

Scholasticum

ISTITUTO DI STUDI MEDIEVALI

per lo studio della Teologia e della Filosofia Scolastica

ANNUARIO ACCADEMICO

2016-2017

ANNO DOMINI

www.studium-scholasticum.org

registrar@studium-scholasticum.org

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EDIZIONE ITALIANA, INGLESE, SPAGNOLA & FRANCESE

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CHI SIAMO

Scholasticum è un istituto per lo studio della teologia e filosofia scolastica, dedicata alla promozione per un maggiore apprezzamento e comprensione della teologia e filosofia medievale secondo il contesto didattico che era proprio dell'Università di Parigi, a metà del 13° secolo. A tal fine, **Scholasticum** focalizza la sua attenzione su tre campi di studio: filosofia medievale, studi biblici medievali e teologia scolastica.

A tal fine, l'Istituto offre corsi di specializzazione in Studi Medievali (a Roma e in video-conferenza per gli studenti in tutto il mondo) secondo le seguenti tipologie:

a) Corsi di preparazione in latino, filosofia, storia e studi medievali, finalizzati a orientare gli studenti per i tre principali cicli di studio;

b) **Baccalaureatus Philosophicus**: 2 anni di corso sulla filosofia medievale con particolare interesse per gli autori e i testi scolastici e le autorità pre-scolastiche;

c) **Baccalaureatus Biblicus**: 2 anni di corso in studi medievali sulla Scrittura, sulla base delle *Glossae* e dei *Commentari* di quell'età.

d) **Baccalaureatus Sententiaris**: 2 anni di corso sui quattro libri delle Sentenze di Pietro Lombardo, prendendo come libri di testo i *Commentaria* di san Tommaso d'Aquino e san Bonaventura da Bagnoregio.

e) **Magister Sacrae Doctrinae**: programma di specializzazione di 1 o 2 anni per gli studenti di dottorato, con l'obiettivo di cogliere appieno il metodo scolastico di ricerca teologica.

L'Istituto si propone di offrire ai candidati il perseguimento dei seguenti obiettivi formativi:

a) impartire allo studente un'autentica comprensione storica degli autori, del linguaggio e dei metodi utilizzati presso l'Università di Parigi a metà del 13° secolo;

b) educare gli studenti con una conoscenza profonda e completa dei quattro libri delle *Sentenze* di Pietro Lombardo, in latino e in traduzione;

c) dare allo studente una profonda e concreta esperienza nella comprensione, formulazione, lavorazione e argomentazione del metodo scolastico, come impiegato dai santi Tommaso d'Aquino e Bonaventura da Bagnoregio;

D) formare in modo specialistico studenti e docenti intorno all'argomentazione, analisi e ricerca Scolastica.

Il corpo docente è composto da posizioni full-time e part-time, secondo le modalità del visiting-professor, per fornire un'esposizione ampia e approfondita in merito agli argomenti trattati in questa descrizione generale dell'Istituto.

AUTORITÀ ACCADEMICHE

PRESIDENTE ONORARIO

Mons. Brunero Gherardini

DECANO ACCADEMICO

SEGRETARIO ACCADEMICO

PROFESSORI DI TEOLOGIA

**Dott. Piotr Roszak Dott. Christopher Cleveland
Dott. William Christopher Hoag Prof. Brett W. Smith**

PROFESSORI DI FILOSOFIA

**Dott.ssa Pilar Herráiz Oliva Dott. Enrico Moro
Dott. Francisco J. Romero-Carrasquillo Prof. Matteo Scozia
Prof. Andrew Cuff Prof. Álvaro Berrocal Sarnelli**

PROFESSORI DI STUDI MEDIEVALI

Dott.ssa Rosa Marulo Dott. Edmund Mazza

PROFESSORI DI STUDI PATRISTICI

Dott. Gianluca Pilara Dott. Marco Conti

SEGRETERIA DELLA FACOLTÀ

NELLA SEGRETERIA DELLA FACOLTÀ gli studenti possono iscriversi ed immatricolarsi, pagare le tasse universitarie, richiedere copie di curriculum accademici e acquistare libri di testo.

UBICAZIONE DELL'UFFICIO

Pick Center, Piano Primo
Via Boezio, 6
00193 Roma, Italia

registrar@studium-scholasticum.org

ORARI D'UFFICIO

LA Segreteria della Facoltà è aperta regolarmente dal lunedì al venerdì, durante i seguenti orari:

DURANTE L'ANNO ACCADEMICO: DALLE 9,00 ALLE 12,00

DURANTE L'ESTATE: DALLE 9,00 ALLE 12,00
DI 2016 DALLE 16,30 ALLE 19,30

NOTA BENE: L'Istituto mantiene un'ufficio in Via Boezio, 6, Roma (RM), Italia — Nel Pick Center, primo piano — Dove si possa richiede una copia cartacea di questo Annuario Accademico gratis.

NORME GENERALI

ISCRIZIONE E IMMATRICOLATIONE

L'iscrizione è l'atto mediante il quale gli studenti che non hanno mai studiato nel nostro Istituto forniscono le loro informazioni personali alla nostra segreteria, in modo che si possa valutare la loro idoneità ad essere nostri studenti.

L'immatricolazione è l'atto mediante il quale uno studente già iscritto sceglie il corso di studi e paga le tasse universitarie.

GLI STUDENTI HANNO A DISPOSIZIONE QUATTRO MODALITÀ D'ISCRIZIONE:

AUDITOR: Dà accesso allo studente alla trasmissione di video, senza necessità di completare i compiti assegnati o di sostenere gli esami: Agli Auditores non vengono riconosciuti crediti o curriculum accademici. Ogni Auditor non può frequentare più di un corso a semestre, e solamente nel ciclo di studi Biblicus o in quello Philosophicus.

DISCIPULUS AD HOC: Consente allo studente di frequentare di persona una singola materia e/o di seguire videoconferenze in diretta o registrate; lo studente deve completare i compiti assegnatigli e sostenere gli esami per ottenere crediti e voti.

DISCIPULUS CURSOR: Consente allo studente di frequentare tutti i corsi richiesti e consentiti per completare uno dei tre cicli di studi: Baccalaureatus Philosophicus, Baccalaureatus Biblicus e Baccalaureatus Sententiarius, di persona o tramite videoconferenze in diretta o registrate; si richiede allo studente di completare tutti i compiti assegnatigli e/o di sostenere gli esami, per ottenere i crediti, i voti e il certificato di completamento del ciclo.

SENTENTIARIUS: Consente allo studente che ha terminato il Baccalaureatus Sententiarius di terminare i suoi studi e i corsi pratici per completare i requisiti del livello finale di studi, Magister Sacrae Doctrinae.

GLI AUTIDORES E TUTTI GLI ALTRI STUDENTI SONO TENTUTI a fornire le loro informazioni personali richieste dalla segreteria affinché li si possa informare sui corsi disponibili, su come assistere ad essi online e affinché la segreteria possa conservare questi dati per le finalità amministrative utili e necessarie.

I DISCIPULI E I SENTENTIARIII sono inoltre tenuti a presentare una documentazione sufficiente e/o a sostenere esami d'ingresso per dimostrare la loro idoneità a comprendere il materiale che dovranno studiare, idoneità che verrà determinata e che ha il diritto di stabilire ex iure il senato della facoltà.

I DISCIPULI AD HOC, in particolare, sono tenuti a dimostrare inoltre una comprensione individuale sufficiente dei materiali che è obbligatorio studiare prima di poter frequentare i corsi. Il modo in cui potranno farlo dovrà essere determinato dal decano della facoltà che fornisce i corsi e dalla segreteria.

I DISCIPULI CURSORES, in particolare, dovranno:

- 1) presentare alla segreteria copie della trascrizione ufficiale dei curriculum accademici conseguiti in altre istituzioni e/o sostenere l'esame d'ingresso specifico richiesto dalla segreteria e dal decano della facoltà in questione;

- 2) dimostrare una sufficiente comprensione della lingua latina e di due o più lingue moderne, e impegnarsi a padroneggiare l'italiano e l'inglese, se non li parlano già fluidamente.

I SENTENTIARIII devono:

- 1) sostenere esami ed essere accettati dal decano e dalla facoltà di teologia come candidati in grado di soddisfare i requisiti di studio stabiliti per il livello finale di studi, Magister Sacrae Doctrinae;

- 2) aver completato – nel nostro Istituto – almeno le attività del corso Baccalaureatus Sententiarius e dimostrare una comprensione sufficientemente avanzata e profonda delle materie trattate negli altri due Baccalaureati, per intraprendere e completare in modo proficuo le attività del corso e le attività di ricerca richieste per questo ciclo finale di studi;

- 3) dimostrare la padronanza della lingua latina.

I SENTENTIARIII possono frequentare i loro corsi di persona o tramite videoconferenza.

Infine, tutti gli studenti CURSORES o SENTENTIARIII devono fare un atto di professione di fede cattolica secondo le norme stabilite da Papa Pio X il 1° settembre 1910 nel suo motu proprio *Sacrorum antistium*, aderire ad esso per iscritto e consegnare la loro adesione alla segreteria all'inizio del ciclo di studi che devono frequentare.

Gli studenti che vogliono frequentare di persona i corsi nel nostro campus universitario di Roma e che provengono da nazioni non appartenenti all'area Schengen devono inoltre adempiere alle leggi d'immigrazione della Repubblica Italiana e ottenere un permesso di soggiorno come studenti dalle autorità statali competenti.

COME ISCRIVERSI E IMMATRICOLARSI

Gli studenti che si vogliono iscrivere o immatricolare in un corso o in un ciclo di specializzazione per il semestre di studi successivo devono contattare la segreteria della facoltà durante gli orari d'ufficio specificati, di persona o tramite videoconferenza (vedi il nostro sito web per ulteriori dettagli) e consegnare ad essa i moduli e i documenti richiesti.

I moduli d'iscrizione e d'immatricolazione sono disponibili in formato pdf nella pagina web della segreteria o in formato cartaceo nella segreteria della facoltà a Roma. Gli studenti che non possono ritirare i moduli a Roma li devono stampare con i propri mezzi: la segreteria non spedisce mai moduli prestampati non compilati.

DOCUMENTI RICHIESTI PER L'ISCRIZIONE

Gli studenti che non hanno mai studiato nel nostro Istituto sono tenuti a completare un modulo d'iscrizione e a consegnarlo alla segreteria con tutte le informazioni e i documenti richiesti, pagando la tassa universitaria necessaria per il loro corso di studi.

Per iscriversi nel nostro Istituto, tutti gli studenti devono fornire le seguenti informazioni e i seguenti documenti:

- 1) un modulo d'iscrizione coi propri dati;

2) una fotocopia o un file con la scannerizzazione del loro passaporto o carta d'identità;

3) se hanno l'intenzione di frequentare i corsi di persona nel nostro campus di Roma, devono presentare a vista un permesso di soggiorno come studenti e consegnarne una copia per i nostri archivi;

4) trascrizioni autentiche e originali o copie certificate delle trascrizioni dei loro curriculum accademici anteriori che siano affini ai campi di studi impartiti o richiesti nel nostro Istituto, indicando gli elementi specifici delle loro attività e dei loro risultati accademici;

5) una prova in formato elettronico o una ricevuta del pagamento delle tasse d'iscrizione.

DOCUMENTI RICHIESTI PER L'IMMATRICOLAZIONE

Gli studenti già iscritti che vogliono frequentare corsi nel semestre entrante devono compilare un modulo d'immatricolazione e consegnarlo alla segreteria con tutte le informazioni e i documenti richiesti e pagando le tasse universitarie corrispondenti al loro corso di studi.

Per immatricolarsi in un corso o in un ciclo di studi specifico, tutti gli studenti devono fornire le seguenti informazioni e i seguenti documenti:

1) un modulo d'immatricolazione compilato;

2) documenti coi quali dimostrino di poter soddisfare i prerequisiti del corso (vedi le descrizioni dei corsi);

3) l'approbatio da parte del decano della facoltà in cui si impartisce il corso, nel caso di corsi che richiedano che gli studenti sostengano un colloquio prima dell'immatricolazione;

4) una prova in formato elettronico o una fotocopia della ricevuta di pagamento per la tassa universitaria relativa al corso scelto e specificato nel modulo d'immatricolazione di quel semestre.

SANZIONI ECONOMICHE PER RITARDI NELL'ISCRIZIONE O NELL'IMMATRICOLAZIONE

La segreteria, con il consenso del senato della facoltà, può stabilire limiti e sanzioni per quanti si iscrivono e si immatricolano

dopo il termine massimo di tempo stabilito dalla segreteria della facoltà. Gli studenti non possono contestare queste sanzioni economiche e questi limiti; l'iscrizione o l'immatricolazione per il periodo in questione non sarà valida finché non sarà pagato l'intero importo della sanzione.

RICONOSCIMENTO DELLE ATTIVITÀ ACCADEMICHE ANTERIORI

Gli studenti iscritti al nostro Istituto che abbiano completato attività accademiche identiche o analoghe a qualcuno dei cicli di studi offerti possono ottenere il riconoscimento dei loro crediti accademici anteriori da parte del decano della facoltà in cui si immatricolano. La quantità di crediti accademici riconosciuti non potrà superare il 25% delle attività accademiche richieste per ottenere un certificato di completamento del ciclo di studi in questione.

NORME ACCADEMICHE GENERALI

FILOSOFIA DEL METODO D'INSEGNAMENTO

Il metodo d'insegnamento è eclettico e scientifico. Ogni docente è libero di scegliere se il suo corso consisterà di una sola lezione, di un seminario, di un gruppo di ricerca o di una combinazione di questi metodi. I corsi saranno fortemente incentrati sull'uso dei testi originali, senza trascurare e dare una valutazione critica delle ricerche effettuate su quegli stessi testi nel corso dei secoli. Si stimolerà la capacità degli studenti tanto di analizzare le fonti originali all'interno del loro contesto storico come di realizzare un esame critico di autori successivi che le hanno studiate e interpretate.

Si incoraggerà l'uso di tutti gli utili mezzi moderni di presentazione elettronica che possano promuovere lo studio delle fonti originali. I voti si basano sui lavori scritti e sulla partecipazione in classe. Non ci saranno esami orali.

I Discipuli regolarmente iscritti e immatricolati hanno il diritto di ottenere da parte del docente **un voto** che sia proporzionale alla qualità del lavoro che essi hanno realizzato personalmente durante il corso. Hanno anche **il diritto di ottenere trascrizioni** delle attività accademiche e – nel caso dei Cursori o dei Sententarii – dei cicli di corsi che hanno completato. In ogni caso, dovranno pagare la cifra richiesta per ottenere i curriculum accademici ufficiali e/o copie degli stessi.

Tutte le descrizioni dei corsi specificheranno la natura delle attività del corso e le tesine o le Quaestiones che devono essere realizzate per ottenere il voto finale.

I voti di ogni corso saranno assegnati dal docente del medesimo, che applicherà nel modo più corretto le norme di assegnazione del voto generali e specifiche stabilite dal senato accademico.

Gli studenti che desiderano fare appello contro un voto specifico devono compilare una petizione nella segreteria della facoltà, citando tutti i particolari essenziali e le ragioni per cui richiedono una seconda valutazione e presentando le copie dei lavori svolti esattamente come sono stati consegnati al professore e valutati da quest'ultimo. Gli appelli verranno esaminati ogni semestre da un comitato eletto dal senato accademico per questo proposito. La decisione finale del comitato non potrà essere contestata.

Nessuno studente potrà presentare più di due appelli di questo tipo al semestre.

DESCRIZIONE E FORMATO DELLE ATTIVITÀ ACCADEMICHE

Gli esami saranno scritti e potranno essere presentati stampati o in formato elettronico; potranno essere svolti di persona o durante una videoconferenza al termine della quale saranno consegnati al docente.

Le **tesine** dovranno essere consegnate in formato cartaceo o in formato elettronico, come file pdf. Dovranno essere redatte in formato A4 con spaziatura singola, note a piè di pagina e bibliografia. Potranno contenere link attivi laddove necessario, ma non immagini, video od oggetti salvo quando il docente ne dia il permesso. In assenza di ogni indicazione contraria, tutte le tesine dovranno avere una lunghezza di almeno venti pagine.

Le **Quaestiones**, tanto **Disputatae** come **Quodlibetales**, dovranno essere redatte secondo i metodi della Scolastica e presentate in spaziatura singola con pagine a due colonne contenenti il testo in latino e la sua traduzione vernacolare a fronte; dovranno inoltre contenere note a piè di pagina e la bibliografia; nelle note a piè di pagina dovranno essere riportate le autorità citate.

Gli esami scritti e le **Quaestiones** dovranno essere consegnati entro il termine specifico prescritto per poter conseguire un voto. Le proroghe a tali limiti di tempo potranno essere concesse solamente dal docente col permesso del decano della facoltà.

LINGUA D'INSEGNAMENTO

La lingua in cui verrà impartito l'insegnamento e le lingue vernacolari che potranno essere utilizzate nelle attività dei corsi saranno determinate unicamente dal docente del corso in questione. Tutte le descrizioni dei corsi specificheranno le lingue che verranno utilizzate nel corso stesso.

LUNGHEZZA DEI CORSI E ATTRIBUZIONE DEI CREDITI

I corsi del nostro Istituto saranno distribuiti in blocchi da 50 minuti; i crediti per ogni corso verranno misurati in base al sistema europeo di trasferimento di crediti accademici (ECTS), secondo il quale un credito equivale a 25 ore di frequenza in classe e di compiti svolti, nel corso di un semestre. I nostri semestri durano 14 settimane; le lezioni vengono impartite dal lunedì al venerdì.

Nel nostro Istituto i voti vengono assegnati in percentuali che vanno dallo 0% al 100% e che corrispondono alle seguenti classificazioni:

95-100%	summa cum laude probatus
90-94%	magna cum laude probatus
85-89%	cum laude probatus
80-84%	bene probatus
75-79%	probatus

I Cursores e i Sententiarii che otterranno un voto inferiore al 75% non saranno considerati come aventi completato in modo soddisfacente il corso in questione: in questo caso, se il corso è richiesto per terminare un ciclo, lo studente può ripetere l'esame o rifare l'intero corso pagando la tassa necessaria per la reiscrizione, oppure dovrà immatricolarsi di nuovo – pagando la relativa tassa – per frequentare il corso per la seconda volta.

Nessuno studente che sostenga un esame o consegna un lavoro che fa parte delle attività accademiche, o una tesina, o delle Quaestiones per la seconda volta potrà ottenere un voto più alto dell'80%.

Una volta che è stato assegnato loro un voto, i compiti, le tesine, gli esami e le Quaestiones vengono conservati nella segreteria della facoltà; se sono in formato elettronico, lo studente ne potrà conservare una copia. Gli studenti potranno consultare i loro lavori durante l'orario di ricevimento regolare.

Nel caso di lavori presentati in formato cartaceo, il docente scriverà su di essi il voto e appunterà le correzioni che riterrà necessarie e opportune. Nel caso di copie in formato elettronico, il docente includerà un modulo compilato di assegnazione del voto, che dovrà essere compilato anche dallo studente con le sue informazioni personali e presentato al docente insieme al lavoro in formato elettronico, prima di poter assegnare un voto.

TASSE ACCADEMICHE

TASSA D'ISCRIZIONE A STUDENTE

€ 50

TASSE D'IMMATRICOLAZIONE

CORSO INDIVIDUALE PER AUDITORES	€ 50 PER OGNI ECT
CORSO INDIVIDUALE PER DISCIPULI AD HOC	€ 150 PER OGNI ECT
TASSA SEMESTRALE PER CURSORES/SENTENTIARI	€ 2500

Il pagamento della TASSA SEMESTRALE consente allo studente di immatricolarsi a tutti i corsi e cicli che si senta intellettualmente e fisicamente in grado di sostenere senza che si verifichino conflitti di orario. Gli studenti che superano i 40 crediti al semestre dovranno richiedere l'approvazione del decano di ogni facoltà in cui studiano. Gli AUDITORES non possono assistere a più di un corso al semestre, e solamente nei cicli Biblicus e Philosophicus.

Gli studenti che frequenteranno i nostri corsi di persona nel nostro campus universitario di Roma potranno pagare le tasse accademiche nella segreteria della facoltà durante gli orari di ufficio. Gli studenti che seguiranno i corsi tramite videoconferenza potranno pagare con carta di credito sulla nostra interfaccia online.

IL PIANO DI STUDI

L'Istituto offre tre cicli di studi che mirano a fornire al potenziale studente che desidera specializzarsi negli studi biblici medievali o nella filosofia medievale o nella teologia Scolastica una profonda comprensione di questi campi e la capacità di carpire a livello pratico i metodi di ricerca scientifica che si possono applicare ad essi.

Il Piano di Studi dell'Istituto ha pertanto i seguenti obiettivi accademici:

a) impartire allo studente un'autentica comprensione storica degli autori, del linguaggio e dei metodi utilizzati all'Università di Parigi intorno alla metà del XIII secolo;

b) educare gli studenti a una conoscenza profonda e completa dei Quattro Libri delle Sentenze del Maestro Pietro Lombardo, in latino e in traduzioni in lingue vernacolari;

c) fornire allo studente un'esperienza pratica e profonda della comprensione, della formulazione, del ragionamento e dell'argomentazione tipici del metodo della Scolastica, così come esso veniva impiegato dai Santi Tommaso d'Aquino e Bonaventura da Bagnoregio;

d) formare studenti e docenti che siano capaci di utilizzare il metodo di argomentazione, analisi e ricerca della Scolastica.

L'Istituto raggruppa i suoi docenti permanenti e visitatori in due facoltà: quella di Filosofia e quella di Teologia.

FACOLTÀ DI FILOSOFIA

La Facoltà di Filosofia è composta da tutti i docenti dell'Istituto – permanenti e visitatori – che insegnano materie appartenenti ai campi della filosofia e della storia.

Decano della Facoltà:

Segretario della Facoltà:

Orari d'ufficio:

Il decano e il segretario della facoltà potranno essere contattati solamente per domande relative all'immatricolazione ai corsi offerti dalla facoltà. Tutte le domande o rimostranze relative alle tasse universitarie o alle sanzioni economiche dovranno essere presentate alla segreteria di facoltà dell'Istituto.

Gli studenti che vorranno specializzarsi nella filosofia scolastica dovranno prima dimostrare una sufficiente familiarità coi materiali e con la storia dell'epoca. A questo proposito, dopo l'iscrizione, quanti frequentano la facoltà per la prima volta dovranno sostenere un colloquio personale col membro o coi membri della facoltà designati dal decano della facoltà per valutare la loro idoneità.

IL CICLO DI STUDI DEL BACCALAUREATUS PHILOSOPHICUS

Il corso di studi denominato Baccalaureatus Philosophicus è animato da un duplice proposito:

1) quello di infondere nei potenziali studenti delle Sentenze del Maestro Lombardo la comprensione dei principi della filosofia medievale e dei principali pensatori del Medio Evo;

2) quello di fornire agli studenti che vogliono specializzarsi negli studi di filosofia medievale un ciclo completo biennale che offra degli studi generali e specialistici in questo campo.

A questo scopo, il ciclo del Baccalaureatus Philosophicus – ispirato all’omonimo ciclo di studi dell’Università di Parigi della metà del XIII secolo, comprende tre tipi di corsi: lezioni, seminari e gruppi di ricerca.

Italiano

PRIMO ANNO

H-100 STORIA DELLA FILOSOFIA NEL PERIODO CLASSICO (750 A.C.-600 D.C.) — 6 CREDITI

P-110 PLATONE E LA SUA FILOSOFIA — 6 CREDITI

P-120 ARISTOTELE E LA SUA FILOSOFIA — 8 CREDITI

P-130 PROCLO LICIO DIADOCO E IL LIBER DE CAUSIS — 4 CREDITI

P-200 FILOSOFIA PATRISTICA — 6 CREDITI

P-210 LO PSEUDO-DIONIGI L’AEROPAGITA E LA SUA FILOSOFIA — 4 CREDITI

P-220 SAN SEVERINO BOEZIO E LA SUA FILOSOFIA — 4 CREDITI

P-230 SANT’AGOSTINO D’IPPONA E LA SUA FILOSOFIA — 6 CREDITI

H-300 STORIA DELLA FILOSOFIA MEDIEVALE (600-1350 D.C.) — 5 CREDITI

P-300 GIOVANNI SCOTO ERIUGENA E LA SUA FILOSOFIA — 2 CREDITI

H-400 LA STORIA DELLA SCOLASTICA DALLE SUE ORIGINI AL BEATO GIOVANNI DUNS SCOTO — 6 CREDITI

P-310 PIETRO ABELARDO E LA SUA FILOSOFIA — 3 CREDITI

SECONDO ANNO

P-320 AVICENNA E LA SUA FILOSOFIA — 3 CREDITI

P-330 AVERROÈ E LA SUA FILOSOFIA — 3 CREDITI

P-340 AVICEBRON E LA SUA FONS VITAE — 2 CREDITI

P-350 MAIMONIDE E LA SUA GUIDA DEI PERPLESSI — 3 CREDITI

P-360 PETRUS HISPANUS E LE SUE SUMMULAE LOGICALES — 3 CREDITI

P-370 SAN TOMMASO D'AQUINO E LA SUA FILOSOFIA — 12 CREDITI

P-380 SAN BONAVENTURA E LA SUA FILOSOFIA — 8 CREDITI

P-390 IL BEATO GIOVANNI DUNS SCOTO E LA SUA FILOSOFIA — 10 CREDITI

P-400 NOMINALISMO MEDIEVALE — 3 CREDITI

H-410 STORIA DELLA SCUOLA TOMISTICA — 4 CREDITI

H-420 STORIA DELLA SCUOLA SCOTISTICA — 4 CREDITI

H-430 STORIA DEGLI STUDI BONAVENTURIANI — 2 CREDITI

P-410 RAIMONDO LULLO E LA SUA FILOSOFIA — 3 CREDITI

FACOLTÀ DI TEOLOGIA

Della facoltà di teologia fanno parte tutti i docenti dell'Istituto, permanenti e visitatori, che insegnano nei campi della teologia e degli studi biblici.

Decano della Facoltà:

Segretario della Facoltà:

Orari d'ufficio:

Il decano e il segretario della facoltà potranno essere contattati solo per domande relative all'immatricolazione ai corsi offerti dalla facoltà. Tutte le domande o le rimostranze relative alle tasse universitarie o alle sanzioni economiche dovranno essere indirizzate alla segreteria dell'Istituto.

Gli studenti che desiderano specializzarsi negli studi biblici medievali e/o nella teologia scolastica devono prima dimostrare una sufficiente familiarità coi materiali e con la storia dell'epoca. A questo scopo, dopo l'iscrizione, tutti gli studenti che accedono per la prima volta alla facoltà devono sostenere un colloquio personale con il membro o con i membri della facoltà designati dal decano della facoltà per valutare la loro idoneità.

Tra i corsi che gli studenti che accedono per la prima volta alla facoltà devono frequentare, i seguenti sono considerati di carattere obbligatorio:

T-100 Introduzione alla Teologia Cattolica — 2 crediti

T-110 Introduzione agli Studi Biblici Cattolici — 2 crediti

B-130 Storia dell'Autorità dei Padri della Chiesa nell'Epoca Medievale — 2 crediti

H-300 Storia della Filosofia nel Medio Evo (600-1350 d.C.) — 6 crediti

T-120 Introduzione alla Teologia di Sant'Agostino — 4 crediti

T-130 Introduzione al Maestro Pietro Lombardo e alle sue Sentenze — 7 crediti

T-140 Introduzione alla Teologia di San Tommaso d'Aquino — 4 crediti

T-150 Introduzione alla Teologia di San Bonaventura da Bagnoregio — 4 crediti

IL CICLO DEL BACCALAUREATUS BIBLICUS

Il corso di studi denominato Baccalaureatus Biblicus è animato da un duplice proposito:

1) quello di fornire agli studenti delle Sentenze del Maestro Lombardo una sufficiente preparazione nella comprensione e nella capacità di valutazione degli studi sulle Sacre Scritture nel Medio Evo, come conoscenza propedeutica utile e necessaria per la comprensione dell'uso delle Scritture nelle Sentenze e nei loro Commentaria;

2) quello di consentire agli studenti che desiderano specializzarsi negli Studi Scritturali Medievali un corso biennale completo che si concentri intensamente su questo campo tanto in generale come nei suoi aspetti più specifici.

A questo scopo, il ciclo del Baccalaureatus Biblicus – ispirato all'omonimo ciclo di studi dell'Università di Parigi della metà del XIII secolo, comprende una varietà di corsi di interesse generale e specialistico.

I corsi offerti sono di due tipi: seminari di ricerca e *Lectiones*. I primi costituiscono il nucleo del corso, le seconde si rivolgono a quegli studenti che non sono familiarizzati con i testi della Vulgata e delle glosse medievali.

I corsi del primo tipo sono suddivisi in un ciclo di specializzazione biennale dedicato alla promozione e alla formazione dello studente nel metodo forense della ricerca storica, nonché alla sua familiarizzazione con i testi storici, le metodologie, la teologia e l'interpretazione delle Sacre Scritture dall'epoca patristica all'Alto Medio Evo (ca. 1300 d.C.).

I corsi compresi in questo ciclo sono i seguenti:

PRIMO ANNO

B-100 IL CANONE DELLE SCRITTURE NEI PADRI DELLA CHIESA — 3 CREDITI

B-110 L'AUTORITÀ E L'ISPIRAZIONE DELLE SACRE SCRITTURE SECONDO I PADRI DELLA CHIESA — 3 CREDITI

B-120 L'USO E L'INTERPRETAZIONE DELLE SACRE SCRITTURE DA PARTE DEI PADRI DELLA CHIESA — 6 CREDITI

B-130 STORIA DELL'AUTORITÀ DEI PADRI DELLA CHIESA NELL'EPOCA MEDIEVALE — 2 CREDITI

B-140 L'INFLUENZA E IL RUOLO DI SANT'AGOSTINO D'IPPONA NELL'INTERPRETAZIONE DELLE SACRE SCRITTURE NELL'OCCIDENTE — 6 CREDITI

B-150 I TESTI DELLA PATRISTICA CONSIDERATI LOCUS D'AUTORITÀ PER LO STUDIO DELLE SACRE SCRITTURE NEL PRIMO MEDIO EVO — 8 CREDITI

B-160 L'ORIGINE DELLA VULGATA E LA SUA TRASMISSIONE FINO AL MEDIO EVO — 2 CREDITI

M-100 LA PALEOGRAFIA DI MANOSCRITTI LATINI DAL 8 AL 14 ° SECOLO — 4 CREDITI

B-200 LO STUDIO DELLE SACRE SCRITTURE NELL'EPOCA CAROLINGIA — 4 CREDITI

B-210 L'USO DELLE SACRE SCRITTURE DA PARTE DEI PRIMI SCHOLASTICI — 4 CREDITI

B-220 LE SACRE SCRITTURE E LA SCUOLA DI SAN VITTORE — 3 CREDITI

T-130 INTRODUZIONE AL MAESTRO PIETRO LOMBARDO E ALLE SUE SENTENZE — 7 CREDITI

B-230 I PRIMI MAESTRI E IL LORO USO DELLE SACRE SCRITTURE — 4 CREDITI

B-240 LA STORIA DELLO SVILUPPO DEL RITO ROMANO FINO AL *Missale Regulare* DEL 1246 — 4 CREDITI

SECONDO ANNO

H-200 LA STORIA DI TEOLOGIA FINO AL BEATO DUNS SCOTO — 8 CREDITI

B-300 LE GLOSSAE, LE LORO ORIGINI, LA LORO COMPOSIZIONE E LA LORO INFLUENZA SUGLI SVILUPPI DELLA TEOLOGIA MEDIEVALE — 6 CREDITI

B-310 IL MAESTRO PIETRO LOMBARDO E LA SUA GLOSSA — 4 CREDITI

B-320 LA GLOSSA ORDINARIA — 8 CREDITI

B-400 I COMMENTI ALLA SACRA SCRITTURA DI SAN TOMMASO D'AQUINO — 8 CREDITI

B-410 I COMMENTI ALLA SACRA SCRITTURA DI SAN BONAVENTURA — 6 CREDITI

B-420 LA TEOLOGIA DELLA SCRITTURA DI SAN TOMMASO — 4 CREDITI

B-430 LA TEOLOGIA DELLA SCRITTURA DI SAN BONAVENTURA — 4 CREDITI

B-440 IL RUOLO DELLA SCRITTURA NELLA TEOLOGIA SCOLASTICA DI SAN TOMMASO — 6 CREDITI

B-450 IL RUOLO DELLA SCRITTURA NELLA TEOLOGIA SCOLASTICA DI SAN BONAVENTURA — 6 CREDITI

LECTIONES SACRARUM SCRIPTURARUM

Agli studenti che non sono familiarizzati con la Vulgata latina verrà richiesto di frequentare i seguenti corsi, in cui verrà letto e studiato in base alle Glossae medievali il testo della Vulgata.

B-500 IL PENTATEUCO NELLA VULGATA — 1 CREDITO

B-510 I LIBRI STORICI NELLA VULGATA — 1 CREDITO

B-520 I PROFETI NELLA VULGATA — 1 CREDITO

B-530 I SALMI NELLA VULGATA — 1 CREDITO

B-540 I LIBRI SAPIENZIALI NELLA VULGATA — 1 CREDITO

B-600 I VANGELI SINOTTICI NELLA VULGATA — 2 CREDITI

B-610 IL CORPUS GIOVANNEO NELLA VULGATA — 1 CREDITO

B-620 IL CORPUS PAOLINO E GLI ATTI NELLA VULGATA — 2 CREDITI

B-630 LE EPISTOLE CANONICHE NELLA VULGATA — 1 CREDITO

B-650 L'APOCALISSE NELLA VULGATA — 1 CREDITO

IL CICLO DEL BACCALAUREATUS SENTENTIARIUS

Il corso di studi denominato Baccalaureatus Sententiarius è animato da un triplice proposito:

1) fornire allo studente una comprensione completa e dettagliata dei Quattro Libri delle Sentenze del Maestro Pietro Lombardo;

2) insegnare allo studente ad applicare i metodi dell'argomentazione della Scolastica;

3) dotare lo studente di una comprensione dettagliata ed esatta della teologia e delle posizioni teologiche di San Tommaso d'Aquino e di San Bonaventura da Bagnoregio, così come essi le hanno espresse nei loro Commenti alle Sentenze.

A questo scopo, il ciclo del Baccalaureatus Sententiarius – ispirato all'omonimo ciclo di studi dell'Università di Parigi della metà del XIII secolo – comprende due categorie di corsi obbligatori: quelli sulle Sentenze e quelli sulle Quaestiones Disputatae, in cui gli studenti dovranno dimostrare il loro acume teologico nella forma logica e stilistica classica della Scolastica.

Oltre ai corsi obbligatori, può essere richiesto agli studenti di frequentare corsi del ciclo Biblicus o di quello Philosophicus, nel caso in cui essi siano privi della preparazione adeguata per lo studio delle Sentenze.

Gli studenti sono inoltre tenuti a scegliere alcuni corsi tra quelli del ciclo Biblicus e quelli del ciclo Philosophicus per approfondire ed espandere la loro comprensione delle Sentenze e dei loro Commenti, per un numero totale di almeno 30 crediti a semestre ottenuti con attività accademiche.

MODALITÀ D'INSEGNAMENTO PER LO STUDIO DELLE SENTENZE

Lo studio delle Sentenze del Maestro Pietro Lombardo presso l'Istituto avrà il suo metodo e la sua forma specifici, cui tanto i docenti come gli studenti – tanto quelli del Baccalaureatus come i Sententiarii – dovranno attenersi.

Per ogni libro di Sentenze del Maestro Lombardo, l'insegnamento verrà moderato da un pannello di studiosi denominati Magistri in iudicio, designati dalla facoltà di teologia. Gli argomenti pro e contra saranno presentati da due gruppi di Baccalaureati, ciascuno dei quali sarà diretto da un Sublector, e le Responsiones saranno date dai Lectores, scelti tra i Sententarii e tra i Baccalaureati più preparati.

I Magistri in iudicio determineranno e stabiliranno il calendario delle discussioni per ogni *Distinctio* e assegneranno i ruoli di Lector e Sublectores; essi impartiranno inoltre istruzioni generali e specifiche sul progresso dello *Studium*, sui requisiti per la partecipazione validi per tutti gli studenti, e assegneranno i voti per la partecipazione alle lezioni e per quei lavori il voto sui quali determinerà l'intera base per il voto finale dato per ciascuno dei corsi sui Quattro Libri.

Per le *Quaestiones Disputatae*, ogni studente del ciclo del Baccalaureatus deve scegliere un corso di questo tipo al semestre, per un totale di quattro corsi durante il ciclo di specializzazione. A questo proposito, lo studente può scegliere liberamente un membro della facoltà di teologia come Magister, mentre il decano gliene assegnerà altri tre per valutare la qualità del suo lavoro.

La lunghezza, la forma e i contenuti delle *Quaestiones Disputatae* dovranno essere determinati dal decano della facoltà in accordo con i Magistri in iudicio di quel semestre. I voti sulle *Quaestiones* si baseranno sui lavori scritti degli studenti.

PRIMO ANNO

S-100 IL PRIMO LIBRO DELLE SENTENZE — 20 CREDITI

S-140 QUAESTIONES DISPUTATAE SU DIO UNO E TRINO AD INTRA — 2 CREDITI

S-150 QUAESTIONES DISPUTATAE SU DIO UNO E TRINO AD EXTRA — 2 CREDITI

S-200 IL SECONDO LIBRO DELLE SENTENZE — 20 CREDITI

S-240 QUAESTIONES DISPUTATAE SULLA CREAZIONE DI TUTTE LE COSE
— 2 CREDITI

S-250 QUAESTIONES DISPUTATAE SULLA CADUTA DEGLI ANGELI E
DELL'UOMO — 2 CREDITI

SECONDO ANNO

S-300 IL TERZO LIBRO DELLE SENTENZE — 20 CREDITI

S-340 QUAESTIONES DISPUTATAE SULL'INCARNAZIONE — 2 CREDITI

S-350 QUAESTIONES DISPUTATAE SULLA REDENZIONE — 2 CREDITI

S-400 IL QUARTO LIBRO DELLE SENTENZE — 20 CREDITI

S-440 QUAESTIONES DISPUTATAE SUI SACRAMENTI — 2 CREDITI

S-450 QUAESTIONES DISPUTATAE SULLE COSE ULTIME — 2 CREDITI

Il livello finale di studi presso l'Istituto, denominato Magister Sacrae Doctrinae, ha un triplice proposito:

1) fornire al potenziale studente l'esperienza pratica di dare lezioni sui Quattro Libri delle Sentenze seguendo lo stile di San Tommaso d'Acquino e di San Bonaventura;

2) offrire al potenziale dottorando l'opportunità di scrivere i propri Commentaria ai Quattro Libri delle Sentenze;

3) preparare lo studente a dimostrare la sua completa padronanza della teologia e della filosofia Scolastica in quattro sessioni di Quaestiones Quodlibetales.

A questo scopo, il grado di Magister Sacrae Doctrinae – ispirato agli studi richiesti per ottenere il titolo di Magister Sacrae Doctrinae all'Università di Parigi della metà del XIII secolo – implica tre condizioni obbligatorie, l'adempimento di ciascuna delle quali compone una parte del voto finale:

1) frequenza attiva nello Studium come Sententiarius, svolgendo il ruolo di Lector e assistendo i Magistri in iudicio nello svolgimento dei loro compiti: 30% del voto finale.

2) redazione e consegna dei propri Commentaria sui Quattro Libri delle Sentenze: 50% del voto finale;

3) dimostrare una comprensione matura e completa della teologia e della filosofia Scolastica e delle Sacre Scritture nel corso di quattro sessioni Quodlibetales, durante le quali l'intera facoltà e il corpo studentesco gli proporranno una serie di Quaestiones a cui egli dovrà replicare cum fide quae intelligentiam quaerat in Sapientia entro i limiti di tempo specificati dal decano della facoltà: 20% del voto finale.

Finis versionis italicae.

The Scholasticum

INSTITUTE OF MEDIEVAL STUDIES
for the Study of Scholastic Theology & Philosophy

English

ANNUARIO ACADEMICO

2016-2017

ANNO DOMINI

ROME, ITALY

www.studium-scholasticum.org

registrar@studium-scholasticum.org

ABOUT US

THE SCHOLASTICUM is an institute for the study of Scholastic Theology and Philosophy, dedicated to the promotion of the greater appreciation and understanding of Medieval Theology and Philosophy as it was taught at the University of Paris in the mid 13th century. For that purpose, the Scholasticum focuses its attention on three fields of study, Medieval Philosophy, Medieval Biblical Studies and Scholastic Theology.

To this end, it offers graduate courses of Specialization in Medieval Studies, at Rome and via video-conferencing to students throughout the world, of the following kinds:

- a) PREPARATORY COURSES in Latin, Philosophy, History and Medieval Studies, aimed at orientating the students for the three principle cycles of study.
- b) *Baccalaureatus Philosophicus*: 2 year Course on MEDIEVAL PHILOSOPHY focusing on the Scholastics and pre-Scholastic authorities and texts in Philosophy.
- c) *Baccalaureatus Biblicus*: 2 year Course on MEDIEVAL SCRIPTURAL STUDIES, based on the Glossae and Commentaries of that age.
- d) *Baccalaureatus Sententiarius*: 2 year course on the Four Books of SENTENCES OF MASTER PETER, taking as its text books, the *Commentaria* of Saints Thomas Aquinas and Bonaventure of Bagnoregio on the same.
- e) *Magister Sacrae Doctrinae*: 1-2 year specialization program for Doctoral students, seeking to fully grasp the Scholastic method of theological investigation.

In the study of which, the Institute has the following academic objectives:

- a) *To impart to the student an authentic historical understanding of the authors, language and methods used at the University of Paris, in the mid 13th century.*
- b) *To educate students with profound and complete knowledge of Peter Lombard's Four Book of Sentences, in Latin and in translation.*
- c) *To give the student a profound and practical experience in the understanding, formulation, crafting and argumentation of the Scholastic Method, as employed by Sts. Thomas Aquinas and Bonaventure of Bagnoregio.*
- d) *To form students and instructors capable of Scholastic argumentation, analysis and research.*

The faculty is comprised of full and part-time positions, with a frequency of visiting professorships, to provide a wide and broad exposure to the current research on the topics treated of in this general description of the Institute.

OFFICE OF THE REGISTRAR

AT THE REGISTRAR'S OFFICE a student can matriculate, pay tuition and fees , obtain copies of academic records and purchase textbooks.

Contact us At:

Pick Center
Via Boezio, 6
00193 Roma, Italia

registrar@studium-scholasticum.org

OFFICE HOURS

The Registrar's Office is open regularly according to the following Schedule:

DURING THE ACADEMIC YEAR: 9 AM TO 12 NOON, ROME TIME.

DURING THE SPRING OF 2016: 9 AM TO 12 NOON, ROME TIME
4:30 PM TO 7:30 PM

NOTA BENE: The Institute maintains an office in the Pick Center at Roma, in Via Boezio 6, on the second floor, where one can pick up a free printed copy of this Annuario Accademico.

GENERAL NORMS

REGISTRATION & MATRICULATION

REGISTRATION is the act whereby a Student who has never studied at our Institute makes his personal information known to our Registrar, so as to determine his basic idoneity to be one of our students.

MATRICULATION is the act whereby a Student who is registered selects the courses to study and pays the required fees.

THERE ARE 4 MODALITIES WHEREBY A STUDENT CAN REGISTER

AUDITOR: Allows student access to the video-broadcasts, without any requirement to complete assignments or take exam: no credits or academic records are conceded to Auditores. Each Auditor can take no more than 1 course per semester, and that only in either the Biblicus or Philosophicus Cycles only.

DISCIPULUS AD HOC: Allows a student to attend an individual class in person and/or follow video-conferences live or by recording; student must fulfill assignments and take exam to receive credit and grade.

DISCIPULUS CURSOR: Allows student to take all the courses required and allowed for the completion of one of the three cycles of studies: « Baccalaureatus Philosophicus », « Baccalaureatus Biblicus » and « Baccalaureatus Sententiarius », either in person or by live or recorded video-broadcasts, with requirement to complete all the assignments and/or take the exams, to receive credit and grade and certification of completion of cycle.

SENTENTIARIUS: Allows students who have completed the Baccalaureatus Sententiarius to complete their studies and practicum to complete the requirements of the final level of studies, « Magister Sacrae Doctrinae ».

REQUIREMENTS FOR ADMISSION

AUDITORS, AND ALL OTHER STUDENTS ARE REQUIRED to exchange the personal information required by the Registrar to inform the student of the course offering and the method of watching it online and to keep such records as the Registrar deems necessary or useful for its administration.

DISCIPULI AND SENTENTIARIII, in addition, are required to present sufficient documentation and/or sustain entrance exams to establish their idoneity to comprehend the material to be studied, as the Faculty Senate determines and has the right *ex iure* to establish.

DISCIPULI AD HOC, in particular are required, in addition to demonstrate a sufficient personal understanding the material which is requisite to be studied prior to taking the course. The manner in which this is done is to be determined by the Dean of the Faculty offering the course and the Registrar.

DISCIPULI CURSORES, in particular must:

- 1) present to the Registrar copies of their official transcripts from Institutions and/or sustain the particular entrance exams required by the Registrar and the Dean of the Faculty in question.
- 2) demonstrate sufficient understanding of the Latin tongue and 2 or more modern languages, and commit themselves to acquiring a practical knowledge of Italian and English, if they are not already fluent in both.

SENTENTIARIII must:

- 1) be examined and accepted by the Dean and the Faculty of Theology, as candidates capable of fulfilling the requirements of study established for the final level of studies, « Magister Sacrae Doctrinae ».
- 2) have had completed at our Institute, the course work of at least the « Baccalaureatus Sententiaris » as well as demonstrate sufficiently advanced and profound grasp of the material treated of in the other two Baccalaureati, to undertake and complete in a worthy manner the course

work and research required by this final cycle of studies.

3) demonstrate a fluency in the Latin tongue. SENTENTIARIII may take their courses either in person or via live video-conferencing.

Finally, all students who are CURSORES or SENTENTIARIII must make a profession of Catholic Faith according to the manner prescribed by PP. Pius X on Sept. 1, 1910, in his *motu proprio*, *Sacrorum antistitum*, and subscribe to it in writing, submitted to the Registrar at the beginning of the Cycle to be taken.

Students wishing to attend classes in person at our Campus in Rome, and who are from nations outside of the Shengen Zone, must in addition comply with the laws of the Italian Republic and obtain a student visa and register with the local authorities.

HOW TO REGISTER & MATRICULATE

Students wishing to register/matriculate in a course or Cycle of specialization for the upcoming Semester of studies must contact the Registrar's Office during the specified office hours, either in person or via video-conference (see our website for details), and consign to them the required forms and documents.

Registration Forms and Matriculation Forms are available in PDF format from the Registrar's webpage, or in printed format, at the Registrar's Office at Rome. Students outside of Rome must print out their own forms, as no printed blank forms will be mailed by Register at any time.

DOCUMENTS REQUIRED FOR REGISTRATION

Students who have never studied at our Institute are required to complete a Registration Form and consign it to the Registrar with all applicable information and documents, paying the applicable fee.

To Register at our Institute, all students must supply the following information & documents:

- 1) A completed Registration Form
- 2) Their Passport or Identity Card or a electronic scan/photocopy thereof
- 3) If they intend to attend classes in person at our Campus in Rome, a completed student visa (copy for our records and original for our pervue)
- 4) Authentic originals or certified copies of transcripts of their previous Academic work which is applicable to the fields of study conducted or required at our Institute, indicating the particularities of their academic work and achievements.
- 5) Electronic proof or photocopy of receipt of payment of Registration Fee.

DOCUMENTS REQUIRED FOR MATRICULATION

Students who have already registered, and who wish to take courses in the upcoming semester, must complete a Matriculation Form and consign it to the Registrar with all applicable information and documents, paying the applicable tuition fees.

To Matriculate in a specific course or Cycle of courses, all students must supply the following information & documents:

- 1) Completed Matriculation Form
- 2) Documents demonstration completion of prerequisites for the Course (see Course descriptions)
- 3) Approbatio from Dean of the Faculty in which the course is offered, for those courses which require students to take a personal interview prior to matriculation.
- 4) Electronic proof or photocopy of receipt of payment for the tuition of the courses selected and indicated on the Matriculation Form for that semester.

PENALTIES AND FEES FOR LATE REGISTRATION AND MATRICULATION

The Registrar with the Consent of the Faculty Senate can establish limits on and penalties applicable for those who register and matriculate after the required time period established by the Registrar's

Office. Students may not contest these fees or limits and no registration or matriculation during said periods is valid unless the penalties are paid in full.

CONVALIDATION OF PREVIOUS ACADEMIC WORK

Students at our Institute who have completed the identical or analogous course work in any of the Cycles of study offered, may obtain convalidation of their previous academic credit from the Dean of the respective Faculty in which they are matriculating. The norms and rules of which convalidation are established by that Faculty. Previous Academic credits which are convalidated cannot exceed 25% of the course work required to obtain a Certificate of completion for the Cycle of Studies in question.

General Academic Norms

PHILOSOPHY OF THE METHOD OF INSTRUCTION

The form of instruction is eclectic and scientific. Each instructor is free to determine whether his course will be solely lecture, seminar or research group, and/or a combination of these methods. Courses will emphasize the use of original sources without neglecting to survey and critically assess the scholarly appreciation of those sources throughout history. The students will be trained both in the analysis of original sources in their historical context and the critical appreciation of later authors who interpreted and studied them.

All useful modern means of electronic presentation which promote the study of the original sources are encouraged. Gradation is based on written work and class participation. There are no oral exams.

STUDENT RIGHTS

Discipuli who have validly registered and matriculated have the right to obtain the grade which the instructor in the course

concedes them in proportion to the quality of the work they have personally accomplished. They also have a right to obtain transcripts for the course work and, if *Cursores* or *Sententiarii*, of the Cycles which they have completed. In each case, they must pay the applicable fee to obtain official records and/or copies of the same.

Each course description will specify the nature of the coursework, term-paper or *Questiones* to be completed for a grade.

Grades in each course are determined by the Instructor in that course, who must faithfully apply the general and specific norms for grading established by the Faculty Senate.

Students wishing to appeal a specific grade, must file a petition at the Registrar's office citing all the necessary particulars and reasons for petitioning a reconsideration as well as copies of the student's work as it was submitted and graded by the said Instructor. Appeals are heard each Semester by a Committee appointed by the Faculty Senate for that purpose. There is no appeal to their decisions.

No student may make more than 2 such petitions in any given Semester.

DEFINITIONS & FORMAT OF COURSE WORK

EXAMS are to be in writing, either in printed form or in electronic form, and taken in person or during a live video-conference, and consigned to the instructor at the end thereof.

TERM-PAPERS are to be submitted in PDF format or in hard copy. They must be on A4 paper, single spaced, with footnotes and bibliography. They may contain active URLs where applicable, but not image/video or object inclusions without consent of the Instructor. Unless otherwise specified, all term papers must be at least 20 pages in length.

QUAESTIONES whether *Disputatae* or *Quodlibetales* must be in Scholastic Form, single spaced, in facing columns of Latin and 1 Vernacular Language. They must be submitted in PDF or hardcopy,

on A4 sized pages, single spaced, with footnotes and bibliography, and contain appropriate footnotes and citations of authorities.

PAPERS and QUESTIONES must be submitted within the specific time required to be considered for a grade. Extensions outside this required period of time can be granted only by the Instructor with the consent of the Dean of his Faculty.

LANGUAGES OF INSTRUCTION

The Language of Instruction, as well as the vernacular languages which can be used in course work are determined solely by the Instructor of the Course. The individual Course description shall indicate the languages used in the Course.

LENGTH OF COURSES & CREDIT SYSTEM

At our Institute courses are in 50 minute blocks, and credits per course are measured by the European Credit Transfer (ECT) system, in which 1 credit hour is equivalent to 25 hours of classroom attendance and homework, during the course of one semester. Our Semesters are 14 weeks long, classes are given Monday to Friday.

GRADING SYSTEM

Grades at our Institute are given in percentiles of 0% to 100% and are classified accordingly:

95-100%	summa cum laude probatus
90-94%	magna cum laude probatus
85-89%	cum laude probatus
80-84%	bene probatus
75-79%	probatus

Cursores and Sententiarii who receive a grade lower than 75% are considered never to have satisfactorily completed the course in question, in which case, if the course is required for the Certificate of

completion of any given Cycle, the student may resubmit it or take it again, paying the applicable fee for Re-grading, or must matriculate anew to take the course a second time and pay the tuition for it anew.

No student, taking an exam or submitting coursework, a Term-paper, or Quaestiones a second time, can obtain a grade higher than 80%.

Course work, Term-Papers, Exams and Quaestiones, when graded are consigned to the Registrar's Office, and if electronic, with a copy to the student. Students may retrieve their course work etc. during regular office hours.

On Hard Copies, the Instructor is to write the grade and corrections he deems due, sufficient and necessary. With electronic copies, the Instructor shall include a completed Grade Form, which must be filled by the student with the personal information of the student and submitted to the Instructor with the electronic course work, before receiving a grade.

Academic Expenses

REGISTRATION EXPENSE PER STUDENT € 50

MATRICULATION EXPENSES

INDIVIDUAL COURSE FOR AUDITORES € 50 PER ECT
INDIVIDUAL COURSE FOR DISCIPULI AD HOC € 150 PER ECT
SEMESTER EXPENSE FOR CURSORES/SENTENTIARI € 2500

English

Payment of the SEMESTER EXPENSE allows a student to matriculate in as many courses and cycles which he is intellectually and physically capable of taking without conflicts of time. Students exceeding 40 ECTs per semester must have the approbation of the Dean of each Faculty in which they are studying. AUDITORES can take no more than 1 course per semester, and that only in the Biblicus and Philosophicus Cycles.

For students attending our courses in person at our Campus in Rome, tuition expenses are paid at the Registrar's Office (Segretaria) during office hours. For students attending via video-conferencing, payment is made by credit-card via our online interface.

The Currícula of Studies

The Institute offers 3 cycles of studies which aim at offering the prospective student who seeks a specialization either Medieval Biblical Studies, Medieval Philosophy, and Scholastic Theology a profound understanding of these fields and practical grasp of scientific methods of research into them.

As such, the curriculum of the Institute has these Academic objectives:

a) To impart to the student an authentic historical understanding of the authors, language and methods used at the University of Paris, in the mid 13th century.

b) To educate students with profound and complete knowledge of Peter Lombard's Four Book of Sentences, in Latin and in translation.

c) To give the student a profound and practical experience in the understanding, formulation, crafting and argumentation of the Scholastic Method, as employed by Sts. Thomas Aquinas and Bonaventure of Bagnoregio.

d) To form students and instructors capable of Scholastic argumentation, analysis and research.

The Institute organizes its permanent and visiting Instructors into 2 Faculties, the Faculty of Philosophy and the Faculty of Theology.

Faculty of Philosophy

The Faculty of Philosophy comprises all the Instructors of the Institute, full and visiting, who teach in the fields of Philosophy and History.

Dean of the Faculty: TBA

Faculty Secretary: TBA

Office Hours: TBA

Communication with the Dean or Secretary of the Faculty only regards questions of matriculation in the Faculty's course offerings. Any questions regarding fees or penalties are to be brought to the Institute's Office of the Registrar.

Students desiring to specialize in the Scholastic Philosophy must first demonstrate a sufficient familiarity with the material and history of the period. For this purpose, first-time students in the Faculty, after registration, must each sustain a personal interview with the Faculty member(s) designated by the Dean of the Faculty, to determine their idoneity.

Baccalaureatus Philosophicus Cycle

The course of studies, known as the « Baccalaureatus Philosophicus » has a twofold purpose:

1) to impart to prospective students of Lombard's Sentences an understanding of the principles of Medieval Philosophy and the principal thinkers of that age.

2) to provide students desiring to specialize in the study of Medieval Philosophy a complete two-year cycle of courses providing general and specialized studies in this field.

As such, the « Baccalaureatus Philosophicus » Cycle, inspired by the cycle of studies of similar name at the University of Paris in the mid-13th century, comprises 3 kinds of courses: lectures, seminars and research groups.

English

FIRST YEAR

H-100 HISTORY OF PHILOSOPHY IN THE CLASSICAL PERIOD (750 B.C - 600 A. D.) — 6 ECTS

P-110 PLATO AND HIS PHILOSOPHY — 6 ECTS

P-120 ARISTOTLE AND HIS PHILOSOPHY — 8 ECTS

P-130 PROCLUS LYCAEUS AND THE LIBER DE CAUSIS — 4 ECTS

P-200 PATRISTIC PHILOSOPHY — 6 ECTS

P-210 PSEUDO-DIONYSIUS AND HIS PHILOSOPHY — 4 ECTS

P-220 ST. SEVERINUS BOETHIUS AND HIS PHILOSOPHY — 4 ECTS

P-230 ST. AUGUSTINE OF HIPPO AND HIS PHILOSOPHY — 6 ECTS

H-300 HISTORY OF PHILOSOPHY IN THE MIDDLE AGES (600-1350 A. D.) — 5 ECTS

P-300 SCOTUS ERIGENA AND HIS PHILOSOPHY — 2 ECTS

H-400 THE HISTORY OF SCHOLASTICISM FROM ITS ORIGINS TO BL.
JOHN DUNS SCOTUS — 6 ECTS

P-310 PETER ABELARD AND HIS PHILOSOPHY — 3 ECTS

SECOND YEAR

English

P-320 AVICENNA AND HIS PHILOSOPHY — 3 ECTS

P-330 AVERROES AND HIS PHILOSOPHY — 3 ECTS

P-340 AVICEBRON AND HIS FONS VITAE — 2 ECTS

P-350 MAIMONIDES AND HIS GUIDE TO THE PERPLEXED — 3 ECTS

P-360 PETER OF SPAIN AND HIS SUMMULAE LOGICALES — 3 ECTS

P-370 SAINT THOMAS AQUINAS AND HIS PHILOSOPHY — 12 ECTS

P-380 SAINT BONAVENTURE AND HIS PHILOSOPHY — 8 ECTS

P-390 BL. JOHN DUNS SCOTUS AND HIS PHILOSOPHY — 10 ECTS

P-400 MEDIEVAL NOMINALISM — 3 ECTS

H-410 HISTORY OF THE THOMISTIC SCHOOL — 4 ECTS

H-420 HISTORY OF THE SCOTISTIC SCHOOL — 4 ECTS

H-430 HISTORY OF BONAVENTURIAN STUDIES — 2 ECTS

P-410 RAYMOND LULL AND HIS PHILOSOPHY — 3 ECTS

Faculty of Theology

The Faculty of Theology comprises all the Instructors of the Institute, full and visiting, who teach in the fields of Theology & Biblical Studies.

Dean of the Faculty: TBA

Faculty Secretary: TBA

Office Hours: TBA

Communication with the Dean or Secretary of the Faculty only regards questions of matriculation in the Faculty's course offerings. Any questions regarding fees or penalties are to be brought to the Institute's Office of the Registrar.

Students desiring to specialize in Medieval Biblical Studies and/or Scholastic Theology must first demonstrate a sufficient familiarity with the material and history of the period. For this purpose, first-time students in the Faculty, after registration, must each sustain a personal interview with the Faculty member(s) designated by the Dean of the Faculty, to determine their idoneity.

Among the courses, which first time students may have to take are those which are considered introductory in nature:

T-100 INTRODUCTION TO CATHOLIC THEOLOGY — 2 ECTS

T-110 INTRODUCTION OF CATHOLIC BIBLICAL STUDIES — 2 ECTS

B-130 THE HISTORY OF THE AUTHORITY OF THE FATHERS OF THE CHURCH DOWN TO THE MIDDLE AGES — 2 ECTS

H-300 HISTORY OF PHILOSOPHY IN THE MIDDLE AGES (600-1350 A. D.) — 6 ECTS

T-120 INTRODUCTION TO THE THEOLOGY OF SAINT AUGUSTINE — 4 ECTS

T-130 INTRODUCTION TO PETER LOMBARD & HIS SENTENCES — 7 ECTS

T-140 INTRODUCTION TO THE THEOLOGY OF SAINT THOMAS AQUINAS — 4 ECTS

T-150 INTRODUCTION TO THE THEOLOGY OF SAINT BONAVENTURE OF BAGNOREGIO — 4 ECTS

English

Baccalaureatus Biblicus Cycle

The course of studies, known as the « Baccalaureatus Biblicus » has a twofold purpose:

1) to provide students of the Sentences of Lombard sufficient preparation in the understanding and appreciation of Sacred Scripture in the Middle Ages as is necessary and useful for the understanding of the use of Scripture in the Sentences and their commentaria,

2) to allow students who wish to specialize in Medieval Scriptural Studies a complete 2 year course-work focusing intensely on the field in general and specific aspects.

As such, the « Baccalaureatus Biblicus » Cycle, inspired by the cycle of studies of similar name at the University of Paris in the mid-13th century, includes a variety of courses, of general and special interest.

The course offerings are of 2 kinds, Research Seminars and Lectiones. The former comprise the bulk of the courses, the latter are for students unfamiliar with the text of the Vulgate and Medieval Glosses.

Of the first kind, there is a two-year specialization which is devoted to fostering and training the student in the forensic method of historical research and to familiarize him with the historical texts, methods, theology and interpretation of Sacred Scripture from the Patristic Era to the High Middle Ages (c. 1300 A. D.).

The courses which comprise this cycle are as follows:

FIRST YEAR

B-100 THE CANON OF SCRIPTURE IN THE FATHERS OF THE CHURCH — 3 ECTS

B-110 THE AUTHORITY AND INSPIRATION OF SACRED SCRIPTURE ACCORDING TO THE FATHERS OF THE CHURCH — 3 ECTS

B-120 THE USE AND INTERPRETATION OF SACRED SCRIPTURE BY THE FATHERS OF THE CHURCH — 6 ECTS

B-130 THE HISTORY OF THE AUTHORITY OF THE FATHERS OF THE CHURCH DOWN TO THE MIDDLE AGES — 2 ECTS

B-140 THE INFLUENCE AND ROLE OF SAINT AUGUSTINE IN THE INTERPRETATION OF SACRED SCRIPTURE IN THE WEST — 6 ECTS

B-150 THE PATRISTIC TEXTS WHICH WERE LOCI OF AUTHORITY FOR THE STUDY OF SACRED SCRIPTURE IN THE EARLY MIDDLE AGES — 8 ECTS

B-160 THE ORIGIN OF THE VULGATE AND ITS TRANSMISSION DOWN TO THE MIDDLE AGES — 2 ECTS

M-100 LATIN PALEOGRAPHY OF THE 8TH TO 14TH CENTURIES — 4 ECTS

B-200 THE STUDY OF SACRED SCRIPTURE IN THE CAROLINGIAN ERA — 4 ECTS

B-210 THE USE OF SACRED SCRIPTURE BY THE EARLY SCHOLASTICS — 4 ECTS

B-220 SACRED SCRIPTURE AND THE VICTORINES — 3 ECTS

T-130 AN INTRODUCTION TO PETER LOMBARD'S FOUR BOOKS OF SENTENCES — 7 ECTS.

B-230 THE FIRST MASTERS & THEIR USE OF SACRED SCRIPTURE — 4 ECTS

B-240 THE HISTORY OF THE DEVELOPMENT OF THE ROMAN RITE UP UNTIL THE MISSALE REGOLARE OF 1246 — 4 ECTS

SECOND YEAR

H-200 THE HISTORY OF THEOLOGY UPTO JOHN DUNS SCOTUS — 8 ECTS

B-300 THE GLOSSAE, THEIR ORIGINS, COMPOSITION AND INFLUENCE ON THE DEVELOPMENT OF MEDIEVAL THEOLOGY — 6 ECTS

B-310 PETER LOMBARD AND HIS GLOSSA — 4 ECTS

B-320 THE GLOSSA ORDINARIA — 8 ECTS

B-400 THE SCRIPTURAL COMMENTARIES OF SAINT THOMAS AQUINAS — 8 ECTS

B-410 THE SCRIPTURAL COMMENTARIES OF SAINT BONAVENTURE — 6 ECTS

B-420 SAINT THOMAS'S THEOLOGY OF SCRIPTURE — 4 ECTS

B-430 SAINT BONAVENTURE'S THEOLOGY OF SCRIPTURE — 4 ECTS

B-440 THE ROLE OF SCRIPTURE IN THE SCHOLASTIC THEOLOGY OF SAINT THOMAS — 6 ECTS

B-450 THE ROLE OF SCRIPTURE IN THE SCHOLASTIC THEOLOGY OF SAINT BONAVENTURE — 6 ECTS

LECTIONES SACRARUM SCRIPTURARUM

Students, who are not familiar with the Latin Vulgate, will be required to take the following courses, wherein the text of the Vulgate will be read and studied according to the medieval Glossae.

English

B-500 THE VULGATE PENTATEUCH — 1 ECTS

B-510 THE VULGATE HISTORICAL BOOKS — 1 ECTS

B-520 THE VULGATE PROPHETS — 1 ECTS

B-530 THE VULGATE PSALMS — 1 ECTS

B-540 THE VULGATE WISDOM BOOKS — 1 ECTS

B-600 THE VULGATE SYNOPTIC GOSPELS — 2 ECTS

B-610 THE VULGATE JOHANNINE CORPUS — 1 ECTS

B-620 THE VULGATE PAULINE CORPUS & ACTS — 2 ECTS

B-630 THE VULGATE CANONICAL LETTERS — 1 ECTS

B-650 THE VULGATE APOCALYPSE — 1 ECTS

Baccalaureatus Sententiarius Cycle

The course of studies, known as the « Baccalaureatus Sententiarius » has a threefold purpose:

- 1) to give the student a complete and detailed understanding of the Master Peter Lombard's Four Books of Sentences.*
- 2) to profoundly train the student in the method and practice of Scholastic argumentation*
- 3) to impart to the student a detailed and exact understanding of the theology and theological positions of Saints Thomas Aquinas and Bonaventure of Bagnoregio, as expressed in their Commentaria on the Sentences.*

As such, the « Baccalaureatus Sententiarius » Cycle, inspired by the cycle of studies of similar name at the University of Paris in the mid-13th century, comprises 2 kinds of obligatory courses, those on the Sentences and Quaestiones Disputatae, wherein the Students demonstrate their theological acumen in the classical Scholastic form.

In addition to the obligatory courses, the students may be required to take courses in the Biblicus or Philosophicus cycles, if they lack the proper preparation for the study of the Sentences.

Students are also required to choose from the courses in the Biblicus and Philosophicus cycles to supplement and expand their comprehension of the Sentences and their Commentaries, such that in each semester they have at least 30 ECTS of course work.

FORM OF INSTRUCTION FOR THE STUDY OF THE SENTENCES

The study of the Sentences of Lombard at the Institute has its own special regimen and form, in which Instructors and students, both those in the Baccalaureatus and Sententiarii participate.

For each Book of Lombard, the instruction will be moderated by a panel of Academics known as the **MAGISTRI IN IUDICIO**, appointed by the Faculty of Theology. The arguments pro and contra will be

presented by two groups of Baccalaureati, led each by a **SUBLECTOR**, and the Responsiones will be given by the **LECTORS**, chosen from among the Sententiarii and the more prepared Baccalaureati.

The **MAGISTRI IN IUDICIO** shall determine and set the calendar of discussions for each *Distinctio* and assign the roles of Lector and Sublectores, as well as given general and specific instructions as to the progress of the studium, the requirements for participation for each student, and the grades for class participation & assignments *which grades comprise the entire basis for the final grade given for the each of the courses on the Four Books*.

For the **QUAESTIONES DISPUTATAE**, each student in the Baccalaureatus Cycle must select 1 such course each semester, for a total of 4 during the Cycle of specialization. For which purpose, the student may freely chose 1 member of the Faculty of Theology to be his Magister, with the Dean assigning another 3 to judge the quality of his work.

The length, form and contents of the Quaestiones Disputatae are to be determined by the Dean of the Faculty in consultation with the Magistri in iudicio for that semester. *For the Quaestiones, the entire grade will be based on the written work of the student.*

FIRST YEAR

S-100 THE FIRST BOOK OF SENTENCES — 20 ECTS

S-140 QUAESTIONES DISPUTATAE ON THE ONE AND TRIUNE GOD AD INTRA — 2 ECTS

S-150 QQ. DISPUTATAE ON THE ONE AND TRIUNE GOD AD EXTRA — 2 ECTS

S-200 THE SECOND BOOK OF SENTENCES — 20 ECTS

S-240 QUAESTIONES DISPUTATAE ON THE CREATION OF ALL THINGS — 2 ECTS

S-250 QQ. DISPUTATAE ON THE FALL OF ANGELS AND MEN — 2 ECTS

SECOND YEAR

S-300 THE THIRD BOOK OF SENTENCES — 20 ECTS

S-340 QUAESTIONES DISPUTATAE ON THE INCARNATION — 2 ECTS

S-350 QUAESTIONES DISPUTATAE ON THE REDEMPTION — 2 ECTS

S-400 THE FOURTH BOOK OF SENTENCES — 20 ECTS

S-440 QUAESTIONES DISPUTATAE ON THE SACRAMENTS — 2 ECTS

S-450 QUAESTIONES DISPUTATAE ON THE LAST THINGS — 2 ECTS

Studies for the Magister Sacrae Doctrinae

The final level of studies at the Institute is known as the « Magister Sacrae Doctrinae », and it has a threefold purpose:

1) to provide the prospective student a practical experience in Lecturing on the Four Books of Sentences after the manner of Saints Thomas Aquinas and Saints Bonaventure.

2) to give occasion to the prospective doctorandus to write his own Commentaria on the Four Books of the Sentences.

3) to prepare the student to demonstrate his complete mastery of Scholastic Theology and Philosophy in 4 sessions of Quaestiones Quodlibetales.

As such, the « Magister Sacrae Doctrinae », inspired by the studies required for the title of Magister Sacrae Doctrinae at the University of Paris in the mid-13th century, comprises 3 fundamental obligations, each which comprise in part the total grade received:

1) Substantial attendance in the Studium as a SENTENTIARIUS, fulfilling the role of Lector and sharing in the duties of the MAGISTRI IN IUDICIO: 30% OF FINAL GRADE.

2) Completion and submission of his own Commentaria on the Four Books of Sentences: 50% OF FINAL GRADE.

3) Demonstrating a mature and complete grasp of Scholastic Theology, Philosophy and Sacred Scripture during 4 QUODLIBETAL SESSIONS, in which the entire faculty and student body propose to him a number of Quaestiones, to which he must respond CUM FIDE QUAE INTELLIGENTIAM QUAERAT IN SAPIENTIA within the time period specified by the Dean of the Faculty: 20% OF FINAL GRADE.

FINIS VERSIONIS ANGLICAE.

Scholasticum

INSTITUTO DE ESTUDIOS MEDIEVALES
para el Estudio de la Teología y de la Filosofía Escolásticas

ANUARIO ACADÉMICO

2016-2017

ANNO DOMINI

EDICIÓN ESPAÑOLA

ROMA

www.studium-scholasticum.org

registrar@studium-scholasticum.org

Español

QUIÉNES SOMOS

EL SCHOLASTICUM es un instituto para el estudio de la Teología y la Filosofía Escolásticas que tiene su sede en Roma y se dedica a la promoción para una mayor comprensión y un mayor entendimiento de la Teología y la Filosofía Escolásticas tal como eran enseñadas en la Universidad de París durante el siglo XIII. Para esta tarea, el Scholasticum centra su atención sobre tres campos de Estudio: la Filosofía Medieval, los Estudios Bíblicos Medievales y la Teología Escolástica.

Se ofrecen más particularmente Cursos de Especialización en Estudios Medievales, en Roma y por videoconferencia, a estudiantes de todo el mundo, de las siguientes categorías:

- a) CURSOS INTRODUCTORIOS de Latín, Filosofía, Historia y Filosofía Medieval, proyectados para orientar a los estudiantes hacia las materias de los cursos de cada uno de los tres campos de Estudio.
- b) BACCALAUREATUS PHILOSOPHICUS: curso bienal sobre la Filosofía Medieval centrado en las máximas autoridades y en los textos filosóficos de la Escolástica y de la pre-Escolástica.
- c) BACCALAUREATUS BIBLICUS: curso bienal sobre ESTUDIOS ESCRITURALES MEDIEVALES, basados en las glosas y en los comentarios de la época.
- d) BACCALAUREATUS SENTENTIARIUS: curso bienal sobre los Cuatro Libros de las SENTENCIAS DEL MAESTRO PEDRO LOMBARDO, que serán utilizados como libros de texto, y sobre los Commentaria a los mismos de Santo Tomás de Aquino y de San Buenaventura de Bagnoregio.
- e) MAGISTER SACRAE DOCTRINAE: programa de 1-2 años de especialización para los estudiantes doctorandos que quieran alcanzar plenamente el método de investigación teológica de la Escolástica.

A través del Estudio de estos cursos, el Instituto se fija los siguientes objetivos académicos:

- a) Inculcar a los estudiantes una auténtica comprensión histórica de los autores, del lenguaje y de los métodos utilizados en la Universidad de París a mediados del siglo XIII.
- b) Infundir en los estudiantes un conocimiento profundo y completo de los Cuatro Libros de las Sentencias del Pedro Lombardo, en latín y en textos traducidos.
- c) Ofrecer a los estudiantes una experiencia práctica y profunda de comprensión, formulación, elaboración y argumentación del método de la Escolástica, así como fue utilizado por los Santos Tomás de Aquino y Buenaventura de Bagnoregio.
- d) Formar estudiantes y docentes que sean capaces de aplicar el método argumentativo, de análisis y de investigación de la Escolástica.

La facultad está dotada de roles a tiempo parcial y a tiempo completo, con la presencia frecuente de profesores visitantes, para ofrecer una amplia y extensa panorámica sobre el estado actual de las investigaciones sobre los argumentos tratados en esta descripción general del Instituto.

SECRETARÍA DE LA FACULTAD

VIA BOEZIO, 6, 00193, ROMA, ITALIA

HORARIOS DE OFICINA:

En la Secretaría de la Facultad los estudiantes pueden matricularse, pagar las tasas universitarias, solicitar copias de sus curricula académicos y adquirir libros de texto.

La Secretaría de la Facultad está abierta regularmente durante los siguientes horarios:

DURANTE EL AÑO ACADÉMICO: 9,00 - 12,00

DURANTE LA PRIMAVERA DE 2016: por ahora, será necesario solicitar una cita previa para ver al Secretario en persona o por video-conferencia, así come para recoger una copia impresa del Anuario en nuestra oficina en Roma. Para ponerse en contacto con el Secretario puede escribir: registrar@studium-scholasticum.org.

Español

NORMAS GENERALES

INSCRIPCIÓN Y MATRICULACIÓN

LA INSCRIPCIÓN es el acto mediante el cual los estudiantes que no han estudiado nunca en nuestro Instituto facilitan sus datos personales en nuestra secretaría, de manera que se pueda valorar su idoneidad para ser admitidos como estudiantes.

LA MATRICULACIÓN es el acto mediante el cual un estudiante ya inscrito escoge el curso a estudiar y paga las tasas universitarias.

*Los estudiantes tienen a disposición
cuatro modalidades de inscripción:*

AUDITOR: Da acceso al estudiante a la transmisión de videos, sin necesidad de realizar las tareas asignadas o de someterse a los exámenes. A los Auditores no se les reconocen créditos o curricula académicos. Cada Auditor no podrá asistir a más de un curso por semestre, y solamente en el ciclo de estudios Biblicus o en el Philosophicus.

DISCIPULUS AD HOC: Consiente al estudiante asistir personalmente a una asignatura simple y/o seguir las videoconferencias en directo o grabadas; el estudiante deberá realizar las tareas asignadas y someterse a los exámenes para obtener créditos y notas.

DISCIPULUS CURSOR: Consiente al estudiante asistir a todos los cursos solicitados y aprobados para completar uno de los tres ciclos de Estudio: Baccalaureatus Philosophicus, Baccalaureatus Biblicus y Baccalaureatus Sententiarius, de persona o a través de videoconferencias en directo o grabadas; se solicitará al estudiante la realización de todas las tareas asignadas y/o de someterse a los exámenes, para obtener los créditos, las notas y el certificado de completamiento del ciclo.

SENTENTIARIUS: Consiente al estudiante que ha terminado el Baccalaureatus Sententiarius la realización de los Estudios y los cursos prácticos necesarios para completar los requisitos del nivel final de esos estudios: Magister Sacrae Doctrinae.

LOS AUDITORES Y TODOS LOS DEMÁS ESTUDIANTES ESTÁN OBLIGADOS a facilitar sus datos personales solicitados por la secretaría para que se les pueda informar sobre los cursos disponibles y sobre cómo asistir a los cursos online, y para que la secretaría pueda conservar estos datos con fines administrativos.

LOS DISCIPULI Y LOS SENTENTIARI están obligados además a presentar la documentación necesaria y/o a someterse a los exámenes de ingreso para demostrar su idoneidad de cara a comprender las asignaturas que deberán estudiar; idoneidad que será determinada y que tiene el derecho a establecer ex iure el senado de la Facultad.

Los **DISCIPULI AD HOC**, particularmente, están obligados a demostrar además la comprensión individual necesaria de los materiales que es obligatorio estudiar antes de poder asistir a los cursos. El modo en que podrán hacerlo será determinado por el decano de la Facultad que ofrece los cursos y por la secretaría.

LOS DISCIPULI CURSORES, particularmente, deberán:

1) presentar en la secretaría copias de la transcripción oficial de los curricula académicos obtenidos en otras instituciones y/o someterse al examen de ingreso específico requerido por la secretaría y por el decano de la Facultad en cuestión;

2) demostrar una comprensión suficiente de la lengua latina y de dos o más idiomas modernos, y comprometerse a tener buen nivel de italiano e inglés, si no se hablan ya fluidamente.

LOS SENTENTIARI DEBEN:

1) someterse a los exámenes y ser aceptados por el decano y por la Facultad de Teología como candidatos capaces de satisfacer los requisitos de Estudio establecidos para el nivel final de Estudios, Magister Sacrae Doctrinae;

2) haber completado con éxito – en nuestro Instituto – por lo menos las asignaturas del curso Baccalaureatus Sententiarium y demostrar una comprensión lo suficientemente avanzada y profunda de las

asignaturas tratadas en los otros dos Baccalaureati, para emprender y completar de manera satisfactoria las actividades del curso y las actividades de investigación requeridas para este ciclo final de Estudios;

3) demostrar un buen nivel de lengua latina.

LOS SENTENTIARIi pueden asistir a sus cursos de persona o a través de videoconferencia.

Por último, todos los estudiantes **Cursor**es o **Sententiari**i deben hacer un acto de profesión de fe católica según las normas establecidas por el Papa Pío X el 1º de septiembre de 1910 en su motu proprio **SACRORUM ANTI**STIUM, adherir al mismo por escrito y entregar dicha adhesión en la secretaría al inicio del ciclo de Estudios que se pretende realizar.

Los estudiantes que quieran asistir personalmente a los cursos en nuestro campus universitario de Roma y que provengan de países no pertenecientes al área Schengen deberán cumplir además las leyes de inmigración de la República Italiana y obtener un permiso de residencia como estudiantes por las autoridades estatales competentes.

COMO INSCRIBIRSE Y MATRICULARSE

Los estudiantes que se quieran inscribir o matricularse en un curso o en un ciclo de especialización para el semestre de estudios sucesivo deberán contactar con la secretaría de la Facultad durante el horario de oficina especificado, personalmente o a través de videoconferencia (véase nuestra web para ulteriores detalles) y entregar allí los formularios y documentos requeridos.

Los formularios de inscripción y de matriculación están disponibles en formato pdf en la página web de la secretaría o en formato papel en la secretaría de la Facultad en Roma. Los estudiantes que no puedan retirar el formulario en Roma deberán imprimirlo por sus propios medios: la secretaría no expedirá formularios impresos.

DOCUMENTOS REQUERIDOS PARA LA INSCRIPCIÓN

Los estudiantes que no hayan estudiado nunca en el Instituto deberán rellenar el formulario de inscripción y entregarlo en la secretaría con todas las informaciones y documentos requeridos, pagando las tasas universitarias necesarias para su nivel de estudios elegido.

Para inscribirse en nuestro Instituto, todos los estudiantes deberán facilitar las siguientes informaciones y documentos:

- 1) un formulario de inscripción con los datos personales;
- 2) una fotocopia o un archivo con el escaneado del propio pasaporte o documentos de identidad;
- 3) si tienen la intención de asistir a los cursos de manera presencial en nuestro campus de Roma, deberán presentar un visado o permiso de residencia como estudiantes y entregar una copia del mismo para nuestros archivos;
- 4) transcripciones auténticas y originales o copias compulsadas de las transcripciones de sus curricula académicos anteriores que sean afines a las áreas de estudios impartidas o requeridas en nuestro Instituto, indicando de manera pormenorizado los estudios realizados y los resultados académicos;
- 5) una prueba en formato electrónico o un recibo de pago de las tasas de inscripción.

DOCUMENTOS REQUERIDOS PARA LA MATRÍCULA

Los estudiantes que ya estén inscritos y quieran asistir a los cursos del semestre siguiente deberán rellenar el formulario de matriculación y entregarlo en la secretaría con todas las informaciones y documentos requeridos, así como el pago de las tasas universitarias correspondientes a su nivel de estudios elegido.

Para matricularse en un curso o ciclo de estudios específico, todos los estudiantes deberán facilitar las siguientes informaciones y documentos:

- 1) el formulario de matriculación relleno;
- 2) documentos que demuestren poder satisfacer los requisitos establecidos para el curso (véase la descripción de los cursos);
- 3) la *approbatio* por parte del decano de la Facultad en la que se vaya a realizar el curso, para el caso en que se pida a los estudiantes de acudir a un coloquio previo a la matriculación;
- 4) una prueba en formato electrónico o un recibo de pago de las tasas de inscripción relativa al curso elegido y especificado en el formulario de matriculación del semestre en cuestión.

SANCIONES ECONÓMICAS POR RETRASOS EN LA INSCRIPCIÓN O MATRICULACIÓN

La secretaría, con el consenso del senado de la Facultad, puede establecer límites y sanciones para aquellos que se inscriban y se matriculen después del plazo máximo establecido por la secretaría de la Facultad. Los estudiantes no podrán recurrir estas sanciones económicas y los plazos previstos; la inscripción o matriculación para el período en cuestión no será válida hasta que no se realice el pago de dicha sanción.

RECONOCIMIENTO DE LAS ACTIVIDADES ACADÉMICAS ANTERIORES

Los estudiantes inscritos en nuestro Instituto que hayan realizado actividades académicas idénticas o análogas a algunos de los ciclos de estudio ofrecidos, podrán obtener el reconocimiento de los créditos académicos equivalentes por parte del decano de la Facultad en la que se vayan a matricular. La cantidad de créditos académicos reconocidos no podrá superar el 25% de las actividades académicas requeridas para obtener el certificado de conclusión del ciclo de estudios en cuestión.

Normas Académicas Generales

FILOSOFÍA DEL MÉTODO DE ENSEÑANZA

El método de enseñanza es ecléctico y científico. Cada docente será libre de escoger si su curso consistirá en una sola lección, de un seminario, de un grupo de investigación o una combinación de estos métodos. Los cursos se centrarán marcadamente en el uso de los textos originales, sin dejar de lado y dando una valoración crítica de las investigaciones realizadas sobre los textos originales a lo largo de los siglos. Se estimulará la capacidad de los estudiantes tanto para analizar las fuentes originales dentro de su contexto histórico como para realizar un examen crítico de los autores que sucesivamente las han tratado e interpretado.

Se invitará encarecidamente a utilizar los medios modernos de presentación electrónica que puedan promover el estudio de las fuentes originales. Las notas se basarán en los trabajos escritos y en la participación en clase. No habrá exámenes orales.

DERECHOS DE LOS ESTUDIANTES

Los Discipuli escritos regularmente y los matriculados tienen el derecho de obtener por parte del docente una nota que sea proporcional a la calidad del trabajo realizado personalmente a lo largo del curso. Tienen también el derecho de obtener la transcripción detallada de su actividad académica y – en el caso de los Cursores o de los Sententiarii – de los ciclos de los cursos que hayan concluido. En cualquier caso, deberán pagar la cantidad requerida para obtener dichos curricula académicos oficiales e/o las copias de los mismos.

Todas las descripciones de los cursos especificarán la naturaleza de las actividades del curso y las tesinas o las Quaestiones que deben ser realizadas para obtener la nota final.

Las notas de cada curso serán entregadas por el propio docente, que aplicará de la manera más justa las normas de asignación de las notas generales y específicas establecidas por el senado académico.

Los estudiantes que deseen apelar una nota específica deberán rellenar la petición en la secretaría de la Facultad, citando todos los detalles y las razones por las que se pide la revisión, y presentando las copias de los trabajos desarrollados tal como fueron entregados al profesor y valorados por este último. Las apelaciones serán examinadas cada semestre por una comisión elegida por el senado académico para este propósito. La decisión final de la comisión será inapelable.

Ningún estudiante podrá presentar más de dos recursos de este tipo por semestre.

DESCRIPCIÓN Y FORMATO DE LAS ACTIVIDADES ACADÉMICAS

LOS EXÁMENES serán escritos y podrán ser presentados bien impresos, bien en formato electrónico; podrán ser realizados personalmente o por videoconferencia al final de la cual serán entregados/enviados al profesor.

LAS TESINAS deberán ser entregadas en formato papel o electrónico, como archivo en pdf. Deberán ser redactadas en formato A4 con interlineado simple, notas al pie de página y bibliografía. Podrán contener enlaces activos donde fuere necesario, pero no imágenes, videos u objetos, excepto cuando el docente así lo permita. En ausencia de indicaciones contrarias, todas las tesinas tendrán una extensión mínima de veinte páginas.

LAS QUAESTIONES, tanto **DISPUTATAE** como **QUODLIBETALES**, deberán ser redactadas según los métodos de la Escolástica y presentadas con interlineado simple, con páginas a doble columna que contengan el texto latino y su traducción en vernáculo al frente; además, deberán contener las notas al pie de página y la bibliografía; en las notas al pie de página se deberán incluir las autoridades citadas.

LOS EXÁMENES ESCRITOS Y LAS QUAESTIONES deberán ser entregadas dentro del plazo especificado para poder obtener la nota. Las prórrogas a dichos plazos de tiempo podrán ser concedidas únicamente por el docente y con el permiso del decano de la Facultad.

IDIOMAS DE ENSEÑANZA

El idioma en el que se desarrollarán las clases y las lenguas vernáculas que se podrán utilizar en las actividades de los cursos será determinado previamente por el docente en cuestión. Todas las descripciones de los cursos especificarán los idiomas que podrán utilizarse en dicho curso.

DURACIÓN DE LOS CURSOS Y ATRIBUCIÓN DE CRÉDITOS

Los cursos de nuestro Instituto se distribuirán en bloques de 50 minutos; los créditos para cada curso se medirán en base al sistema europeo de transferencia de créditos académicos (ECTS), según el cual un crédito equivale a 25 horas de asistencia a clase y de tareas realizadas, en el curso de un semestre. Nuestros semestres duran 14 semanas; las clases se desarrollarán de lunes a viernes.

SISTEMA DE ASIGNACIÓN DE NOTAS

En nuestro Instituto las notas son otorgadas en un porcentaje que va de 0% a 100% y que se corresponde a las siguientes clasificaciones:

95-100%	summa cum laude probatus
90-94%	magna cum laude probatus
85-89%	cum laude probatus
80-84%	bene probatus
75-79%	probatus

Los Cursores y los Sententarii que obtengan una nota inferior al 75% no podrán considerar como terminados sus estudios, por no alcanzar la nota suficiente en el curso en cuestión: en este caso, si el curso es el requerido para terminar un ciclo, el estudiante podrá repetir el examen o volver a hacer el curso por completo, teniendo que pagar las tasas necesaria para reinscribirse, o bien podrá matricularse de nuevo – pagando las tasas relativas – para asistir al curso por segunda vez.

Ningún estudiante que realiza un examen o entregue un trabajo que forme parte de las actividades académicas, o una tesina, o de las Quaestiones por segunda vez podrá obtener una nota superior al 80%.

Una vez que ha sido asignada una nota, las tareas de clase, las tesinas, los exámenes y las Quaestiones se conservarán en la secretaría de la Facultad; si están en formato electrónico, el estudiante podrá conservar una copia. Los estudiantes podrán consultar sus trabajos durante el horario de recibimiento regular.

En el caso de trabajos presentados en formato papel, el docente indicará en ellos la nota y apuntará las correcciones que estime oportunas y necesarias. En el caso de copias en formato electrónico, el docente incluirá un formulario de asignación de nota rellenado, que deberá ser rellenado también por el estudiante con sus datos personales y presentado al docente junto al trabajo en formato electrónico, antes de poder asignarse la nota.

Tasas Académicas

TASA DE INSCRIPCIÓN POR ESTUDIANTE € 50

TASA DE MATRICULACIÓN

CURSO INDIVIDUAL PARA AUDITORES	€ 50 POR CADA ECT
CURSO INDIVIDUAL PARA DISCIPULI AD HOC	€ 150 POR CADA ECT
TASA SEMESTRAL PARA CURSORES/SENTENTIARI	€ 2500

El pago de la TASA SEMESTRAL consiente al estudiante la matriculación a todos los cursos y ciclos a los que se sienta intelectual y físicamente capaz de asistir sin que se verifiquen conflictos de horario. Los estudiantes que superen los 40 créditos por semestre deberán pedir la aprobación del decano de cada Facultad en la que estudien. Los AUDITORES no podrán asistir a más de un curso por semestre, y solamente en los ciclos Biblicus y Philosophicus.

Los estudiantes que asistan personalmente a nuestros cursos en el campus universitario de Roma podrán pagar las tasas académicas en la secretaría de la Facultad durante el horario de oficina. Los estudiantes que sigan los cursos a través de videoconferencia podrán pagar con tarjeta de crédito en nuestro sistema de pago online

El Plan de Estudios

El Instituto se compone de tres ciclos de Estudios que pretenden ofrecer al potencial estudiante que desee especializarse en Estudios bíblicos medievales, en la Filosofía medieval o la Teología Escolástica, una profunda comprensión de estos campos y la capacidad de aprehender a nivel práctico los métodos de investigación científica que se pueden aplicar a aquellos.

El Plan de Estudios del Instituto persigue, pues, los siguientes objetivos académicos:

a) impartir al estudiante una auténtica comprensión histórica de los autores, del lenguaje y de los métodos utilizados en la Universidad de París en torno a mediados del siglo XIII;

b) educar a los estudiantes en el conocimiento profundo y completo de los Cuatro Libros de las Sentencias del Maestro Pedro Lombardo, en latín y en sus traducciones a lenguas vernáculas;

c) ofrecer al estudiante una experiencia práctica y profunda de la comprensión, formulación, razonamiento y argumentación típicos del método de la Escolástica, así como era empleado por Santo Tomás de Aquino y Buenaventura de Bagnoregio;

d) formar estudiantes que sean capaces de utilizar el método de argumentación, análisis e investigación de la Escolástica.

El Instituto engloba a docentes permanentes y visitantes en sus dos facultades: la de Filosofía y la de Teología.

Facultad de Filosofía

La Facultad de Filosofía está compuesta por todos los docentes del Instituto – permanentes y visitantes – que enseñan asignaturas pertenecientes al área de la Filosofía y de la historia.

Decano de la Facultad:

Secretario de la Facultad:

Horario de oficina:

El decano y el secretario de la Facultad podrán ser contactados únicamente para cuestiones relativas a la matriculación a los cursos ofrecidos por la Facultad. Todas las preguntas o cuestiones relativas a las tasas o a las sanciones económicas deberán ser presentadas ante la secretaría de Facultad del Instituto.

Los estudiantes que quieran especializarse en Filosofía Escolástica deberán demostrar previamente una familiaridad suficiente con las asignaturas y con la historia de la época. Para este fin, tras la inscripción, aquellos que acudan a la Facultad por primera vez deberán someterse a una entrevista personal con el miembro o miembros de la Facultad designados a tal fin por el decano para valorar su idoneidad.

El Ciclo de Estudios del Baccalaureatus Philosophicus

El curso de Estudios denominado Baccalaureatus Philosophicus se encuentra animado por un doble propósito:

1) infundir en los potenciales estudiantes de las Sentencias del Maestro Lombardo la comprensión de los principios de la Filosofía medieval y de los principales pensadores de la Edad Media;

2) Ofrecer a los estudiantes que quieran especializarse en los estudios de Filosofía medieval un ciclo completo bienal que ofrezca estudios generales y especializados en esta materia.

Para tal fin, el ciclo del Baccalaureatus Philosophicus – inspirado en el homónimo ciclo de estudios de la Universidad de París a mediados del siglo XIII –, comprende tres tipos de cursos: lecciones, seminarios y grupos de investigación.

PRIMER AÑO

Español

H-100 HISTORIA DE LA FILOSOFÍA EN EL PERIODO CLÁSICO (750 a.C.-600 d.C.) — 6 créditos

P-110 PLATÓN Y SU FILOSOFÍA — 6 créditos

P-120 ARISTÓTELES Y SU FILOSOFÍA — 8 créditos

P-130 PROCLO LICIO DIADOCO Y EL LIBER DE CAUSIS — 4 créditos

P-200 FILOSOFÍA PATRÍSTICA — 6 créditos

P-210 EL PSEUDO-DIONISIO AEROPAGITA Y SU FILOSOFÍA — 4 créditos

P-220 SAN SEVERINO BOECIO Y SU FILOSOFÍA — 4 créditos

P-230 SAN AGUSTÍN DE HIPONA Y SU FILOSOFÍA — 6 créditos

H-300 HISTORIA DE LA FILOSOFÍA MEDIEVAL (600-1350 d.C.) — 5 créditos

P-300 JUAN SCOTO ERIÚGENA Y SU FILOSOFÍA — 2 créditos

H-400 LA HISTORIA DE LA ESCOLÁSTICA DESDE LOS ORÍGENES HASTA EL
BEATO JUAN DUNS SCOTO — 6 créditos

P-310 PEDRO ABELARDO Y SU FILOSOFÍA — 3 créditos

SEGUNDO AÑO

P-320 AVICENA Y SU FILOSOFÍA — 3 créditos

P-330 AVERROES Y LA SU FILOSOFÍA — 3 créditos

P-340 IBN GABIROL Y SU FONS VITAE — 2 créditos

P-350 MAIMÓNIDES Y SU GUÍA DE LOS PERPLEJOS — 3 créditos

P-360 PETRUS HISPANUS Y SUS SUMMULAE LOGICALES — 3 créditos

P-370 SANTO TOMÁS DE AQUINO Y SU FILOSOFÍA — 12 créditos

P-380 SAN BUENAVENTURA Y SU FILOSOFÍA — 8 créditos

P-390 EL BEATO JUAN DUNS SCOTO Y SU FILOSOFÍA — 10 créditos

P-400 NOMINALISMO MEDIEVAL — 3 créditos

H-410 HISTORIA DE LA ESCUELA TOMÍSTICA — 4 créditos

H-420 HISTORIA DE LA ESCUELA ESCOTÍSTICA — 4 créditos

H-430 HISTORIA DE LOS ESTUDIOS BONAVENTURIANOS — 2 créditos

P-410 RAMON LLULL Y SU FILOSOFÍA — 3 créditos

Facultad de Teología

De la Facultad de Teología forman parte todos los docentes del Instituto, permanentes y visitantes, que enseñan en el área de la Teología y los Estudios bíblicos.

Decano de la Facultad:

Secretario de la Facultad:

Horario de oficina:

El decano y el secretario de la Facultad podrán ser contactados únicamente para cuestiones relativas a la matriculación a los cursos ofrecidos por la Facultad. Todas las preguntas o cuestiones relativas a las tasas o a las sanciones económicas deberán ser presentadas ante la secretaría de Facultad del Instituto.

Los estudiantes que deseen especializarse en Estudios bíblicos medievales y/o en Teología Escolástica deberán demostrar previamente una familiaridad suficiente con las asignaturas y con la historia de la época. Para este fin, tras la inscripción, aquellos que acudan a la Facultad por primera vez deberán someterse a una entrevista personal con el miembro o miembros de la Facultad designados a tal fin por el decano para valorar su idoneidad.

Entre los cursos que los estudiantes que accedan por primera vez a la Facultad deben realizar, los siguientes están considerados de carácter obligatorio:

T-100 INTRODUCCIÓN A LA TEOLOGÍA CATÓLICA — 2 créditos

T-110 INTRODUCCIÓN A LOS ESTUDIOS BÍBLICOS CATÓLICOS — 2 créditos

B-130 HISTORIA DE LA AUTORIDAD DE LOS PADRES DE LA IGLESIA EN LA ÉPOCA MEDIEVAL — 2 CRÉDITOS

H-300 HISTORIA DE LA FILOSOFÍA EN LA EDAD MEDIA (600-1350 d.C.)
— 6 créditos

T-120 INTRODUCCIÓN A LA TEOLOGÍA DE SAN AGUSTÍN — 4 créditos

T-130 INTRODUCCIÓN AL MAESTRO PEDRO LOMBARDO Y A SUS SENTENCIAS — 7 créditos

T-140 INTRODUCCIÓN A LA TEOLOGÍA DE SANTO TOMÁS DE AQUINO — 4 créditos

T-150 INTRODUCCIÓN A LA TEOLOGÍA DE SAN BUENAVENTURA DE BAGNOREGIO — 4 créditos

El ciclo del Baccalaureatus Biblicus

El itinerario de estudios denominado Baccalaureatus Biblicus está animado por un doble propósito:

1) ofrecer a los estudiantes de las Sentencias del Maestro Lombardo una preparación suficiente para la comprensión y la capacidad de valoración de los estudios sobre las Sagradas Escrituras en la Edad Media, como conocimiento propedéutico útil y necesario para la comprensión del uso de dichas Escrituras en las Sentencias y sus Commentaria;

2) ofrecer a los estudiantes que deseen especializarse en los estudios medievales sobre las Escrituras un curso bienal completo que se concentre intensamente sobre este ámbito tanto en general como en sus aspectos más específicos.

Para tal fin, el ciclo del Baccalaureatus Biblicus – inspirado en el homónimo ciclo de estudios de la Universidad de París a mediados del siglo XIII –, comprende una variedad de cursos de interés general y especializado.

Los cursos ofrecidos son de dos tipos: seminarios de investigación y Lectiones. Los primeros constituyen el núcleo del curso, las segundas están dirigidas a aquellos estudiantes que no están tan familiarizados

con los textos de la Vulgata y de las glosas medievales.

Los cursos del primer tipo están subdivididos en un ciclo de especialización bienal dedicado a la promoción y a la formación del estudiante en el método forense de la investigación histórica, además de a la familiarización con los textos históricos, las metodologías, la Teología y la interpretación de las Sagradas Escrituras en la época patristica de la Alta Edad Media (ca. 1300 d.C.).

Los cursos comprendidos en este ciclo son los siguientes:

PRIMER AÑO

B-100 EL CANON DE LAS ESCRITURAS EN LOS PADRES DE LA IGLESIA — 3 CRÉDITOS

B-110 LA AUTORIDAD Y LA INSPIRACIÓN DE LAS SAGRADAS ESCRITURAS SEGÚN LOS PADRES DE LA IGLESIA — 3 CRÉDITOS

B-120 EL USO Y LA INTERPRETACIÓN DE LAS SAGRADAS ESCRITURAS POR PARTE DE LOS PADRES DE LA IGLESIA — 6 CRÉDITOS

B-130 HISTORIA DE LA AUTORIDAD DE LOS PADRES DE LA IGLESIA EN LA ÉPOCA MEDIEVAL — 2 CRÉDITOS

B-140 LA INFLUENCIA Y EL PAPEL DE SAN AGUSTÍN DE HIPONA EN LA INTERPRETACIÓN DE LAS SAGRADAS ESCRITURAS EN OCCIDENTE — 6 CRÉDITOS

B-150 LOS TEXTOS DE LA PATRÍSTICA CONSIDERADOS LOCI DE AUTORIDAD PARA EL ESTUDIO DE LAS SAGRADAS ESCRITURAS EN LA ALTA EDAD MEDIA — 8 CRÉDITOS

B-160 EL ORIGEN DE LA VULGATA Y SU TRANSMISIÓN HASTA LA EDAD MEDIA — 3 CRÉDITOS

M-100 LA PALEOGRAFÍA DE MANUSCRITOS LATINOS DEL 8.º AL 14.º SIGLOS

B-200 EL ESTUDIO DE LAS SAGRADAS ESCRITURAS EN LA ÉPOCA CAROLINGIA — 4 CRÉDITOS

B-210 EL USO DE LAS SAGRADAS ESCRITURAS POR PARTE DE LOS PRIMEROS ESCOLÁSTICOS — 4 CRÉDITOS

B-220 LAS SAGRADAS ESCRITURAS Y LA ESCUELA DE SAN VÍCTOR — 3 CRÉDITOS

T-130 INTRODUCCIÓN AL MAESTRO PEDRO LOMBARDO Y A SUS SENTENCIAS — 7 créditos

B-230 LOS PRIMEROS MAESTROS E SU USO DE LAS SAGRADAS ESCRITURAS — 4 créditos

B-240 LA HISTORIA DEL DESARROLLO DEL RITO ROMANO HASTA EL MISSALE REGOLARE DE 1246 A. D. — 4 CRÉDITOS

SEGUNDO AÑO

H -200 LA HISTORIA DE LA TEOLOGÍA A JOHN DUNS ESCOTO - 8 ECTS

B-300 LAS GLOSSAE, SUS ORÍGENES, SU COMPOSICIÓN Y SU INFLUENCIA SOBRE EL DESARROLLO DE LA TEOLOGÍA MEDIEVAL — 6 CRÉDITOS

B-310 EL MAESTRO PEDRO LOMBARDO Y SU GLOSA — 4 CRÉDITOS

B-320 LA GLOSA ORDINARIA — 8 CRÉDITOS

B-400 LOS COMENTARIOS A LA SAGRADA ESCRITURA DE SANTO TOMÁS DE AQUINO — 8 CRÉDITOS

B-410 LOS COMENTARIOS A LA SAGRADA ESCRITURA DE SAN BUENAVENTURA — 6 CRÉDITOS

B-420 LA TEOLOGÍA DE LA ESCRITURA DE SANTO TOMÁS — 4 CRÉDITOS

B-430 LA TEOLOGÍA DE LA ESCRITURA DE SAN BUENAVENTURA — 4 CRÉDITOS

B-440 EL PAPEL DE LA ESCRITURA EN LA TEOLOGÍA ESCOLÁSTICA DE SANTO TOMÁS — 6 CRÉDITOS

B-450 EL PAPEL DE LA ESCRITURA EN LA TEOLOGÍA ESCOLÁSTICA DE SAN BUENAVENTURA — 6 CRÉDITOS

LECTIONES SACRARUM SCRIPTURARUM

A los estudiantes no familiarizados con la Vulgata latina les será requerida la asistencia a los siguientes cursos, en los que se leerán y estudiarán los textos de la Vulgata con base en las Glossae medievales.

B-500 EL PENTATEUCO EN LA VULGATA — 1 CRÉDITO

B-510 LOS LIBROS HISTÓRICOS EN LA VULGATA — 1 CRÉDITO

B-520 LOS PROFETAS EN LA VULGATA — 1 CRÉDITO

B-530 LOS SALMOS EN LA VULGATA — 1 CRÉDITO

B-540 LOS LIBROS SAPIENCIALES EN LA VULGATA — 1 CRÉDITO

B-600 LOS EVANGELIOS SINÓPTICOS EN LA VULGATA — 2 CRÉDITOS

B-610 EL CORPUS JUANE0 EN LA VULGATA — 1 CRÉDITO

B-620 EL CORPUS PAULINO Y LOS ACTOS EN LA VULGATA — 2 CRÉDITOS

B-630 LAS EPÍSTOLAS CANÓNICAS EN LA VULGATA — 1 CRÉDITO

B-650 EL APOCALIPSIS EN LA VULGATA — 1 CRÉDITO

El Ciclo del Baccalaureatus Sententiarius

El itinerario de estudios denominado Baccalaureatus Sententiarius está animado por un triple propósito:

1) ofrecer al estudiante una comprensión completa y detallada de los Cuatro Libros de las Sentencias del Maestro Pedro Lombardo;

2) enseñar al estudiante a aplicar los métodos de argumentación de la Escolástica;

3) dotar al estudiante de una comprensión detallada y exacta de la Teología y de las posiciones teológicas de Santo Tomás de Aquino y de San Buenaventura de Bagnoregio, tal como ellos las expresaron en sus Comentarios a las Sentencias

Para tal fin, el ciclo del Baccalaureatus Biblicus – inspirado en el homónimo ciclo de estudios de la Universidad de París a mediados del siglo XIII –, comprende dos categorías de cursos obligatorios: unos sobre las Sentencias y otros sobre las Quaestiones Disputatae, en los que los estudiantes deberán demostrar su habilidad teológica en la forma lógica y estilística clásica de la Escolástica.

Además de los cursos obligatorios, podrá ser requerido a los estudiantes la asistencia a cursos del ciclo Biblicus o del Philosophicus, en el caso de carecer de la preparación adecuada para el estudio de las Sentencias.

Los estudiantes están obligados, además, a elegir algunos cursos entre los disponibles de los ciclos Biblicus y Philosophicus para profundizar y extender su comprensión de las Sentencias y sus Comentarios, en un número total de por lo menos 30 créditos por semestre, obtenidos a través de las actividades académicas.

MODALIDADES DE ENSEÑANZA PARA EL ESTUDIO DE LAS SENTENCIAS

El estudio de las Sentencias del Maestro Pedro Lombardo en el Instituto tendrá su método y su forma específicos, al que tanto los docentes como los estudiantes – sea del BACCALAUREATUS como los SENTENTIARI – deberán atenerse.

Por cada libro de Sentencias del Maestro Lombardo, las clases estarán moderadas por un panel de estudiosos denominados MAGISTRI IN IUDICIO, designados por la Facultad de Teología. Los argumentos pro y contra serán presentados por dos grupos de BACCALAUREATI, cada uno de los cuales estará dirigido por un SUBLECTOR, y las Responsiones serán a cargo de los LECTORES, escogidos de entre los SENTENTIARIi y los BACCALAUREATI mejor preparados.

Los MAGISTRI IN IUDICIO determinarán y establecerán el calendario de las discusiones para cada DISTINCTIO y asignarán los roles de LECTOR y SUBLECTORES; impartirán también las instrucciones generales y específicas sobre el progreso del Studium, sobre los requisitos para la participación válidos para todos los estudiantes, y asignarán las notas de la participación en las lecciones, y de los trabajos la nota sobre la cual se determinará toda la base para la nota final dada para cada uno de los cursos sobre los Cuatro Libros.

Para las QUAESTIONES DISPUTATAE, cada estudiante del ciclo del Baccalaureatus debe escoger un curso de este tipo por semestre, por un total de cuatro cursos durante el ciclo de especialización. Para este propósito, el estudiante puede escoger libremente a un miembro de la Facultad de Teología como Magister, mientras que el decano le asignará otros tres para valorar la calidad de su trabajo.

La duración, la forma y los contenidos de las QUAESTIONES DISPUTATAE deberán ser determinadas por el decano de la Facultad de acuerdo con los MAGISTRI IN IUDICIO de ese semestre. Las notas sobre las QUAESTIONES se basarán en los trabajos escritos de los estudiantes.

PRIMER AÑO

S-100 EL PRIMER LIBRO DE LAS SENTENCIAS — 20 CRÉDITOS

S-140 QUAESTIONES DISPUTATAE SOBRE DIOS UNO Y TRINO AD INTRA — 2 CRÉDITOS

S-150 QUAESTIONES DISPUTATAE SOBRE DIOS UNO Y TRINO AD EXTRA— 2 CRÉDITOS

S-200 EL SEGUNDO LIBRO DE LAS SENTENCIAS — 20 CRÉDITOS

S-240 QUAESTIONES DISPUTATAE SOBRE LA CREACIÓN DE TODAS LAS COSAS — 2 CRÉDITOS

S-250 QUAESTIONES DISPUTATAE SOBRE LA CAÍDA DE LOS ÁNGELES Y DEL HOMBRE — 2 CRÉDITOS

SEGUNDO AÑO

S-300 EL TERCER LIBRO DE LAS SENTENCIAS — 20 CRÉDITOS

S-340 QUAESTIONES DISPUTATAE SOBRE LA ENCARNACIÓN — 2 CRÉDITOS

S-350 QUAESTIONES DISPUTATAE SOBRE LA REDENCIÓN — 2 CRÉDITOS

S-400 EL CUARTO LIBRO DE LAS SENTENCIAS — 20 CRÉDITOS

S-440 QUAESTIONES DISPUTATAE SOBRE LOS SACRAMENTOS — 2 CRÉDITOS

S-440 QUAESTIONES DISPUTATAE SOBRE LAS ÚLTIMAS COSAS — 2 CRÉDITOS

Estudios para el Magister Sacrae Doctrinae

El nivel superior de estudios del Instituto, denominado Magister Sacrae Doctrinae, tiene un triple propósito:

1) ofrecer al estudiante potencial la experiencia práctica de recibir clases sobre los Cuatro Libros de las Sentencias siguiendo el estilo de Santo Tomás de Aquino y de San Buenaventura;

2) ofrecerle al doctorando potencial la oportunidad de escribir sus propios Commentaria a los Cuatro Libros de las Sentencias;

3) preparar al estudiante para que pueda demostrar su dominio total de la teología y de la filosofía Escolástica en cuatro sesiones de Quaestiones Quodlibetales.

Para este fin, el grado de Magister Sacrae Doctrinae – inspirado en los estudios que se requerían en la Universidad de París para obtener el título de Magister Sacrae Doctrinae a mediados del siglo XIII – implica tres condiciones obligatorias, cuyo correcto cumplimiento compone una parte de la nota final:

1) asistencia activa al Studium como Sententiarius, desempeñando el rol de Lector y ayudando a los Magistri in iudicio durante el desarrollo de sus tareas: 30% de la nota final;

2) redacción y entrega de los Commentaria sobre los Cuatro Libros de las Sentencias propios: 50% de la nota final;

3) demostrar una comprensión madura y completa de la teología y la filosofía escolástica y de las Sagradas Escrituras en el transcurso de las cuatro sesiones QUODLIBETALES, durante la cuales toda la facultad y el cuerpo estudiantil le propondrán una serie de Quaestiones a las que él deberá replicar cum *fide quae intelligentiam quaerat in Sapientia* en los límites de tiempo especificados por el decano de la facultad: 20% de la nota final.

FINIS VERSIONIS HISPANICAE.

Scholasticum

INSTITUT D'ÉTUDES MÉDIÉVALES

pour l'étude de la théologie et de la philosophie scolastiques

ANNUAIRE ACADÉMIQUE

2016-2017

ANNO DOMINI

ÉDITION FRANÇAISE

ROMA

www.studium-scholasticum.org

registrar@studium-scholasticum.org

Français

QUI SOMMES-NOUS?

Le SCHOLASTICUM est un institut dédié à l'étude de la théologie et de la philosophie scolastiques basé à Rome ; il se consacre à la promotion d'une meilleure compréhension et appréciation de la théologie et de la philosophie scolastiques, telles qu'elles étaient enseignées à l'Université de Paris au XIIIème siècle. À cette fin, le Scholasticum se concentre sur trois domaines d'études: la philosophie médiévale, les études bibliques médiévales et la théologie scolastique.

Le Scholasticum propose notamment des cours de troisième cycle de spécialisation en études médiévales, à Bagnoregio et par vidéoconférence pour des étudiants du monde entier. Ces cours sont délivrés dans le cadre des cursus suivants:

a) **COURS PRÉPARATOIRES** en latin, philosophie, histoire et études médiévales, conçus pour donner aux élèves les connaissances nécessaires pour tirer pleinement profit des cours relevant de chacun des trois domaines d'études de l'Institut.

b) **BACCALAUREATUS PHILOSOPHICUS**: un cursus de deux ans de PHILOSOPHIE MÉDIÉVALE, caractérisé par un intérêt particulier pour les auteurs et les textes scolastiques, ainsi que pour les autorités préscholastiques.

c) **BACCALAUREATUS BIBLICUS**: un cursus de deux ans d'ÉTUDES MÉDIÉVALES SUR L'ÉCRITURE, fondées sur les gloses et les commentaires médiévaux.

d) **BACCALAUREATUS SENTENTIARIUS**: un cursus de deux ans sur les QUATRE LIVRES DES SENTENCES DE PIERRE LOMBARD, en prenant comme manuels les Commentaires des Saint Thomas d'Aquin et de Saint Bonaventure de Bagnoregio.

e) **MAGISTER SACRAE DOCTRINAE**: un programme de spécialisation sur un ou deux ans pour les doctorants souhaitant pleinement maîtriser la méthode scolastique de recherche théologique.

L'Institut se propose de réaliser les objectifs pédagogiques suivants:

a) inculquer aux étudiants une compréhension historique authentique des auteurs, de la langue et des méthodes utilisées à l'Université de Paris aux XIIIème siècle.

b) faire partager aux étudiants une connaissance approfondie et complète des Quatre Livres des Sentences de Pierre Lombard, en latin et en traduction.

c) offrir aux étudiants une expérience profonde et concrète des expressions, des élaborations et des argumentations caractéristiques de la méthode scolastique, telle qu'elle était utilisée par les saints Thomas d'Aquin et Bonaventure de Bagnoregio.

d) impartir aux étudiants et aux enseignants une formation spécialisée à l'argumentation, à l'analyse et à la recherche scolastiques.

Les enseignants de l'Institut occupent des postes à temps plein et à temps partiel, en tant que professeurs invités, afin de fournir un aperçu large et étendu de la recherche en cours sur les sujets mentionnés dans cette description générale de l'Institut.

SECRÉTARIAT DE LA FACULTÉ

VIA BOEZIO, 6, 00193 ROMA, ITALIA

HORAIRES D'OUVERTURE :

Au secrétariat de la faculté, les étudiants peuvent s'inscrire, régler leurs frais de scolarité, recevoir des copies de leurs relevés de notes et diplômes et faire l'acquisition de manuels.

Le secrétariat de la faculté est ouvert régulièrement aux horaires suivants (heure de Rome):

PENDANT L'ANNÉE ACADÉMIQUE: 9h-12h.

AU PRINTEMPS 2016 : 9h-12h & 16h30-19h30.

N. B. : l'Institut dispose de bureaux au Pick Center à Rome, via Boezio 6, au premier étage, où l'on peut se procurer une copie gratuite du présent annuaire.

RÈGLEMENT GÉNÉRAL

INSCRIPTION ET IMMATRICULATION

L'inscription est l'acte par lequel les personnes qui n'ont jamais suivi les cours de notre Institut fournissent à notre secrétariat les renseignements personnels qui nous permettront d'évaluer si elles sont susceptibles de devenir nos étudiants.

L'immatriculation est l'acte par lequel un étudiant déjà inscrit choisit les cours qu'il va suivre et règle les frais requis.

Les étudiants ont à leur disposition quatre modes d'inscription :

Auditor : il permet l'accès de l'étudiant à la vidéodiffusion. Un Auditor ne passe aucun examen et ne reçoit aucun crédit ni aucun certificat académique. Il ne peut assister à plus d'un cours par semestre. Ce cours ne peut être choisi que parmi ceux du Baccalaureatus biblicus ou du Baccalaureatus philosophicus.

Discipulus ad hoc : il permet à l'étudiant de suivre une seule matière en personne et/ou par vidéoconférences en direct ou enregistrées; l'étudiant doit faire les devoirs qui lui sont assignés et passer les examens requis pour obtenir les crédits et les notes correspondants.

Discipulus cursor : il permet à l'étudiant de suivre tous les cours requis et autorisés pour mener à bien l'un des trois cycles d'études : Baccalaureatus philosophicus, Baccalaureatus biblicus et Baccalaureatus sententiarius, en personne ou par vidéoconférences en direct ou enregistrées. L'étudiant a l'obligation de faire les devoirs qui lui sont assignés et/ou de passer les examens requis pour obtenir les crédits, les notes et le certificat correspondants.

Sententiarius : il permet à l'étudiant qui a mené à bien le Baccalaureatus sententiarius d'achever leurs études et leurs travaux pratiques pour remplir les conditions requises par le dernier niveau d'études, Magister sacrae doctrinae.

Les Auditores et tous les autres étudiants sont tenus de fournir les renseignements personnels requis par le secrétariat pour recevoir les informations pertinentes au sujet de l'offre de cours et de la manière d'y assister en ligne et pour que le secrétariat puisse conserver les données nécessaires ou utiles à l'administration de l'Institut.

Les Discipuli et les Sententiarii sont en outre tenus de soumettre les documents pertinents et/ou de passer des examens d'admission pour démontrer leur capacité à tirer profit des enseignements dispensés; le conseil de la faculté détermine de droit l'éligibilité de l'étudiant.

Les Discipuli ad hoc sont tenus de démontrer une compréhension individuelle suffisante des matières dont l'étude est obligatoire avant de pouvoir suivre les cours. La nature de cette démonstration devra être déterminée par le doyen de la faculté qui dispense les cours en question et par le secrétariat.

Les Discipuli cursores sont tenus de :

1) soumettre au secrétariat une copie des certificats académiques délivrés par d'autres institutions et/ou de passer l'examen d'admission spécifique requis par le secrétariat et par le doyen de la faculté en question;

2) démontrer une connaissance suffisante de la langue latine et de deux langues modernes au moins, et s'engager à acquérir la maîtrise de l'italien et l'anglais, s'ils ne les parlent pas déjà couramment.

Les Sententiarii sont tenus de :

1) passer des examens et être admis par le doyen et par la faculté de théologie comme candidats susceptibles de remplir les conditions requises établies pour suivre le dernier niveau d'études, Magister sacrae doctrinae;

2) avoir mené à bien – au sein de notre Institut – au moins les activités du cursus de Baccalaureatus sententiarius et démontrer une compréhension suffisamment avancée et approfondie des matières traitées dans les autres deux Baccalaureati, pour entreprendre et mener à bien avec profit les activités d'enseignement et de recherche requises par ce dernier cycle d'études ;

3) démontrer leur maîtrise de la langue latine.

Les Sententiarii peuvent assister à leurs cours en personne ou par vidéoconférence.

Enfin, tous les étudiants cursores ou sententiarii doivent faire acte de profession de foi catholique, selon les règles établies par le pape Pie X le 1er Septembre 1910 dans son motu proprio SACRORUM ANTISTITUM, déclarer par écrit leur adhésion à ce motu proprio et remettre cette déclaration au secrétariat au début du cycle d'études qu'ils doivent suivre.

Les étudiants désirant suivre les cours en personne sur notre campus universitaire de Bagnoregio et qui proviennent de pays n'appartenant pas à l'espace Schengen doivent satisfaire aux exigences des lois italiennes sur l'immigration et faire les démarches nécessaires à l'obtention d'un permis de séjour au titre de leurs études auprès des autorités compétentes de l'État.

COMMENT S'INSCRIRE ET S'IMMATRICULER?

Les étudiants qui désirent s'inscrire ou s'immatriculer pour un cursus ou un programme de spécialisation pour un semestre d'études doivent, avant le début du semestre, contacter le secrétariat de la faculté pendant les horaires d'ouverture spécifiés, en personne ou par vidéoconférence (voir notre site Web pour plus de détails) et lui faire parvenir les formulaires et documents requis.

Les formulaires d'inscription et d'immatriculation sont disponibles en version .pdf sur le site web du secrétariat ou en version papier au secrétariat de la faculté à Rome. Les étudiants qui ne sont pas en capacité de retirer les formulaires à Rome doivent les imprimer par leurs propres moyens: le secrétariat n'expédiera aucun formulaire préimprimé non rempli.

DOCUMENTS REQUIS POUR L'INSCRIPTION

Les étudiants qui n'ont jamais étudié dans notre Institut doivent remplir un formulaire d'inscription et le faire parvenir au Secrétariat

avec toutes les informations et tous les documents nécessaires, ainsi que le paiement des frais d'inscription requis pour leur cycle d'études.

Pour s'inscrire dans notre Institut, tous les étudiants doivent fournir les informations et les documents suivants:

- 1) un formulaire d'inscription avec contenant leurs renseignements personnels ;
- 2) une photocopie ou un fichier contenant une copie scannée de leur passeport ou de leur carte d'identité ;
- 3) s'ils ont l'intention de suivre les cours en personne sur notre campus de Rome, ils doivent présenter un visa d'étudiant et en remettre une copie pour nos archives ;
- 4) des originaux authentiques ou des copies certifiées conformes des documents prouvant leurs qualifications académiques liées aux champs d'études dont relèvent les enseignements dispensés dans notre Institut. Ces documents doivent fournir le détail de leurs travaux et résultats académiques ;
- 5) la preuve électronique ou une photocopie du reçu du paiement des frais d'inscription.

DOCUMENTS REQUIS POUR L'IMMATRICULATION

Les étudiants déjà inscrits désirant suivre nos cours doivent remplir un formulaire d'immatriculation avant le début du semestre concerné et le remettre au secrétariat avec tous les renseignements et les documents requis, ainsi que le paiement des frais d'inscription opportuns.

Pour s'immatriculer pour un cours ou un cycle de cours spécifique, tous les étudiants doivent fournir les informations et les documents suivants :

- 1) un formulaire d'inscription dûment rempli ;
- 2) des documents qui démontrent qu'ils peuvent satisfaire aux conditions requises pour suivre le cours (voir la description des cours) ;
- 3) l'approbation du doyen de la faculté au sein de laquelle le cours est dispensé, dans le cas des cours dont le suivi requiert que les étudiants passent un entretien personnel avant l'immatriculation ;
- 4) la preuve électronique ou une photocopie du reçu du paiement

des frais d'inscription au(x) cours choisi(s) et spécifié(s) dans le formulaire d'inscription de ce semestre.

SANCTIONS POUR LES RETARDS DANS L'INSCRIPTION OU L'IMMATRICULATION

Le secrétariat, avec le consentement du conseil de la faculté, peut décider de contraintes et d'amendes pour ceux qui s'inscrivent et s'immatriculent après la date butoir fixée par le secrétariat de la faculté. Les étudiants ne peuvent contester ces amendes et ces contraintes ; l'inscription ou l'immatriculation pour la période en question ne sera pas valide avant le règlement de la totalité des amendes.

HOMOLOGATION DES ACTIVITÉS ACADÉMIQUES ANTÉRIEURES

Les étudiants inscrits dans notre Institut qui ont suivi jusqu'à son terme une formation identique ou analogue à l'un ou l'autre des cycles d'études proposés par l'Institut peuvent obtenir l'homologation de leurs crédits académiques antérieurs auprès du doyen de la faculté dans laquelle ils s'immatriculent. Le total des crédits académiques homologués ne peut dépasser 25% des travaux requis pour obtenir un certificat d'achèvement du cycle d'études en question.

NORMES ACADÉMIQUES GÉNÉRALES

PHILOSOPHIE DE LA MÉTHODE D'ENSEIGNEMENT

La méthode d'enseignement est éclectique et scientifique. Chaque professeur est libre de choisir si son cours prendra la forme d'un cours magistral, d'un séminaire, d'un groupe de recherche ou d'une combinaison de ces formes. Les cours mettront l'accent sur l'étude des sources primaires, sans faire l'économie d'un passage en revue et d'une évaluation critique des interprétations de ces sources proposées par les chercheurs à travers l'Histoire. Les étudiants seront formés tant à l'analyse des sources primaires dans leur contexte historique qu'à l'analyse critique des auteurs postérieurs qui les ont interprétées et étudiées.

Tous les moyens modernes de diffusion électronique qui peuvent être mis au service de l'étude des sources primaires sont encouragés. L'attribution de notes est fondée sur les travaux écrits et la participation au cours. Il n'y aura pas d'examens oraux.

DROITS DES ÉTUDIANTS

Les Discipuli régulièrement inscrits et immatriculés ont le droit d'obtenir de leur professeur une note correspondant à la qualité du travail accompli personnellement dans le cadre du cours suivi. Ils ont aussi le droit d'obtenir les certificats correspondant au cours auquel ils ont participé et – dans le cas des Cursors ou des Sententiarii – au cycle de cours auquel ils ont participé. Dans tous les cas, ils devront s'acquitter des frais requis pour obtenir les documents officiels correspondants et/ou des copies de ces mêmes documents.

Toutes les descriptions des cours préciseront la nature des activités menées dans ce cours, ainsi que la nature des devoirs finaux ou des Quaestiones qui doivent être réalisés pour obtenir la note finale.

Les notes de chaque cours seront attribuées par le professeur qui le dispense. Ce dernier appliquera avec rigueur les normes générales et spécifiques d'attribution des notes établies par le conseil de la faculté.

Les étudiants souhaitant contester une note spécifique doivent déposer une demande auprès du secrétariat de la faculté, mentionnant toutes les informations opportunes et les raisons pour lesquelles ils demandent une réévaluation de leurs travaux ; ils doivent remettre une copie des travaux effectués exactement comme ils ont été remis au professeur et évalués par ce dernier. Les contestations seront examinées chaque semestre par un comité désigné par le conseil de la faculté à cet effet. La décision finale du comité ne peut être contestée.

Aucun étudiant ne peut présenter plus de deux contestations de ce type par semestre.

DESCRIPTION ET FORMAT DES TRAVAUX ACADÉMIQUES

Les examens sont écrits et présentés soit en version papier soit en version électronique. Ils peuvent être passés en personne ou au cours d'une vidéoconférence en direct, à l'issue de laquelle les travaux seront remis au professeur.

Les devoirs finaux doivent être remis en version papier ou en version .pdf. Ils doivent être rédigés au format A4, interligne simple, avec notes de bas de page et bibliographie. Ils peuvent contenir des URLs actifs si nécessaire, mais pas d'images, de vidéos ou d'insertion d'objets, sauf si le professeur le permet. En l'absence de toute indication contraire, tous les devoirs finaux auront une longueur d'au moins 20 pages.

Les Quaestiones, qu'elles soient **disputatae** ou **quodlibetales**, devront être rédigées selon les usages de la scolastique et présentées en interligne simple, sur deux colonnes par page, avec le texte latin et sa traduction en langue vernaculaire en regard. Elles doivent être remises en version papier ou en version .pdf, au format A4, interligne simple, avec notes de bas de page et bibliographie, et devront comporter les notes de bas de page ainsi que les citations d'autorités appropriées.

Les devoirs et les Quaestiones devront être remis avant la date butoir correspondante pour pouvoir obtenir une note. Des dérogations à ces limites de temps ne pourront être accordées que par le professeur avec la permission du doyen de la faculté.

LANGUE D'ENSEIGNEMENT

La langue dans laquelle l'enseignement sera dispensé et les langues vernaculaires qui pourront être utilisées durant les cours seront déterminées uniquement par le professeur du cours en question. Toutes les descriptions des cours préciseront les langues qui seront utilisées.

DURÉE DES COURS ET ATTRIBUTION DES CRÉDITS

Les cours de notre Institut sont découpés en blocs de 50 minutes; les crédits correspondant à chaque cours seront déterminés selon les règles du système européen de transfert de crédits (ECTS), d'après lesquelles un crédit équivaut à 25 heures de présence en classe et de devoirs réalisés, au cours d'un semestre. Notre semestre dure 14 semaines; les cours sont dispensés du lundi au vendredi.

SYSTÈME D'ATTRIBUTION DES NOTES

Dans notre Institut, les notes sont attribuées sous forme de pourcentages allant de 0% à 100%, qui correspondent à la classification suivante:

95-100%	summa cum laude probatus
90-94%	magna cum laude probatus
85-89%	cum laude probatus
80-84%	bene probatus
75-79%	probatus

Les Cursores et les Sententiarii qui obtiendront une note inférieure à 75% pour un cours donné ne seront pas considérés comme ayant mené à bien de façon satisfaisante les travaux correspondant à ce cours. Si la validation de ce cours est nécessaire pour compléter un cycle d'études, l'élève peut soumettre ses travaux une seconde fois ou repasser les épreuves nécessaires, moyennant le paiement de frais de réévaluation, ou s'immatriculer de nouveau pour suivre le cours une

deuxième fois, ce qui implique de payer à nouveau les frais d'inscription.

Aucun étudiant, lorsqu'il passe un examen ou remet un travail, un devoir final ou des Quaestiones pour la deuxième fois ne pourra obtenir une note supérieure à 80%.

Une fois qu'une note a été attribuée pour un travail donné, ce travail est conservé par le secrétariat de la faculté; s'il a été remis en version électronique, l'étudiant pourra en conserver une copie. Les étudiants pourront consulter leurs travaux au secrétariat, aux horaires d'ouverture réguliers.

Dans le cas de travaux présentés en version papier, le professeur y inscrira la note et les corrections qu'il juge opportunes, nécessaires et suffisantes. Dans le cas de travaux présentés en version électronique, le professeur inclura un formulaire dûment rempli d'attribution de la note, que l'étudiant devra également remplir avec ses renseignements personnels et présenter au professeur avec les travaux en version électronique, avant qu'une note ne puisse être attribuée.

Frais

FRAIS D'INSCRIPTION PAR ÉTUDIANT

€ 50

FRAIS D'IMMATRICULATION

Cours individuel pour Auditores € 50 par ECT

Cours individuel pour Discipuli ad hoc €150 par ECT

Frais semestriels pour Cursores et Sententiarii € 2500

Le paiement des frais semestriels permet aux étudiants de s'immatriculer pour tous les cours et les cycles d'études qu'ils s'estiment intellectuellement et physiquement capables de suivre sans conflit d'horaire. Les étudiants qui dépassent les 40 crédits par semestre devront demander l'approbation du doyen de chaque faculté au sein de laquelle ils étudient. Les Auditores ne peuvent pas assister à plus d'un cours par semestre, et seulement dans le cadre des cycles biblicus et philosophicus.

Les étudiants qui fréquenteront nos cours en personne sur notre campus de l'Institut de Bagnoregio pourront payer les frais opportuns auprès du secrétariat de la faculté pendant les heures d'ouverture. Les étudiants qui suivent des cours par vidéoconférence pourront payer par carte de crédit par l'intermédiaire de notre interface en ligne.

Curricula

L'Institut propose trois cycles d'études qui visent à faire acquérir aux étudiants qui souhaitent se spécialiser en études bibliques médiévales, en philosophie médiévale ou en théologie scolastique une compréhension approfondie de ces disciplines et une saisie concrète des méthodes de recherche scientifique qui les caractérisent.

Les curricula proposés par l'Institut ont donc les objectifs suivants :

a) inculquer aux étudiants une compréhension historique authentique des auteurs, de la langue et des méthodes utilisées à l'Université de Paris au XIII^{ème} siècle.

b) faire partager aux étudiants une connaissance approfondie et complète des quatre livres des Sentences de Pierre Lombard, en latin et en traduction.

c) offrir aux étudiants une expérience profonde et concrète des conceptions, des expressions, des élaborations et des argumentations caractéristiques de la méthode scolastique, telle qu'elle était utilisée par les saints Thomas d'Aquin et Bonaventure de Bagnoregio.

d) impartir aux étudiants et aux enseignants une formation spécialisée à l'argumentation, à l'analyse et à la recherche scolastiques.

L'Institut répartit ses professeurs permanents et invités en deux facultés : la faculté de philosophie et la faculté de théologie.

Faculté de Philosophie

La Faculté de Philosophie est formée par tous les professeurs de l'Institut – permanents et visiteurs – qui enseignent des sujets appartenant aux champs de la philosophie et de l'histoire.

DOYEN DE LA FACULTÉ :

SECRÉTAIRE DE LA FACULTÉ :

HORAIRES D'OUVERTURE :

Le doyen et le secrétaire de la faculté ne peuvent être contactés qu'au sujet de l'immatriculation pour les cours offerts par la faculté. Les questions ou les réclamations relatives aux frais ou aux amendes devront être soumises au secrétariat de l'Institut.

Les étudiants désirant se spécialiser en philosophie scolastique doivent d'abord démontrer une familiarité suffisante avec les textes et l'histoire de la première scolastique. C'est la raison pour laquelle, après l'inscription, les étudiants qui n'ont jamais suivi les cours dispensés au sein de la faculté doivent passer un entretien personnel avec un ou plusieurs membres de la faculté nommés par le doyen de la faculté pour évaluer leur aptitude.

Le cycle d'études du Baccalaureatus philosophicus

Le programme d'études appelé Baccalaureatus Philosophicus est animée par un double objectif :

1) celui d'inculquer aux étudiants potentiels des Sentences de Pierre Lombard la compréhension des principes de la philosophie médiévale e des principaux penseurs du Moyen Âge ;

2) celui de fournir aux étudiants qui veulent se spécialiser dans les Études de Philosophie Médiévale un cycle complet de deux ans qui fournit des études générales et spécialisées dans ce domaine.

À cet effet, le cycle du Baccalaureatus Sententiarius – inspiré par le cycle d'études homonyme chez l'Université de Paris de la moitié du XIIIème siècle – comprend trois types de cours : des cours, des séminaires et des groupes de recherche.

PREMIÈRE ANNÉE

H-100 HISTOIRE DE LA PHILOSOPHIE ANTIQUE (750 AV. J.-C.-600 AV.J.-C.) — 6 CRÉDITS

P-110 PLATON ET SA PHILOSOPHIE — 6 CRÉDITS

P-120 ARISTOTE ET SA PHILOSOPHIE — 8 CRÉDITS

P-130 PROCLUS DE LYCIE ET LE LIBER DE CAUSIS — 4 CRÉDITS

P-200 PHILOSOPHIE PATRISTIQUE — 6 CRÉDITS

P-210 LE PSEUDO-DENYS L'ARÉOPAGITE ET SA PHILOSOPHIE — 4 CRÉDITS

P-220 SAINT SÈVERIN BOÈCE ET SA PHILOSOPHIE — 4 CRÉDITS

P-230 SANT' AUGUSTIN D'HIPPONE ET SA PHILOSOPHIE — 6 CRÉDITS

H-300 HISTOIRE DE LA PHILOSOPHIE MÉDIÉVALE (600-1350 AP. J.-C.) — 5 CRÉDITS

P-300 JEAN SCOT ÉRIGÈNE ET SA PHILOSOPHIE — 2 CRÉDITS

H-400 HISTOIRE DE LA SCOLASTIQUE DE SES ORIGINES JUSQU'À JEAN DUNS SCOT — 6 CRÉDITS

P-310 PIERRE ABÉLARD ET SA PHILOSOPHIE — 3 CRÉDITS

DEUXIÈME ANNÉE

P-320 AVICENNE ET SA PHILOSOPHIE — 3 CRÉDITS

P-320 AVERROÈS ET SA PHILOSOPHIE — 3 CRÉDITS

P-320 AVICÉBRON ET LE FONS VITAE — 2 CRÉDITS

P-320 MOÏSE MAÏMONIDE ET LE GUIDE DES ÉGARÉS — 3 CRÉDITS

P-340 PIERRE D'ESPAGNE ET LES SUMMULAE LOGICALES — 3 CRÉDITS

P-350 SAINT THOMAS D'AQUIN ET SA PHILOSOPHIE — 12 CRÉDITS

P-360 SAINT BONAVENTURE DE BAGNOREGIO ET SA PHILOSOPHIE — 8 CRÉDITS

P-370 Bx. JEAN DUNS SCOT ET SA PHILOSOPHIE — 10 CRÉDITS

P-380 LE NOMINALISME MÉDIÉVAL — 3 CRÉDITS

H-410 HISTOIRE DE L'ÉCOLE THOMISTE — 4 CRÉDITS

H-420 HISTOIRE DE L'ÉCOLE SCOTISTE — 4 CRÉDITS

H-430 HISTOIRE DES ÉTUDES BONAVENTURIENNES — 2 CRÉDITS

P-410 RAYMOND LULLE ET SA PHILOSOPHIE — 3 CRÉDITS

Faculté de Théologie

La faculté de théologie rassemble tous les professeurs de l'Institut – permanents et invités – qui enseignent des matières appartenant aux champs de la théologie et des études bibliques.

Doyen de la faculté :

Secrétaire de la faculté :

Horaires d'ouverture :

Le doyen et le secrétaire de la faculté ne peuvent être contactés qu'au sujet de l'immatriculation pour les cours offerts par la faculté. Les questions ou réclamations relatives aux frais ou aux amendes devront être soumises au secrétariat de l'Institut.

Les étudiants désirant se spécialiser en études bibliques médiévales et/ou en théologie scolastique doivent d'abord démontrer une familiarité suffisante avec les textes et l'histoire de la première scolastique. C'est la raison pour laquelle, après l'inscription, les étudiants qui n'ont jamais suivi les cours dispensés au sein de la faculté doivent passer un entretien personnel avec un ou plusieurs membres de la faculté nommés par le doyen de la faculté pour évaluer leur aptitude.

Parmi les cours que les étudiants qui n'ont jamais étudié au sein de la faculté doivent suivre, les suivants sont considérés comme obligatoires :

T-100 INTRODUCTION À LA THÉOLOGIE CATHOLIQUE — 2 CRÉDITS

T-110 INTRODUCTION AUX ÉTUDES BIBLIQUES CATHOLIQUES — 2 CRÉDITS

B-130 HISTOIRE DE L'AUTORITÉ DES PÈRES DE L'ÉGLISE JUSQU'À L'ÉPOQUE MÉDIÉVALE — 2 CRÉDITS

H-300 HISTOIRE DE LA PHILOSOPHIE MÉDIÉVAL (600-1350 AP. J.-C.) — 6 CRÉDITS

T-120 INTRODUCTION À LA THÉOLOGIE DE SAINT AUGUSTIN — 4 CRÉDITS

T-130 INTRODUCTION À PIERRE LOMBARD ET À SES SENTENCES — 7 CRÉDITS

T-140 INTRODUCTION À LA THÉOLOGIE DE SAINT THOMAS D'AQUIN — 4 CRÉDITS

T-150 INTRODUCTION À LA THÉOLOGIE DE SAINT BONAVENTURE — 4 CRÉDITS

Le cycle d'études du Baccalaureatus biblicus

Le cursus nommé Baccalaureatus biblicus répond à un double objectif :

1) donner aux étudiants des Sentences de Pierre Lombard une connaissance de la conception et de l'interprétation de l'Écriture sainte en vigueur au Moyen Âge, autant que nécessaire et utile pour les préparer à comprendre l'usage qui est fait de l'Écriture dans les Sentences et qui devra être le leur dans leurs commentaires ;

2) fournir aux étudiants qui veulent se spécialiser en études scripturaires médiévales un cycle complet de deux ans, fortement focalisé sur ce champ en général et dans des aspects plus spécifiques.

À cet effet, le cycle du Baccalaureatus biblicus – inspiré par le cycle d'études homonyme qui avait lieu à l'Université de Paris au milieu du XIII^{ème} siècle – comprend divers cours d'intérêt général et spécifique.

Les cours proposés sont de deux types : des séminaires de recherche et des Lectiones. Les premiers constituent le noyau de la formation, les Lectiones s'adressant aux étudiants qui ne sont pas familiers avec le texte de la Vulgate et les gloses médiévales.

Les cours du premier type sont répartis au sein d'un cycle de spécialisation sur deux ans dédié à la promotion et à l'acquisition par

les étudiants de la méthode de reconstitution de la recherche historique, ainsi qu'à les rendre familiers avec les textes historiques, les méthodes, la théologie et l'interprétation de l'Écriture sainte de l'époque patristique au haut Moyen Âge (vers 1300 ap. J.-C.).

Les cours compris dans ce cycle sont les suivants :

PREMIÈRE ANNÉE

B-100 LE CANON DE L'ÉCRITURE CHEZ LES PÈRES DE L'ÉGLISE — 3 CRÉDITS

B-110 L'AUTORITÉ ET L'INSPIRATION DE L'ÉCRITURE SAINTE D'APRÈS LES PÈRES DE L'ÉGLISE — 3 CRÉDITS

B-120 L'UTILISATION ET L'INTERPRÉTATION DE L'ÉCRITURE SAINTE PAR LES PÈRES DE L'ÉGLISE — 6 CRÉDITS

B-130 HISTOIRE DE L'AUTORITÉ DES PÈRES DE L'ÉGLISE JUSQU'AU MOYEN ÂGE — 2 CRÉDITS

B-140 L'INFLUENCE ET LE RÔLE DE SAINT AUGUSTIN D'HIPPONE DANS L'INTERPRÉTATION DE L'ÉCRITURE SAINTE EN L'OCCIDENT — 6 CRÉDITS

B-150 LES TEXTES DE LA PATRISTIQUE CONSIDÉRÉS COMME *LOCI* D'AUTORITÉ POUR L'ÉTUDE DE L'ÉCRITURE SAINTE DANS LE PREMIER MOYEN ÂGE — 8 CRÉDITS

B-160 L'ORIGINE DE LA VULGATE ET SA TRANSMISSION JUSQU'AU MOYEN ÂGE — 2 CRÉDITS

M-100 PALÉOGRAPHIE LATINE DU VIII^{ÈME} AU XIV^{ÈME} SIÈCLE — 4 CRÉDITS

B-200 L'ÉTUDE DE L'ÉCRITURE SAINTE À L'ÉPOQUE CAROLINGIENNE — 4 CRÉDITS

B-210 L'UTILISATION DE L'ÉCRITURE SAINTE PAR LES PREMIERS SCHOLASTIQUES — 4 CRÉDITS

B-220 L'ÉCRITURE SAINTE ET L'ÉCOLE DE SAINT-VICTOR — 3 CRÉDITS

T-130 INTRODUCTION AUX QUATRE LIVRES DES SENTENCES DE PIERRE LOMBARD — 7 CRÉDITS

B-230 LES PREMIERS MAÎTRES ET LEUR USAGE DE L'ÉCRITURE SAINTE — 4 CRÉDITS

B-240 L'HISTOIRE DU DÉVELOPPEMENT DU RITE ROMAIN JUSQU'AU MISSALE REGOLARE DE 1246 — 4 CRÉDITS

DEUXIÈME ANNÉE

H-200 L'HISTOIRE DE LA THÉOLOGIE DE SAINT AUGUSTIN JUSQU'AU Bx. JEAN DUNS SCOT — 8 CRÉDITS

B-300 LES GLOSSES, LEURS ORIGINES, LEUR COMPOSITION ET LEUR INFLUENCE SUR LE DÉVELOPPEMENT DE LA THÉOLOGIE MÉDIÉVALE — 6 CRÉDITS

B-310 PIERRE LOMBARD ET SA GLOSSA — 4 CRÉDITS

B-320 LA GLOSSA ORDINARIA — 8 CRÉDITS

B-400 COMMENTAIRES À L'ÉCRITURE SAINT DE SAINT THOMAS D'AQUIN — 8 CRÉDITS

B-410 COMMENTAIRES À L'ÉCRITURE SAINT DE SAINT BONAVENTURE — 6 CRÉDITS

B-420 LA THÉOLOGIE DE L'ÉCRITURE DE SAINT THOMAS — 4 CRÉDITS

B-430 LA THÉOLOGIE DE L'ÉCRITURE DE SAINT BONAVENTURE — 4 CRÉDITS

B-440 LE RÔLE DE L'ÉCRITURE DANS LA THÉOLOGIE SCOLASTIQUE DE SAINT THOMAS — 6 CRÉDITS

B-450 LE RÔLE DE L'ÉCRITURE DANS LA THÉOLOGIE SCOLASTIQUE DE SAINT BONAVENTURE — 6 CRÉDITS

LECTIONES SACRARUM SCRIPTURARUM

Les étudiants qui ne sont pas familiers avec la Vulgate latine seront tenus de suivre les cours suivants, dans lesquels le texte de la Vulgate sera lu et étudié selon les gloses médiévales :

B-500 LE PENTATEUQUE DANS LA VULGATE — 1 CRÉDIT

B-510 LES LIVRES HISTORIQUES DANS LA VULGATE — 1 CRÉDIT

B-520 LES PROPHÈTES DANS LA VULGATE — 1 CRÉDIT

B-530 LES PSAUMES DANS LA VULGATE — 1 CRÉDIT

B-540 LES LIVRES SAPIENTIAUX DANS LA VULGATE — 1 CRÉDIT

B-600 LES ÉVANGILES SYNOPTIQUES DANS LA VULGATE — 2 CRÉDITS

B-610 LE CORPUS JOHANNIQUE DANS LA VULGATE — 1 CRÉDIT

B-620 LES ÉPÎTRES PAULINIENNES ET LES ACTES DANS LA VULGATE — 2 CRÉDITS

B-630 LES ÉPÎTRES CANONIQUES DANS LA VULGATE — 1 CRÉDIT

B-650 L'APOCALYPSE DANS LA VULGATE — 1 CRÉDIT

Le cycle d'études du Baccalaureatus Sententiarius

Le cursus nommé Baccalaureatus sententiarius répond à un triple objectif :

1) fournir aux étudiants une compréhension complète et détaillée des quatre livres des Sentences de Pierre Lombard ;

2) apprendre aux étudiants à mettre en œuvre les méthodes d'argumentation de la scolastique ;

3) offrir aux étudiants une compréhension détaillée et précise de la théologie et des positions théologiques des saints Thomas d'Aquin et Bonaventure de Bagnoregio, telles qu'ils les ont exprimées dans leurs commentaires des Sentences.

À cet effet, le cycle du Baccalaureatus sententiarius – inspiré par le cycle d'études homonyme qui avait lieu à l'Université de Paris au milieu du XIII^{ème} siècle – comprend deux catégories de cours obligatoires : les cours portant sur les Sentences et les Quaestiones disputatae, au cours desquelles les étudiants devront prouver leur habileté théologique dans la forme logique et stylistique classique de la scolastique.

En plus des cours obligatoires, il peut être exigé des étudiants de suivre les cours du cycle biblicus ou du cycle philosophicus, s'ils n'ont pas été convenablement préparés à l'étude des Sentences.

Les étudiants sont également tenus de choisir un certain nombre de cours au sein du cycle biblicus ou du cycle philosophicus pour approfondir et élargir leur compréhension des Sentences et de leurs commentaires, pour un total d'au moins 30 crédits par semestre.

L'étude des Sentences de Pierre Lombard au sein de l'Institut aura sa méthode et sa forme spécifiques, auxquelles les professeurs comme les étudiants – autant ceux du *Baccalaureatus* que les *Sententiarii* – doivent se conformer.

Pour chaque livre des Sentences de Pierre Lombard, l'enseignement sera modéré par un groupe de spécialistes appelés *Magistri in iudicio*, nommés par la faculté de théologie. Les arguments pro et contra seront présentés par deux groupes de *Baccalaureati*, dont chacun sera dirigé par un *Sublector*. Les Responsiones seront donnés par les *Lectores*, choisis parmi les *Sententiarii* et les *Baccalaureati* les mieux préparés.

Les **Magistri in iudicio** détermineront et fixeront le calendrier des discussions pour chaque *Distinctio* et attribueront les rôles de **Lector** et de **Sublectores** ; ils donneront également des instructions générales et spécifiques sur les progrès du *Studium*, feront part des conditions à remplir par chaque étudiant pour participer, et attribueront les notes pour la participation en cours et pour les devoirs. C'est sur la base exclusive de ces notes que sera déterminée la note finale attribuée pour chacun des cours sur les quatre livres.

Pour les **Quaestiones disputatae**, chaque élève du cycle du *Baccalaureatus* doit choisir un cours de ce type par semestre, pour un total de quatre cours suivis dans le cadre du cycle de spécialisation. À cet effet, l'étudiant est libre de choisir un membre de la faculté de théologie comme Magister, tandis que le Doyen lui en assignera trois autres pour évaluer la qualité de son travail.

La longueur, la forme et le contenu des *Quaestiones disputatae* doivent être déterminés pour un semestre donné par le doyen de la faculté, après consultation des *Magistri in iudicio* désignés pour ce semestre. Les notes sur les *Quaestiones* seront basées sur les travaux écrits des étudiants.

PREMIÈRE ANNÉE

S-100 LE PREMIER LIVRE DES SENTENCES — 20 CRÉDITS

S-140 QUAESTIONES DISPUTATAE SUR DIEU UN ET TRINE AD INTRA — 2 CRÉDITS

S-150 QUAESTIONES DISPUTATAE SUR DIEU UN ET TRINE AD EXTRA — 2 CRÉDITS

S-200 LE DEUXIÈME LIVRE DES SENTENCES — 20 CRÉDITS

S-240 QUAESTIONES DISPUTATAE SUR LA CRÉATION DE TOUTES CHOSES
— 2 CRÉDITS

S-250 QUAESTIONES DISPUTATAE SUR LA CHUTE DES ANGES ET DE
L'HOMME — 2 CRÉDITS

DEUXIÈME ANNÉE

S-300 LE TROISIÈME LIVRE DES SENTENCES — 20 CRÉDITS

S-340 QUAESTIONES DISPUTATAE SUR L'INCARNATION — 2 CRÉDITS

S-350 QUAESTIONES DISPUTATAE SUR LA RÉDEMPTION — 2 CRÉDITS

S-400 LE QUATRIÈME LIVRE DES SENTENCES — 20 CRÉDITS

S-440 QUAESTIONES DISPUTATAE SUR LES SACREMENTS — 2 CRÉDITS

S-440 QUAESTIONES DISPUTATAE SUR LES CHOSES DERNIÈRES — 2 CRÉDITS

Études pour le Magister sacrae doctrinae

Le dernier niveau d'études au sein de l'Institut, appelé Magister sacrae doctrinae, répond à un triple objectif :

- 1) fournir à l'étudiant potentiel une expérience pratique d'enseignement sur les quatre livres des Sentences dans le style des Saints Thomas d'Aquin et Bonaventure ;
- 2) offrir au doctorandus potentiel la possibilité d'écrire ses propres commentaria aux quatre livres des Sentences ;
- 3) préparer l'étudiant à démontrer sa pleine maîtrise de la théologie et de la philosophie scolastiques à l'occasion de quatre sessions de Quaestiones Quodlibetales.

À cet effet, le cycle du **Magister sacrae doctrinae** – inspiré par les études requises pour l'obtention du titre de Magister sacrae doctrinae à l'Université de Paris au milieu du XIII^{ème} siècle – comporte trois obligations fondamentales, dont chacune doit être remplie afin de recevoir une partie de la note finale :

- 1) fréquenter le Studium avec dynamisme et assiduité en tant que **Sententiarius**, occuper la fonction de Lector et prêter assistance aux Magistri in iudicio dans l'exercice de leurs fonctions : 30% de la note finale ;
- 2) préparer dans leur intégralité et remettre ses propres commentaria sur les quatre livres des Sentences : 50% de la note finale ;
- 3) faire preuve d'une compréhension mûrie et complète de la théologie et de la philosophie scolastiques et de l'Écriture sainte pendant *les quatre sessions quodlibetales*, au cours desquelles l'ensemble du corps professoral et du corps étudiant posera à l'étudiant du cycle du Magister sacrae doctrinae une série de Quaestiones auxquelles il répondra cum fide quae intelligentiam quaerat in Sapientia dans les limites de temps prévues par le doyen de la faculté : 20% de la note finale.

The Scholasticum

COURSE DESCRIPTIONS

2016-2017

ANNO DOMINI

English

IN QUIBUSDAM

E MUTATIS IAM

MUTATIO SIT.

ROMA

www.studium-scholasticum.org

registrar@studium-scholasticum.org

Instructor: T.B.A.**Socratic Tutorial****Languages in Class:** English**Languages for Written Assignments:** English

Course Description: This course is a broad introduction to philosophy in the tradition of the *philosophia perennis*, as a preparation for the more advanced study of scholastic philosophy and theology. Along with several Platonic dialogues, a series of scholastic articles on each of the following topics will be studied and discussed: logic, metaphysics, natural theology, cosmology, philosophical anthropology, epistemology, general ethics, applied ethics, political philosophy, and aesthetics.

English

Grade to be based on:

30% Class participation

30% Written Assignments & Class Presentations

40% Term Paper

Text Books:

Kreeft, Peter. *Summa Philosophica*. St. Augustine's Press, 2012.Plato. *Phaedo, Meno, Symposium, Republic (selections)*

Recommended Reading:

MacIntyre, Alasdair. *God, Philosophy, Universities: A Selective History of the Catholic Philosophical Tradition*Pieper, Josef. *Leisure: The Basis of Culture*Maritain, Jacques. *An Introduction to Philosophy*Gilson, Etienne. *The Unity of Philosophical Experience*Lear, Jonathan. *Aristotle: The Desire to Understand*Ashley, Benedict. *The Way Toward Wisdom: An Interdisciplinary and Intercultural Introduction to Metaphysics*

Instructor: T.B.A.

**Lecture &
Socratic Tutorial**

Languages in Class: English

Languages for Written Assignments: English

Course Description: This course is an introduction to the thought of Plato, to whom the modern philosopher, Alfred North Whitehead, remarked that all subsequent philosophy are the mere footnotes. There will be read and discussed Plato's major dialogues, with an emphasis on those that bear most directly on scholastic thought.

English

Grade to be based on:

30% Class participation

30% Written Assignments and Class Article Presentations

40% Term Paper

Text Books:

Cooper. John. *Plato: Complete Works*.

Jaeger, Werner. *Paediea: In Search of the Divine Center*. Volume II.
Oxford, 1986.

Recommended Reading:

Copleston, Frederick. *A History of Philosophy, Vol. 1: Greece and Rome: From the Pre-Socratics to Plotinus*

Pieper, Josef. *Abuse of Language, Abuse of Power*

_____. *Leisure: The Basis of Culture*

_____. *The Philosophical Act*

_____. *Enthusiasm and Divine Madness*

Sayre, Kenneth M., *Plato's Literary Garden: How to Read a Platonic Dialogue*. Notre Dame, 2002.

P-120: ARISTOTLE AND HIS PHILOSOPHY

8 ECTS

Instructor: T.B.A.

Lecture & Socratic Tutorial

Languages in Class: English

Languages for Written Assignments: English

Course Description: This course is an introduction to the thought of Aristotle, whom St. Thomas Aquinas called, simply, “The Philosopher.” The course will comprise all his major philosophical works, some in their entirety, and some in selections, with an emphasis on those works that bear most directly on scholastic thought.

Grade to be based on:

30% Class participation

30% Written Assignments and Class Article Presentations

40% Term Paper

Text Books:

Barnes, Jonathan. *The Complete Works of Aristotle*: The Revised Oxford Translation (Bollingen Series, No. 71, Part 2) (2 Volume Set)

Barnes, Jonathan. *The Cambridge Companion to Aristotle*.

Recommended Reading:

Lear, Jonathan. *The Desire to Understand*. Cambridge, 1998.

Gerson, Lloyd. *Aristotle and Other Platonists*. Cornell, 2006.

P-130 PROCLUS LYCAEUS & THE *Liber de Causis* 4 ECTS

Pilar Herráiz Oliva, Ph.D., M.A., B.A.

Mixed Method

Languages in Class: English, Spanish

Languages for Written Assignments: English, French, Italian, Spanish.

English

Course Description: The aim of this course is to examine and discuss the philosophy of Proclus by paying special attention to his fundamental role in the transmission of Platonic philosophy from Antiquity to the Middle Ages. His main work, the *Elements of Theology*, was adapted by the Arabs and translated in the 12th century into Latin as *Liber de Causis*, but it was also frequently quoted as *Liber Aristotelis de expositione bonitatis purae*. The *Liber de Causis* circulated widely in the Middle Ages and it was studied and commented at the medieval universities, but its influence can be seen in thinkers as late as Hegel. Therefore, in this course, we will mainly focus on this work and its transmission, but this will be carried out without missing the scope of other extant works by Proclus.

Grade to be based on:

10% Class participation

40% Written Assignments and Class Article Presentations

50% Term Paper

Text Books:

Proclus, *Elementatio Theologica. The Elements of Theology*, translation by Dodds, E.R., Clarendon Press, Oxford, 1992 (2nd edition). (ISBN 10: 0198140975 / ISBN 13: 978-0198140979).

The Book of Causes: Liber De Causis. Translation by Bernardo Carlos Bazán. Marquette University Press, Milwaukee, 1984. (ISBN 10: 0874622255 ISBN 13: 978-0874622256).

Recommended reading:

Steel, C., “Proclus”, in *The Cambridge History of Philosophy in Late Antiquity*, vol. 2. L. Gerson (ed.), Cambridge University Press, Cambridge, 2015. (ISBN 10: 1107558808 ISBN 13: 978-1107558809).

NOTA BENE: Selected sources will be provided as the class progresses.

Enrico Moro, RF, Ph.D, MSc, BA**Lecture****Languages in Class:** Italian**Languages for Written Assignments:** English, Italian, Spanish, French

Course Description: The purpose of the course is to introduce patristic philosophy to students, providing them with a basic knowledge of the most significant authors, contents, works and characteristics of ancient Christian thought (from the 2nd to the 7th century). Particular attention will therefore be paid to the presence of philosophical doctrines in the Christian context, and more in general to the attitude of early Christian thinkers towards pagan philosophy.

English

Grade to be based on:

10 % Participation,

40 % Assignments,

50 % Term Paper

Text Books:

C. Moreschini, *Storia del pensiero cristiano tardo-antico*, Con la collaborazione di F. Perono Cacciafoco, G. Catapano, S. Matteoli, B. Motta, S. Petri, P. Podolak, C. Schipani, C.O. Tommasi, Indici a cura di V. Cicero, Presentazione di G. Reale, Bompiani, Milano 2013 (ISBN: 978-8-845-27236-3)

Recommended reading:

A Companion to Ancient Philosophy, Edited by M.L. Gill and P. Pellegrin, Wiley – Blackwell, Malden – Oxford 2006 (ISBN: 978-0-631-21061-0), Parts II-V

The Wiley Blackwell Companion to Patristics, edited by K. Parry, Blackwell, Malden – Oxford 2015 (ISBN: 987-1-118-43871-8)

The Routledge Companion to Early Christian Thought, edited by D.J. Bingham, Routledge, New York – London 2010 (ISBN: 978-0-415-44225-1)

P-220 ST. SEVERINUS BOETHIUS & HIS PHILOSOPHY 4 ECTS

Alvaro Berrocal Sarnelli, M.A., B.A.

Mixed Method

Languages in Class: English, Italian

Languages for Written Assignments: English, French, Italian, Spanish.

Course Description: This course will examine the Philosophy of St. Severinus Boethius by reading both his *Consolation* and *Opuscula Sacra*. Boethius is the link between the ancient world and the medieval times. He is “the last of the Romans” and “the first of the Medieval”. His interest relies in the fact that he was still able to read and understand the classic Greek thought and the Roman developments of his time. The *Consolation* presents a dialogue between Boethius and the Philosophy itself in which some of the most important subjects are examined: The relationship between Nature and reality and Nature, the Summum Bonum, and the Divine Providence and Its connection with Free Will. The *Opuscula Sacra* were written to support Catholicism against Arianism and they study issues like the Holy Trinity, the fundamentals of the Catholic Faith or the substances. This theological works played an important part through all the Middle Ages in philosophical thought.

English

Grade to be based on:

15% Class participation

35% Written Assignments and Class Article Presentations

50% Term Paper

Text Book, one of the following:

Boethius, Anicius Manlius Severinus, trans., H. F. Stewart, E. K. Rand.

The Theological Tractates and The Consolation of Philosophy.

Cambridge, MA: Harvard, Loeb Classical Library, 1929.

_____, La ricerca della felicità (Consolazione della filosofia III),

Testo Latino a fronte, a cura di M. Zambon, Marsilio, 2011.

Recommended reading:

Baixaui, Miguel Lluch, Boezio, *La Ragione Teologica*, Jaca Book, 1997.

Battista Mondin, *La prima Scolastica: Boezio, Cassiodoro, Scoto Eriugena, Euntes docete*. Commentaria Urbaniana, Roma 44 (1991) 5-30.
Manlii Severini Boethii Opera Omnia, *Patrologiae cursus completus*, Series latina, vol. 63 e 64, 1882 - 1891

P-230 ST. AUGUSTINE AND HIS PHILOSOPHY

6 ECTS

Enrico Moro, RF, Ph.D, MSc, BA

Lecture

Languages in Class: Italian, Readings in class in Latin

Languages for Written Assignments: English, Italian, Spanish, French

English

Course Description: The course will examine the philosophical thought of St. Augustine of Hippo, in general, in the areas of metaphysics, epistemology, ethics and the philosophy of nature. Specifically, in the first part of the course the following themes will be examined: the nature of Augustine's conversion, the theory of knowledge and language, the problem of the origin of evil and the role of free will, the doctrine of creation, the philosophy of mind, the philosophy of history. During the second part of the course, an analytical focus will be proposed on the themes of memory and time treated by Augustine in Books X-XI of his *Confessions*.

Grade to be based on:

10 % Participation

40 % Assignments

50 % Term Paper

Text Books:

The Cambridge Companion to Augustine, edited by Stump & Kretzmann, Cambridge UP, Cambridge 2001 (ISBN: 978-0-521-65985-7)

G.B. Matthews, *Augustine*, Blackwell, Malden-Oxford 2005 (ISBN: 978-0-631-23347-3)

NOTA BENE: Selections from Primary Sources will be proposed as the class progresses.

Recommended Reading:

J.M. Rist, *Augustine: Ancient Thought Baptized*, Cambridge UP, Cambridge 1994 (ISBN: 978-0-521-58952-9)

G. Catapano, *Augustine*, in *The Cambridge History of Philosophy in Late Antiquity*, Volume I, ed. by L.P. Gerson, Cambridge Univ. Press, Cambridge 2010, pp. 552-581 (ISBN 978-0-521-76440-7)

P-300 SCOTUS ERIGENA & HIS PHILOSOPHY 2 ECTS

English

Pilar Herráiz Oliva, Ph.D., M.A., B.A.

Mixed Method

Languages in Class: English, Spanish

Languages for Written Assignments: English, French, Italian, Spanish.

Course Description: Throughout this course, we will analyse and discuss the philosophy of John Scotus Erigena, whose works constitute the first attempt to establish a philosophical system that is explanatory of and concordant with theological dogma. Erigena's main aspiration was to institute philosophy as the expression of the Christian religion, or rather, to create a Christian Neoplatonism, for which he adopted mainly Christian sources. In order to understand this philosophical enterprise in its many aspects, we will chiefly rely on his most relevant philosophical work, the *Periphyseon*, without overlooking his theological writings. We will also pay a close attention to the context in which these works were written, the Carolingian era, and to the singular features that distinguish Erigena from other authors of the same period.

Grade to be based on:

10% Class participation

40% Written Assignments and Class Article Presentations

50% Term Paper

Textbooks:

Iohannis Scotti seu Eriugenae Periphyseon. Corpus Christianorum Continuatio Mediaevalis, Brepols, Turnhout, 1996-1999.

NOTA BENE: Selected excerpts in translation will be provided to students.

Recommended Reading:

Carlos Steel and D. W. Hadley, “John Scotus Eriugena”, in *A Companion to Philosophy in the Middle Ages*, Gracia, J. J. E., Noone, T. B. (eds.), Blackwell Publishing Ltd, Malden (MA), 2002. (ISBN 10: 0631216731 ISBN 13: 978-0631216735).

P-310 PETER ABELARD AND HIS PHILOSOPHY 4 ECTS

Pilar Herráiz Oliva, Ph.D., M.A., B.A.

Mixed Method

Languages in Class: English, Spanish

Languages for Written Assignments: English, French, Italian, Spanish.

Course Description: The aim of this course is to examine the philosophical thought of Peter Abelard in the areas of metaphysics, logic, philosophy of language, philosophy of mind and ethics. Throughout this course, we will also pay attention to two of the most important features of Peter Abelard’s philosophy: first, the problem of universals within the framework of nominalism; second, his treatise *Sic et Non*, since laid the foundations for the Scholastic method of commenting in the *Quaestio*. We will discuss to which extent we can assume that Peter Abelard was the founder of Nominalism, as well as whether he was indeed the first to promote the *quaestio* as a method. Therefore, we will not only analyze and discuss his philosophy, but also its impact in the history of thought.

Grade to be based on:

10% Class participation

40% Written Assignments and Class Article Presentations

50% Term Paper

Textbooks:

Petri Abaelardi, Sic et Non. Full Latin text provided by Dr. Peter King at http://individual.utoronto.ca/pking/resources/abelard/Sic_et_non.txt

Recommended reading:

Spade, Paul Vincent, *Five Texts on the Medieval Problem of Universals: Porphyry, Boethius, Abelard, Duns Scotus, Ockham*. Hackett Publishing Co, Inc, Indianapolis, United States, 1994. (ISBN 0872202496 / 978-0872202498).

NOTA BENE: Selected excerpts from primary and secondary sources will be provided as the class progresses.

P-320 AVICENNA AND HIS PHILOSOPHY

3ECTS

Pilar Herráiz Oliva, Ph.D., M.A., B.A.

Mixed Method

Languages in Class: English, Spanish

Languages for Written Assignments: English, French, Italian, Spanish.

Course Description: The aim of this course is to examine the philosophical thought of Avicenna and its reception in the Medieval Latin West in the thirteenth century. In order to provide an overview of the philosophy of Avicenna as it was received by Latin thinkers, the course will explore his thought in the areas of physics, epistemology and metaphysics. More particularly, the course will focus on Avicenna's conception of God and of causality, his thoughts on creation and on the necessity and contingency of beings which lead to his proof for the existence of God; the distinction between essence and existence in metaphysics, and finally, Avicenna's theory of knowledge. This course will, therefore, focus on the *Avicenna Latinus* as it was read by Saint Albertus Magnus or Saint Thomas Aquinas, but it will not overlook his influence within the Arabic tradition, where Avicennian philosophy was subject to different attitudes moving from integral acceptance to radical rejection.

Grade to be based on:

10 % Participation

40 % Written Assignments and Class Article Presentations

50 % Term Paper

Textbooks:

Avicenna, *Kitab al-Shifa' . The Metaphysics of The Healing*, translation

by Michael Marmura. Brigham Young University Press, Provo, Utah, 2005. (ISBN 10: 0934893772/ ISBN 13: 9780934893770)
Avicenna, Kitab al-Shifa'. The Physics of The Healing, translation by Jon McGinnis. Brigham Young University Press, Provo, Utah, 2009. (ISBN 10: 0842527478/ISBN 13: 9780842527477).

Recommended reading:

McGinnis, Jon, *Avicenna*. Oxford University Press, New York, 2010.
 (ISBN 10: 0195331486/ISBN 13: 978-0195331486).

NOTA BENE: Selected excerpts from primary and secondary sources will be provided as the class progresses.

P-330 AVERROËS AND HIS PHILOSOPHY

3 ECTS

Pilar Herráiz Oliva, Ph.D., M.A., B.A.

Mixed Method

Languages in Class: English, Spanish

Languages for Written Assignments: English, French, Italian, Spanish.

Course Description: This course will emphasize Averroes both as an original thinker and as the Commentator of Aristotle par excellence. The course will, in particular, explore Averroes' characterization of the relationship between philosophy and religion, as well as the most polemical issues concerning his philosophy as they were received in the thirteenth-century Medieval Latin West. These issues are: the thesis of the eternity of the world, the doctrine of the uniqueness of the intellect, and the problem of the immortality of the soul. In order to understand Averroes' impact on the shaping of the medieval universities, we will discuss the works of the Cordovan philosopher in their proper context, both in Medieval Spain and at the University of Paris in the thirteenth century, where Averroes' Commentaries were used as a guide for understanding Aristotle, but also where Averroes' philosophy was subject to the greatest condemnations in the History of Philosophy.

Grade to be based on:

10 % Participation

40 % Written Assignments and Class Article Presentations

50 % Term Paper

Text books:

Averroes, *Commentarium magnum in Aristotelis De anima libros*. Translation by Richard C. Taylor, *Long Commentary on the De anima of Aristotle*. Yale University Press, New Haven, 2011. (ISBN 10: 0300178298 — ISBN 13: 9780300178296)

Averroes, *Kitab Fasl al-Maqâl*. Translation by George F. Hourani. *On the Harmony of Religion: A Translation with Introduction and Notes of Ibn Rushd's Kitab Fasl Al-maqal with its Appendix, (Damima) and an Extract from Kitab Al-kashf an Manahij Al-adilla*. Gibb Memorial Trust, London, 1961. (ISBN 10: 071890222X ISBN 13: 9780718902223. Available on www.muslimphilosophy.com.)

Recommended reading:

Fakhry, Majid, *Averroes (Ibn Rushd). His Life, Works and Influence*. Oneworld Publications, Oxford, 2001. (ISBN 18-51682694 — ISBN 978-1851682690.)

NOTA BENE: Selected excerpts from primary and secondary sources will be provided as the class progresses.

P-340 AVICEBRON AND HIS *Fons Vitae*

2 ECTS

Pilar Herráiz Oliva, Ph.D., M.A., B.A.

Mixed Method

Languages in Class: English, Spanish

Languages for Written Assignments: English, French, Italian, Spanish.

Course Description: Throughout this course we will read and discuss Avicbron's *Fons Vitae*, the Fountain of Life. The Avicbronian account of God and creation is typically Neoplatonic. However, the treatment of Divine Will within this work transforms the traditional Neoplatonic views by means of identifying Will, Wisdom and Logos in God. This complex unity of God is mirrored by a reality in which every being but God is a complex of matter and form. We will, therefore, pay a close attention to the issues of creation, Divine Will and the nature of God. In addition, we will deal with

Avicbron's views on knowledge of God and knowledge of beings, as well as his thoughts concerning the nature and purpose of human beings. In order to arrive at a better understanding of the importance of the Fons Vitae, we will place this work in its proper context, both within the Jewish tradition and in the Medieval Latin West. For his reception in the Latin West we will look at those who criticized him (such as Saint Thomas Aquinas) and those who supported him (such as Duns Scotus). In this way, we will also be able to see how the writings of Avicbron influenced later writers and thinkers in the history of medieval philosophy.

Grade to be based on:

10 % Participation

40 % Written Assignments and Class Article Presentations

50 % Term Paper

Textbook:

Solomon ibn Gabirol, *Fons Vitae. The Font of Life*, translation by John A. Laumakis. Mediaeval Philosophical Texts in Translation, Marquette University Press, Milwaukee, 2014 (ISBN 10: 0874622611/ ISBN 13: 978-0874622614).

Recommended reading:

Loewe Raphael, *Ibn Gabirol*. Peter Halban Weidenfeld and Nicolson, London, 1989 (ISBN 10: 187001524X/ ISBN 13: 978-1870015240).

NOTA BENE: Selected excerpts from primary and secondary sources will be provided as the class progresses.

P-350 MAIMONIDES & HIS GUIDE TO THE PERPLEXED 3 ECTS

Pilar Herráiz Oliva, Ph.D., M.A., B.A.

Mixed Method

Languages in Class: English, Spanish

Languages for Written Assignments: English, French, Italian, Spanish.

Course Description: Throughout this course we will read and discuss Maimonides' Guide to the Perplexed and its reception in the Medieval Latin

West in the thirteenth century and beyond. The Guide to the Perplexed deals mainly with the relationship between philosophy and religion. Subjects such as divine providence, eternity and creation and the nature of the soul all have a very important place within this controversial work. In the Guide to the Perplexed Maimonides also offers several proofs for the existence of God and a defence of negative theology. In order to understand this work in its proper context, we will also study its impact in Medieval Spain, as well as in the Hebraic tradition where -despite the work being banned and even burned in some Jewish communities- its influence extended beyond the Middle Ages and affected thinkers as late as Spinoza.

Grade to be based on:

10 % Participation

40 % Written Assignments and Class Article Presentations

50 % Term Paper

Textbook:

Maimonides, *Dalâlat al-Hâ'irîn*. Translation by Chaim Rabin, *The Guide of the Perplexed*. Hackett Publishing, Indianapolis/Cambridge, 1995 (ISBN 08-72203255 — ISBN 978-0872203259).

Recommended reading:

Halbertal, Moshe, *Maimonides: Life and Thought*. Princeton University Press, Princeton/Oxford, 2014 (ISBN 06-91158517 — ISBN 978-0691158518).

NOTA BENE: Selected excerpts from primary and secondary sources will be provided as the class progresses.

P-360 PETER OF SPAIN & HIS *Summulae Logicales* 3 ECTS

Alvaro Berrocal Sarnelli, M.A., B.A.

Mixed Method

Languages in Class: English, Italian

Languages for Written Assignments: English, French, Italian, Spanish.

Course Description: Peter of Spain was the author of a standard textbook on Aristotelian logic, the *Tractatus*, which enjoyed a high renown in Europe

for many centuries. Though he was a very well known author through all the Middle Ages, there remains an academic controversy regarding his identity; traditionally he is identified with the Portuguese scholar and ecclesiastic *Peter Juliani*, who was elected Pope John XXI in 1276 A. D.. The *Tractatus* is considered a perfect example of the manuals that emerged through all the twelfth and thirteenth century. The work is divided in two main parts: first, it studies the doctrines found in the so-called *Logica antiquorum*, which includes the *Logica vetus* and the *Logica nova*. In the second half, it examines the doctrines included in the *Logica modernorum*, that discusses the properties of the terms.

Grade to be based on:

15% Class participation

35% Written Assignments and Class Article Presentations

50% Term Paper

Textbooks, one of the following:

Peter of Spain *Summaries of Logic*, Text, Translation, Introduction, and Notes by Brian P. Copenhaver, Calvin G. Normore, Terence Parsons, New York, Oxford University Press, 2014

Tractatus called afterwards Summule logicales, first critical edition from the manuscripts, with an Introduction by L.M. de Rijk, Assen: van Gorcum & Co., 1972

Pietro Ispano: Trattato di logica, Summule logicales, a cura di Augusto Ponzio, Bompiani Testi a Fronte, Milano, 2004 e 2010.

Recommended reading:

Kneale, William and Kneale, Martha. *The Development of Logic*, Oxford: Oxford University Press, 1978.

d'Ors, Angel. "Petrus Hispanus O.P., Auctor Summularum," *Vivarium*, 35: 21–71, 1997

P-370 ST. THOMAS AQUINAS & HIS PHILOSOPHY 12 ECTS

Christopher H. Cleveland, Ph.D., M.A.R., B.A.

Lecture

Languages in Class: English, with some reading in Latin

Languages for Written Assignments: English

Course Description: This course will examine the philosophical thought of St. Thomas Aquinas, looking at his thought generally in the areas of metaphysics, epistemology, and ethics. More particularly, the course will examine Thomas' thought on God, being, and existence in metaphysics; faith and reason and the knowledge of God in epistemology; and the nature of moral action of created beings in ethics. The primary sources include both the *Summae* and disputed questions. The supplementary material will present both an overview of Thomas' philosophy and a more focused examination of Thomas' metaphysics.

English

Grade to be based on:

10% Class participation

60% Written Assignments

30% Term Paper

Primary Sources:

Thomas Aquinas *Sancti Thomae de Aquino Opera Omnia*, Leonine edition. (Rome, 1882-); or the Marietti Edition, Turin.

Summa Theologiae. Vols 4-12;

Summa Contra Gentiles Vols. 13-15;

Optional Textbooks and Translations:

Thomas Aquinas *Summa Theologica* Fathers of the English Dominican Province, trans. 5 vols. 1911; (repr. Westminster, MD: Christian Classics, 1981)

_____. *Summa Contra Gentiles* Anton C. Pegis trans. 5 vols. (Notre Dame: Notre Dame University Press, 1955).

_____. Joseph Bobik, ed. *On Being and Essence A Translation and Interpretation* (Notre Dame: University of Notre Dame Press, 1965).

_____. *On Evil* Richard Regan, Trans. Brian Davies, ed. (Oxford: Oxford University Press, 2003).

Recommended Reading:

Etienne Gilson, *The Spirit of Mediaeval Philosophy* (Notre Dame: University of Notre Dame Press, 1991).

Charles A. Hart, *Thomistic Metaphysics: An Inquiry into the Act of Existing* (Englewood Cliffs: Prentice Hall, 1959).

Matthew Levering, *Scripture and Metaphysics: Aquinas and the Renewal of Trinitarian Theology* (Malden: Blackwell, 2004).

P-370 BL. SCOTUS & HIS PHILOSOPHY

10 ECTS

Matteo Scozia, A.B.D. , M.A., B.A.

Lecture

Languages in Class: English

Languages for Written Assignments: English, French, Spanish, Italian

Course Description: In the general context of the Franciscan Philosophy, that is attentive to the implications of the (Christian) philosophical debate, John Duns Scotus represents without a shadow of doubt an innovation. Although Alexander of Hales and Bonaventure of Bagnoregio (as well as other Franciscan philosophers) have proposed several innovative philosophical theories with respect to those ones offered by their contemporaries, Duns Scotus seems less diplomatic than his predecessors in assuming a non-classic philosophical approach. This course will try to present the Scotistic thought focusing on its innovation and historical motivations. For this reason it will be important to consider both the general Franciscan approach to the philosophy and the Scotistic proposal, with special regard for the three most important philosophical areas, i.e. Logic, Physics and Ethics. Historical dilemmas concerning Duns Scotus' thought will be discussed. A selection of primary Scotistic sources will be discussed in class.

Grade to be based on:

10% Class participation

50% Written Assignments and Class Article Presentations

40% Term Paper

Text Books:

Vos A., *The Philosophy of John Duns Scotus*, Edinburgh University press, Edinburgh, 2006.

Williams T., *The Cambridge Companion to Duns Scotus*, Cambridge University press, Cambridge, 2003.

NOTA BENE: Selections from Primary Sources will be proposed as the class progresses.

Recommended Reading:

Merino J. A., *Historia de la filosofia francescana*, Biblioteca de autores cristianos, Madrid, 1993;

Merino J. A., *Juan Duns Escoto: introduccion a su pensamiento filosofico-teologico*, Biblioteca de autores cristianos, Madrid, 2007;

Todisco O., *Lo stupore della ragione. Il pensare francescano e la filosofia moderna*, EMP, Padova, 2003.

T-100 INTRODUCTION TO CATHOLIC THEOLOGY 2 ECTS

T-110 INTRO. TO CATHOLIC BIBLICAL STUDIES 2 ECTS

T-130 INTRO TO LOMBARD & HIS SENTENCES 7 ECTS

Christopher H. Cleveland, Ph.D., M.A.R., B.A. Lecture

Languages in Class: English, with some reading in Latin

Languages for Written Assignments: English

Course Description: This course will introduce the student to Peter Lombard and his *Four Books of Sentences*. The course will provide an account of the life of Peter Lombard, and familiarize the student with the content of the *Sentences*. It will also provide an account of the role that the *Sentences* played in medieval thought. The student will read from the *Sentences* and be introduced to the latest research on Lombard's life and writings.

Grade to be based on:

10% Class participation
45% Final Exam
45% Term Paper

Text Books:

Peter Lombard Magistri Petri Lombardi Sententiae in IV Libris Distinctae. College of St. Bonaventure. Quaracchi (Florence) and Grottaferrata (Rome), 1971-1981.

Optional Textbooks:

Pierre Lombard Les Quatre Livres des Sentences (4 vol.) (Paris: Editions du Cerf, 2012-2015).

Peter Lombard The Four Books of the Sentences (4 vol.) (Toronto: Pontifical Institute of Medieval Studies, 2007-2010).

Supplementary material:

Philipp Rosemann, *Peter Lombard* (Great Medieval Thinkers Series) (Oxford: Oxford University Press, 2004).

_____. "Introduction: Three Avenues for Studying the Tradition of the Sentences" in *Mediaeval Commentaries on the Sentences of Peter Lombard* volume 3 (Leiden: Brill, 2015) (accessible via Academia.edu)

Ulrich G. Leinsle, *Introduction to Scholastic Theology* (Washington D.C., Catholic University of America Press, 2010).

Recommended Reading:

Marcia Colish, *Peter Lombard* (2 vol.) (Leiden: Brill, 1993).

T-140 INTRO TO THE THEOLOGY OF ST. THOMAS 4 ECTS

**B-120 THE USE AND INTERPRETATION OF SACRED
SCRIPTURE BY THE FATHERS OF THE CHURCH** 6 ECTS

Gianluca Pilara, S.P.D, S.P.L., B.A.

Mixed Method

Languages in Class: Italian. Readings in class in latin

Languages for Written Assignments: English, Italian, Spanish and French

Course Description: The course intends to present a panorama of Christian exegesis through the analysis of a number of Patristic texts, for the purpose of understanding how important the testimony of ancient authors is in the understanding of Sacred Scripture. Thus, in class there will be a discussion of the different methods of interpretations of the ancient schools of exegesis and of several Fathers of the Church. In particular, specific readings regarding the interpretation of the Gospel of Saint Mark will be studied, with an attentive eye to their tradition and to the importance given to this Gospel in Patristic literature of both the East and West.

Grade to be based on:

10% Class participation

40% Written Assignments

60% Final Exam

Text Books:

Manlio Simonetti, *Lettera e/o allegoria. Un contributo alla storia dell'esegesi patristica*, Studia ephemeridis Augustinianum 23, Roma, Institutum Patristicum Augustinianum, 1985.

L'esegesi dei Padri latini dalle origini a Gregorio Magno. XXVIII In-

contro di studiosi dell'antichità cristiana, Roma, 6-8 maggio 1999, 2 voll., Roma, Institutum Patristicum Augustinianum, 2000.

Recommended Reading:

Guy Lobrichon, *L'esegesi biblica. Storia di un genere letterario* (VII-XIII secolo), in *Lo spazio letterario del Medioevo*. 1. Il Medioevo latino, dir. G. Cavallo, C. Leonardi, E. Menestò, Vol. 1, La produzione del testo, Tomo II, Roma, Salerno, 1993, pp. 355-381.
Marco, ed. it. a cura di Gianluca Pilara, in *La Bibbia commentata dai Padri. Nuovo Testamento*, 2, Roma, Città Nuova, 2003.

B-150 THE PATRISTIC TEXTS WHICH CONSIDERED LOCI OF AUTHORITY FOR THE STUDY OF SACRED SCRIPTURE IN THE MIDDLE AGES

8 ECTS

Gianluca Pilara, S.P.D, S.P.L., B.A.

Mixed Method

Languages in Class: Italian. Readings in class in latin

Languages for Written Assignments: English, Italian, Spanish and French

Course Description: This course will bring to the student's attention a selection of authors and works from the Patristic period, which are considered fundamental in philosophy and/or theology during the Middle Ages, with the purpose of recognizing and understanding completely the theological language and the doctrine of Christian thinkers from the first ages of Christianity. Hence, this course will focus on authors beginning from the Fourth Century, such as Sts. Augustine, Ambrose, Jerome, Athanasius, Basil of Caesarea, John Chrysostom, and continue with the important figures of the Fifth Century, such as St. Leo the Great, Gelasius, and of the Sixth to Seventh Centuries such as Cassiodorus, Sts. Boethius, Gregory the Great, Isidore of Seville, to conclude with the person who represents the end of the Patristic era, St. Bene the Venerable.

Grade to be based on:

10% Class participation

40% Written Assignments

60% Final Exam

English

Text Books, anyone from each of the following 2 groups:

- Johannes Quasten, *Patrologia*, 5 vols., Genova, Marietti, 1978-2000.
 Manlio Simonetti, Emanuela Prinzivalli, *Letteratura cristiana antica. Antologia di testi*, 3 vols., Casale Monferrato, Piemme, 1996.
 Claudio Moreschini, Enrico Norelli, *Antologia della letteratura cristiana antica greca e Latina*, 2 vols., Brescia, Morcelliana, 1999.
 Hubertus R. Drobner, *Patrologia*, trad. di Ha Sung-Soo, Waegwan, Benedict Press, 2001.
 Manlio Simonetti, Emanuela Prinzivalli, *Storia della letteratura cristiana antica*, Bologna, EDB, 2010.

Recommended Reading:

- Claudio Moreschini, Enrico Norelli, *Manuale di letteratura cristiana antica greca e latina*, Brescia, Morcelliana, 2006.
 Emanuela Prinzivalli, Manlio Simonetti, *La teologia degli antichi cristiani* (secoli I-V), Brescia, Morcelliana, 2012.

B-200 THE STUDY OF SACRED SCRIPTURE IN THE CAROLINGIAN ERA

4 ECTS

Andrew Jacob Cuff, A.B.D. , M.A., B.A.

Mixed Method

Languages in Class: English. Some Latin reading.

Languages for Written Assignments: English, French, Spanish, German

Course Description: This course will survey and analyze the exegetes of the Carolingian Renaissance and some of their contemporaries, engaging their writings on their own theological terms, but also placing them within the tradition of Catholic exegesis and the historical context of Charlemagne's new empire. Some of the most important figures under investigation will be Haimo of Halberstadt/Haimo of Auxerre, Paschasius Radbertus, John Scotus Eriugena, Alcuin, Walafrid Strabo, and Hrabanus Maurus. Also important will be their use of Patristic sources, and especially their most proximate Late Antique sources, such

as Cassiodorus, Isidore of Seville, and Bede. The two required text books will provide an older and a more current scholarly perspective on the ingenuity and originality of Carolingian exegesis.

Grade to be based on:

10% Class participation

50% Written Assignments and Class Article Presentations

40% Term Paper

Text Books:

Beryl Smalley, *The Study of the Bible in the Middle Ages*, 3rd ed. (if available, but any edition will do)

C. Chazelle, B. v. N. Edwards, eds., *The Study of the Bible in the Carolingian Era*

Henri DeLubac, *Medieval Exegesis* (3 vols.)

NOTA BENE: Selected Sources will be distributed as the class progresses.

Recommended Reading:

John J. Contreni, "The Carolingian Renaissance," Ch. 3 in *Renaissances before the Renaissance*, Warren Treadgold, ed.

_____, *Learning and Culture in Carolingian Europe*

Bernice M. Kaczynski, *The Gentle Voices of Teachers: Aspects of Learning in the Carolingian Age* (1995)

Ed. Roger Gryson, *Bedae presbyteri Expositio Apocalypseos*. CCSL 121A. Bedae Opera 2:5. Turnhout: Brepols, 2001.

Ed. B. Löfstedt, *Expositio in Matthaëum*, 2 vols. Corpus Christianorum, continuatio medievalis 174-174A. Turnhout: Brepols, 2000.

B-210 THE USE OF SACRED SCRIPTURE BY THE EARLY SCHOLASTICS **4 ECTS**

Andrew Jacob Cuff, A.B.D. , M.A., B.A.

Mixed Method

Languages in Class: English. Some Latin reading.

Languages for Written Assignments: English, French, Spanish, German

Course Description: This course will plot the course of Biblical studies among the schoolmen of the “long twelfth century.” Starting with the Laon School, and proceeding to the growing academic centers at Paris and Chartres, we will examine the unique way that the genre of Biblical commentary changed in form and use. The key figures of the Gloss movement, Anselm of Laon, Gilbert of Poitiers, Peter Lombard, Peter Comestor, and Stephen Langton will take center stage. The two required text books will provide an old and new perspective on the narrative of how scholastic exegesis developed, and the chronology/importance of the central figures in that development. Alongside the presentation of these historical developments will be the close reading and theological analysis of critical Biblical passages used to proof-text doctrines of confession, salvation, Papal authority, usury, and God’s nature.

Grade to be based on:

- 10% Class participation
- 15% Midterm Exam
- 35% Written Assignments
- 40% Term Paper

Text Books:

Beryl Smalley, *The Study of the Bible in the Middle Ages*, 3rd ed. (if available, but any edition will do)

Mark J. Clark, *The Making of the Historia Scholastica 1150-1200*

Anselm of Laon (ed. Alexander Andree), *Glosae super Iohannem* (CCCM 267) (Brepols 2014)

Theresa Gross-Diaz, *The Psalms Commentary of Gilbert of Poitiers: from Lectio Divina to the Lecture Room*

NOTA BENE: Selections from Primary Sources and an array of very important scholarly articles will be distributed as the class progresses. Reading will proceed at a somewhat accelerated rate, due to the high volume of scholarly material.

Recommended Reading:

Henri DeLubac, *Medieval Exegesis* (3 vols.)

Alexander Andree, “*Laon Revisited: Master Anselm and the Creation of a Theological School in the Twelfth Century*,” *Journal of Me-*

dieval Latin, 22 (2012), 257-281

_____, “*Anselm of Laon Unveiled: the Glosae super Iohannem and the Origins of the Glossa ordinaria on the Bible*,” *Mediaeval Studies*, 73 (2011), 217-40

Robert Benson/Giles Constable, eds. *Renaissance and Renewal in the Twelfth Century*, Ch. 2, “Education”

Mark J. Clark, “*Peter Comestor and Peter Lombard: Brothers in Deed*,” *Traditio* 60 (2005): 85-142.

B-220 SACRED SCRIPTURE AND THE VICTORINES 3 ECTS

Andrew Jacob Cuff, A.B.D. , M.A., B.A.

Research Group

Languages in Class: English. Some Latin reading.

Languages for Written Assignments: English, French, Spanish, German

English

Course Description: This course will allow students already familiar with the basics of twelfth-century Biblical studies to create their own guided research projects on one of the famous theologians from the Augustinian School of St. Victor in Paris: Hugh, Richard, Andrew, Godfrey, Achard, or Thomas Gallus. The Victorines are seen by many as the link between “monastic” and the newly-developing “scholastic” theology. Their take on Biblical exegesis had significant repercussions for the development of scientific theology at the thirteenth-century university. We will explore mostly primary texts in translation, while keeping an eye on the historical significance of each methodological development.

Grade to be based on:

20% Peer-to-Peer Workshopping

(Participation and Value of Contribution)

80% Term Paper

Text Books:

Franklin T. Harkins and Frans van Liere, eds., *Interpretation of Scripture: Theory* (Victorine Texts in Translation Series)

M. D. Chenu, *La Theologie au XIIme Siecle* OR *Nature, Man, and So-*

ciety in the Twelfth Century (the same work, albeit slightly truncated, in English translation)

Hugh of St. Victor, *In Salomonis Ecclesiasten* (PL 175)

Richard of St. Victor, Grover Zinn trans., *Twelve Patriarchs, Mystical Ark*, Book III of the Trinity (Toronto 1979)

NOTA BENE: Some selections from Primary Sources will be distributed as the class progresses.

Recommended Reading:

English

Boyd Taylor Coolman, *The Theology of Hugh of St. Victor: An Interpretation* (2010)

Beryl Smalley, *The Study of the Bible in the Middle Ages*, 3rd ed.

Henri DeLubac, *Medieval Exegesis* (3 vols.)

B-235 THE FIRST MASTERS AND THEIR USE OF SACRED SCRIPTURE: ROBERT GROSSETESTE 4 ECTS

Brett W. Smith, A.B.D., M.Div., B.A.

Mixed Method

Languages in Class: English. Some Latin reading.

Languages for Written Assignments: English, French

Course Description: This course will focus exclusively on Robert Grosseteste (c.1168-1253) and his writings. The particular emphasis will be on Grosseteste's use of Sacred Scripture, including his study of scripture, his writings on scripture, and his theological interpretation of scripture. Some areas to be explored will include Grosseteste's exegetical sources and methods, as well as his view of the relationship between the Old and New Testaments. Some topics to be addressed in Grosseteste's theological interpretation of Scripture will include his Trinitarian and anthropological thought based upon Genesis 1 and his approach to the Fathers of the Church as guides for the interpretation of Scripture. The course will also treat the historical problems surrounding Grosseteste's life and teaching career, as well as recent shifts in scholarly opinion concerning Grosseteste's approach to Scripture.

Grade to be based on:

10% participation

40% written assignments and oral presentations

50% term paper

Text Books:

Ginther, James R. *Master of the Sacred Page: A Study of the Theology of Robert Grosseteste*, ca. 1229/30-1235. Aldershot: Ashgate, 2004.

Robert Grosseteste. *On the Cessation of the Laws*, translated by Stephen M. Hildebrand. Washington D.C.: Catholic University of America Press, 2012.

_____. *Hexaëmeron*, edited by Richard C. Dales and Servus Gieben. London: Oxford University Press, 1982. (An English translation is listed as recommended reading.)

_____. *Opera Roberti Grosseteste Lincolniensis*, edited by James McEvoy. Turnhout: Brepols, 1995.

Recommended Reading:

Ginther, James. "Laudat sensum et significationem: Robert Grosseteste on the Four Senses of Scripture." in, *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity, and Islam*, edited by Jane Dammen, et. al., 237-255. Oxford: Oxford University Press, 2003.

_____. "The Super Psalterium in Context." in *Editing Robert Grosseteste: Papers Given at the Thirty-Sixth Annual Conference on Editorial Problems*, edited by Evelyn A. Mackie and Joseph Goring, 31-60. Toronto: University of Toronto Press, 2003.

McEvoy, James. *Robert Grosseteste*. Oxford: Oxford Univ. Press, 2000.

_____. "Robertus Grossatesta Lincolniensis: An Essay in Historiography, Medieval and Modern." in, *Robert Grosseteste and the Beginnings of a British Theological Tradition*, edited by Maura O'Carroll, 21-99. Rome: Istituto Storico Dei Cappuccini, 2003.

Robert Grosseteste. The Complete Dicta in English. 13 small volumes, edited and translated by Gordon Jackson. Lincoln, UK: Asgill Press, 2003-2006. (This work may be purchased from Gordon

Jackson directly. The Latin is available on The Electronic Grosseteste at www.grosseteste.com.)

- _____. *On the Six Days of Creation: A Translation of the Hexaëmeron*, translated by C.F.J. Martin. Oxford: Oxford Univ. Press, 1996.
- Smalley, Beryl. "The Biblical Scholar." in *Robert Grosseteste: Scholar and Bishop*, edited by D. A. Callus, 70-97. Oxford: Clarendon Press, 1955.
- Southern, Richard. *Robert Grosseteste: The Growth of an English Mind in Medieval Europe*. Second Revised Edition. Oxford: Oxford University Press, 1992.

B-300 THE GLOSSAE: THEIR ORIGINS, COMPOSITION & INFLUENCE ON THE DEVELOPMENT OF MEDIEVAL THEOLOGY

6 ECTS

Andrew Jacob Cuff, A.B.D. , M.A., B.A.

Lecture

Languages in Class: English. Some Latin reading.

Languages for Written Assignments: English, French, Spanish, German

Course Description: This course will survey a large collection of individual glosses to Old and New Testament books of the Bible. "Glossing" as a methodology became the primary mode of scholastic engagement with legal, theological, scientific, and Biblical texts. Its use was so ubiquitous that St. Francis of Assisi even perceived it as a sort of dissimulation, asking that his Rule be handed down "without Gloss." In order to understand the importance of Biblical glosses as they evolved into a later Ordinary Gloss (covered in B-320), this course endeavors to trace the connection between texts such as the *glosa primitiva* and Laonnoise glosses, and the eventual proto-scholastic theology that emerged from them. Both originated from the same patrimony, but glosses became a way for theologians to organize their systematic thoughts into a Biblical structure. As the semester progresses, we will move from mostly secondary literature, which will paint a broad contextual picture, to primary texts, which will enable us to experience the glosses as the schoolmen did. By the semester's end, we will better understand the complex early history of scholastic

Biblical commentary, and the uniqueness of each stage in the evolution of the glossed Bible.

Grade to be based on:

- 10% Class participation
- 15% Midterm Exam
- 35% Written Assignments
- 40% Term Paper

Text Books:

- Mary Dove, *The Glossa Ordinaria on the Song of Songs* (2004) [NB: even the title is of questionable accuracy]
- Gilbertus Universalis. Alexander Andree, ed. and trans. *Glossa Ordinaria in Lamentationes Ieremie Prophete: Prothemata et Liber I.* Series: Acta Universitatis Stockholmiensis (2005)
- Anselm of Laon. Alexander Andree, ed. *Glosae super Iohannem* (2014)
- NOTA BENE: Selections from Primary Sources will be distributed as the class progresses.

Recommended Reading:

- Lesley Smith, *The Glossa Ordinaria: The Making of a Medieval Bible Commentary* [NB: questionable accuracy]
- David A. Salomon, *An Introduction to the Glossa Ordinaria as a Medieval Hypertext*
- Benson/Constable, eds., *Renaissance and Renewal in the Twelfth Century, Part II*
- Beryl Smalley, *The Study of the Bible in the Middle Ages*, 3rd ed.
- Henri DeLubac, *Medieval Exegesis* (3 vols.)
- John J. Contreni, "The Biblical Glosses of Haimo of Auxerre and John Scottus Eriugena," *Speculum* 51:3 (1976)
- Alexander Andree, "Laon Revisited: Master Anselm and the Creation of a Theological School in the Twelfth Century," *Journal of Medieval Latin*, 22 (2012), 257-281

Andrew Jacob Cuff, A.B.D. , M.A., B.A.**Research Group****Languages in Class:** English. Some Latin reading.**Languages for Written Assignments:** English, French, Spanish, German

English

Course Description: For years after Beryl Smalley penned her groundbreaking, *The Study of the Bible in the Middle Ages*, it was thought that Peter Lombard was only responsible for glosses on a few Biblical books, preferring to focus on his project of systematizing theology. A narrative developed that made Peter Lombard the forerunner of “scientific theology,” a scholastic project that turned theology into a speculative discipline, rather than a Biblically-grounded practical one. However, new evidence has shown that Lombard in fact authored a *Magna Glosatura* on the entire Bible, and lectured on it until he became bishop of Paris, at which time he handed off this magnum opus (replete with notes from years of lecturing) to his student, Peter Comestor, who then authored the influential *Historia Scholastica*. The disparity between theology and Biblical studies we now know to be purely mythological. B-320 will be a research-centered course that allows students to closely read the Lombard’s glosses (what we have of them) for their theological and exegetical content, designing end-of-term projects that focus on a specific passage or theological topic.

Grade to be based on:

20% Peer-to-Peer Workshoping, based on Participation
and Value of Contribution

80% Term Paper

Text Books:

Marcia Colish, *Peter Lombard* (2 vols.), Brill Studies in Intellectual History (1993)

Peter Lombard, *Libri IV Sententiarum*

Peter Lombard, *Magna Glosatura in Epistolas Pauli*

Peter Lombard, *Glossae super Psalmum* (available in Patrologia Latina)

Recommended Reading:

Mark J. Clark, "The Biblical Gloss, the Search for the Lombard's Glossed Bible, and the School of Paris," *Mediaeval Studies* 76 (2014), 57-114.

_____, "Peter Comestor and Peter Lombard: Brothers in Deed." *Traditio* 60 (2005): 85-142.

_____, "Stephen Langton and the Hunt for the Lombard's Glossed Bible," Forthcoming.

_____, "Comestor's Lectures on the Glossed Gospels: the Hunt for the Lombard's Glossed Bible," Forthcoming.

_____, *The Lombard's Glossed Bible*, Forthcoming.

Beryl Smalley, *The Study of the Bible in the Middle Ages*, 3rd ed. Henri DeLubac, *Medieval Exegesis* (3 vols.)

English

B-320 The Glossa Ordinaria

8 ECTS

Andrew Jacob Cuff, A.B.D. , M.A., B.A.

Mixed Method

Languages in Class: English. Some Latin reading.

Languages for Written Assignments: English, French, Spanish, German

Course Description: What does it mean for the Glossa to be Ordinaria? The concept of an "ordinary gloss" was already a common one by the time the Biblical Gloss drew near to its final form in the late twelfth century, having had a precursor in the Gloss on Gratian's Decretum. After two courses (B-300 and -310) treating glossed Biblical books at several stages of their development, this course will zero in on the finalized Glossa Ordinaria and its impact on theology for preachers, confessors, monastic orders, and university scholars. Utilizing a thirteenth-century manuscript and a sixteenth-century incunabulum, the exegesis of individual scriptural passages will be compared to parallel developments in theology. The course will also detail individual patristic authorities and their impact on twelfth- and thirteenth-century theology.

Grade to be based on:

- 5% Class participation
- 5% Manuscript Analysis
- 15% Midterm Exam
- 35% Written Assignments
- 40% Term Paper

Text Books:

Beryl Smalley, *The Study of the Bible in the Middle Ages*, 3rd ed. (if available, but any edition will do)

Mark J. Clark, *The Making of the Historia Scholastica* 1150-1200

Lesley Smith, *The Glossa Ordinaria: The Making of a Medieval Bible Commentary* [NB: questionable accuracy]

David A. Salomon, *An Introduction to the Glossa Ordinaria as a Medieval Hypertext*

NOTA BENE: Copies of important manuscripts and incunabula will also be used.

Recommended Reading:

Henri DeLubac, *Medieval Exegesis* (3 vols.)

Alexander Andree, "Laon Revisited: Master Anselm and the Creation of a Theological School in the Twelfth Century," *Journal of Medieval Latin*, 22 (2012), 257-281

_____, "Anselm of Laon Unveiled: the Glosae super Iohannem and the Origins of the Glossa ordinaria on the Bible," *Mediaeval Studies*, 73 (2011), 217-40

Robert Benson/Giles Constable, eds. *Renaissance and Renewal in the Twelfth Century*, Ch. 2, "Education"

Mark J. Clark, "Glossing Genesis 1.2 in the Twelfth Century, or How Andrew of St. Victor and Peter Comestor dealt with the Intersection of nova and vetera in the Biblical Glossa ordinaria." *Sacris erudiri* 46 (2007): 241-286.

_____, "Peter Comestor's Historia Genesis and the Biblical Gloss," *Medioevo* (forthcoming 2014).

Rosa Marulo, Ph.D, M.A, B.A.**Lecture & Seminar****Languages in Class:** Italian English. Readings in class in Latin.**Languages for Written Assignments:** Italian, English.

Course Description: The course will allow students to be familiar with western European Middle Ages manuscripts, both in their material appearance and textual transmission. The goals are to recognise and describe the main types of script from the 9th century Caroline minuscule through humanistic littera antiqua, to learn to assess areas that can permit to localize and date the manuscripts, to read and provide a safe interpretation of the texts (above all patristic and philosophical works). The main concentration of the course will consist of practical work sessions, both in oral reading and in written transcription in order to build a foundation for an eventual advanced study.

English

Grade to be based on:

- 30% Class participation
- 30% Written assignments
- 40% Term Paper

Text Books, Either of the Following:

Cherubini P., Pratesi A., *Paleografia latina. L'avventura grafica del mondo occidentale*, Città del Vaticano, Scuola Vaticana di Paleografia, Diplomatica e Archivistica, 2010.

Bischoff, B., *Latin Paleography: Antiquity and Western Middle Ages*, trans. D. O. CRÓINÍN, D. GANZ, Cambridge, Cambridge University Press, in Association with the Medieval Academy of Ireland, 1990.

Recommended Reading:

Petrucchi A., *Prima lezione di paleografia*, Roma-Bari, Laterza, 2002.
Further bibliography will be specified during the course.

H-000 HISTORY OF THE CATHOLIC CHURCH

1 ECT

Wm. Christopher Hoag, D.Min., M.A. Hist. M.A. Theo **Lecture**

Languages in Class: English

Languages for Written Assignments: English

Course Description: A survey of the major periods in the history of the Catholic Church from the New Testament to the Second Vatican Council, including the Patristic, Medieval, Reformation, and Modern eras. The course will focus on the religious and cultural foundations of Christian civilization, the rise of Christendom in the medieval West, the challenges of the Western Schism and Reformation, the development of Baroque Catholicism, and the rise of revolutionary modernity. Particular attention is given to significant persons, ideas, and events in each period.

English

Grade to be based on:

25% Class participation

25% Written assignments

50% Final Exam

Text Books:

John Vidmar, *The Catholic Church Through the Ages*, 2nd Edition (Paulist Press, 2014) ISBN: 978-08091-4904-9

Robert Feduccia, *Primary Source Readings in Catholic Church History* (St. Mary's Press, 2005) ISBN: 978-0-88489-868-9

Recommended Reading: *Primary Sources*

Alphonsus Liguori, *St Alphonsus Liguori on the Council of Trent* (St. Athanasius Press, 2009) ISBN: 978-0981990187

Athanasius, *Early Christian Lives* (Penguin Classics, 1998) ISBN: 978-0140435269

Bede, *Ecclesiastical History of the English People* (Penguin Classics, 1991) ISBN: 978-0140445657

- Eusebius, *Ecclesiastical History* (Penguin Classics, 1990) ISBN: 978-0140445350
- Henry Edward Manning, *The True Story of the Vatican Council* (Hardpress Publishing, 2013) ISBN: 978-1313535922
- Jean de Joinville and Geffroy de Villehardouin, *Chronicles of the Crusades* (Penguin Classics, 2009) ISBN: 978-0140449983
- Martin Luther, *Three Treatises, 2nd Edition* (Fortress Press, 1990) ISBN: 978-0800616397

Secondary Sources

- Christopher Dawson, *The Dividing of Christendom* (Ignatius Press, 2009) ISBN: 978-1586172381
- _____, *The Formation of Christendom* (Ignatius Press, 2008) ISBN: 978-1586172398
- _____, *Religion and Culture* (Catholic University of America Press, 2013) ISBN: 978-1586172398
- Warren H. Carroll, *The Founding of Christendom: A History of Christendom*, Vol. 1 (Christendom Press, 2004) ISBN: 978-0931888212
- _____, *The Building of Christendom: A History of Christendom*, Vol. 2 (Christendom Press, 2004) ISBN: 978-0931888243
- _____, *The Glory of Christendom: A History of Christendom*, Vol. 3 (Christendom Press, 2004) ISBN: 978-0931888540
- _____, *The Cleaving of Christendom: A History of Christendom*, Vol. 4 (Christendom Press, 2004) ISBN: 978-0931888540
- _____, *The Revolution Against Christendom: A History of Christendom*, Vol. 5 (Christendom Press, 2006) ISBN: 978-0931888809
- _____, *The Crisis of Christendom: A History of Christendom*, Vol. 5 (Christendom Press, 2013) ISBN: 978-0931888847

H-100 HISTORY OF PHILOSOPHY: CLASSICAL PERIOD 4 ECTS

Matteo Scozia, A.B.D. , M.A., B.A.

Lecture

Languages in Class: English

Languages for Written Assignments: English, French, Spanish, Italian

Course Description: This course will present the ancient philosophical discourse from its pre-Socratic origins to the late neoplatonic experience. Some of the most important philosophical debates (Logic, Physics, Metaphysics, and Ethics), discussed during the classical period, will be investigated through an analytical study of the most relevant authors. In this way, several authors will be considered, such as the Presocratic philosophers, Socrates, Plato, Aristotle, the schools of Epicureism, Stoicism, and Neoplatonism (Proclus and Plotinus). In presenting this historical and philosophical process a selection of primary sources will be discussed in class.

English

Grade to be based on:

10% Class participation

50% Written Assignments and Class Article Presentations

40% Term Paper

Text Books:

Kenny A., *A New History of Western Philosophy: Ancient Philosophy*, Clarendon press, Oxford, 2004.

NOTA BENE: Selections from Primary Sources will be proposed as the class progresses.

Recommended Reading:

Brunschwig J. – Lloyd G. E. R., *Greek Thought: A Guide to Classical Knowledge*, Harvard University press, Cambridge (Mass.), 2000;
Frede M., *Essays in Ancient Philosophy*, Clarendon press, Oxford, 1987
(ISBN-10: 0816612757 ISBN-13: 978-0816612758)

H-200 HISTORY OF THEOLOGY UP TO BL. SCOTUS 4 ECTS

Wm. Christopher Hoag, D. Min, M.A.His., M.A Theo. **Lecture**

Languages in Class: English

Languages for Written Assignments: English

Course Description: The course examines the development of significant theological trends in the Latin Church from the fourth to the thirteenth centuries, beginning with the writings of St. Augustine of Hippo, the *Doctor Gratiae*, and culminating in the theological thought of Bl. John Duns Scotus, the *Doctor Subtilis*. The emphasis will be upon the major figures, literature and controversies as they affect Catholic theology. Theologians will be discussed and evaluated in chronological order to appreciate their contributions to the thought of the Church, both then and now.

English

Grade to be based on:

25% Class participation

25% Written Assignments and Class Article Presentations

50% Term Paper

Text Books:

Ulrich G. Leinsie, *Introduction to Scholastic Theology*, Catholic University Press, 2010 (ISBN 978-0813217925).

NOTA BENE: In class primary sources will be distributed in PDF format.

Recommended Reading:

Eleanor Shipley Duckett, *Gateway to the Middle Ages: Italy*, Univ. of Michigan Press, 1989 (ISBN: 978-0472060498).

Eleanor Shipley Duckett, *Gateway to the Middle Ages: Monasticism*, Univ. of Michigan Press, 1989 (ISBN: 978-0880294683)

Rik van Nieuwenhove, *An Introduction to Medieval Theology*, Cambridge Univ. Press, 2012 (ISBN: 978-9812564603).

H-300 HISTORY OF PHILOSOPHY:MIDDLE AGES 5 ECTS

Matteo Scozia, A.B.D. , M.A., B.A.

Lecture

Languages in Class: English

Languages for Written Assignments: English, French, Spanish, Italian

Course Description: This course will present the history of the medieval philosophical debate through an analytical investigation of the most important authors of this period, showing thereby that that during the Middle Ages there was at the same time a strict interplay of both theology (Christian, Muslim, and Jewish) and philosophy, in which the philosophical discussion was proposed in order to show the rational background of the doctrinal assertions. It will also present the relevance of the medieval philosophical debate to that of the classical, modern and contemporary eras. The most important philosophical topics in Logic, Physics, Metaphysics and Ethics will be also discussed according to a selection of primary sources.

English

Grade to be based on:

10% Class participation

50% Written Assignments and Class Article Presentations

40% Term Paper

Text Books:

Kenny A., *A New History of Western Philosophy: Medieval Philosophy*, Clarendon press, Oxford, 2005.

NOTA BENE: Selections from Primary Sources will be proposed as the class progresses.

Recommended Reading:

Gracia J. – Noone T., *A Companion to Philosophy in the Middle Ages*, Blackwell, Oxford, 2003;

McGrade A. S., *The Cambridge Companion to Medieval Philosophy*, Cambridge University press, Cambridge, 2003.

H-400 THE HISTORY OF SCHOLASTICISM FROM ITS ORIGINS TO BL. JOHN DUNS SCOTUS

5 ECTS

Matteo Scozia, A.B.D. , M.A., B.A.

Lecture

Languages in Class: English

Languages for Written Assignments: English, French, Spanish, Italian

Course Description: This course represents a more specific investigation with respect to the general course on the History of Medieval Philosophy. Under particular consideration will be the period between the 11th and the 14th centuries called Scholasticism. First of all, a discussion of the most important theories regarding dates and characteristics will be proposed. Secondly, after an assumption of a specific approach (i.e. that one that accepts the origin of the Scholasticism starting from the *ex convenientia* argument, proposed in the *Cur Deus Homo* by Anselm of Canterbury), it will try to present the varieties of the different applications of the same rational approach that have been proposed during this period. In particular, the most important authors (Anselm of Canterbury, Peter Lombard, Thomas Aquinas, Bonaventure of Bagnoregio, Henry of Ghent, Giles of Rome and John Duns Scotus) will be considered. A discussion of a selection of the most important primary sources can be useful for this aim.

English

Grade to be based on:

10% Class participation

50% Written Assignments and Class Article Presentations

40% Term Paper

Text Books:

De Rijk L. M., *La Philosophie au Moyen Age*, Brill, Leiden, 1985
(ISBN-10: 9004069364 ISBN-13: 978-9004069367)

Gilson É., *La Philosophie au Moyen Age*, 2 vols., Payot & C., Paris.
(ISBN-10: 2228880175 ISBN-13: 978-2228880176)

NOTA BENE: Selections from Primary Sources will be proposed as the class progresses.

Recommended Reading:

D'Onofrio G., *Storia del pensiero medievale*, Città Nuova, Roma, 2011, p. 204-325 and 383-603;

Quinto R., *Scholastica: Storia di un concetto*, Il Poligrafo, Padova, 2001;

Schönberger R., *La Scolastica medievale: Cenni per una definizione*, Vita e Pensiero, Milano, 1997.

English

L-100 LATIN I **2 ECTS**

T.B.A. **Mixed Method**

L-100 LATIN II **2 ECTS**

T.B.A. **Mixed Method**

L-100 LATIN III **2 ECTS**

T.B.A. **Mixed Method**

Academic Calendar

AUTUMN OF 2016

Wednesday, September 22: First Day students can occupy their dorms / apartments for Fall Semester

Monday, September 27: Mandatory Orientation Week beings

TUESDAY, OCTOBER 4: SOLEMN OPENING OF OUR ACADEMIC YEAR

Classes begin on October 5

Tuesday, November 1: All Saints (Ognissanti) — No Classes

Tuesday, November 8: Bl. John Duns Scotus — **Fall Quaestiones eligendae**

Thursday, December 8: Immaculate conception — No Classes

Last day of Classes before Christmas Break: Monday, Dec. 20

Classes recommence on **January 9, 2017 & End on Jan 27**

Optional Extra-Curricular Course:

The Manuscript Libraries of Rome, January 30 to February 10

SPRING OF 2017

Classes begin on February 13, 2017

Wednesday, March 1: Ash Wednesday — No Classes

**Tuesday, March 7: Transitus of St. Thomas Aquinas — Pilgrimage to
Priverno & Spring Quaestiones eligendae**

MONDAY, MARCH 13: VIGIL OF TRANSLATION OF ST. BONAVENTURE'S RELICS

Tuesday, March 14: Winter Disputationes & Quodlibetales

Easter Break Begins on April 7.

Classes recommence on **April 24, 2017 & End on June 6.**

Tuesday, April 25 — No Classes

Monday, May 1 — No Classes

Friday, June 2 — No Classes

Exam Period: June 7 to June 21.

SATURDAY, JUNE 17 — SPRING DISPUTATIONES & QUODLIBETALES

Sunday, June 18 — Pilgrimage to Orvieto for Corpus Christi

Friday, June 30th: Last Day students can occupy their dorms / apartments

