

SYLLABUS
Ancient & Medieval Reading List
Collegium Augustinianum

REQUIREMENTS

Readings:

You will be provided a reading list of 9-10 texts (*in excerptum*). The readings of each author should be completed within a weeks' time (approximate total of 10 weeks). Since none of the assignments involves covering an entire text, the reading list (following page) includes specific books, chapters or sections to be completed. Also, there is a link provided for each text so that you may access the readings directly from the internet. This will preclude the need for you to purchase any books.

Synopsis Papers:

A written synopsis of each text should accompany the completion of the reading assignments. The synopsis should be as concise as possible, limited to 1-2 pages (double-spaced; 1 inch margins on all sides; 12 pt. type; Palantino Linotype or New Times Roman font). These papers should be submitted to your mentor on a weekly basis. (NB: a final, aggregate submission can be negotiated with your mentor; so rather than submitting weekly, you may submit the entire collection of synopses at the end of the term. This decision would rest entirely within the discretion of the mentor).

Tutorial Sessions:

You may avail yourself of tutorial sessions with an assigned mentor. These sessions can take place either by phone or skype. The frequency of meetings can be negotiated between the tutor and student; however, the tutorial meetings should take place at least once a month.

Collegium Augustinianum

Plato

Phaedo, sections 57a-77a.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3atext%3a1999.01.0170%3atext%3dPhaedo>

Objectives: The student should focus on the following doctrines developed in this dialog: 1) the *melete thanatou* (the pursuit of death); 2) the immortality of the soul; 3) the theory of Ideals (Forms); 4) the theory of Recollection (as learning).

Republic, Bks. VI-VII (partial, sections 507b-517c.)

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3atext%3a1999.01.0168>

Objective: The student should focus on the following doctrines: 1) the theory of knowledge (Analogy of the Divided Line); 2) the theory of Ideals; 3) the combination of these two theories as manifest in "the Allegory of the Cave."

Aristotle

Categories, Chapters 1-5.

<http://classics.mit.edu/Aristotle/categories.html>

Objective: The student should acquaint himself with the basic principle categories of logic and metaphysics (*summa genera*); these are the fundamental principles upon which logic and science are founded. They include the famous "ten:" *substance, quantity, quality, relation, position, space, time, action, passion, state; as well as the secondary categories of "genus" and "species."*

Nicomachean Ethics, Bks. I, II, VIII, IX, X.

<http://classics.mit.edu/Aristotle/nicomachaen.html>

Objective: Bks. I-II cover the concepts of happiness and virtue, respectively.
Bks. VIII-IX cover the topic of friendship.
Bk. X covers the proper role of pleasure in the ideal life of contemplation.

Augustine

The Confessions, Bks. I-III, VII-IX.

<http://www.newadvent.org/fathers/1101.htm>

Objective: In general, the student should get a feel for the profound depth and complexity of the conversion experience, especially from an existential point of view.
Bks. I-III establish the primordial experience of restlessness and Augustine's early experiences of concupiscence, its primitive presence and growth.

Bks. VII-IX recount the penultimate and ultimate climaxes in Augustine's conversion experience, ending with the mystical experience he enjoys with his mother Monica at Ostia.

On the City of God, Bk. XIV.

<http://www.newadvent.org/fathers/1201.htm>

Objective: Bk. XIV gives an extensive anthropology of dividedness beginning in Adam and Eve's original and fallen states. Augustine examines the human condition according to this arc of transition, using these states to describe the human soul and its arduous pursuit of happiness. Moreover, he relates this anthropological dividedness to the metaphoric cities of Babylon and Jerusalem (citizens of the world vs. citizens of heaven), demonstrating that these cities and the conditions they represent are commingled in our world and our souls, the former a kind of politico-spiritual projection of the latter.

Boethius

Consolation of Philosophy, Bk. V.

<http://www.exclassics.com/consol/consol.pdf>

Objective: The student should come to understand the "problem" (relationship) between divine providence and free will.

Anselm

Proslogian, Chapters 2-5.

<http://jasper-hopkins.info/proslogion.pdf>

Objective: The student should obtain a fundamental understanding of what is often called the "ontological" argument for the existence of God, as well as some of its immediate implications for understanding the nature of the divine. Moreover, the student should be aware that as one of the founding fathers of "scholasticism," Anselm represents the medieval mind's quest to find a more systematic way of discussing the faith.

Aquinas

Summa Theologiae, I, QQ. 1-13 (all articles, *responsum* only, "I answer that..."); I-II, QQ. 1-5; 49-67 (all articles, *responsum* only).

<http://www.newadvent.org/summa/>

Objective: I, QQ. 1-13 introduce the student to philosophical theology, beginning the scientific nature of theology (sacred doctrine), moving to the "five ways" (arguments for the existence of God), and culminating in an examination of the divine attributes (e.g. God as Goodness, God as Power, God as Love, etc.).

I-II, QQ. 1-5, 49-67 introduce the student to the essence of happiness and the nature and interconnectedness of the virtues (acquired and infused).

NB: Supplemental notes and diagrams will be provided.