



Katholische Hochschule ITI
ITI Catholic University

BACHELOR
IN
LIBERAL ARTS

PLAN OF STUDIES



THREE YEAR BACHELOR PROGRAM IN THE CATHOLIC LIBERAL ARTS

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I. Introduction

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

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

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

II. Liberal Arts and Theological Wisdom

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

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

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

³ *The Idea of a University*, Discourse VII, 6.

⁴ *Veritatis Gaudium*, 4c

⁵ Ibid.

⁶ Ibid.

III. Seminar Pedagogy: Active Questioning and Discussion

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

IV. Order of Study

The curriculum is organised according to a deliberate sequencing of disciplines, where each course is intended to establish intellectual foundations for what follows. Accordingly, the terms dedicated to the liberal disciplines precede those devoted to the study of metaphysics and to the theological sciences. It is in light of theological objectives that we have shaped the BA of studies that lead to the degree in the Liberal Arts awarded to those who successfully complete it.

Therefore, these three years of study (BA; corresponding to STB 1-3) in which a bachelor’s degree in the Liberal Arts is earned (180 ECTS), provide a formation in liberal, philosophical and theological disciplines, ancillary and preparatory to the possibility of further theological studies (STB 4-5). Together with the study of Geometry, Logic, Epistemology, Grammar, Music, Rhetoric, and Ancient Classical and Christian Literature, the student must study the disciplines of History, Natural Philosophy, Classical Philosophical Anthropology, Ethics, culminating in Metaphysics. The final stages of this phase include a first encounter with the Judeo-Christian mystery of Divine Revelation and Salvation History (the Sacred Scriptures and Principles of Exegesis), a systematic study of the Catechism of the Catholic Church, Theological Anthropology, alongside a first engagement with the writings of the Patristic Tradition and St. Thomas Aquinas.

V. ECTS Valuations

The BA degree comprises a total of 180 ECTS. Classes are of 75 minutes duration and meet on 18 occasions per term. One ECTS credit represents approximately 25 working hours, consisting of classroom and individual study. Therefore, classes valued at 4 ECTS amount to c. 100 hours, comprising c. 22.5 hours of classroom time and c. 77.5 hours of individual work (reading, class preparation and assignment writing). Those classes with different ECTS valuations are calculated according to the same criteria.

⁷ *Veritatis Gaudium* 5.

VI. Admission

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

VII. Overview of Courses

BA 1			BA 2			BA 3		
Christmas	Easter	Pentecost	Christmas	Easter	Pentecost	Christmas	Easter	Pentecost
Grammar I: <i>Introduction to Latin</i>	Grammar II: <i>Introduction to Latin</i>	Grammar III: <i>Introduction to Latin</i>	Intermediate Latin I	Intermediate Latin II	Intermediate Latin III			
Introduction to Liberal Education	Mysterium Salutis I: <i>Catechism of the Catholic Church</i>	Mysterium Salutis II: <i>Catechism of the Catholic Church</i>	Salvation History and Interpretation I	Salvation History and Interpretation II	The Pentateuch	The Historical Books of the Bible	Psalms and Wisdom Literature	Prophets
Logic: <i>Aristotle</i>	Epistemology	Philosophical Anthropology: <i>De Anima</i>	Ethics I: <i>Ancient Moral Theory</i>	Ethics II: <i>Ancient Moral Theory</i>	Political Philosophy I: <i>Ancient Political Theory</i>	Ethics III: <i>Modern Moral Theory</i>	Political Philosophy II: <i>Modern Political Theory</i>	Theological Anthropology: <i>Imago Dei</i>
History of Philosophy I: <i>The Presocratics and Plato</i>	History of Philosophy II: <i>Early Platonic Dialogues</i>	History of Philosophy III: <i>Later Platonic Dialogues</i>	Patrology I: <i>St. Augustine: De Civitate Dei</i>	Patrology II: <i>St. Augustine: De Civitate Dei</i>	History of Philosophy IV: <i>Medieval Philosophy</i>	Introduction to St. Thomas Aquinas	Modern Philosophical Anthropology	History of Philosophy V: <i>Atheism and Postmodernism</i>
Geometry: <i>Euclid</i>	Natural Philosophy I: <i>Principles of Nature</i>	Natural Philosophy II: <i>Motion and Order</i>	Music in the Western Tradition	Metaphysics I: <i>Aristotle</i>	Metaphysics II: <i>St. Thomas Aquinas</i>	Natural Philosophy III: <i>Scientific Revolution</i>	The One God I: <i>The Existence and Attributes of God</i>	The One God II: <i>Creator and Creation</i>
Classical Literature I: <i>Greek Tragedy: Sophocles</i>	Classical Literature II: <i>Virgil</i>	Poetics and Aesthetics	Christian Literature I: <i>Dante: Inferno</i>	Christian Literature II: <i>Dante: Purgatorio</i>	Christian Literature III: <i>Dante: Paradiso</i>	Christian Literature IV: <i>Modern: Eliot, Claudel, le Fort</i>	Christian Apologetics: <i>Great Converts and Apologists</i>	Man before God: <i>St. Augustine: Confessiones</i>
Rhetoric			Church and World History I: <i>Antiquity and Archeology</i>	Church and World History II: <i>Middle Ages and Reformation</i>	Church and World History III: <i>Modernity</i>	Catholic Social Teaching I	Catholic Social Teaching II	



◆ COURSE DESCRIPTIONS ◆

◆ BA 1 CHRISTMAS TERM ◆

◆ BA 111: INTRODUCTION TO LIBERAL EDUCATION (2 ECTS)

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

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

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

Sources: C.S. Lewis, *Learning in Wartime*; Pope Benedict XVI, *Address at the College de Bernardins*, Paris; Pope Benedict XVI, *Address to Catholic Educators*, at the Catholic University of America; St. John Henry Newman, *Idea of a University* (excerpts); Jacques Maritain, *Education at the Crossroads*; Jean Leclercq OSB, *The Love of Learning and the Desire for God* (chaps. 1 and 7); Christopher Dawson, *The Crisis of Western Education*; Stratford Caldecott, *Beauty in the Word: Rethinking the Foundations of Education*; Antonin-Gilbert Sertillanges, *The Intellectual Life*; Mortimer Adler and Charles Van Doren, *How to Read a Book*; Sister

Miriam Joseph, C.S.C., *The Trivium: the Liberal Arts of Logic, Grammar and Rhetoric*; Scott Crider, *The Office of Assertion*; Jean Guitton, *A Student's Guide to Intellectual Work*; Dorothy Sayers, "The Lost Tools of Learning"; Martha Nussbaum, *Not for Profit: Why Democracy needs the Humanities*; *Cultivating Humanity: Classical Defense of Reform in Liberal Education*.

◆ **BA 112: LOGIC: *ARISTOTLE*** (4 ECTS)

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

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

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

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

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

With the so-called Pre-Socratics the history of philosophy begins. They are - in the sixth and fifth centuries B.C. - the first origin thinkers in a strict sense. So they try to grasp everything that is on

a most fundamental and most universal level via spelling out the first origins, the first principles and causes of everything.

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

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

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

◆ **BA 114: GEOMETRY: *EUCLID*** (4 ECTS)

Because of the nature of mathematical abstraction, the human intellect is able to grasp mathematical truth with certainty and clarity. Geometry, the first and principal part of the *quadrivium*, leads the intellect into the contemplation of form, dispels scepticism, and prepares the student for the study of philosophy insofar as syllogistic reasoning is made visible by geometrical proofs.

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

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

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

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

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

Learning outcomes: Upon successful completion of this course, students can (1) discern principles and elements of the Greek tragedy (especially of the Sophoclean one), (2) read and interpret the Sophoclean *opus*, (3) relate them to a background of classical Greek literature and to the myth, (4) clarify the religious place of a tragedy as a cultic event, (5) discern the Sophoclean meaning of suffering, fate and oracle, (6) question the Sophoclean thought regarding guilt, error, freedom, innocence, justice, satisfaction from an ancient Greek perspective, (7) understand the intrinsic relation of word and action in the Sophoclean tragedy.

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

◆ **BA 116: RHETORIC** (1 ECTS)

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

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

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

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

◆ **LAT 111: GRAMMAR I: INTRODUCTION TO LATIN I** (4 ECTS)

Words are the primary instrument by which human beings order and communicate their thought. The liberal art of Grammar is concerned with the correct use of this instrument. Grammar is best learned through the study of a foreign language, since this helps make one’s implicit and practical knowledge explicit and universal. Latin is the official language of the Church and the language of over twenty-two centuries of literary, theological, philosophical and scientific texts. In this class the student is led to discover Latin as a living language following the natural method.

Learning outcomes: Upon successful completion of this course, the student will have learnt (1) basic prayers in Latin, (2) approximately 450 basic words, (3) basic elements of morphology and syntax, (4) a number of Latin songs, (5) will have acquired a certain familiarity with the language, having read about 60 pages of simple and correct Latin, (6) will have come to love this ancient and beautiful language.

Prerequisites: basic English grammar notions.

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

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

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

◆ BA 1 EASTER TERM ◆

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

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

Learning outcomes: Students (1) interrelate catechesis and catechetical instruments in the context of evangelization facing a new alphabetism in matters of faith with a main focus on texts of Ratzinger and Schönborn. They (2) distinguish the parts of the catechism in relation to the four scriptural senses.

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

Christoph Schönborn, *Introduction to the Catechism of the Catholic Church*; Joseph Ratzinger, *Introduction to the Compendium of the Catechism of the Catholic Church*.

◆ **BA 122: EPISTEMOLOGY** (4 ECTS)

This course provides an introduction to epistemology, or the theory of knowledge, both from a philosophical and theological point of view. The first, philosophical part of the course discusses the nature of knowledge, the source of knowledge, and the structure of a body of knowledge, as well as different forms of scepticism. Through the reading of key thinkers in the field of epistemology, topics such as knowledge, belief, justification, truth, doubt, scepticism, among others, are discussed. The second, theological part of the course introduces the field of theological epistemology as a sub-field of fundamental theology. In particular, the course covers the so-called *loci proprii*: the authority of (1) Sacred Scripture, (2) the tradition of Christ and the Apostles, (3) the Catholic / universal Church, (4) the Councils, (5) the Roman Church, (6) the Church Fathers, and (7) theology; and the *loci alieni*: (8) natural reason, (9) philosophy, and (10) human history.

Sources: Philosophical Epistemology: Edmund Gettier, *Is Justified True Belief Knowledge?*; Plato, *Republic*, 475e-480a and 506d-518c; Aristotle, *Posterior Analytics*, Book I, 1-4 & 31, and Book II, 19; *Metaphysics* IV, 7 101b 26-28; Sextus Empiricus, *Outlines of Pyrrhonism*, Book I, 1-16 & 18-27; St. Thomas Aquinas, *De Veritate*, c. 1, aa. 1-3; St. Thomas Aquinas, *Summa Theologiae* I, q. 85; René Descartes, *Meditations on First Philosophy*, I-III and ‘Objections and Replies’ (Selections); David Hume, *An Enquiry Concerning Human Understanding*, 10; Immanuel Kant, *Critique of Pure Reason*, Introduction (2nd Edition), I-VI; Ludwig Wittgenstein, *On Certainty*, 1-42, 91-105, 192-284. Theological Epistemology: Melchor Cano, *De loci theologicis*, Book I, Chapter 3; Vaticanum II, *Dei Verbum & Lumen Gentium*, cc. 1-3; Vaticanum I, *Dei Filius & Pastor Aeternus*; St. Thomas Aquinas, *Summa Theologiae* I, q.1; John Duns Scotus, *Ordinatio*, Prologue V; St. John Paul II, *Fides et Ratio*.

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

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

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

Plato is one of the two strongest thinkers of all times. He is actualizing principle-theory of thinking and being on a very high level. In this class though, we are still more and primarily concerned with his

rather early, propaedeutic, at times also a bit aporetic dialogues, intended to bring us up to the level of serious thinking. And not yet spelling out Platonism dogmatically.

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

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

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

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

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

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

as a unified process, we reach this conclusion: it is impossible to understand matter without transcending matter. The most fundamental concepts of natural philosophy are then developed (b) with Plato: world, soul, time, space, matter, motion, physics and mathematics and (c) with Aristotle in *Physics* I & II: motion, causality, matter, form, privation, physics and mathematics, chance, necessity.

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

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

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

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

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

Learning outcomes: Upon successful completion of this course, students can (1) discern key motives of Virgil's thought, (2) read and interpret Virgil's writings, (3) relate them to a background of classical literature and to the myth, (4) clarify the influence of Virgil's work on Christianity and Christian tradition, (5) realize religious criticism in the time of Christ's advent, (6) situate Virgil's work as a foundation for Christian literature and culture, (7) reflect the meaning of history in the *Aeneid*, (8) appreciate the great and masterful language found in this epic poem.

Sources: Primary Sources: P. Vergilius Maro, *Eclogue* IV; *Georgics*, selected passages (translated by H.R. Fairclough); *The Aeneid* (translated by R. Fitzgerald). Secondary Sources: Essays and commentaries: Thomas Stearns Eliot, "Virgil and the Christian World," in *On Poetry and Poets*; Theodor Haecker, *Virgil, Father of the West* (translated by A.W. Wheen); Kenneth Quinn, *Virgil's Aeneid*; Viktor Pöschl, *Die Dichtkunst Vergils*; Mario A. Di Cesare, *The Altar and the City*; Werner Suerbaum, *Vergils Aeneis*.

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

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

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

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

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

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

◆ BA 1 PENTECOST TERM ◆

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

This course is a continuation of the preceding term's systematic study of the Catholic Faith as it is presented in the 1997 *Catechism of the Catholic Church*. After considering the faith and worship of the Church, this term turns to a consideration of the moral life, which is a "life in Christ", as well as the hidden source of this life, namely, prayer. Summing up, the course comes back to the question of transmission of faith in a post-Christian society and the medium of the Catechism.

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

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

◆ **BA 132: PHILOSOPHICAL ANTHROPOLOGY: *DE ANIMA*** (4 ECTS)

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

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

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

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

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

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

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

◆ **BA 134: NATURAL PHILOSOPHY II: *MOTION AND ORDER*** (4 ECTS)

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

Sources: Aristotle, *Physics* III-VIII.

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

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

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

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

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

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

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

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

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

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

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

◆ **BA 2 CHRISTMAS TERM** ◆

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

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

Because ITI is committed to the Word of God as the foundation and soul of all theology, Scripture is reverently studied in our program. Each student will study in various degrees all of Sacred Scripture: the main focus of our study of Scripture begins with the most important books in Scripture, namely, the Gospels. Then we return to the beginning of the Bible to study the Pentateuch, then to the Psalms, then the Prophets. Finally, we reach an apex with our study of Scripture in investigating the Gospel of John, as well as the Epistles of Paul (particularly Romans, Galatians and Hebrews), the Acts of the Apostles and the Book of Revelation.

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

In this course students will get an overview over bible traditions and translations (Biblia Hebraica, LXX, Vulgata), canon development, questions of authorship and text redaction. The emphasis of salvation history will be on the Old Testament. Students will be introduced into methods of scripture

exegesis with a focus on the historical-critical interpretation of Holy Scripture via the example of Genesis 1-11.

We will explore the Bible as a whole in order to develop a “panoramic view” of God’s covenant plan of salvation especially as such a history leads up to and is fulfilled by the coming of Jesus Christ.

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

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

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

“Man has no reason to philosophize,” St. Augustine teaches, “other than he might be happy.” But what is happiness? And how is it attained? This is the fundamental question of ethics or moral philosophy. Accordingly, central to the purpose of our studies at the ITI is to lead students on the path of right living – the path of virtue. The content of this course on Ethics concerns human actions and how they are ordered to man’s happiness. We will consider the rightness and wrongness of human acts, the place of virtue, friendship, and man’s ultimate end. Intellectually speaking, this involves defining happiness and virtue, building up a systematics of classes of virtue (virtues of character and virtues of the intellect), understanding the principles of any action, developing will- and freedom-theory. The most important virtues: courage, moderation, justice, wisdom, need to be considered in all detail; it is necessary to see how each of these needs to be defined and how their actualizations in individual and community life look. It finally needs to be seen how the whole practical life of man is related to the highest possibilities of man from the point of view of natural reason: pure thinking, contemplation, theory.

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

Learning outcomes: Upon successful completion of this course, students will know what practical philosophy is, (2) will know what ethics is, (3) will be able to define all the fundamental notions of

ethics, happiness, virtue, etc., and will be able to argue for these definitions, (4) will know and understand Socratic ethics, (5) will know and understand the basics of Platonic ethics, (6) will have a very strong and detailed knowledge and understanding of Aristotelian ethics (7), will know and understand the basics of Stoic, Epicurean and Neoplatonic ethics (8), will be able to argue for the classical understanding of ethics also in comparison with modern times concepts.

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

◆ **BA 213: PATROLOGY I: ST. AUGUSTINE: DE CIVITATE DEI** (3 ECTS)

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

Learning outcomes: Upon successful completion of this course, students (1) will have a strong and detailed knowledge of St. Augustine's major work *De civitate Dei*, (2) will understand St. Augustine's theology of history, (3) will grasp the fundamentals of St. Augustine's apologetic approach in *De civitate Dei*, so understand his refutation and his appropriation of pagan intellectuality, (4) will understand the necessity and meaning of Hellenizing Christianity which means, in St. Augustine as in the Fathers generally, Platonizing, (5) will grasp fundamentals of St. Augustine's Trinitarian theology, (6) will grasp the fundamentals of St. Augustine's theology of the Incarnation, (7) will be able to trace world-historical events from a strictly Christian point of view, (8) will be able to argue with and against secular, neo-pagan ways of thinking of history.

Source: St. Augustine, *City of God*, books I-X.

◆ **BA 214: MUSIC IN THE WESTERN TRADITION** (3 ECTS)

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

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

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

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

Learning outcomes: Upon successful completion of this course the student (1) will be able to read, quote, summarize chosen passages, and can give precise answers orally or in written form, (2) will have a profound knowledge of the work and is able to classify it historically and literarily and is familiar with the philosophical and theological topics, (3) will be able to discover subtle theological topics in the work and justify their ongoing relevance both in writing and orally.

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

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

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

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

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

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

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

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

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

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

◆ BA 2 EASTER TERM ◆

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

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

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

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

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

Source: Aristotle, *Nicomachean Ethics*.

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

Continuation of *Patrology I*.

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

◆ BA 224: METAPHYSICS I: *ARISTOTLE* (4 ECTS)

Metaphysics marks the culmination of the philosophical inquiry: whereas the other branches of philosophy consider being not yet in its full breadth, metaphysics considers the whole horizon of existing things, i.e. being in all its universality, or being as being. Guided as we are by the properly theological question, the study of metaphysics comes into its own as it supports and serves theology.

This it does by bringing us into contact with universal truths of profound worth, particularly those relating to the First Cause, which ultimately help to confirm and deepen the revealed truths of supernatural faith. In this course, we will explore the fundamental principles of that which exists – of being – and the transcendental properties of all beings (i.e., unity, goodness, truth, beauty), as well as becoming and causality. Other topics include the analogy of being, the sciences of being, the structure of composite being, substance and accident, act and potency and being and essence. Above all, we will contemplate the First Cause – God – from which emanates all finite being, in which we find something of this Cause’s attributes.

Learning outcomes: Upon successful completion of this course, students (1) will know what metaphysics is, (2) will understand all the fundamentals of metaphysics as ontology, theory of being, (3) will understand all the fundamentals of metaphysics as natural theology, (4) will understand the intricate and intense connection between ontology and natural theology, (5) will understand all the fundamental concepts of metaphysics, being, unity, essence, potentiality, actuality, truth in being, mind, (6) will have a strong understanding of Platonic metaphysics, (7) will have a very strong understanding of Aristotelian metaphysics, (8) will be able to argue for classical metaphysics in comparison with the concepts of modern times, (9) will be able to make a completely non-arbitrary transition from ontology to natural theology to *theologia revelata*.

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

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

Continuation of *Christian Literature I*.

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

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

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

Sources (excerpts): Texts regarding the *Saeculum obscurum*, the Investiture Struggle (Correspondence between Henry IV and Gregory VII), the Crusades and Medieval Inquisition, Rules of Benedict of

Nursia, Francis of Assisi and Ignatius of Loyola, Letters of Catherine of Siena, the Papal bull *Unam sanctam*, texts of Dante, Marsilio Ficino, Erasmus of Rotterdam, Martin Luther, John Calvin, Henry VIII, Thomas Stapleton, Documents of the Council of Trent, texts of Bartolomé de las Casas, Francis Xavier, Charles Borromeo and regarding the Galileo Case; John Vidmar, *The Catholic Church through the Ages*, 123-266; Introduction to Medieval Art.

◆ LAT 221: INTERMEDIATE LATIN II (2 ECTS)

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

Prerequisites: *Intermediate Latin I*.

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

Assessment: Pass/Fail examination.

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

◆ BA 2 PENTECOST TERM ◆

◆ BA 231: THE PENTATEUCH (4 ECTS)

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

Learning outcomes: Upon successful completion of this course the student (1) can give precise answers to the questions orally or in written form, (2) knows the major figures and events of salvation history as recorded in the Pentateuch, (3) is able to formulate and discuss theological topics embodied and revealed in the Pentateuch: the Fathers of Israel, the different covenants, Sinai, sacrificial questions, atonement, the meaning of the Divine Law, (4) is able to highlight important doctrinal and moral teachings of the Church in light of their Scriptural principles so to build the necessary bridges between Scripture, dogma, and moral theology, (5) has learned to see the Bible as a whole and to interpret the quotations from the Pentateuch, which can be found in the New Testament, according to the principle “*Novum Testamentum in Vetere latet, et in Novo Vetus patet*,” (6) knows the literary forms and contents of the Pentateuch, (7) understands ancient and modern beliefs about the Pentateuch and its sources and (8) can answer historical questions surrounding the main persons in the Pentateuch, especially the Patriarchs, Moses, etc.

Sources: (1) Hexameron: *Genesis Rabbah*; Rabbi Shlomo ben Jitzchak (Rashi - 1040-1105), *On Genesis*; St. Basil, *Homilies on the Six Days*; St. Thomas Aquinas, *Summa Theologiae* 1a 65-74; St. Bonaventure, *Collationes in Hexameron*. (2) On Paradise and the Human Condition: St. Ephrem, *Hymns on Paradise*; St. Basil, *On the Human Condition*; St. Gregory of Nyssa, *The Making of Man*; St. Ambrose, *Creation and Paradise*. (3) Patristic and Rabbinic Commentaries on the Pentateuch: St. John Chrysostom, *Homilies on Genesis*, 1-3; Origen, *Homilies on Genesis and Exodus*; Origen, *Homilies on Leviticus*; Origen, *Homilies on Numbers*; St. Gregory of Nyssa, *The Life of Moses*; Tanhuma to the Tora; Mekhiltha de Rabbi Jishmael on Exodus; Sifra to Leviticus; Sifre to Numbers; Sifre to Deuteronomy. (4) Emphasis on the Liturgy: St. Melitus of Sardis, *On the Old and New Passover*; Origen, *Treatise on the Passover*. (5) Modern: John Sailhamer, *Pentateuch as Narrative*; Joseph Ratzinger, *In the Beginning*; Jean Daniélou, *Holy Pagans*; Matthew Levering & Michael Dauphinais, *Holy People, Holy Land*.

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

Political philosophy is one of the two parts of practical philosophy, the other being ethics. It spells out man's practical life and man's good practical life in a theoretical way on the level of not the individual, but community. And this is close to the core of man: human beings are social beings, “political animals,” as Aristotle says (second definition of man, as also taught in Philosophical Anthropology). Human social relationships and interactions lead to the formation of political bodies such as families, villages, cities, states, or nations, or realms. According to nature such social realities are ordered to the common good, however much this very point is often corrupted by a distinct political body seeking its own private good at the expense of the common good. The following are among the most important of the questions to be discussed and answered within this class: what are family, society and state, and how do they stand in relation to each other? What are the various forms of government and their relative strengths and weaknesses? What constitutes good or bad rulership

and citizenship? In short, our aim is to discover general principles pertinent to the life of men as naturally social persons.

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

Presupposes: *Ethics I, Metaphysics I.*

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

◆ **BA 233: HISTORY OF PHILOSOPHY IV: *MEDIEVAL PHILOSOPHY*** (4 ECTS)

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

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

◆ **BA 234: METAPHYSICS II: *ST. THOMAS AQUINAS*** (4 ECTS)

As a continuation of *Metaphysics I*, which focuses on Aristotelian metaphysics, this course offers an in-depth examination of Saint Thomas Aquinas' approach to and understanding of metaphysics. On the one hand, the various building blocks of Thomistic metaphysics are discussed, both by reading pertinent texts from the *Corpus Thomisticum*, such as *De ente et essentia* or *De principiis naturae*, and by considering current Aquinas scholarship and relevant secondary sources. On the other hand, applied topics in metaphysics, especially those relevant to theology, are discussed from a Thomistic point of view, including both classical examples, such as the hierarchy of being and the real distinction between essence and existence or question of synchronic and diachronic identity and the survival of the human soul after death, as well as more contemporary topics, such as essentialism and the biological sciences or metaphysical issues related to abortion, biological evolution, etc.

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

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

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

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

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

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

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

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

◆ LAT 231: INTERMEDIATE LATIN III (2 ECTS)

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

Prerequisites: *Intermediate Latin II*.

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

Assessment: Pass/Fail examination.

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

◆ BA 3 CHRISTMAS TERM ◆

◆ BA 300: BACHELOR THESIS (6 ECTS)

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

◆ **BA 311: THE HISTORICAL BOOKS OF THE BIBLE** (3 ECTS)

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

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

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

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

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

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

Learning Outcomes: Upon successful completion of this course, students will (1) understand the main developments in modern moral theory from the 17th to the 20th century, and can (2) discuss the relationship between descriptive and normative claims in philosophy (the “is-ought” problem),

moral truth and relativism; (3) explain and critique or defend the key concepts and arguments of utilitarianism, deontology, and virtue ethics; (4) compare and contrast utilitarian and deontological moral theory; (5) contrast the Enlightenment approaches to moral philosophy with a classical view based on natural teleology; (6) apply different moral frameworks to analyze specific moral issues; (7) defend or critique specific positions on contemporary ethical questions, identifying and assessing the moral principles underlying them.

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

◆ **BA 313: INTRODUCTION TO ST. THOMAS AQUINAS** (3 ECTS)

In this course we undertake a first encounter with the Common Doctor of the Church, St. Thomas Aquinas. We seek to understand his decisive importance for the Church and for the intellectual and spiritual history of Christendom. We also seek to understand not only his importance as a theologian, but also his person and character, saint and mystic. We introduce some of the principle and recurring features of this thought, together with the main influences and the sources of his work.

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

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

In this course we study the roots of modern physical science, its fundamental methodologies, and the philosophical premises underlying it. We compare and contrast this scientific approach with the classical philosophy of nature in order to understand more thoroughly the positive contributions of modern science, as well as its limitations. Our focus is on the philosophical project of natural science

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

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

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

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

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

The selection of texts includes lyrics, drama and prose.

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

Sources: Thomas Stearns Eliot, *Murder in the Cathedral*, *Ashe Wednesday*, *Four Quartets*; Paul Claudel, *The Tidings brought to Mary*; Gertrud von le Fort, *The Judgment of the Sea*. A variety of other fitting sources may be chosen according to the discretion of the professor.

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

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

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

Learning Outcomes: On completing this course, the student should be able to interpret the social encyclicals of the popes in the light of the tradition on which those encyclicals draw. The student should be able to give an account of the Church’s response to the Enlightenment, the French Revolution, and the liberalism of the nineteenth century. He or she should be able to show the continuity at the level of principle and the discontinuity at the level of contingent application in Catholic Social Teaching. He or she should be able to explain Catholic teaching on the nature of the freedom, the common good, freedom, authority, the state, the relation of Church, religious liberty, and the natural law as a foundation of a just society.

Sources: St. Ambrose, *Epistles* 17, 51; Pope St. Gelasius I, *Famuli vestrae pietatis* (*Duo sunt*), *Tractate IV*;

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

◆ BA 3 EASTER TERM ◆

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

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

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

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

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

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

Following upon the course *Ancient Political Theory*, in this course we study the development of later political thinking. While the ancient and medieval account of politics began with the question of the

good life in the best or best possible regime, the modern thinkers begin politics with the need for self-preservation and a social contract. We examine these deviations from classical political philosophy and the lasting effects on political science by modern social contract theorists.

Presupposes: *Political Philosophy I*.

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

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

◆ BA 323: MODERN PHILOSOPHICAL ANTHROPOLOGY (4 ECTS)

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

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

“Gender and Race: (What) Are They? (What) Do We Want Them To Be?” (2000); Charlotte Witt, *The Metaphysics of Gender* (2011).

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

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

Cardinal Christoph Schönborn has remarked in his sermon for the inauguration of the ITI that “Thomas Aquinas is a holy theologian. He is not holy despite his theology, but was pronounced holy as a theologian ... Among these saints there are also holy thinkers and theologians. Thomas Aquinas is considered the greatest of them ... The Church has seen a reflection of the image of Christ in the work of Thomas Aquinas. Holy Theology! Holy Thought! The Church confesses that this is possible, and she points to Thomas to show how this is possible ... His theology itself is holy, and this means that the mystery of the cross shines in it. Thomas was a holy theologian, because he did theology, not to please others, not to become famous, not to be interesting, not to develop ‘his own original point of view’ and then defend it obstinately, but because his theology flowed from an unconditional surrender to the truth, which is Christ. Selfless surrender to truth – in this selflessness of Thomas’ theology one can see the light of the wisdom of the cross. He selflessly communicates the light of truth. He selflessly allows himself to be penetrated by the light of truth.”

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

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

This first course, which studies the existence and attributes of God, begins our extensive journey through St. Thomas’ brilliant *Summa Theologiae* and is therefore foundational for all our courses in the second phase of our curriculum. This course returns to many of the basic philosophical notions and

truths that were studied in the first phase, and employs them in the understanding of divine realities. This crucial course establishes such a solid foundation for the further study of God and His work in the following terms that it is to proceed slowly and systemically, allowing ample time for wonderment, deliberation, questions and understanding. Regarding content, we will study the extent of human capacity to know and to name God, and the attributes that belong to God according to his essence: his simplicity, perfection, infinity, etc.

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

Sources: St. Dionysius of Areopagite, *The Mystical Theology*; St. Thomas Aquinas, *Summa Theologiae* I. 2-13.

◆ **BA 325: CHRISTIAN APOLOGETICS: *GREAT CONVERTS AND APOLOGISTS***
(4 ECTS)

“Always be prepared to make a defense to anyone who calls you to account for the hope that is in you” (1 Peter 3:15). In this course we read a selection of works by some of the great modern Christians who gave answers to the modern world concerning the hope that was within them. The individual perspective of the different authors will be investigated by studying their personal view of conversion – in their autobiographical account of it as well as in their fictional conversion narratives. This investigation is introduced by studying St. John Henry Newman's writing on the role of Literature in the University and by analyzing St. Augustine's reflection on *memory* as a means to find the truth about oneself with the help of God.

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

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

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

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

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

Sources: St. Ambrose, *On Naboth*; St. Thomas Aquinas, *Summa Theologiae*, IIa-IIae 66, 78; Benedict XIV, *Vix Pervenit* (1745); Pope Leo XIII, *Arcanum divinae sapientiae* (1880), *Rerum Novarum* (1891); Pope Pius XI, *Casti connubii* (1930), *Quadragesimo Anno* (1931), *Non abbiamo bisogno* (1931); *Divini Redemptoris* (1937), *Mit Brennender Sorge* (1937); Pius XII, *La solennità della Pentecoste* (1941), *Exsul familia Nazarethana* (1952); St. John XXIII, *Mater et Magistra* (1961); Vatican II, *Dignitatis Humanae*; St. Paul VI, *Populorum progressio* (1967); Congregation for the Doctrine of the Faith, *Persona Humana* (1975); St. John Paul II, *Laborem exercens* (1981), *Sollicitudo rei socialis* (1987), *Centesimus Annus* (1991), *Letter to Families* (1994), *Evangelium vitae* (1995); Pope Benedict XVI, *Deus caritas est* (2005), *Caritas in veritate* (2009), *Address to the Roman Curia* (2005); Pope Francis, *Laudato Si'* (2015), *Fratelli tutti* (2020); Nordic Bishops' Conference, *Pastoral Letter on Sexuality* (2023). Secondary Sources: Hilaire Belloc, *The Servile State*; Russel Hittinger, *On the Dignity of Society Catholic Social Teaching and Natural Law*; Thomas C. Behr, *Social Justice and Subsidiarity: Luigi Taparelli and the Origins of Modern Catholic Social Thought*; Ernest Fortin, "Sacred and Inviolable: *Rerum Novarum* and Natural Rights"; Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*; Stratford Caldecott, *Not as the World Gives: The Way of Creative Justice*; Edward Hadas, *Counsels of Imperfection: Thinking Through Catholic Social Teaching*; Mary L. Hirschfeld, *Aquinas and the Market: Toward A Humane Economy*; Helmut Sorgenfrei, *Die geistesgeschichtlichen Hintergründe der Sozialenzyklika „Rerum novarum.“*

◆ BA 3 PENTECOST TERM ◆

◆ BA 331: PROPHETS (3 ECTS)

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

Learning outcomes: Upon successful completion of this course, students (1) can give precise answers to the questions orally or in written form, (2) have a knowledge of the history and of the important subjects in the various prophets of Israel, (3) are familiar with the internal harmony of the Old and New Testament and can read the prophetic texts in the light of the New Testament expression, (4) have understood the nature and purpose of prophecy and are able to distinguish different forms of Prophecy (STII-II, qq. 171-175).

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

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

In the anthropology courses we investigate what a human person is from a philosophical and a theological perspective. The philosophical enquiry considers the soul and its relationship to the body, as well as its powers, its origin and its destiny. The theological enquiry considers man created in the image of God, fallen, and ultimately redeemed. The importance of anthropology for the question of morality and marriage and family studies is shown by the philosophical investigation of the soul as the form of the body, the powers of the soul, the origin and destiny of the soul, other theories of the relationship of soul to body as well by the theological account of the creation of the universe, the place of man in creation, the doctrine of the *imago Dei*, the fall of man, evolution and the Christian vision of man.

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

Sources: Primary Sources: Excerpts from the Bible, various Church Documents, Church Fathers and Theologians from the Middle Ages; St. Thomas Aquinas, *Summa Theologiae* I, qq. 90-91, qq. 93-97, qq. 100-101. Secondary Sources: Josef Pieper, *The Christian Idea of Man, Death and Immortality*; Romano Guardini, *The End of the Modern World, Word and Person*; C.S. Lewis, *The Abolition of Man*; Hans Urs von Balthasar, *Love Alone is Credible*; Christoph Cardinal Schönborn, *Man, the Image of God*; International Theological Commission, *Communion and Stewardship*.

◆ **BA 333: HISTORY OF PHILOSOPHY V: *ATHEISM AND POSTMODERNISM***
(3 ECTS)

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

Sources: Texts from Ludwig Feuerbach, Friedrich Nietzsche and Auguste Comte; Henri de Lubac, *The Drama of Atheist Humanism*.

◆ **BA 334: THE ONE GOD II: *CREATOR AND CREATION*** (4 ECTS)

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

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

effects, the consideration of divine governance completes the description of creation in relation to the creator.

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

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

◆ **BA 335: MAN BEFORE GOD: ST. AUGUSTINE: CONFESSIONES** (3 ECTS)

The course begins with presenting the task of the theologian as the office of the *wise*. Sacred Doctrine is based upon revelation, the supernatural disclosure of God to man. According to St. Thomas Aquinas, the righteous judgement on divine things does not only result from the perfect use of reason, but also from a certain 'connaturality' with God flowing from supernatural love: "Hierotheus is perfected in divine things for he not only learns about them but suffers them as well" (ST II-II q45 a2). The interpretation of the human existence asks for theological principles, the path towards perfection and happiness is inseparable from the ardent quest for truth, resulting finally in *gaudium de veritate* (St. Augustine). The authentic joy in the truth by loving faith, conceived as a gracious gift of God, requires the transformation and adaptation of the moral life. The course focuses on a classical interpretation of St. Augustine and his teaching, especially on his theory of illumination, original sin, free will and grace.

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

Learning outcomes: Upon successful completion of this course, students (1) can give precise answers to the questions orally in written form, (2) have knowledge of the main topics in the thirteen

books (Prayer, Grace, Conversion, Manicheism, Memory, Creation, Providence, allusions to a Trinitarian understanding of reality etc.), (3) can place the *Confessiones* in a context with St. Augustine's *De Civitate Dei*, (4) are able to distinguish between the light metaphysics of Plato and Plotinus and the grace-based experience of the divine light of St. Augustine, (5) have become familiar with the exegetical methods that St. Augustine uses.

Source: St. Augustine, *Confessions*.