidate should have before beginning his or her studies a basic knowledge of Latin and New Testament Greek to be tested by a proficiency exam. If necessary, during the first year of the licentiate, one of the classical languages may be taken (Language study is not included in the credits).

## **V. Courses**

For types of courses see above, for specific courses taught (apart from specialized courses and tutorials) see below pages 6-15 of this document (the list may be completed).

## **VII. Examinations**

See Student Handbook.

## COURSES

### **STL: THE NATURAL DESIRE TO SEE GOD IN AQUINAS, *THE TRADITION OF HIS COMMENTATORS, DUNS SCOTUS, AND HENRY DE LUBAC* (4 ECTS)**

P. Dr. habil. Rupert Mayer OP

At the beginning of the 20<sup>th</sup> century Maurice Blondel spoke about an extrinsicism of grace in regard to nature. This question evoked a debate among theologians that has caused a flood of written arguments up to the present time. The term 'extrinsicism' signifies that in the scholastic system of Cajetan's Thomism, nature lacks an interior ordering towards grace. The question is whether man naturally expects the beatific vision. If this were the case, grace would be an answer to nature's desire and thus not extrinsic to nature.

Henri de Lubac gave a questionable interpretation of Aquinas's text in order to challenge Cajetan's system. Up to now the debate has not come to a conclusion. Some Thomists still cling to Cajetan's system. They claim that without Cajetan's understanding of a pure nature that lacks a natural desire for the beatific vision, the gratuity of grace would be destroyed. Lawrence Feingold has written a remarkable summary of the Thomistic tradition started by Cajetan as answer to Duns Scotus's account of a nature that is ordered to the beatific vision. Sylvester of Ferrara and others refined Cajetan's answer. Feingold comes to the conclusion that this tradition truly continues Aquinas's thought and develops certain questions, which Aquinas left unanswered. Others partly agree with Henri de Lubac, and affirm that our nature has a natural desire for the beatific vision. But they can no longer explain why grace should be gratuitous, if nature itself asks for grace.

In order to overcome this dilemma this class looks at first at the history of the question as presented by Lawrence Feingold. In a second step de Lubac's understanding of the relation between nature and grace is discussed. In a last step the class tries to examine major texts of Aquinas that concern this dilemma. Which principle guides this discussion in Aquinas's thought? Does Aquinas's text give a synthetic answer to the question?

**Learning outcomes:** Upon successful completion of this course students are able (1) to distinguish between different theological ways of thinking and their consequences in systematic theology, (2) to see how a theological problem develops in time through reinterpretation of the same sources, (3) to understand the difficulties that surround the question concerning the relation between nature and grace, (4) to grasp Aquinas's phenomenology of understanding and will in its root, the implicit, natural desire to see God, (5) to give a synthetic answer to a dilemma, (6) to know the human being in its natural transcendence, i. e., in its heart that cannot find rest except in God.

**Prerequisites:** the students should have studied philosophical anthropology and Aquinas's understanding of grace.

**Content:** Aquinas and the tradition of his interpreters by Lawrence Feingold, in: *The Natural Desire to See God according to St. Thomas and His Interpreters* (Aquinas: the natural desire to see God; his description of any natural desire and the human will; some major texts speaking about the natural desire to see God; Duns Scotus: the innate inclination to the beatific vision; Cajetan: there is no

natural potency regarding a supernatural perfection; the question of obediential potency for grace; his interpretation of the natural desire to see God; Sylvester of Ferrara: the natural desire to see God is a naturally elicited act of the will, not a natural inclination; Medina, Bañez, Suarez: the natural desire to see God is not an innate appetite, but an elicited act of the will; this elicited act is a conditional willing; consequently, the proof of the possibility of the beatific vision based on the natural desire to see God is an argument of fittingness).

Henri de Lubac's synthesis of the historical question, in: *The Mystery of the Supernatural* (Cajetan's understanding of a pure nature as inadequate hypothesis; the identification of Aquinas' and Duns Scotus' answer to the question concerning nature and grace; the gratuity of grace according to de Lubac, i.e. grace remains gratuitous despite nature's inclination to a supernatural perfection; the paradox of this nature is known by faith alone).

The dilemma in Aquinas' texts: On the one hand, nature is naturally inclined to the beatific vision without being able to attain it by itself. On the other hand, a perfect ordering of man to the beatific vision is not possible without being proportioned to the vision through faith and charity (selected texts from Aquinas' works). Thus, man is ordered to beatitude in general, i. e., he is implicitly ordered to the beatific vision, though grace alone perfects this implicit ordering and gives the hope to attain that end which lies beyond reach for our nature.

**Methodology:** interpretation of the texts by discussion or lecture with opportunity for questions and discussion; paper.

**Assessment:** written assignment or presentation of the classes by the students themselves, oral exams, class participation.

**Texts:** selected passages from the aforementioned primary sources (additional readings from these are supplied if the interpretation of the text is difficult and requires more information).

## **STL: THEOLOGY OF CREATION AND OMNIPOTENCE I: THOMAS AQUINAS AND DUNS SCOTUS (4 ECTS)**

P. Dr. habil. Rupert Mayer OP

In the Middle Ages, the understanding of being and the corresponding metaphysics undergoes an enormous change. This change expresses itself in the theology of creation by the divine cause of being qua being and of the corresponding omnipotence, which brings about the whole of created being.

The first part of this class considers this change in the doctrines of Thomas Aquinas and Duns Scotus. Aquinas studies being as the infinite actuality of all acts, which God produces in everything, though every creature limits infinite existence by receiving it through a finite essence. The concept of being signifies this reality in itself and in things. Duns Scotus, on the other hand, views being as most potential reality in things. The term being refers to the only determinable concept of a 'what at all' that is determined by modal and specific differences, thus constituting determinate essences.

Thus, Thomas Aquinas considers a God who brings about the whole actuality of an ordered universe, from which the singular creatures derive. The omnipotence of God is his essence, which has the power to produce the actuality of all acts in distinction from nothingness, which cannot be

produced. God discerns by his intellect and will, which possibilities of the participation in existence will be realized in the created universe.

The God of Scotus, on the other hand, thinks every possible creature from the point of view of determinable being, which must be without contradiction. Thus, God considers primarily singular creatures and adds the unity of the whole universe to these things. His omnipotent will actualizes these possibilities at a certain point in time. Scotus does not only identify omnipotence and will, but also invents a new understanding of the free will as first principle standing behind creation. His understanding of omnipotence is, therefore, tied to the imposition of laws upon the world. The human being is seen in correspondence to God. The free will is the highest capacity of human beings and every free will is potentially an autonomous lawgiver.

**Learning outcomes:** upon successful completion of this course students are able (1) to distinguish between different philosophical and theological ways of thinking and their consequences in systematic theology, (2) to see how a theological problem develops in time through reinterpretation of the same sources, (3) to understand the difficulties that surround the question concerning the understanding of being, (4) to grasp Aquinas's and Scotus's phenomenology of understanding and willing in its impact on the theology of creation and omnipotence, (5) to see how different ways of thinking in the past coin the understanding of future generations.

**Prerequisites:** the students should have studied the natural and supernatural theology of God and his creation.

**Methodology:** interpretation of the texts by discussion or lecture with opportunity for questions and discussion.

**Assessment:** written assignment or presentation of the classes by the students themselves, oral exams, class participation.

**Texts:** source texts from the works of Aquinas and Duns Scotus regarding the abovementioned theological and philosophical subjects.

## **STL: THEOLOGY OF CREATION AND OMNIPOTENCE II: *WILLIAM OCKHAM AND IMMANUEL KANT* (4 ECTS)**

P. Dr. habil. Rupert Mayer OP

In the Middle Ages, the understanding of being and the corresponding metaphysics undergoes an enormous change. This change expresses itself in the theology of creation by the divine cause of being qua being and of the corresponding omnipotence, which brings about the whole of created being.

The second part of this class considers this change in the doctrines of William Ockham and the modern thinker Immanuel Kant. On the one hand, Ockham prolongs Duns Scotus's understanding of omnipotence in relation to imposing laws on the world, and the corresponding focus on the free will. On the other hand, he changes philosophy and theology due to his nominalism. The concepts used by nominalism do not signify a corresponding nature or reality in things. They signify multitudes of singular things united by a similar exterior appearance. Nature

and existence are no realities in things any longer. Creation does not concern the gift of existence as such.

Though Immanuel Kant writes primarily the critiques of pure and practical reason, the questions of the medieval theology reappear in his transcendental philosophy. On the one hand, he considers reason as origin of its objects because it imposes laws upon them. Especially the will shows itself as highest and autonomous lawgiver. On the other, the highest concept of reason is 'the object at all' containing under itself the only determinable concept of 'something' as distinct from 'nothing.' Thus, even the Scotistic understanding of being reappears in the *Critique of Pure Reason*. But the general understanding of concepts follows Ockham's nominalism. The individual thing remains, therefore, unknowable and has no intelligible essence. Kant's lectures on metaphysics reveal a corresponding theology of God.

**Learning outcomes:** upon successful completion of this course students are able (1) to distinguish between different philosophical and theological ways of thinking and their consequences in systematic theology, (2) to see how a theological problem develops in time through reinterpretation of the same sources, (3) to understand the difficulties that surround the question concerning the understanding of being, (4) to grasp Ockham's and Kant's phenomenology of understanding and willing in its impact on the theology of creation and omnipotence, (5) to see how different ways of thinking in the past coin the understanding of future generations.

**Prerequisites:** the students should have studied the natural and supernatural theology of God and his creation, also questions of anthropology.

**Methodology:** interpretation of the texts by discussion or lecture with opportunity for questions and discussion.

**Assessment:** written assignment or presentation of the classes by the students themselves, oral exams, class participation.

**Texts:** source texts from the works of Kant, Ockham's own characterization of his nominalism regarding the abovementioned theological and philosophical subjects, especially the book of Armand Maurer, *The Philosophy of William Ockham in the Light of Its Principles*, which compares Ockham to Aquinas and Duns Scotus.

## **STL: ANGELOLOGY (4 ECTS)**

P. Dr. Jean-Yves Brachet OP

This course deals with the angels as created by God and their connection with the visible world and their influence on it.

**Learning outcomes:** upon successful completion of this course, students (1) should know the main aspects of angelology, inclusive demonology, (2) should be able to present an overview on angelology and its relevance in theology, (3) should be able to connect angelology with other fields of theology, such as theology of Creation and Providence, anthropology and moral theology, (4) should be able to form judgments regarding the influence of angels in human life.

**Prerequisites:** the participant should have a solid basic theological formation. A certain familiarity with the Church Fathers is recommended. The student should be also familiar with the basic contents of angelology, as presented in the Catechism of the Catholic Church.

**Content:** the angels represent the greatest part of the Creation. The Church Fathers considered angels and men as belonging to one society because they have the same end, namely the beatific vision. While the theological reflection seems to have forgotten angels, esotericism is still present, but the lack of a solid angelology makes impossible to study this phenomenon. A reflection on angels helps also to understand fundamental questions of anthropology such as creation, knowledge, free will, fall and original sin. The interaction between angels and men will be emphasized.

In a first part, the course will study fundamental texts of the Church Fathers. In a second part, texts of saint Thomas will be studied with the purpose of having a well ordered and exhaustive view on angelology.

**Methodology:** the method of this course includes both lectures, readings and writing papers, but also questions and discussions in class.

**Texts:** Primary sources: Saint Basil of Caesarea, *On the Holy Spirit*, XIII, 29 & XVI, 38; Saint Gregory of Nazianzus, *Oration 6*; Saint Augustine, *The Literal Meaning of Genesis*, IV, 22, 39; 24, 41; 29, 46 – 32, 50; XI, 12, 16- 30, 39; *The City of God*, IX, 18-23; X, 3, 7; XI, 9, 11-19, 31-34; XII, 1, 6, 9, 24-26; Pseudo Dionysius the Areopagite, *The Celestial Hierarchy*; Saint Gregory the Great, *Homily 34*; Saint Isidore of Seville, *The Etymologies*, VII, V; Saint John Damascene, *An Exposition of the Orthodox Faith*, II, 3, 4; Saint Anselm, *The Fall of the Devil*, chapters 1-8, 12-14, 17-18, 21-25, 26; Saint Thomas Aquinas, *Literal Commentary on Job*; *Summa theologiae*, Ia, qq.50-64 & qq.106-114; Leo XIII, *18th May 1890*; Pius XI, *Speech, 2nd September 1934*; Pius XII, *Speech, 8th May 1940*; *3rd October 1958*; *Brief, 12th January 1951*; Saint John XXIII, *Speeches, 9th September 1962*; *2nd October 1960*; *9th August 1961*; *10th September 1961*; *23rd November 1960*; Saint John Paul II, *Audiences 9th July 1986*; *23rd July 1986*; *30th July 1986*; *6th August 1986*; *Speech, 24th May 1987*; *Catechism of the Catholic Church*, 325-336, 350-352. Secondary sources: Bonino, Serge Thomas OP, *Angels and Demons. A Catholic Introduction*; Daniélou, Jean, *The Angels and Their Missions: According to the Fathers of the Church*; Huber, Georges, *My Angel Will Go Before You*; Peterson, Erik, *The Angels and the Liturgy*.

## **STL: THE COMMON GOOD (4 ECTS)**

P. Dr. Jean-Yves Brachet OP

**Texts:** Magisterium: Leo XIII, *Rerum novarum*, 15th May 1891 p.3 - Pius XI, *Quadragesimo anno*, 15th May 1931 p.5 – Saint John XXIII, *Mater et Magistra*, 15th May 1961 p.6 – Saint John XXIII, *Pacem in Terris*, 11st April 1963 p.6 - Vatican II, *Gaudium et Spes*, 1965; Ist part, Chap II, 23-32 p.9 ; IInd part, Chap IV, 73-76; Chap V, 77-78 p.14 – Saint Paul VI, *Octogesima adveniens*, 14th May 1971 p.19 – Saint John Paul II, *Sollicitudo rei socialis*, 30th December 187 p.20 – Saint John Paul II, *Centesimus annus*, 1st May 1991 p.21 - *Catechism of the Catholic Church*, 1997 p.21 - Pontifical Council For Justice and Peace, *Compendium of the Social Doctrine*, 2005 p.22; Francis, *Evangelii Gaudium*, 24th November 2013; Aristotle, *Nicomachean Ethics*, I, 1; *Nicomachean Ethics*, V, 1-10; *Nicomachean Ethics*, VI, 1-11 -

*Politics*, I, 1-3; *Politics*, II, 1; *Politics*, III, 1-9; *Politics*, VII, 1-3; Saint Augustine, *City of God*, XIX; Index Thomisticus - Saint Thomas Aquinas, *De regno*, Liber I, 1-3, *Summa Theologiae*, Ia, q.60, a.5, *Summa Theologiae*, IaIIae, q.19, *Summa Theologiae*, IaIIae, q.60, *Summa Theologiae*, IaIIae, q.90, *Summa Theologiae*, IaIIae, q.92, *Summa Theologiae*, IaIIae, q.94, *Summa Theologiae*, IaIIae, q.95, *Summa Theologiae*, IaIIae, q.96, *Summa Theologiae*, IaIIae, q.100, a.1, 2, 8, 11 - *Summa Theologiae*, IaIIae, q.105, a.1, *Summa Theologiae*, IIaIIae, q.29, a.1, *Summa Theologiae*, IIaIIae, q.47, a.10-12 - *Summa Theologiae*, IIaIIae, q.50, a.1-4, *Summa Theologiae*, IIaIIae, q.51, a.4, *Summa Theologiae*, IIaIIae, q.57, *Summa Theologiae*, IIaIIae, q.58, a.1, 5-7, 12 - *Summa Theologiae*, IIaIIae, q.120, *Summa Theologiae*, IIIa, q.46, a.2; Maritain, Jacques, *The Person and the Common Good*; Koninck, Charles de, *On the Primacy of the Common Good*.

### **STL: SAINT JOHN OF DAMASCUS: *DE FIDE ORTHODOXA* (4 ECTS)**

PD Dr. theol. habil. Ephräm Givi Lomidze

By studying the theological work *De Fide Orthodoxa* (Exposition of the Orthodox Faith), students acquire the essential patristic knowledge of the Byzantine theological tradition. Its author, St. John of Damascus († before 754), is considered as the compiler and systematist of Greek theology up to his time, who – like how Thomas Aquinas later did for the Latin tradition – summarized and systematized the most important fathers' texts of the Byzantine Church in his above-mentioned work. Through this work, students in the first part of the course will become familiar with the tradition of Eastern Patristics. They will learn how St. John of Damascus was influenced by Greek philosophy (especially Aristotle) and used it for clarification of eastern theological doctrine. The Western reception of his work by St. Thomas Aquinas, which he included in his *Summa Theologica* as one of the most important theological sources from the East, shows and emphasizes the great importance of *De Fide Orthodoxa*. In the second part of the course on St. John of Damascus, students will cover approximately 100 heresies in depth, which John of Damascus also compiled in his *Work on Heresies*. Here, students will primarily examine the theology and history of heresies analytically, drawing a connection to the present day with a focus on current challenges and schools of thought relative to the theological developments of our time. By learning about Eastern theology of the Byzantine tradition, which later became an important pillar and source of the Latin tradition, as well as by learning about the theology and history of heresies of the first seven centuries in the work of St. John of Damascus, students will have a solid foundation to broaden their horizons in the patristics and heresiology of the first seven centuries, which will then enable them to better classify and understand the current mentality of Christian society.

## READING OLD SOURCES

### **STL-STD: READING OLD SOURCES: *BOOK OF WISDOM* (4 ECTS)**

Rector DDr. Bernhard Dolna / Dean Dr. habil. Michael Wladika

**Learning outcomes:** upon successful completion of this course, students (1) should have a strong knowledge of the Book of Wisdom, (2) should have a strong knowledge and understanding of the key lines of Biblical Wisdom-literature, (3) should be able to grasp Jewish tradition-lines in the Book of Wisdom, (4) should be able to grasp Greek-Hellenistic tradition-lines in the Book of Wisdom, (5) should understand the interpretation of key events in salvation history, as given in the Book of Wisdom, (6) should see the thread of classical virtue thinking in the Book of Wisdom, (7) should be able to make connections with thought of earlier or perhaps slightly later texts, like Pindar, Josephus, Philo, St. Paul, (8) should be able to read pictures of animals, sailing, imprisonment as images and beyond the image-level in a strong way, (9) should be able to look through the meaning and usage of concepts present in the Book of Wisdom and central to many tradition-lines, concepts like: pleroma, synesis, gnosis, sophia, pneuma, athanasia, kairos, chronos, paideia, nomos, arete, aphtharsia, epithymia etc. etc., (10) should be able to grasp a few systematic points esp. regarding possible binitarisms or trinitarism in the Book of Wisdom.

**Prerequisites:** sound philosophical and theological formation. Greek.

**Contents:** this class goes directly to a key source of our tradition, the Greek text of the Book of Wisdom. The task is to concentrate on language, historical, and systematic aspects in a combined way.

**Methodology:** translation. Class discussion departing from the text.

**Assessment:** class discussion and presentations.

**Texts:** Primary Source: *Book of Wisdom*; Secondary Sources: Gerhard von Rad, *Weisheit in Israel*; Hans Walther Wolff, *Anthropologie des Alten Testament*; papers out of Karl-Wilhelm Niebuhr (ed.): *Sapientia Salomonis (Weisheit Samolos)*.

### **STL-STD: READING OLD SOURCES: *PLOTINUS, ORIGEN, ST. AUGUSTINE* (4 ECTS)**

**Learning outcomes:** upon successful completion of this course, students (1) should have a strong grasp on the Plotinian principle theory, esp. his theory of the One and the mind (nous), (2) should have a strong understanding of Origen's theory of inspiration, (3) should have a strong understanding of Origen's theory of interpretation, (4) should have a strong understanding of St. Augustine's theory of memoria, (5) should have improved their abilities in reading and translating Greek foundational texts, (6) should have improved their abilities in reading and translating Latin foundational texts, (7) should have come to see in concreto how working with the great sources of philosophy and theology helps thinking, (8) should have considerably raised their theological excellence.

**Prerequisites:** sound theological formation. Latin, Greek.

**Content:** this class goes to the sources, the really strong philosophical and theological arguments. Plotinus is one of the foremost philosophers of all times, being, as to strength and range of thought – within classical pagan philosophy – subordinate only to Plato and Aristotle. His theory of mind turning back to its origin and thereby grasping itself, with the implication that there is no thinking without self-transcendence – is justly famous.

His teaching about the One and mind stands in the centre of *Ennead VI 9*. Origen brings about an excellent synthesis of Christianity and Platonism, so very early on. His theories of both inspiration and interpretation are famous and important. They can be centrally grasped via looking at *Peri Archon IV 1-2*.

St. Augustine's theory of memory is fundamental for understanding personal experience, for understanding historical reality, for understanding knowledge as such (Plato's anamnesis-theory in the background!) and even for understanding the Holy Trinity (in the triad *memoria, intellectus, voluntas*). Book X of the *Confessiones* is one of the most important texts directly on memory.

**Methodology:** translation, class discussion departing from the texts. Assessment: Class discussion plus final oral or written examination.

**Texts:** Primary Sources: Plotinus, *Ennead VI 9*; Origen, *Peri Archon IV 1-2*; St. Augustine, *Confessiones X*. Secondary Sources: Arthur Armstrong, *The Architecture of the Intellectual Universe in the Philosophy of Plotinus*; Lloyd P. Gerson, *Plotinus*; John Dillon, *The Middle Platonists*; John Rist, *Augustine: Ancient Thought Baptized*.

**STL-STD: READING OLD SOURCES: CICERO, ST. ATHANASIUS, ST. AMBROSE**  
(4 ECTS)

**Learning outcomes:** upon successful completion of this course, students (1) should have a strong grasp on Cicero's understanding of practical philosophy, the goal in life, virtue and happiness, (2) should have a strong understanding of St. Athanasius' creation-, mediation- and Incarnation-thinking, (3) should have a strong understanding of St. Ambrose's spelling-out of the relation between the soul and Christ, (4) should have a strong understanding of St. Ambrose's spelling-out of the relation between the Church and Christ, (5) should have improved their abilities in reading and translating Greek foundational texts, (6) should have improved their abilities in reading and translating Latin foundational texts, (7) should have come to see in concreto how working with the great sources of philosophy and theology helps thinking, (8) should have considerably raised their theological excellence.

**Prerequisites:** sound theological formation. Latin, Greek.

**Content:** this class goes to the sources, the really strong philosophical and theological arguments. Cicero is one of the most important and learned of all men, perhaps the most learned Roman author and thinker. Everybody quotes him, everybody refers to him. His *Tusculanae Disputationes*

are about the happy life, about eudaimonia and the final end in man's life. The *Somnium Scipionis* is added in order to also see the more other-worldly side of Cicero's thinking.

St. Athanasius' early masterpiece, the *De Incarnatione Verbi Dei*, gives excellent, dogmatically central arguments regarding creation, salvation and Incarnation. St. Ambrose shows in his *De Isaac vel anima* how Holy Scripture can be interpreted, in way that finds many – spiritually (and also dogmatically) – relevant layers.

**Methodology:** translation, class discussion departing from the texts. Assessment: Class discussion plus final oral or written examination.

**Texts:** Primary Sources: Cicero, *Tusculanae Disputationes* V and *Somnium Scipionis*; St. Athanasius, *De Incarnatione Verbi Dei*; St. Ambrose, *De Isaac vel anima*. Secondary Sources: Henry Chadwick, *The Early Church*; Neil B. McLynn, *Ambrose of Milan*.

### **STL-STD: READING OLD SOURCES: PLATO, ST. IGNATIUS OF ANTIOCH, ST. CYPRIAN** (4 ECTS)

**Learning outcomes:** upon successful completion of this course, students (1) should have a strong grasp on Plato's principle theory, (2) should have a strong understanding of Plato's teaching about what can be written, what can be said, and what can not be said, (3) should have a strong knowledge of St. Ignatius of Antioch's Letter to the Ephesians, (4) should have a strong understanding of St. Ignatius of Antioch's teaching on Salvation, (5) should have a strong understanding of St. Ignatius of Antioch's Christology and Ecclesiology, (6) should have a strong knowledge of St. Cyprian's interpretation of the Pater Noster, (7) should have improved their abilities in reading and translating Greek foundational texts, (8) should have improved their abilities in reading and translating Latin foundational texts, (9) should have come to see in concreto how working with the great sources of philosophy and theology helps thinking, (10) should have considerably raised their theological excellence.

**Prerequisites:** sound theological formation. Latin, Greek.

**Content:** this class goes to the sources, the really strong philosophical and theological arguments. Plato is one of the absolutely foremost philosophers of all times. The so-called philosophical extemporation in the Seventh Letter and the end of the *Phaedrus* give excellent points as to his principle-theory. They are indispensable.

St. Ignatius of Antioch, so very early Christian thinker and father and saint and theologian, so close to the New Testament itself that he is an immediate living connection. His Letter to the Ephesians gives central thoughts esp. regarding Salvation, Christology and Ecclesiology. But we also find in it simply important words that require analysis and contemplation. St. Cyprian of Carthage is one of the pre-eminent writers of Latin Christianity prior to St. Jerome and St. Augustine. The *De oratione Dominica* is one of the earliest interpretations of the Our Father, also important in reference back to Tertullian, but esp. in its own right.

**Methodology:** translation, class discussion departing from the texts.

**Assessment:** class discussion plus final oral or written examination.

**Texts:** Primary Sources: Plato, *Seventh Letter* 340b-344d and *Phaedrus* 274b-278e; St. Ignatius of Antioch, *Letter to the Ephesians*; St. Cyprian, *De oratione Dominica*. Secondary Sources: Hans Joachim Krämer, *Plato and the Foundations of Metaphysics*; Henry Chadwick, *The Early Church*.

**STL-STD: READING OLD SOURCES: ARISTOTLE, TERTULLIAN, ST. JOHN CHRYSOSTOM** (4 ECTS)

**Learning outcomes:** upon successful completion of this course, students (1) should have a strong grasp on Aristotle's theology, (2) should see the relation between divine and human thinking in Aristotle, (3) should have a strong understanding of Tertullian's teaching on idolatry, (4) should have a strong systematic understanding of what idolatria is and includes, (5) should have a good understanding of St. John Chrysostom's way of reading Holy Scripture, (6) should have strengthened their understanding of St. Paul's teaching on marriage and the family via studying St. John Chrysostom's interpretation, (7) should have improved their abilities in reading and translating Greek foundational texts, (8) should have improved their abilities in reading and translating Latin foundational texts, (9) should have come to see in concreto how working with the great sources of philosophy and theology helps thinking, (10) should have considerably raised their theological excellence.

**Prerequisites:** sound theological formation. Latin, Greek.

**Content:** this class goes to the sources, the really strong philosophical and theological arguments. Aristotle is one of the absolutely foremost philosophers of all times. The connection between the notions God, mind, contemplation, and happiness is strong, important and difficult in his work. These two things esp. require clarification here: What exactly does God as noesis noeseos think? And: Is there a kind- or only a quantity-difference between divine and human contemplation? Tertullian is so important and early as systematic theologian that he has left his marks everywhere. So also as to the topic idolatry. Both against the background of Holy Scripture and within itself this notion is clarified in his *De idolatria*.

St. John Chrysostom is, among other things, highly important in his understanding of Holy Scripture, and this for various exegetical-historical reasons, points linking him to the Antiochian school, but also connections to the Alexandrian school, Origen etc.etc. And topic-wise his exegesis and homily- style can here be studied directly in the context of marriage and the family.

**Methodology:** translation, class discussion departing from the texts. Assessment: Class discussion plus final oral or written examination.

**Texts:** Primary Sources: Aristotle, *De anima* III 4 & 5, *Metaphysics* XII 7 & 9, *Nicomachean Ethics* X 7 6 8; Tertullian, *De idolatria*; St. John Chrysostom, *Homily XX: On Ephesians* 5:22-24. Secondary Sources: Henry Chadwick, *The Early Church*.