



**INTERNATIONAL THEOLOGICAL INSTITUTE
CATHOLIC SCHOOL OF THEOLOGY**

**STM & LA
COURSE CATALOG**

Table of Contents

PROGRAM DESCRIPTION.....	3
ITI's Point of Reference: The longing for the fullness of life, the thirst for the living God.....	3
Purpose of Studies at the ITI and the Inner Unity of Theology	3
The Pedagogical Principles of the ITI.....	4
CURRICULUM OVERVIEW.....	5
Twofold Structure of STM Curriculum	5
BASIC STUDIES OVERVIEW (PHASE 1)	5
CORE OVERVIEW (PHASE 2).....	6
SELECTED READING LIST OVERVIEW.....	7
Texts and Readings at the ITI: Criteria and Regulation	7
COURSE DESCRIPTIONS.....	11
Phase 1	11
STM / LA YEAR 1: SEMESTER 1.....	11
ITI and the Intellectual Life.....	11
ITI and Natural Philosophy.....	12
STM / LA YEAR 1: SEMESTER 2.....	13
ITI and the Truth of the Matter	13
STM / LA YEAR 2: SEMESTER 3.....	14
STM / LA YEAR 2: SEMESTER 4.....	15
STM / LA YEAR 3: SEMESTER 5.....	16
ITI and Sacred Scripture.....	16
ITI and the Saints of the Church.....	16
STM / LA YEAR 3: SEMESTER 6.....	18
ITI and Magisterial Documents.....	18
ITI and the Church Fathers of East and West.....	19
Phase 2.....	20
STM YEAR 4: SEMESTER 1 (7)	20
ITI and St. Thomas Aquinas	20
STM YEAR 4: SEMESTER 2 (8)	22
STM YEAR 5: SEMESTER 3 (9)	23
STM YEAR 5: SEMESTER 4 (10).....	25



◆ PROGRAM DESCRIPTION ◆

BACHELOR OF LIBERAL ARTS & MASTER OF SACRED THEOLOGY (*Sacrae Theologiae Magister, STM*)

ITI's Point of Reference: The longing for the fullness of life, the thirst for the living God

"Sicut cervus ad fontes"

"As a deer longs for sources of water, so my soul longs for you, O God. My soul thirsts for God, for the living God. When shall I come and see the face of God?" (Psalm 42:2-3).

Purpose of Studies at the ITI and the Inner Unity of Theology

The purpose of study at the ITI is no different from the purpose of sacred theology itself: to enter ever more deeply into the reality of God, Father, Son, and Holy Spirit, as this mystery is revealed to us through the Incarnate Word. Receiving this divine truth humbly, we seek to make it the center of our life and thought, through disciplined study of the word of God and its classic exponents, in a context of vigorous discussion and, above all, prayer.

As a pursuit of God Himself, the study of theology and its related, liberal disciplines, is not a means to some further end; it is a foretaste, limited but precious, of the beatific vision, the ultimate end and fulfillment of man. For this reason, courses in the main degree programs are not designed in response to current fashions or particular careers, but rather according to perennial truths, in a sequence determined by their inner relationships. To speak of *perennial* truths is to speak of truths which out of their very profundity are alive and brimming with relevance at all times, in all places including our own time. While certain degree programs focus on particular questions or problems of contemporary society, the basic orientation to the divine truth loved and known for its own sake remains as the guiding principle of our life and efforts.

Thus, the ITI studies Catholic theology as a unified whole. Within that whole, particular additional attention is also devoted to the theme of marriage and the family. We are convinced that there is a deep unity in the whole theological tradition from the beginning to the present, and we have this confidence because the Holy Spirit remains with the Church. Such a viewpoint, however, is not the prevailing perspective, as our Grand Chancellor, Christoph Cardinal Schönborn, states: "The teaching of theology has largely become a kind of encyclopedia of approaches, of models, of authors, which lacks coherence and an organic structure. At the end of theology, students have bits and pieces of their faith, without a coherent, global view... The real situation of theology today is that of poverty, a lack of greatness, a lack of great inspiration." Foregoing premature specialization, therefore, the ITI seeks to unfold theology out of its inner unity, in conformity with its essence as a scientific reflection of the faith of the Church. The courses are ordered around the central mysteries of the faith—the Trinity, the Incarnation, grace, justification, the Church, etc.—and all particular questions are addressed in the light of these central mysteries.

Because of this the ITI is able to provide a much needed solid theological formation for Catholic leaders, lay and clergy, to achieve critical judgment in our culture and the capacity to contribute to the new evangelization, which is especially needed in the area of marriage and the family. Hence, our purpose, as expressed in the first part of our motto, *sicut cervus*, "As the deer longs and thirsts. . .", is to take our pedagogic steps in such a way that we offer room and nourishment for the growth of persons for whom theology springs from the innermost thirst of their heart for the fullness of life. This is the academic culture which we hope to cultivate: our aim is the growth of a person who has

matured in a certain manner, namely, a person in whose heart the great sources of theology are present and can flow in a living manner toward the living God. In short, the most important thing for us is a heart formed in a certain way.

The Pedagogical Principles of the ITI

“Ad Fontes” – The Study of Primary Sources

The curriculum 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. Texts have been carefully selected from the greatest authors and saints of both the East and West, seeking in this way to “breathe with both lungs of the Church.” The Greek Fathers and St. Thomas Aquinas are particularly important points of reference.

Encountering the original texts of the great masters promotes a breadth of vision, depth of reflection, and, perhaps most importantly, an eye for quality; furthermore, because of a heavy reliance on the Saints of the Church, quality is complimented with holiness and the connatural insight into theological matters that accompanies a heart burning with love. Such an eye for quality and holiness is necessary for critically distinguishing between dead ends and promising paths among the theological works of any time period, but especially today: the plurality of opinions that currently abounds can lead to wasted time and, worse still, misled minds if one is not in possession of a critical eye, steeped in the truth contemplated and lived by the masters of the theological tradition. As our Chancellor, Cardinal Christoph Schönborn, states: “A seminarian who has gotten the taste of a great master will be able to discern what is good food, and what is fast food. Much of what is on the theological market is fast food, even junk food.”

The texts of the masters are neither fast nor are they junk. They contain untold treasures but offer them only to those who have the love and patience to remain with them beyond a first glance. Just as water continues to flow from a source, so also does the intellectual wealth in the great sources of theology continue to unfold itself; and this wealth becomes the source of active thought that raises questions freely and widely—they build themselves a presence in memory and this presence continues to operate in one’s heart in a living fashion. Their texts call for clarifying questions and drive the flow of thought deeper and deeper. The sources are truly sources, namely, origin and stimulus for active thought.

The great masters lead faculty and students most directly to the realities discussed in theology, above all God himself. They enable us to place at the center of our work the great questions themselves, the great themes themselves, and not primarily the question, “What has so and so said about this or that question?” There is much at stake here, indeed the inner energy and passion of theology itself. In a truly living theology, the thing itself—especially the living God—must stand in the foreground. Again, Cardinal Schönborn illustrates well this principle of the ITI: “The first interest in theology has to be a common look at the object. It is not of primary interest what this or that theologian has said about Christ: rather, the passion in theology has to be to know Christ Himself, to approach His mystery, to approach Christ. Theology is a means to approach reality itself.” In these manifold ways, the great masters of theology bring the flowing source of life into sight and into the heart for those willing to converse with them, to walk with them, to pray with them.

Looking to the voices of the past finds its completion in bringing these voices into the present conversation. The voices of the masters are not dead voices, the sources have not run dry. They continue to be life giving and by turning to them we find ourselves caught up in their transforming power: if a thirst for God truly shapes our heart, we will discover welling up within us a passionate love for our contemporary problematic, a love that impels us to take our place in the present day renewal of the Church and the world. A new springtime is at hand within Christendom and the new life blossoming into renewal is one drawn from the sources. This is the testimony of Second Vatican Council, the promise of John Paul II: “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.”

Active Questioning and Discussion

Our students should work through these sources in a discussion that flows as freely and openly as possible. Discussion is of paramount importance since it deeply effects the formation of a certain kind of person—it fosters a permanent disposition to act well, that is, it fosters virtue. Virtue is gained only through activity and with respect to the virtues of the intellectual life this involves the activity of asking, examining, attempting to argue from principles, etc. We want our students to have the occasion for growing in the virtues of careful, searching, responsible reading and thinking, which raises questions and pursues them to the end. In the much used system of lectures and exams that test memorization of the lectures what is it that is acquired as a virtue? Capacity for actual thought and for critical reflection is what stands in the foreground for us. These virtues are not simply a natural endowment of intelligent people, but they must slowly grow through activity. It is of utmost importance that the students become the protagonists of their own education. It is vital that students truly prepare the texts for each class and that sufficient room is given to student discussion to further the virtues of active and responsible reading and thinking. The free and responsible play of thought, of raising questions and pursuing inquiries—while being faithful to the faith and the pastoral office of the Catholic Church—is what we hold of great value here at the ITI. The experience of a serious discussion which pursues truth, not power, a discussion in which all become aware of truth as a common good, is of the greatest importance. This experience requires a discussion in which students call each other to responsible thought, to transforming opinions into knowledge. Many are used to considering classes, whether lectures or seminars, the privileged place of learning. At the ITI, by contrast, the reading of the sources is to become more and more this privileged place. Classes are to assume more and more the role of helping this privileged place.



◆ CURRICULUM OVERVIEW ◆

Twofold Structure of LA / STM Curriculum

Master of Sacred Theology (Sacrae Theologiae Magister, STM) is a ten semester program comprising six semesters of preliminary, liberal disciplines and four to six semesters of fundamental theological studies. The STM constitutes the first cycle of canonical theological studies and is equivalent to the canonical Baccalaureate in Sacred Theology (STB). Thus, The STM program consists of two parts:

1. FIRST PHASE: six semesters of coursework (BA in Liberal Arts degree earned);
2. SECOND PHASE: four semesters of coursework (Master's degree in Sacred Theology, STM, earned).

FIRST PHASE OF STUDIES OVERVIEW

BA IN THE LIBERAL ARTS (& STM 1-3)

Year 1		Year 2		Year 3	
Autumn Semester 1	Autumn Semester 2	Fall Semester 3	Spring Semester 4	Autumn Semester 5	Spring Semester 6
Grammar I: Introductory Latin	Grammar II: Introductory Latin	Grammar III: Latin Reading	Grammar IV: Latin Reading	<i>Mysterium Salutis</i> I: CCC	<i>Mysterium Salutis</i> II: CCC
Liberal Education, Writing, and Rhetoric	Logic <i>Aristotle's Organon</i>	Political Philosophy I <i>Ancient Political Theory</i>	Ethics and Politics II <i>Modern Moral and Political Theory</i>	Salvation History I: <i>Old Testament</i>	Salvation History II: <i>New Testament</i>
Introduction to Philosophy: <i>Early Platonic Dialogues</i>	Music in the Western Tradition	Philosophical Anthropology <i>On the Soul</i>	Metaphysics I	Metaphysics II	Prophets
Natural Philosophy I <i>Principles of Nature</i>	Natural Philosophy II <i>Motion and Order</i>	Natural Philosophy III <i>Science and Mastery of Nature</i>	The Sacred Text: <i>The Senses of Scripture and Principles of Exegesis</i>	Why Theology? <i>Man Before God</i>	The Social Magisterium of the Church
Geometry <i>Euclid</i>	Ethics I <i>Ancient Moral Theory</i>	Church and World History I <i>Antiquity</i>	Church and World History II: <i>Christendom and the Reformation</i>	The Pentateuch	St Augustine <i>The City of God</i>
Classical Literature I <i>Homer</i>	Classical Literature II <i>Lucretius, Virgil</i>	Christian Literature I <i>Boethius, Dante</i>	Christian Literature II: <i>Great Converts and Apologists</i>	Theological Anthropology <i>Imago Dei</i>	Introduction to Dogmatic Theology: <i>Irenaeus and Damascene</i>

STM CORE OVERVIEW (PHASE 2)

The first two semesters of the core STM program provide the foundations in the mystery of the One and Triune God and man whom He has created in his image. The last two semesters trace out the riches of the redemptive Incarnation—moral, spiritual, ecclesial (including pastoral), sacramental, eschatological.

YEAR 4		YEAR 5	
FALL SEMESTER 1 / 7	SPRING SEMESTER 2 / 8	FALL SEMESTER 3 / 9	SPRING SEMESTER 4 / 10
Synoptic Gospels	Gospel of John	Romans, Galatians, Hebrews	Introduction to Canon Law
Fundamental Theology <i>Fides et Ratio</i>	Mystery of the Incarnate Word I	Mystery of the Incarnate Word II	Sacramental Theology II <i>Priesthood, Marriage, and Virginity</i>
The One God I <i>Existence and Attributes of God</i>	The One God II <i>Creator and Creation</i>	Soteriology and Eschatology <i>Pascal Mystery, Resurrection and Eternal Life</i>	Ecclesiology II <i>Mystical Body of Christ</i>
Mystery of the Triune God I	Mystery of the Triune God II	Sacramental Theology I <i>Eucharistic Body of Christ</i>	Pastoral Theology <i>The Church in the Modern World</i>
Moral Theology II <i>Human Acts and Final End</i>	Moral Theology III <i>Virtue and Vice</i>	Moral Theology IV <i>Law and Grace</i>	Spiritual Theology <i>Perfection in Charity</i>
Latin / Greek	Latin / Greek	Latin / Greek	Latin / Greek

BACHELOR OF LIBERAL ARTS & MASTER OF SACRED THEOLOGY (STM)

SELECTED READING LIST OVERVIEW

Texts and Readings at the ITI: Criteria and Regulation

ITI's curriculum is a unified, stable, and perennial one. Not only are the courses unified and stable, but the primary, essential texts for each course are stable. The following rules govern and regulate the texts read for each course:

- ◆ In the majority of classes, most books listed are authored by the *great masters* of the Catholic Tradition, in addition to Sacred Scripture and Magisterial documents, esp. the Fathers and the Doctors of the Church. In few instances books by *good authors* are read, and we rarely utilize textbooks or overviews.
- ◆ Since time is so much at a premium in a course of thirteen weeks, the ITI has been uncompromising in the choice of texts. Texts have been chosen that are *relatively* brief (i.e., readable in the amount of time allotted to us during the semester), doctrinally lucid and sound, and deeply nourishing to a meditative reader.
- ◆ The *primary*, essential texts for each course, precisely selected as suitable and profitable for the specific aims of the ITI, are intended to be *permanent* features of specific courses. Secondary texts for particular courses are suggested, but are optional.
- ◆ Not every text or the whole of every text listed for a particular course will necessarily be assigned and studied each semester.

A selection of texts that form the basis of private study and classroom discussion in the five year STM program, arranged according to general categories

SCRIPTURE	Old and New Testaments read as a whole, followed by special study of the following books, using ancient, medieval, and modern commentaries: the Pentateuch; the major and minor prophets; the Psalms and wisdom literature; the Synoptic Gospels; the Gospel of John; Romans, Galatians, and Hebrews
MAGISTERIAL DOCUMENTS	<p>Conciliar canons and decrees: Nicaea I to Nicaea II Council of Trent, <i>Decree and Canons on Justification, the Eucharist, and the Sacrifice of the Mass</i> Gregory XVI, <i>Mirari Vos</i> Bd. Pius IX, <i>Qui Pluribus, Quanto Conficiamur Moerore</i>, and <i>Quanta Cura</i> with <i>Syllabus Errorum</i> First Vatican Council, <i>Dei Filius; Pastor Aeternus</i> Leo XIII, <i>Diuturnum Illud, Immortale Dei, Libertas Praestantissimum, Sapientiae Christianae, Humanum Genus, Nobilissima Gallorum Gens, Au Milieu des Sollicitudes, Rerum Novarum; Providentissimus Deus, Satis Cognitum; Arcanum, Mirae Caritatis</i> St. Pius X, <i>Pascendi Dominici Gregis; E Supremi</i> Pius XI, <i>Ubi Arcano Dei Consilio, Quas Primas, Quadragesimo Anno; Ad Catholici Sacerdotii; Casti Connubii; Mortalium Animos</i> Pius XII, <i>Mystici Corporis; Mediator Dei; Sacra Virginitas; Divino Afflante Spiritu; Summi Pontificatus</i>, "True and False Democracy", "The Internal Order of States and People", <i>Ci Riese</i> Bd. John XXIII, <i>Mater et Magistra, Pacem in Terris; Ad Petri Cathedram; Humanae Salutis, Gaudet Mater Ecclesia</i> Paul VI, <i>Ecclesiam Suam; Mysterium Fidei; Populorum Progressio, Octogesima Adveniens; Humanae Vitae; Ecclesiam Suam, Address to the Last General Meeting of the Council, Address at the Formal Closing of the Council, In Spiritu Sancto</i> Second Vatican Council, <i>Lumen Gentium; Dei Verbum; Gaudium et Spes; Apostolicam Actuositatem; Ad Gentes; Nostrae Aetate; Unitatis Redintegratio; Dignitatis Humanae; Sacrosanctum Concilium</i> John Paul II, <i>Sollicitudo Rei Socialis, Centesimus Annus; Redemptor Hominis; Laborem Exercens; Salvifici Doloris; Evangelium Vitae; Dives in Misericordia; Dominum et</i></p>

	<p><i>Vivificantem; Mulieris Dignitatem; Fides et Ratio; Familiaris Consortio; Pastores Dabo Vobis; Vita Consecrata; Redemptionis Donum, Dilecti Amici; Ecclesia de Eucharistia; Dominicae Cena; Wednesday general audiences on the theology of the body (Man and Woman He Created Them); Letter to Families; Veritatis Splendor; Christefedelis Laici, Redemptoris Missio, Tertio Millennio Adveniente, Address to a Study Conference on Vatican II, Novo Millennio Ineunte</i></p> <p>Congregation for the Doctrine of the Faith, <i>Libertatis Nuntius, Libertatis Conscientia, Some Questions Regarding the Participation of Catholics in Political Life; Concerning the Collaboration of Men and Women; Persona Humana; Donum Vitae; Mysterium Ecclesiae; Communionis Notio</i>; “Primacy of the Successor of Peter”; <i>Dominus Jesus, Inter Insigniores</i></p> <p>Pontifical Biblical Commission, <i>The Interpretation of the Bible in the Church</i></p> <p><i>Mass of the Roman Rite</i></p> <p><i>Code of Canon Law</i></p> <p><i>The Catechism of the Catholic Church</i></p>
ANCIENT PHILOSOPHERS	<p>Aristotle, <i>Categories; On Interpretation; Posterior Analytics; Topics; Physics; On the Heavens; On Generation and Corruption; On the Soul; The Parts of Animals; Nicomachean Ethics; Politics; Metaphysics</i></p> <p>Lucretius, <i>The Nature of Things</i></p> <p>Plato, <i>Republic; Meno; Euthyphro; Apology; Phaedo; Gorgias; Phaedrus; Symposium; Timaeus</i></p> <p>Porphyry, <i>Isagoge</i></p> <p>Presocratic fragments</p> <p>Euclid, <i>The Elements</i></p>
WESTERN FATHERS AND THEIR CONTEMPORARIES	<p>St. Ambrose of Milan, <i>On the Mysteries</i></p> <p>Arius, fragments</p> <p>St. Augustine of Hippo, <i>Confessions; The City of God; The Trinity; On the Catholic Way of Life; On the Lord’s Sermon on the Mount; Homilies on the Gospel of John; On Christian Doctrine; On the Spirit and the Letter, On Grace and Free Will; On the Good of Marriage; On Holy Virginity</i>; texts on the <i>totus Christus</i>; <i>The Enchiridion, The Harmony of the Gospels</i></p> <p>St. Chrysologus, <i>Man as Priest and Sacrifice to God</i></p> <p>St. Clement of Rome, <i>Epistles to the Corinthians</i></p> <p>St. Cyprian, <i>On the Unity of the Catholic Church</i></p> <p>St. Gregory the Great, <i>Exposition of the Song of Songs</i></p> <p>St. Hilary of Poitiers, <i>Treatise on the Psalms</i></p> <p>St. Irenaeus of Lyons, <i>Against Heresies, Demonstration of Apostolic Preaching</i></p> <p>St. Leo the Great, <i>To Flavian, Letters and Sermons</i></p> <p>St. Jerome, <i>Letter to Paulinus on the Study of Scripture, Against the Pelagians, The Perpetual Virginity of the Blessed Virgin Mary</i></p> <p>Nestorius and Apollinaris, writings</p> <p>Tertullian, <i>Apology, Five Books Against Marcion</i></p> <p>St. Vincent of Lérins, <i>Commonitory for Antiquity and Universality of the Catholic Faith</i>;</p>
EASTERN FATHERS	<p>St. Athanasius of Alexandria, <i>Against the Arians; On the Incarnation, Life of St. Anthony</i></p> <p>St. Aphrahat the Persian Sage, <i>Demonstrations</i>;</p> <p>St. Basil, <i>The Holy Spirit, Long and Short Rules, Moralia, Hexameron, Three Canonical Letters 188, 199, and 217, sent to Amphilochius, bishop of Iconium</i>;</p> <p>St. John Chrysostom, <i>Homilies on the Gospel of John, Homilies on Gospel of Matthew and on the Pauline epistles; How to Choose a Wife, Baptismal Instructions, Homilies on Marriage</i></p> <p>St. Clement of Alexandria, <i>The Stromata</i></p> <p>St. Cyril of Alexandria, <i>The Unity of Christ; Commentary on the Gospel of John</i>, texts on the Eucharist and the Church</p> <p>St. Cyril of Jerusalem, <i>Catechetical Lectures, Mystagogical Catecheses</i></p> <p>St. John Damascene, <i>The Orthodox Christian Faith</i></p> <p><i>Didache</i></p> <p>Dionysius the Areopagite, <i>On the Divine Names, The Divine Images</i></p> <p>St. Ephraem, <i>Hymns</i></p> <p>Eusebius of Caesarea, <i>Ecclesiastical History</i></p> <p>St. Hippolytus of Rome, <i>The Apostolic Tradition</i></p> <p>St. Gregory Nazianzus, <i>Poems; Theological Orations 3–5; Paschal Oration; In Defense of His Flight</i></p> <p>St. Gregory of Nyssa, <i>On the Beatitudes; The Soul and the Resurrection; To Ablabius; Against Apollinaris; Sermons on the Song of Songs, Orations on the Theophany, the Holy Lights and Baptism, The Life of Moses, De Professione Christiana, On Virginity</i></p>

	<p>St. Ignatius of Antioch, <i>Epistle to the Romans, Magnesians, Smyrnaeans, Polycarp, Letter to Diognetus</i></p> <p>St. Justin Martyr, <i>The First Apology of Justin, Dialogue with Trypho</i></p> <p>St. Maximus the Confessor, <i>On the Ascetic Life; Disputation with Pyrrhus; The Church's Mystagogy</i></p> <p>St. Melito of Sardis, <i>The New Passover and the Old</i></p> <p>Origen of Alexandria, <i>On First Principles, On Prayer, Exhortation to Martyrdom;</i></p> <p>St. Polycarp of Smyrna, <i>Epistle to the Philippians, The Martyrdom of St. Polycarp</i></p>
MEDIEVAL THEOLOGIAN	<p>St. Anselm, <i>Proslogion; Cur Deus Homo</i></p> <p>St. Bede, <i>Ecclesiastical History of the English People</i></p> <p>St. Bernard, <i>On Loving God, Sermons in Praise of the Virgin Mother</i></p> <p>Richard of St. Victor, <i>On the Trinity</i> 3</p> <p>St. Thomas Aquinas, <i>Summa Theologiae</i> I, qq. 1–49, 54, 59–60, and 75–105; I-II, qq. 1–28, 55–114; II-II, qq. 10–12, 17–46, 81–85, 179–182; III, qq. 1–26, 45–83; <i>Summa contra gentiles</i> I.1–9 and IV.79–97; <i>Compendium of Theology</i> I.213–216; <i>On Boethius' De Trinitate</i>, qq. 1, 2 and 5; <i>Quodlibet</i> 7.6.2; <i>In I Sent.</i> 4.1 ad 3; <i>On the Perfection of Spiritual Life; Commendation and Partition of Scripture; Commentary on John; Commentary on Matthew</i> 5; <i>Commentary on Romans; Sermons on the Apostles' Creed</i> 9; <i>Collations on the Ten Commandments; Prologue to Commentary on the Posterior Analytics; Commentaries on the Physics and On the Soul; On the Principles of Nature; On the Mixture of Elements</i></p>
MODERN SCRIPTURE COMMENTATORS	<p>Brown, <i>The Gospel according to John</i></p> <p>Bryne, <i>Romans</i></p> <p>De la Potterie, <i>The Hour of Jesus</i></p> <p>Fitzmyer, <i>Commentary on Romans</i></p> <p>Heschel, <i>The Prophets</i></p> <p>Moloney, <i>John</i></p> <p>Matera, <i>Galatians; Romans</i></p> <p>Mitchell, <i>Hebrews</i></p> <p>Schnackenburg, <i>The Gospel according to St. John</i></p> <p>Wright, <i>Romans</i></p> <p>Johnson, <i>Hebrews</i></p>
MODERN PHILOSOPHERS	<p>Augros, “Reconciling Science with Natural Philosophy”</p> <p>Bacon, <i>Great Instauration; New Organon; Natural and Experimental History</i></p> <p>Boyle, “Excellency and Grounds of the Corpuscular or Mechanical Philosophy”</p> <p>Copernicus, <i>Commentariolus; Dedicatory Epistle to Revolutions</i></p> <p>Darwin, <i>The Origin of Species; The Descent of Man</i></p> <p>De Koninck, “The Lifeless World of Biology”; “The Unity and Diversity of Natural Science”; “The Nature of Man and His Historical Being”; “The Primacy of the Common Good”</p> <p>Descartes, <i>Discourse on Method; The World, or Treatise on Light; Meditations on First Philosophy; Passions of the Soul</i></p> <p>Fabre, <i>Entomological Recollections</i></p> <p>Galileo, <i>The Assayer; Two Chief World Systems; Two New Sciences</i></p> <p>Goethe, <i>The Metamorphosis of Plants</i></p> <p>Hegel, <i>Encyclopedia Logic, Encyclopaedia of the Philosophical Sciences; Introduction to Philosophy of History</i></p> <p>Heidegger, <i>Modern Science, Metaphysics and Mathematics</i>, “What is Philosophy?”, <i>An Introduction to Metaphysics</i>, “On the Essence of Truth”</p> <p>Hume, <i>A Treatise of Human Nature; Enquiry Concerning Human Understanding</i></p> <p>Hobbes, <i>Leviathan</i></p> <p>Kant, <i>Prolegomena to Any Future Metaphysics, Critique of Pure Reason, Groundwork of the Metaphysics of Morals</i></p> <p>Kepler, <i>Epitome of Astronomy</i> IV, Preface</p> <p>Locke, <i>Second Treatise on Civil Government</i></p> <p>Machiavelli, <i>The Prince</i></p> <p>Marcel, “On the Ontological Mystery”, <i>The Philosophy of Existentialism, Mystery of the Family</i></p> <p>Marx, selected writings</p> <p>Mill, <i>Utilitarianism</i></p> <p>Newton, <i>Philosophiae Naturalis Principia Mathematica</i>, <i>Opticks</i> Query 31; letters</p> <p>Nietzsche, <i>On the Genealogy of Morals, The Advantage and Disadvantage of History for Life</i></p> <p>Pieper, “Learning How to See Again” from <i>Only the Lover Sing, Cardinal Virtues</i></p> <p>Philippe, <i>Retracing Reality</i></p> <p>Portmann, <i>Animal Forms and Patterns</i></p>

<p>MODERN THEOLOGIANS</p>	<p>Rousseau, <i>Second Discourse, On the Social Contract</i></p> <p>St. Alphonsus Liguori, <i>Conformity to the Will of God</i></p> <p>Balthasar, “The Holy Spirit as Love”</p> <p>St. Catherine of Genoa, <i>Treatise on Purgatory</i></p> <p>St. Francis de Sales, <i>Treatise on the Love of God</i></p> <p>Journet, <i>Theology of the Church</i></p> <p>Kierkegaard, <i>The Lily in the Field; Three Discourses; Christian Discourses 1–2</i></p> <p>Newman, <i>An Essay on the Development of Christian Doctrine; University Sermons 10–11; historical writings, Letter to Pusey</i></p> <p>Pascal, <i>Pensées</i></p> <p>Ratzinger, <i>Eschatology, Called to Communion</i>, “The Ecclesiology of <i>Lumen Gentium</i>”, Erasmus Lecture, “Biblical Interpretation in Crisis”, <i>Spirit of the Liturgy</i></p> <p>Scheeben, <i>The Mysteries of Christianity, Mariology</i></p> <p>St. Thérèse of Lisieux, <i>Story of a Soul</i></p> <p>Troeltsch, “Historical and Dogmatic Method in Theology”</p> <p>Wojtyła, <i>Love and Responsibility</i></p>
-------------------------------	---



◆ COURSE DESCRIPTIONS ◆

Phase 1

STM/LA YEAR 1: SEMESTER 1

◆ STM/LA 111: AN INTRODUCTION TO LIBERAL EDUCATION, WRITING AND RHETORIC (6 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 not only in wonderment, reflection and deliberation, but 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 must always be pursued for its own sake. And secondarily, to impart the practical skills of writing and rhetoric that will foster and bring to maturity such a life.

Sources: C.S. Lewis, ‘Learning in Wartime’; Pope Benedict XVI, ‘Address at the Collège de Bernardins, Paris’; Pope Benedict XVI, ‘Address to Catholic Educators’, at the Catholic University of America; Bl. John Henry Newman, *Idea of a University* (excerpts); Jacques Maritain, *Education at the Crossroads*; Jean Leclercq OSB, *The Love of Learning and the Desire for God* (chaps. 1 and 7); Christopher Dawson, *The Crisis of Western Education*. Stratford Caldecott, *Beauty in the Word: Rethinking the Foundations of Education*; A. G. Sertillanges, *The Intellectual Life*; M. Adler and Van Doren, *How to Read a Book*; Sister Miriam Joseph, C.S.C., *The Trivium: the Liberal Arts of Logic, Grammar and Rhetoric*; Scott Crider, *The Office of Assertion*. J. Guitton, *A Student’s Guide to Intellectual Work*. Dorothy Sayers, ‘The Lost Tools of Learning’; Martha Nussbaum, *Not for Profit: Why Democracy needs the Humanities*; *Cultivating Humanity: Classical Defense of Reform in Liberal Education*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

STM/LA YEAR 1: SEMESTER 2

◆ STM/LA 121: LOGIC: ARISTOTLE'S *ORGANON* (6 ECTS)

ITI and the Truth of the Matter – The ITI is primarily concerned with the question: “What is the truth of the matter?” Only secondarily are we interested in what a particular author thought about a specific subject. More than simply recalling what is said by a given author, we are primarily concerned with judging whether what is said is true or not. Hence, the ITI is interested in forming students to think and make judgments in regards to what is the truth of the matter. 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. 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.

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

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

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

◆ STM/LA 123: NATURAL PHILOSOPHY II: MOTION AND ORDER (6 ECTS)

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

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

◆ STM/LA 124: ETHICS I: ANCIENT MORAL THEORY (6 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 our course on Ethics concerns human actions and how they are ordered to man's happiness. We will consider the rightness and wrongness of human acts, the place of virtue, friendship, and man's ultimate end. Taking the question of the good as a guiding thread, we will be guided by Aristotle in his famous text the *Nicomachean Ethics* and St. Thomas Aquinas.

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

◆ STM/LA 125: CLASSICAL LITERATURE II: LUCRETIVUS AND VIRGIL (6 ECTS)

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

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

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

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

STM/LA YEAR 2: SEMESTER 3

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

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

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

◆ STM/LA 212: PHILOSOPHICAL ANTHROPOLOGY: ON THE SOUL

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

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

◆ STM/LA 213: NATURAL PHILOSOPHY III: SCIENCE AND MASTERY OF NATURE

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

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

◆ STM/LA 214: CHRISTIAN LITERATURE I

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

◆ STM/LA 215: CHURCH & WORLD HISTORY I: ANTIQUITY

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

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

◆ LAT 3: GRAMMAR III: LATIN READING

STM/LA YEAR 2: SEMESTER 4

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

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

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

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

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

Sources: Origen of Alexandria, *On First Principles*, Book IV; St. Augustine, *On Christian Doctrine*; St. Thomas, *Quodlibet* VII.6.2; *In I Sent.* IV.1 ad 3; *Commentary on St. Paul's Epistle to the Galatians*, ch. 4, lect. 7; *Summa Theologiae* I.1.10; II-II.171-174; *Commendation and Partition of Scripture*; Leo XIII, *Providentissimus Deus*; Benedict XV, *Spiritus Paraclitus*; Pius XII, *Divino Afflante Spiritu*; Second Vatican Council, *Dei Verbum*; Pontifical Biblical Commission, *The Interpretation of the Bible in the Church*; Benedict XVI, *Verbum Domini*; Secondary Sources: St. Jerome, *Letter to Paulinus on the Study of Scripture* (Letter 53; NPNF 96-102); Spinoza, *Theological-Political Treatise*; Troeltsch, "History and Dogmatic Method in Theology"; Pontifical Biblical Commission, *Sancta Mater Ecclesia*; Harrington, *Interpreting the New Testament*; Ratzinger Erasmus Lecture, "Biblical Interpretation in Crisis"; de la Potterie, "Biblical Exegesis: Science of Faith"; C. S. Lewis, "Fern-Seed and Elephants"

◆ STM/LA 223: METAPHYSICS I: ARISTOTLE AND ST THOMAS AQUINAS

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

Sources: *Primary sources:* Aristotle, *Metaphysics*, I-VI, XII; St. Thomas Aquinas, *On Being and Essence*. *Secondary Sources:* Pieper, "The Philosophical Act"; L. Dewan, *Lectures on Metaphysics*. John Francis Nieto, "Where Does Metaphysics Begin," "How Being First Falls into the Intellect."

◆ STM/LA 224: CHURCH AND WORLD HISTORY II: CHRISTENDOM

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

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

◆ STM/LA 225 CHRISTIAN LITERATURE II: GREAT CONVERTS AND APOLOGISTS

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

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

LAT. 4: GRAMMAR IV: LATIN READING

STM/LA YEAR 3: SEMESTER 5

◆ STM/LA 411 INTRODUCTION TO SACRED SCRIPTURE I (6 ECTS)

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

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

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

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

Source: *Old Testament*

◆ STM/LA 112 MYSTERIUM SALUTIS I (6 ECTS)

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

Source: *The Catechism of the Catholic Church*

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

ITI and the Saints of the Church – At the ITI we believe in the profound unity between theology and sanctity. The ITI holds that the Saints are the true theologians. No person understands God and His revelation better than the Saints. To come into contact with a Saint—for instance through his or her writings—is to come in contact with someone who has entered into the depth of the mysteries of revelation not only by way of intellectual

learning, but also through experience—a lived faith in the living God. They have a first-hand, almost experiential knowledge of the things of God, that is, the revealed realities that scientific theology tries to understand.

As our chancellor Cardinal Christoph Schönborn states, “The saints are the true theologians. If we consider what theology truly is, we must consider what St. Thomas Aquinas says about connaturality to the object . . . [We must] grow in a certain connaturality with the object. That means he learns not only by intellect, but by experience. St. Thomas speaks, with Dionysius the Areopagite, about the *pati divina*—not just to approach the things of God, the reality of God, but to *suffer* it, to be transformed by the object. This is the meaning of connaturality with what we study: familiarity with it. The best formation comes when we become familiar with Christ, when the Holy Spirit leads our thoughts and our heart, and grace transforms our habits. Then we judge theologically, not only by reason, but by the heart. We make a judgment not only through intellectual knowledge, but through a spiritual intuition about what is right and what is wrong. It is vital during theological studies, then, to read the saints. Isn’t it true that only great intellectual capacity joined with true sanctity makes the true theologian?”

Thus, the vision of those who know about the divine from their own experience is certainly one of the great sources of inspiration for theology. This is why we pay special attention to the reading of the saints, even if they were not theologians in the academic sense.

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

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

◆ STM/LA 223: THE PENTATEUCH

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

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

◆ STM/LA 322: METAPHYSICS II

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

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

◆ STM/LA 313: THEOLOGICAL ANTHROPOLOGY

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

STM/LA YEAR 3: SEMESTER 6

◆ STM/LA 321: SALVATION HISTORY II: NEW TESTAMENT

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

Source: *New Testament*

◆ STM/LA 315: ST AUGUSTINE’S *DE CIVITATE DEI*

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

Source: St. Augustine, *City of God*

◆ STM/LA 311 PROPHETS (6 ECTS)

Scripture—both the Old and New Testaments—holds the central place in the curriculum of the ITI. The prophets are, in several ways, the center point of the biblical revelation in that they on the one hand build upon the redeeming interventions of God that occurred with the Patriarchs and Monarchs and, on the other hand, move above and beyond such dealings in anticipation of greater—eschatological—divine interventions. Hence, an examination of the prophets is necessary for a fuller understanding of what has occurred before their prophecies, for a complete understanding of what happened to Israel in the present time of their prophecies, and also for a fuller grasp of the definitive events that will occur “on that day”, namely, the last, definitive day of salvation. This course provides an overview of all of the prophets of the Old Testament as well as a detailed study of Ezekiel, Jeremiah, and Isaiah. Also, sections of the Historical Books (e.g., 1 and 2 Kings) will be studied.

Sources: Major and Minor Prophets, sections of the Historical Books, with patristic, medieval and modern commentaries.

◆ STM/LA 323: THE SOCIAL MAGISTERIUM OF THE CHURCH

ITI and Magisterial Documents – The ITI studies 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.

i) *Economics: Political Economy & Catholic Social Teaching* (3 ECTS)

“Economics” originally referred to the part of moral philosophy dealing with the family or household (*oikos*). Because an important role of the household is the provision of the necessities of life, this branch of moral philosophy dealt with the acquisition of material goods and wealth. The term was then extended to “political economy”; that is the

arrangements made by the civil power to further the production of wealth in the city or civil society. In the Enlightenment, this science was put on a new footing by Adam Smith, who provided the theoretical framework for understanding the new system of wealth production known as capitalism. Capitalism was subjected to a critique by Karl Marx in the 19th century and was also criticized by Romantics such as John Ruskin. The Social Teaching of the Church responded to both capitalism and Marxism by re-calling the fundamental moral principles underlying human work and the production of wealth. **Sources:** Adam Smith, *The Wealth of Nations*; Karl Marx, *Capital*, Vol. 1; John Ruskin, *Unto this Last*; St. Ambrose of Milan, *On Naboth*; Pope Benedict XIV, *Vix pervenit*; Pope Leo XIII, *Rerum novarum*; Pope Pius XI, *Quadragesimo anno*; Pope Pius XII, *La solennità della Pentecoste*; John XXIII, *Mater et magistra*; Paul VI, *Populorum progressio*, *Octogesima adveniens*; Pope St. John Paul II, *Sollicitudo rei socialis*, *Laborem exercens*, *Centesimus annus*; Pope Benedict XVI, *Caritas in Veritate*.

i) Right and Law in Church and State (3 ECTS)

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

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

ITI and the Church Fathers from East and West – The Curriculum has its point of departure the primary sources written by the great masters and saints of the theological tradition. This especially concerns an encounter with the original texts of the Church Fathers. It draws on the theological tradition of the East as well as of the West, seeking in this way to “breathe with both lungs of the Church.” The Fathers of the Church have a great importance in our curriculum since “by reason of the office assigned to them by God in the Church, they are distinguished by a certain subtle insight into heavenly things and by a marvelous keenness of intellect, which enables them to penetrate to the very innermost meaning of the divine word and bring to light all that can help to elucidate the teaching of Christ and promote holiness of life.” (Pope Pius XII, *Divino Afflante Spiritu*, 28)

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

◆ STM/LA 326: MYSTERIUM SALUTIS II

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

Source: *Catechism of the Catholic Church*

Phase 2

The four semesters of the Master of Theology Second Phase are to be understood mainly in terms of the last semester, which focuses on the sole “program” and goal of Christian life, the love of God and neighbor (*Perfection in Charity*), which is realized eternally in the wedding feast of the Lamb which is accomplished in the passion, death and resurrection of Jesus Christ (*Paschal Mystery, Resurrection and Eternal Life*). This goal of spousal union is lived out in the mystery of the Church, who is Christ’s bride (*Mystical Body of Christ*), and is anticipated in the Eucharistic liturgy (*Eucharistic Body of Christ*), and is announced and carried forward in different ways by both marriage and consecrated life (*Priesthood, Marriage, and Virginity*). The remaining semesters approach this goal with a sequence of courses that follow closely the *ordo disciplinae* (the order of learning) present in the theological tractates themselves.

Thus, the study of marriage and the family is inscribed in the study of theology as a whole, particularly in the study of the four most important mysteries: first, the beginning of all things, which is the Trinity; second, the end of all things, which is the wedding of the Lamb; third, the center of history, which is the cross and resurrection of Jesus; and fourth the Church as the sign and effective instrument of communion with God on our pilgrimage through history.

STM YEAR 4: SEMESTER 1 (7)

By the fourth year of courses, students are ready to build upon their formation in the liberal and philosophical disciplines and are mature to progress into a systematic study of the Catholic faith.

◆ STM 411 SYNOPTIC GOSPELS (6 ECTS credits)

The ITI’s dedication to the Word of God as the soul of theology continues with a consideration of the most important books of the Bible, namely, the Gospels. First, we will grasp the various hermeneutical questions that pertain to 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 Gospel of Matthew, Mark, and Luke* with patristic, medieval, and modern commentaries. Secondary Sources: St. Augustine, *The Harmony of the Gospels*; Goodacre, *The Synoptic Problem: A Way Through the Maze*

◆ STM 412 FUNDAMENTAL THEOLOGY – FIDES ET RATIO (6 ECTS credits)

Having laid the foundation of salvation history both Scripturally and catechetically, the fourth year 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.

Sources: Primary Sources: Vatican I, *Dei Filius*; St. Thomas, *Summa Theologiae* I. 1, II-II. 1–11, *Contra gentiles* I.1–9; *De Trinitate* 1–2; John Paul II, *Fides et Ratio* Secondary Sources: Ven. Newman, *University Sermons* 10–11; *Essay on the Development of Christian Doctrine*; St. Pius X, *Pascendi Dominici Gregis*

◆ STM 413 THE ONE GOD I – EXISTENCE AND ATTRIBUTES OF GOD (6 ECTS credits)

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 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 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 John Paul II). With Pope 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.”

The Chancellor of the ITI, 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’s 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 STM Second Phase, and in particular the use of the *Summa Theologiae* which gives us a 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 John Paul II. We are, furthermore, fulfilling our own specific mission of breathing with both lungs of the Church, for St. Thomas brings 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 semesters the highest being itself, namely, God Himself: first, as He is in Himself, and second, as He is in relation to His creatures.

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

Sources: St. Dionysius, *The Divine Names*; St. Anselm, *Proslogion*; St. Thomas, *Summa Theologiae* I. 2–13

◆ STM 414 MYSTERY OF THE TRIUNE GOD I (6 ECTS credits)

We reach an apex in our curriculum as we begin our two semester consideration of the central, ineffable and inexhaustible mystery of our Faith, the Most Holy Trinity. During this first semester we will enter into God’s self-revelation of His inner life first through a study of the unfolding and development in the understanding of this divinely revealed this mystery by the Fathers of the Church, especially the contributions made by the Cappadocian Fathers.

Sources: Nicaea I and Constantinople I; Arius, Fragments; St. Athanasius, *Against the Arians*; St. Gregory Nazianzen, *Theological Orations* 3–5; St. Basil, *The Holy Spirit*; St. Gregory of Nyssa, *To Ablabius*; St. Augustine, *The Trinity* 1, 8, 12, 15;

◆ STM 415 MORAL THEOLOGY II – HUMAN ACTS AND FINAL END (6 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.

The academic life of the ITI fosters a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. Because of its importance, there are four courses of moral theology in the ITI curriculum. The first course—*Life in Christ*—built upon the catechetical survey of the moral life presented in *Mysterium Salutis* and serves as a preparation for the three systematic treatments of the moral life in St. Thomas (*Human Acts and Final End, Virtue and Vice, Law and Grace*).

The first systematic course on the moral life in which St. Thomas will act as our guide—*Human Acts and Final End*—has as its goal to understand the final end, structure, and goodness or evil of human activity. In particular, the study of our final end as human beings will put into context the right ordering of human action and its manifold elements.

Sources: Primary Sources: St. Thomas, *Summa Theologiae* I-II. 1–21; Secondary Sources: John Paul II, *Veritatis Splendor*

◆ GRK 411 GREEK READING I (OR INTRODUCTION TO LATIN I OR GREEK I)

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. 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.

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

STM YEAR 4: SEMESTER 2 (8)

◆ STM 421 GOSPEL OF JOHN (6 ECTS credits)

At the heart of the ITI 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).

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, R. Brown, R. Schnackenburg, I. Potterie, F. Moloney, M.M. Thompson; C. Keener)

◆ STM 422 MYSTERY OF THE TRIUNE GOD II (6 ECTS credits)

We reach an apex in our curriculum as we enter the second consideration of the central, ineffable and inexhaustible mystery of our Faith, the Most Holy Trinity. Especially with the study of the Gospel of John in the foreground of this semester which revealed the beginning of all beginnings, namely, the mystery of the Father in the Trinity, we will enter into God’s self-revelation of His inner life through a study of St. Thomas’ treatise of the Divine Persons and their missions in his *Summa Theologiae*. Our goal is to consider and unfold the meaning of the revealed doctrine concerning the Trinity, both as the mystery of God’s own inner life, and in relation to our salvation.

Sources: Primary Sources: St. Thomas, *Summa Theologiae* I. 27–43; Secondary Sources: Richard of St. Victor, *On the Trinity* 3; John Paul II, *Dominum et Vivificantem*; Balthasar, “The Holy Spirit as Love”

◆ STM 423 THE ONE GOD II – CREATOR AND CREATION (6 ECTS credits)

This is the second course out of two which examines God Himself: His existence, attributes and, in this course especially, His providential, governing action with creation.

This topic of our second course is displayed in its title: Creator and creation. Building upon St. Thomas' examination of the simplicity and unity (or undividedness) of divine being in *Summa Theologiae* I.3-11, this course puts forth first a consideration of divine operation within the Godhead, which serves as a preparation for considering divine operation as it proceeds to an exterior effect, i.e., creation and its governance.

Sources: St. Thomas, *Summa Theologiae* I.14–26, 44–49, 103–105

◆ STM 424 MYSTERY OF THE INCARNATE WORD I (6 ECTS credits)

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 two-semester consideration of such a chief mystery of Faith: the mystery of Jesus Christ, true God and true man. The Fathers of the Church will guide us through the unfolding and development of the fullness of the mystery of the Incarnation, the assumption of human nature by the Son of the living God.

Sources: Ephesus I to Nicaea II; St. Athanasius, *On the Incarnation*; Apollinaris; St. Gregory of Nyssa, *Against Apollinaris*; Nestorius, readings; St. Cyril of Alexandria, *The Unity of Christ*; St. Leo the Great, *To Flavian*; St. Maximus the Confessor, *Disputation with Pyrrhus*; St. John Damascene, *The Divine Images*

◆ STM 425 MORAL THEOLOGY III – VIRTUE AND VICE (6 ECTS credits)

The academic life of the ITI fosters a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. *Virtue and Vice* is the second systematic course on the moral life in which St. Thomas is our guide. It has as its aim to thoroughly explore human virtue and sin. The cardinal virtues are studied in particular with the help of J. Pieper.

Sources: Primary Sources: St. Thomas, *Summa Theologiae* I-II. 23–89 (carefully selected questions/articles); selections from the 2a2ae on the cardinal virtues and their corresponding gifts; Secondary Sources: Pieper, *Cardinal Virtues*

◆ GRK 421 GREEK READING II (OR INTRODUCTION TO LATIN II OR GREEK II)

After having read entire New Testament pages and studied larger contexts, the student is exposed to further New Testament texts, as well as the Septuagint, Greek Fathers and Apocryphal writings. 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 broadened his grasp of the language with several new pages of original New Testament Greek, (4) will have compared them to the corresponding Latin, (5) will have come in direct contact with the Septuagint, the Greek Fathers and the Apocryphal writings.

Sources: *Novum Testamentum Graece et Latine* (Nestlé-Aland XXVII), accompanied by various commentaries; *Septuaginta*, various selections of the Greek Fathers and the Apocryphal writers.

STM YEAR 5: SEMESTER 3 (9)

◆ STM 511 ROMANS, GALATIANS, AND HEBREWS (6 ECTS credits)

Being the center of our curriculum, Scripture animates our theology. Thus, it is all-important to immerse ourselves in a thorough study of the Scripture texts.

This course examines major themes of the key books of the Pauline Corpus such as the faith/grace and law, life in the Spirit, the priesthood of Christ, the Temple cult, covenant, justification, participation, and divine sonship. Emphasis will be placed on investigating God's covenant plan of salvation and its fulfillment in Jesus Christ. Of special interest is the biblical understanding of justification/atonement (*hilasterion*) and participation in Christ. The brief mentioning of the *hilasterion* and the blood of Christ in Romans, which is also alluded to in Galatians yet in different terms, are expanded in a full symbolic reading of the temple cult in Hebrews. We will study the doctrine of justification exegetically so to serve the study of the same doctrine that will be considered in our systematic dogmatic course (*STM 515 Moral Theology IV: Law and Grace*).

Sources: *Romans, Galatians, Hebrews* with patristic, medieval and modern commentaries (e.g., those of Origen, St. Augustine, St. Thomas, William of St. Thierry, J. Fitzmyer, B. Byrne, F. Matera, N. T. Wright, A. Mitchell,

etc.)

◆ STM 512 MYSTERY OF THE INCARNATE WORD II (6 ECTS credits)

Another great ascent of our curriculum comes to a climax in our consideration of the redemptive Incarnation of the Son of God, Jesus Christ. In this second course of a two-semester consideration of the chief 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 Word Incarnate, 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, *Why God Became Man*; St. Thomas, *Summa Theologiae* III. 1–26

◆ STM 513 SOTERIOLOGY AND ESCHATOLOGY: PASCHAL MYSTERY, RESURRECTION AND ETERNAL LIFE (6 ECTS credits)

Following upon our consideration of the Triune God and the Incarnation of the Son of God, the curriculum of the ITI takes up the invitation of the Triune God to come to the wedding of the Lamb. In and through the redemptive cross and resurrection of Jesus Christ, the beginning of all things, namely the Triune God, has invited us to the end of all things in the wedding of the Lamb.

As the title suggests, this course has a two-fold orientation in which St. Thomas will be our primary guide: a soteriological and eschatological orientation. Regarding the former, this course systematically considers the passion, death, resurrection, ascension of our Lord Jesus Christ, and its significance for our salvation. Concerning the latter, after a reflection on hope we will open a systematic discussion of the Wedding of the Lamb and the Last Things. Our treatment of the Wedding of the Lamb, which is accomplished in the passion, death and resurrection of Jesus Christ, includes a theology of death, asks for the immortality of the soul, for the state of the separated soul after death and the bodily resurrection. Places and states after death are considered as well as questions on the communion of saints in heaven and the return of Christ in the Last Judgment.

This course is rightly ordered to a discussion of the mystery of the Church, which is also part of this semester's course work, since a share in this Wedding of the Lamb is continually offered to us in the Church as the comprehensive sacrament, the effective sign of communion with God and each other.

Sources: Paschal Mystery: Gregory, *Paschal Oration*; St. Thomas, *Summa Theologiae* III. 46-59.

Eschatology: Primary Sources: St. Gregory of Nyssa, *The Soul and the Resurrection*; St. Thomas, *Summa Theologiae* III. 50–59, II-II. 17–22, *Summa Contra Gentiles* IV.79–97; St. Catherine of Genoa, *Treatise on Purgatory*; Secondary Sources: Scheeben, *Mariology* (Mary's death and assumption); Ratzinger, *Eschatology*

◆ STM 521 SACRAMENTAL THEOLOGY I – EUCHARISTIC BODY OF CHRIST (6 ECTS credits)

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 Savior applies the power and fruits of His Passion to our bodies and souls is the subject matter of this course. After a discussion of mystagogy in general, this course analyzes what a Sacrament is in general: what constitutes a Sacrament, the particular purposes and effects of each, and why visible signs are used. Our primary focus is on the Eucharist as the “source and summit” of our life in Christ and as the paradigm for understanding sacramental theology generally. The other Sacraments of Initiation are also explored. Lastly, we will penetrate into the immeasurable depths of the Liturgy through which we are united in worship with the living God by examining its nature, characteristics and purpose.

Sources: Primary Sources: St. Cyril of Jerusalem, *Mystagogical Catecheses*; St. Thomas, *Summa Theologiae* II-II. 81-85, III. 60–83; Pius XII, *Mediator Dei*; Secondary 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*; Vatican II, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*; Paul VI, *Mysterium Fidei*; Ratzinger, *Spirit of the Liturgy*; Pope John Paul II, *Dominicae Cena, Ecclesia de Eucharistia*; Roman Liturgy; Divine Liturgy of St. John Chrysostom

◆ STM 515 MORAL THEOLOGY IV – LAW AND GRACE (6 ECTS credits)

The academic life of the ITI fosters a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. The last systematic course on the moral life in which St. Thomas will act as our guide—

Law and Grace—has as its goal to examine the external principles provided to man to guide and assist him in living out his vocation to beatitude, namely, law and grace. The general nature, properties, and types of law are studied, with a particular emphasis given to divine law, and this consideration of law is then complemented by the consideration of grace, its relationship to law, and its perfecting role in man's divine vocation.

Sources: Primary Sources: St. Augustine, *On the Spirit and the Letter, On Grace and Free Will*; St. Thomas, *Summa Theologiae* I-II.90–114; Secondary Sources: Luther, *Commentary on Galatians*; Trent, *Decree and Canons on Justification*; The Lutheran World Federation and the Catholic Church, *Joint Declaration on the Doctrine of Justification*; John Paul II, *Dives in Misericordia*

STM YEAR 5: SEMESTER 4 (10)

◆ STM 516 INTRODUCTION TO CANON LAW (6 ECTS)

Source: Code of Canon Law

◆ STM 514 ECCLESIOLOGY II – MYSTICAL BODY OF CHRIST (6 ECTS credits)

The Church is the extension 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 wounded 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. This course explores the various images of the Church such as Immaculate Bride of Christ, Mystical Body of Christ, the Family of God, the New Israel, the Mother and Teacher of all nations. 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. Our gaze upon the Church reaches a supreme intensity as we turn to the Icon of the Church—the Blessed Virgin Mary who is the embodiment and archetype of the bridal-maternal Church. It is in this context that we raise the question of ecumenism, of non-Christian religions and the salvation of unbelievers.

Sources: Primary Sources: texts from Scripture; St. Cyprian, *On the Unity of the Church*; texts from St. Augustine on “Whole Christ”; texts from St. Cyril of Alexandria on Eucharist and Mystical Body; St. Thomas, *Summa Theologica* II-II.10-12, 39, III.8 (and other selected texts); Pius XII, *Mystici Corporis*; Vatican II, *Lumen Gentium*; Secondary Sources: Vatican I, *Pastor Aeternus*; Pope Leo XIII, *Satis Cognitum*; Journet, *Theology of the Church*; 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*; Newman, *Letter to Pusey*

◆ STM 522 SACRAMENTAL THEOLOGY II – PRIESTHOOD, MARRIAGE AND VIRGINITY (5 ECTS credits)

Continuing our treatment of the Church’s mystagogy or “doctrine of the Sacraments”, this class completes the course of sacramental theology, taking up those sacraments ordered directly to the communion and common good of the whole Church, priesthood and marriage. These states of life are considered both in their dogmatic and sacramental aspect, regarding the sacraments by which they are established, and in their moral and pastoral aspect, as states of life in which individuals are called, by their proper life and mission, to build up the Church and to attain holiness. Complementary to marriage, the state of consecrated virginity, and in general, the state of life constituted by the profession of the evangelical counsels is treated in its relationship to the Church and to holiness.

Sources: St. Gregory Nazianzen, *In Defense of His Flight*; St. John Chrysostom, *Homilies on Marriage*; St. Augustine, *On the Good of Marriage*; St. Thomas, *The Perfection of the Spiritual Life, Summa Theologiae*, selected articles from II-II. 179-189; Pius XI, *Casti Connubii, Ad Catholici Sacerdotii*; Pius XII, *Sacra Virginitas*; John Paul II, *Familiaris Consortio, Redemptionis Donum, Pastores Dabo Vobis, Dilecti Amici, Vita Consecrata*; Congregation for the Doctrine of the Faith, *Inter Insigniores*, Matthias Scheeben, *Mysteries of Christianity* (on marriage); Hans Urs von Balthasar, *Christian States of Life*

◆ STM 524 PASTORAL THEOLOGY – THE CHURCH IN THE MODERN WORLD (5 ECTS credits)

If the thirst for God truly shapes our heart, we will cultivate a loving concern for our contemporary problems and challenges and thereby participate in the present day renewal of the Church and the healing of the world. When read

with love for the present, the sources of the great Masters, Saints, Doctors and of the Magisterium can be sources of life for the world today. It is to our contemporary situation and the Church's relation to it that this course is directed.

The object of the course is to consider the engagement of the Church in the world, a mission newly invigorated at Vatican II. It takes *Gaudium et Spes* as the central text and then considers the major themes of the Council such as dialogue, ecumenism, the role of the laity, the Church's mission to the people and religious freedom. It considers these as they are presented by the Council and as subsequently developed by the Magisterium.

Sources: Leo XIII, *Inscrutabili Dei Consilio, Tametsi Futura, Annum Ingressi Sumus*; St. Pius X, *E Supremi*; Benedict XV, *Ad Beatissimi Apostolorum*; Pius XI, *Ubi Arcano Dei Consilio*; Ven. Pius XII, *Summi Pontificatus*; Bd. John XXIII, *Ad Petri Cathedram, Humanae Salutis, Gaudet Mater Ecclesia*; Paul VI, *Ecclesiam Suam, Address to the Last General Meeting of the Council, Address at the Formal Closing of the Council, In Spiritu Sancto*; Second Vatican Council, *Apostolicam Actuositatem, Ad Gentes, Nostrae Aetate*; Congregation for the Doctrine of the Faith, *Libertatis Nuntius, Libertatis Conscientia, Some Questions Regarding the Participation of Catholics in Political Life*; John Paul II, *Redemptor Hominis; Dives in Misericordia; Laborem Exercens, Christefidelis Laici, Redemptoris Missio, Tertio Millennio Adveniente, Address to a Study Conference on Vatican II, Novo Millennio Ineunte*

◆ STM 525 SPIRITUAL THEOLOGY – PERFECTION IN CHARITY (5 ECTS credits)

The four semesters of the Master of Theology Second Phase find their completion and fulfillment in this course which focuses on the sole “program” and goal of Christian life: the love of God and neighbor. Charity is the summit and goal of a Christian life of virtue. This course treats charity's nature, origin and cause, its interior and exterior effects and their contraries, etc. Our two patron Saints—St. Thomas Aquinas and Thérèse of Lisieux—will assist us and have the final word in our study of Catholic theology as a unified whole within which particular attention is devoted to the theme of marriage and the family.

Sources: *Epistles of John*; St. Thomas, *Summa Theologiae* I-II. 26–28, II-II. 23–46, *On the Perfection of the Spiritual Life*; Secondary Sources: St. Augustine, *Commentary on 1 John*; St. Bernard, *On Loving God*; St. Francis de Sales, *Treatise on the Love of God*; St. Thérèse of Lisieux, *Story of a Soul*, Manuscript B