

**CENTRE FOR THOMISTIC STUDIES INC.**  
(SYDNEY AUSTRALIA)

School of Philosophy and Theology

**HANDBOOK OF STUDIES**  
**2009**

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**The Centre for Thomistic Studies Inc.** was formed by a group of Sydney lay men and women in 1985 for the purpose of continuing the work begun in 1945 by the late Rev. Dr. A.M. Woodbury, S.M., Ph.D., S.T.D., of bringing to the people of Sydney “the truth that the Catholic faith professes”, as elaborated by the Church's greatest theologian, St. Thomas Aquinas. St. Thomas, as many popes and great saints since his time have proclaimed, has left us with a treasury of Catholic wisdom in his writings on philosophy and theology.

Well before Vatican II Dr. Woodbury saw the need to make available to the laity what had for too long been the preserve of a few, the treasures of Catholic wisdom to be found in the works of the Angelic Doctor; thus fulfilling the will of Pope Benedict XV expressed as long ago as 1916: “*We esteem that it is also a most opportune work to draw out, so to speak, the Angelic Doctor from the enclosure of the School, in order to permit him to radiate outside and to project the almost divine light of his genius on all those who wish to make their religion more profound.*” (Letter to Fr. E. Hugon O.P.)

Indeed, the same pope, who inspired the present Pope Benedict XVI to take the same name, went as far as to say that in some fashion a knowledge of sound theology, to be found certainly in the study of St. Thomas, is necessary for true piety. “... *there is no true piety apart from that which flourishes after having been nourished in some fashion at the root of sound theology.*” Thus we might say that the universal call to holiness is also in some fashion a universal call to divine wisdom.

What the present pope when a cardinal had to say in a talk on “The Nature of the Priesthood” on 01/10/1990 provides some insight into the reason for this: “*He who loves wishes to know. A true love of Christ, therefore, expresses itself also in the will to know Him and everything that pertains to Him. Since the love of Christ necessarily becomes love of human beings, education to the ministry of Christ includes also education to the natural human virtues.*” (Cardinal J. Ratzinger)

We must be careful, of course, in the way we present St. Thomas. The mode of presentation that the scholastics of St. Thomas's time used needs to be adapted to the different mode of thinking that applies today. In commending Fr. Hugon Pope Benedict XV brings this out clearly: “...*you have had an excellent plan in expounding the truths of the Christian faith and the most august mysteries under the guide of such a master, above all for the benefit of the laity, using a genre of writing adapted for those spirits who were not able to begin with the studies and the methods used in the schools.*”

The same pope also stressed something that is often misunderstood about the study of “the truth that the Catholic faith professes” - the freedom of thought and expression that is part and parcel of its discussion by all, laity and clergy alike. In his very first encyclical Pope Benedict XV made a point of saying: “*As regards matters in which without harm to faith or discipline – in the absence of any authoritative intervention of the Apostolic See - there is room for divergent opinions, it is clearly the right of everyone to express and defend his own opinion.*” (Ad Beatissimi Apostolorum)

Furthermore, he added this necessary caution: “*But in such discussions no expressions should be used which might constitute serious breaches of charity; let each one freely defend his own opinion, but let it be done with due moderation, so that no one should consider himself entitled to affix on those who merely do not agree with his ideas the stigma of disloyalty to faith or to discipline.*”

Truth and freedom necessarily go together. Those who come to the Centre will find that it is marked by a spirit of free communication of ideas in the search for truth. As one of our former students (sadly now deceased) put it: “*I go to CTS because it is a real community of scholars.*” (Tony

Skegro).

St. Thomas, surprisingly perhaps to some, has much to offer the youth of our day. *"The philosophy of St. Thomas deserves to be attentively studied and accepted with conviction by the youth of our day by reason of its spirit of openness and universalism: characteristics which are hard to find in many trends of contemporary thought ... As a Catholic you are heir to mankind's supreme intellectual tradition"*. (Pope John Paul II, in an address to Catholic youth)

It is not necessary, of course, to study St. Thomas in order to advance in our understanding of the truth "that the Catholic faith professes". St. Thomas himself says somewhere that an unlearned person of simple faith can be holier and wiser than the most learned theologian. It is in charity, or the love of Christ, that true wisdom is to be found. But, as the present pope has said above, *"A true love of Christ ... expresses itself also in the will to know Him and everything that pertains to Him."* That is what St. Thomas's philosophy and theology is all about.

We should not feel that the study of his philosophy and theology is too deep for us. For he was a great saint and so had the gifts of humility and simplicity. What he has to say is surprisingly easy to understand, especially for one familiar with the Scriptures. The experience of one of our students is typical: *"What impresses us most is the depth of knowledge of the subject matter, but presented in an easy to understand manner."* (Jim Mong)

The Centre is open to everyone, with no prior qualifications needed. It attracts people from all walks of life and all ages. Why not come and find out more about "the truth that the Catholic faith professes"?

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**The Centre for Thomistic Studies Inc. (CTS)** is an Incorporated Association registered under the Incorporated Associations Act of New South Wales.

The members of its Executive Council are:

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## **HIGHER INSTITUTE OF RELIGIOUS STUDIES**

In 2002 the Centre for Thomistic Studies Inc. (CTS) became affiliated with the Higher Institute of Religious Studies (HIRS – also referred to in our literature as IHRS) which is an Institute of the Athenaeum Pontificium Regina Apostolorum in Rome (APRA – also referred to as UPRA) under the tutelage of its Faculty of Theology.

HIRS was originally canonically constituted by the Congregation for Catholic Education on 23/04/1999. Its degrees are valid for teaching of religion in every order and grade of schools. Its base is in Rome but the courses it offers can be done by distance learning. CTS, so far as we are aware, is the only place outside Rome, certainly the only place in Australia, where one may attend courses and obtain credits towards such degrees.

There are two kinds of awards offered, what HIRS calls a Diploma after 3 years and the Magisterium after 5 years. CTS at present is only affiliated for the purposes of the Magisterium. However, we hope to have the affiliation extended to the Diploma courses as well.

As is evident, the Magisterium provides students with the most thorough knowledge of Theology. The subjects covered are all those in the list of Theology courses offered at CTS together with the following courses in Philosophy: PEDAGOGY, PHILOSOPHICAL ANTHROPOLOGY, FOUNDATIONS OF PSYCHOLOGY, EPISTEMOLOGY, ONTOLOGY (called METAPHYSICS) and NATURAL THEOLOGY (called PHILOSOPHY OF RELIGION).

There are no prerequisites for enrollment in the degree course though it is assumed that those interested, unless they are of mature age, will have completed their secondary schooling.

Fees are kept to a minimum. Details may be obtained from the Registrar of the CTS.

A full list of the courses together with the other requirements towards obtaining the degree can be obtained from the separate information sheet on the Magisterium.

## **PROGRAM OF STUDIES IN PHILOSOPHY**

The program of studies encompasses the whole range of the truth that the Catholic faith professes. This truth, as St. Thomas explains, is twofold. Firstly, there is the truth that the faith professes and reason investigates. Secondly, there is the truth of faith that surpasses reason.

The first order of truth is virtually co-extensive with PHILOSOPHY but it is considered within the faith only as directed towards the knowledge of God. For teaching purposes, however, the Centre provides basic courses in philosophy so that the students may acquire a solid knowledge of all the parts of philosophy. Because the truth of reason is fundamental to our very understanding of things the Centre recommends these courses be undertaken at an early stage. Many of the errors in regard to the faith, as history shows, have their origin in bad philosophy.

The principal parts of philosophy, adopting Aristotle's division, are as follows:

THE RATIONAL ARTS  
NATURAL PHILOSOPHY (incl. MATHEMATICS)  
ETHICS  
METAPHYSICS

In the first part the main study is LOGIC, which Aristotle called ANALYTIC. Subsidiary studies are DIALECTIC, SOPHISTIC, RHETORIC AND POIETIC.

The second part covers many special studies which collectively we call today SCIENCE. The relationship, however, between philosophy and science presents special problems which are discussed in this part of philosophy.

In the third part we study PERSONAL ETHICS which is completed, however, by SOCIAL ETHICS.

The fourth and highest part of philosophy is one study only but it has three fundamental aspects: reality as we know it considered in relation to us, in itself and in relation to its cause, called in our courses respectively EPISTEMOLOGY, ONTOLOGY AND NATURAL THEOLOGY.

Even by us, for the purpose of advertising our courses, different names are, or may be, given to these philosophical subjects." For example, NATURAL THEOLOGY is also called PHILOSOPHY OF GOD AND RELIGION. EPISTEMOLOGY may be advertised as PHILOSOPHY AND TRUTH or DEFENSIVE METAPHYSICS. However, it will always be possible to relate the courses in philosophy to one of the above subject matters.

## **LIST OF COURSES IN PHILOSOPHY**

The full list of philosophy courses the Centre provides is as follows:

I.

LOGIC (incl. Dialectic and Sophistic)

PEDAGOGY (included under Rhetoric)

II.

NATURAL PHILOSOPHY I (incl. Cosmology and Philosophy of Life)

NATURAL PHILOSOPHY II (incl. Philosophy of Knowledge)

PHILOSOPHICAL ANTHROPOLOGY (more precisely, the study of man as intellectual)

FOUNDATIONS OF PSYCHOLOGY (the experimental basis of human psychology)

III.

GENERAL ETHICS

SPECIAL ETHICS

SOCIAL ETHICS (incl. Philosophy of the family)

IV.

HISTORY OF PHILOSOPHY

EPISTEMOLOGY (incl. Critical Philosophy)

ONTOLOGY

NATURAL THEOLOGY

Other subjects dealing with different aspects of the above courses may be offered from time to time such as:

I.

PHILOSOPHY OF SCIENCE

THE SEVEN LIBERAL ARTS (incl. Music)

POIETIC (the dramatic and literary arts)

II.

PHILOSOPHY OF THE NATURAL WORLD

PHILOSOPHY OF MATHEMATICS

PHILOSOPHY OF ART AND TECHNOLOGY (in fact a fifth part of Philosophy, V)

III.

BASIC MORALS

BIOETHICS

ECONOMIC PHILOSOPHY

POLITICAL PHILOSOPHY

IV.

ANCIENT AND MEDIAEVAL PHILOSOPHY

MODERN AND CONTEMPORARY PHILOSOPHY

## **PROGRAM OF STUDIES IN THEOLOGY**

The second order of truth referred to above is studied only in SACRED THEOLOGY the principal parts of which are set out below. However, it is to be carefully noted as explained above that the same truths of reason studied in philosophy, which have been revealed and hence are considered under the light of faith, become thereby also part of sacred theology.

SACRED THEOLOGY (hereafter referred to simply as THEOLOGY), is a seamless whole. Strictly speaking, it has no parts. It is all about God and everything in it is studied precisely as related to God. Nonetheless, we cannot study it without dividing it up as it were in our minds.

Inasmuch as we are beings with rational minds every study we make of things consists in the first place of laying down of principles and in the second place of the conclusions we may rationally draw from them. In applying this mental division in our method of study to Theology, however, we need to remember that Theology employs more than logic. It makes use of the whole range of rational and imaginative arts. It needs to be said here that “conclusions” itself is a description too closely tied to the notion of a human science to adequately express what we draw from meditating upon the words and deeds of Christ as found in the Scriptures. The analogy, however, though it “limps”, serves to put some order into our study of Theology.

In the study of Theology the place of the statements of principles is taken by SACRED SCRIPTURE and TRADITION (to be taken as one source of REVELATION), whose most authoritative interpreter is the MAGISTERIUM (or ultimate teaching authority) of the Church. This study is sometimes called POSITIVE THEOLOGY.

This part of Theology is covered in courses given at the Centre on SACRED SCRIPTURE and CHURCH HISTORY. It is to be carefully noted, however, that the principles of the study of Theology are living “sources”, not to be treated as merely belonging to the past; and so the up to date determinations of the MAGISTERIUM are a vital part of their study. There is nothing more calculated to kill the true sense of Scripture (and Tradition) than to treat its documents in the same way as the study of ancient secular records.

Where what has been revealed is also a truth “that reason investigates” there is a (subsidiary) place in Theology for recourse to a consideration of the principles of reason, as well as the conclusions to be drawn from them.

The body of conclusions that can be rationally drawn from these theological “principles” make up what is called THEOLOGY in the stricter sense. It is here that the mind experiences some difficulty in categorizing things in Theology. It is done by analogy with Philosophy, or Science and Art. But it is already somewhat artificial to distinguish that part of Geometry, say, that treats of its principles and that part which deals with the conclusions to be drawn therefrom. To distinguish some part of Theology from Sacred Scripture and Tradition is even more artificial. St. Thomas's works on Theology are replete with what is contained in Scripture and Tradition.

Hence, we have various names given to Theology in this narrower sense. It has been called SCHOLASTIC THEOLOGY. But one can see how unsuitable that name is today. It has been called SCIENTIFIC THEOLOGY. But, apart from the considerations already mentioned in this regard, that carries with it a sense of opposition to the practical that Sacred Theology definitely does not have, having the most practical object of all studies (*cura animorum*).

We shall call it simply THEOLOGY (or SACRED THEOLOGY to distinguish it from NATURAL THEOLOGY) and the context should tell us that we are dealing with developments of thought by our mind from a consideration of the Word to be found in Sacred Scripture and Tradition.

Following St. Thomas's procedure in his theological masterpiece the SUMMA THEOLOGIAE we view Theology according to the various aspects under which we know God by revelation (which as already noted includes the truths “which reason investigates”).

St. Thomas's Summa has three parts. In the first part he deals with God as God and as Creator. In the second part he deals with God as our end or happiness. In the third part he deals with God as Redeemer, i.e. with Jesus Christ. All the more particular aspects of God that Theology studies are ranged around these three general ones. The contents of the first part are sometimes referred to as DOGMATIC THEOLOGY and those of the second part as MORAL THEOLOGY. The third part has proved difficult to categorize and so to find a distinct name for it. Sometimes THEOLOGY is simply divided into SYSTEMATIC THEOLOGY and MORAL AND PRACTICAL THEOLOGY and the contents of the third part are shared between these two depending on which is felt to be the more appropriate place.

In regard to his division St. Thomas states that he is proceeding according to an order of teaching Theology that is suited to the instruction of “beginners”, and he suggests that students may be hampered if this order of study is not followed. Today very few of us have the leisure needed to follow this ideal order of study. However, the Centre's courses do endeavour to retain something of it and it will always be possible to relate a particular subject matter studied in the various courses to this overall pattern.

## **LIST OF COURSES IN THEOLOGY**

### POSITIVE THEOLOGY

FUNDAMENTAL THEOLOGY  
INTRODUCTION TO SCRIPTURE  
OLD TESTAMENT  
NEW TESTAMENT  
CHURCH HISTORY

### THEOLOGY

I.

INTRODUCTION TO THEOLOGY  
TRINITY  
THEOLOGICAL ANTHROPOLOGY

II.

FUNDAMENTAL MORAL THEOLOGY  
SPECIAL MORAL THEOLOGY  
SOCIAL DOCTRINE  
SPIRITUAL THEOLOGY

III.

CHRISTOLOGY AND SOTERIOLOGY  
SACRAMENTAL THEOLOGY  
LITURGY  
MARIOLOGY  
ECCLESIOLOGY  
CANON LAW  
PASTORAL THEOLOGY  
ESCHATOLOGY

## LIST OF SUPPLEMENTARY COURSES IN THEOLOGY

The list of subjects in THEOLOGY, based upon its traditional division according to St. Thomas, accommodates the essential theological subject matters for study today. But Theology, like its sources, is something living. And there have been, of course, great developments and changes since the time of the Master of Theology that warrant either a different emphasis or the addition of other subject areas so as to better place the Church and Theology in the modern and contemporary context.

In a way, as he was himself aware, St. Thomas has only sketched an outline of Theology in his Summa. The filling in of the whole picture will take till the end of time and beyond. However, it would have been no mean feat if he had only made this outline. According to Aristotle, getting the “shape” right is the hardest part in the painting of a picture. The rest is, relatively speaking, easy.

There are, then, and will continue to be, new areas for study in Theology. We have only to think of the revolutionary impact that Vatican II has had on its study. Here again, nothing “old” which belongs to the essentials of the Faith has been discarded but much that is “new” (by way of *aggiornamento*) has been added.

A sample of the new subject matters that we might add to our list are:

PHENOMENOLOGY OF RELIGION  
COMPARATIVE RELIGION  
DOCUMENTS OF VATICAN II  
THEOLOGY OF THE BODY  
FEMINISM  
ECUMENISM  
MISSIOLOGY  
CULTURAL SECULARISM  
ECONOMIC CONSUMERISM  
POLITICAL TOTALITARIANISM  
SOCIAL GLOBALIZATION  
RELIGION AND TERRORISM  
THE JUSTICE OF WAR  
ECOLOGY  
MEDIA STUDIES  
COUNSELLING

The treatment of these might be fitted into traditional subject areas but their modern prominence warrants special treatment.

## **SHORT DESCRIPTION OF COURSES IN PHILOSOPHY**

### **I.**

#### **LOGIC**

Art of reasoning in an orderly fashion easily and without error. The acts of the mind involved in argumentation and proof. The nature and kinds of abstraction. Words concepts and things. Nouns and verbs; subjects and predicates. Truth and falsity in propositions. The opposition of propositions. Aristotelian logic and Propositional logic. Set theory. Truth tables. Formal and material logic. The Syllogism. Figures of the syllogism. Reduction. Induction. Implication and inference. Scientific method and proof. Dialectic and probability. The kinds of sophistical argument.

#### **PEDAGOGY (from both philosophical. and theological perspectives)**

General principles of modern pedagogy. Leading schools, an evaluation of them in the light of Catholic faith. A summary of the most important pedagogical questions, according to the stages of the child's development, from the first years through higher education. Religious pedagogy.

### **II.**

#### **NATURAL PHILOSOPHY I (incl. Cosmology and Philosophy of Life)**

The notion of nature and the character of natural or physical science. The formal and material principles of nature. The various natural sciences, their properties and laws. The meanings and applications of scientific method. The relation between the natural sciences and Mathematics. The unity of the universe, its origin and extent. The difference between the inanimate and the animate. The notion of life (Latin *vita*; Greek *bios*), its origin and diversity. The theories of Evolution, scientific and philosophical.

#### **NATURAL PHILOSOPHY II (incl. Philosophy of Knowledge)**

The philosophical difference between animals and plants. The notion of knowledge and its existence in animals. The philosophical notion of the soul (Latin *anima*; Greek *psyche*). The levels of animal life. Consciousness and unconsciousness. The diverse senses, external and internal. The nature of animal desires and the affective life. The modality of animal life in humans.

#### **PHILOSOPHICAL ANTHROPOLOGY (related to Natural Philosophy II and Ontology)**

Human action: intelligence, will, and sense tendencies. Man's corporeal, historical, and social dimension. The human being as a free, personal subject. Transcendence and spirituality. Human dignity.

#### **FOUNDATIONS OF PSYCHOLOGY (the experimental basis of human psychology)**

General notions of clinical psychology. History of the leading schools of psychology, an evaluation

of them in the light of Christianity. Evolutive psychology and its pedagogical applications. Pathologies of learning. Psychology and religion.

III.

### GENERAL ETHICS

The nature of happiness. Objective and subjective happiness. The concept of free will. The concepts of the human act and morality. The notions of virtue and vice. The existence and nature of the moral law. The moral meaning of “natural”. Eternal Law and Natural Law. Morality and the civil law.

### SPECIAL ETHICS

The four cardinal virtues. The complete corpus of the natural moral virtues and their corresponding vices. The different states, e.g. contemplative and active, in human life.

### SOCIAL ETHICS

This heading covers two separate studies, the Philosophy of the Family and the Philosophy of Civil Society. Aristotle called them respectively Economics and Politics. These names are used today for sciences which, though they have some affinity, differ from these traditional philosophical studies quite markedly in subject matter and method. A first task, then, is to define exactly the scope of each.

IV.

### ANCIENT AND MEDIAEVAL PHILOSOPHY

Philosophy in its beginnings especially with the Greeks. The pre-socratics. Socrates, Plato and Aristotle. Other schools of Greek and Roman philosophy. Neoplatonism. Early commentators on Aristotle's logical works. Boethius. Augustine's philosophy. Mediaeval philosophy and the argument over universals. Jewish and Arab philosophy. Averroism. Anselm Aquinas and Bonaventure. The Augustinians. Scotus. Ockham and nominalism.

### MODERN AND CONTEMPORARY PHILOSOPHY

Precursors to Descartes. Montaigne. Suarez and Vasquez. Descartes and the Cartesians. Spinoza. Leibniz. Hobbes. Locke Berkeley and Hume. Rationalism and Empiricism. Scottish philosophy. Voltaire and the Encyclopaedists. Kant. Idealism and Positivism. Auguste Comte. J.S. Mill and Liberalism. Marx and Socialism. Husserl and Phenomenology. Heidegger Sartre and Merleau-Ponty. Structuralism and Existentialism. Russell and Moore. Logical Atomism. The Vienna Circle and Logical Positivism.. William James and Pragmatism. Wittgenstein. Ordinary Language Philosophy. Thomism. Analytical Philosophy. Noted present day philosophers.

### EPISTEMOLOGY (incl. Critical Philosophy) (PHILOSOPHY AND TRUTH)

Natural knowledge of truth. The problem of knowing with certainty. Concepts, judgments, and reasoning. The mind confronted with truth. The truth of the sciences that study man. True science.

#### ONTOLOGY (METAPHYSICS)

The notion of being, its analogical character, its properties and laws. The intrinsic structures of finite being.

#### NATURAL THEOLOGY (PHILOSOPHY OF GOD AND RELIGION)

1. The problem of God today. Demonstration of God's existence. Divine essence and attributes. Divine freedom and human freedom. The problem of evil.
2. Universality of the religious phenomenon and its foundation in the metaphysical structure of the human spirit.

# **SHORT DESCRIPTION OF COURSES IN THEOLOGY**

## **POSITIVE THEOLOGY**

### **FUNDAMENTAL THEOLOGY**

Christian revelation in the Old and New Testaments. The transmission of Revelation in the Church: Tradition, Sacred Scripture, and Magisterium. The reception of revelation in the act of faith. The credibility of revelation.

### **INTRODUCTION TO SACRED SCRIPTURE**

The Bible, written memory of the People of God. Divine inspiration, Salvific truth, and canonicity of the Bible. Interpretation of Sacred Scripture in the Church. Global structure and diachronic origins of the sacred texts.

### **EXEGESIS AND THEOLOGY OF THE OLD TESTAMENT**

Historical traditions: thematic characteristics and content. The history of man's origin. Theological value of the experience of the Exodus and the Covenant. Prophetic Traditions: Prophetism in the people of Israel. Vocation and role of the prophet with respect to the Covenant. The Messianic promises and the Poems of the Suffering Servant of Yahweh. Wisdom Traditions: Nature and themes of the principal Wisdom Books. The Psalms: Literary genres, the Psalms' function in the liturgy of Israel. The apocalyptic expectation: The Son of Man in the Book of Daniel.

### **EXEGESIS AND THEOLOGY OF THE NEW TESTAMENT**

The world in which the New Testament is born. The formation of New Testament texts. The Gospels: sources, the Synoptic question, principal themes of each Gospel. Background and literary genres of the Johannine writings. Principal theological topics. The figure of Paul in the primitive Church, his writings, passages of special theological importance.

### **CHURCH HISTORY I (Early and Mediaeval)**

The spread of Christianity in the first three centuries. Persecutions and the life of the Church: structure and worship. Constantine and the spread of Christianity among the Barbarians. Heresies and the early Councils.

The relationship between Church and State in East and West. The schism of 1054 and its consequences. The Gregorian reform and the progressive primacy of the Papacy. The Church in a Christian society. The schism in the West and conciliarism.

### **CHURCH HISTORY II (Modern and Contemporary)**

The Protestant Reformation: origins, protagonists, events. The Council of Trent and the renewal of

the Church. Jansenism and Gallicanism. The First Vatican Council: background, the Council itself, consequences. Pius IX and Italian unity. The modernist crisis. The movement of renewal in the first half of the twentieth century. Vatican II and the postconciliar period.

## THEOLOGY

### I.

#### INTRODUCTION TO THEOLOGY

Nature and object of theology. Sources and method of theology. Theology and Christian life. Theology in the Church's life and mission.

#### TRINITY

The possibility and limits of knowledge and language about God. Divine self-revelation in the Old and New Testament. The formation of the Trinitarian dogma in the early Councils. Theological reflection about the Trinity in the Fathers, in medieval theologians, and in contemporary theology. The search for God in the post-modern epoch.

#### THEOLOGICAL ANTHROPOLOGY

Man under the sign of Adam: created by God in his image and likeness, sin, the promise of salvation. Biblical presentation and systematic reflection. Man under the sign of Christ: the doctrine on grace in the Bible and in ecclesial reflection. The theological virtues.

### II.

#### FUNDAMENTAL MORAL THEOLOGY

The sources of specifically Christian morality and the contribution of psychology and the social sciences. Moral norms, conscience and freedom, sin and conversion. Natural law and the law of Christ. The sanctifying action of the Holy Spirit. The virtues. Present debate in moral theology.

#### SPECIAL MORAL THEOLOGY

Catholic morality at the service of men and women today. The virtue of religion and its implications for the moral life. Selected topics of sexual morality and the family. Bioethics: history, personalist model, moral challenges of bioethics.

#### SOCIAL DOCTRINE

The virtue of justice in Scripture and in the thought of St. Thomas. Relation between justice and love. The Church's social doctrine: characteristics, sources and evolution of social teaching. Evangelization and social commitment. Christian social personalism and its Biblical foundations. Social doctrine concerning the family, the economy, social justice, politics, globalization, and ecology.

#### SPIRITUAL THEOLOGY

The call to holiness in *Lumen Gentium*. The Trinitarian, Christological, and ecclesial dimension of Christian holiness. Man's response: docility to the Holy Spirit, sin, purification. The function of the theological and moral virtues in the spiritual life. Holiness and state of life. The means of spiritual life.

### III.

#### CHRISTOLOGY AND SOTERIOLOGY

Methodology of Christological investigation. The mystery of Christ in the light of Sacred Scripture, patristic doctrine, and the early Councils. Systematic Christological reflection: Trinitarian dimension of the Incarnation, the Divine Person of Christ and his full humanity. Man in search of Salvation. The Redemption in Scripture and Church Tradition. Systematic reflection on the Paschal Mystery.

#### SACRAMENTAL THEOLOGY

God's saving work in the Old and New Testaments through signs. Systematic reflection on the sacramental economy: Christ, the Church and the Sacraments. Definition, institution, and structure of the Sacraments of the New Covenant. Efficacy of the Sacraments in the life of the individual Christian and the community. The Sacraments of Christian Initiation. Their theological and pastoral dimension. Centrality of the Eucharist: memorial, sacrifice, and banquet of communion. The Sacraments of Penance, Matrimony, and Holy Orders in the history of the Church. Present situation.

#### LITURGY

Historical evolution of the liturgy and the renewal of Vatican II. Systematic reflection on the meaning of the liturgy as salvation and mystery. The People of God reunited as assembly: meaning, ministries. The celebration of the Eucharist: theological importance and structure. The Liturgy of the Hours. The liturgical year and its relation to the life of Christ.

#### MARIOLOGY

The importance and relevance of Mary today. The figure and mission of Mary in the Bible. Marian dogmas and titles. Marian devotion. Mariology today: currents, ecumenical dimension.

#### ECCLESIOLOGY

The ecclesiological doctrine of Vatican II and posterior development. The Theandric origin of the Church, the Church's nature in the light of Scripture and the Symbol of Faith. The Church's structure of communion and ministry. The Universal Church and particular Churches. Ecumenism. The Church and the world: mission, need for the Church, eschatological tension.

#### CANON LAW

Law in the mystery of the Church. General structure of the Code and its ecclesiological foundation. Relevant topics of Book II: the lay faithful, sacred ministers, and lay associations; institutes of consecrated life and societies of apostolic life. Principal norms of the Code regarding the Sacraments.

#### PASTORAL THEOLOGY

Goal, objectives, and method of pastoral theology. Love, the Church's strength in the Ministry of the Word, of the Sacraments, and of charity. Operative fields: the diocese, the parish, movements. Pastoral agents: charisms and ordained ministries. Areas of special importance: the family, education, the poor, the marginalized, spreading the Gospel, inculturation, young people.

## ESCHATOLOGY

The resurrection of the dead, judgment, heaven, and eternal death. Purgatory.

## VENUES

Principal Venue:   Level 5  
                          POLDING CENTRE  
                          133 LIVERPOOL STREET  
                          SYDNEY.

The building is on the corner of Liverpool and Castlereagh Streets, the ground floor of which is occupied by the Commonwealth Bank. Entrance to Polding Centre is in Liverpool Street adjacent to the Bank. The courses are held in the evenings on Monday Tuesdays and Wednesdays between 5 pm and 9 pm. Entry after 5.30 pm may require the use of a security card. Please be sure to apply for a card if you intend to take one of the courses. A deposit of \$25 is charged, which is refundable when one ceases to attend the Centre. If without a card, entry may be gained by approaching a Security Officer on the ground floor and identifying oneself.

There is a cafeteria on Level 5 where refreshments may be obtained. The arrangements in this regard will be explained to the students at the beginning of the year.

The Centre has a post box on Level 5, labelled "Thomistic Centre" to which any letters or other papers for the Centre may be posted or where they may be left. If leaving anything in this post box it would be a good idea to inform the addressee as this box is not cleared every day. Please address all mail to The Secretary, CENTRE FOR THOMISTIC STUDIES INC. Level 5 POLDING CENTRE, 133 Liverpool Street, Sydney 2000.

The Centre has office premises at 2A Woolley Street Glebe. The office is not manned full time. Meetings however can be held there by arrangement with the Secretary or Registrar. The Library of the CTS is located at these premises.

## **GENERAL TIMETABLE**

The Centre regularly conducts its courses throughout the academic year on Monday Tuesday and Wednesday. Class times are in the evenings between 5 pm and 9 pm. Its year is divided into two semesters each of which is divided into two terms. The teaching year normally commences in the last week of February and ends in mid November. After that are held exams and an end of year function.

The Christmas break therefore goes from early December to late February. The mid year break between the end of the first semester and the beginning of the second semester is generally of a month's duration from the last week of June to the last week of July. The mid semester breaks are of two weeks duration extending over Easter and the October long week end.

The time for enrolment can be on attendance at first class or at any time prior to that. For enquiries in this regard approach the Registrar on attendance or telephone: 9759 8014 or (evening) 9550 0231 or email or write to the Director of Studies at the address indicated. For information generally visit website: [www.cts.org.au](http://www.cts.org.au)

Each year's timetable can be obtained by visiting the website of the the CTS shown above. A copy of the 2008 timetable of classes is available on request.

## **EXAMINATIONS AND GRADING**

Each course is examined at the end of it and may have assignments as part of the assessment process. Exams are compulsory for students enrolled in IHRS but are otherwise optional. Grading is according to the standard system used in most educational institutions of a similar nature and are as follows:

Pass

Credit

Distinction

High Distinction

Highest Distinction