

St. Anthony of Padua Institute

## Elements of Philosophy and Theology in the Catholic Tradition



### **A Two-Year Certificate Program**

The St. Anthony of Padua Institute's core course of study for the New Evangelization will begin in January, 2009. The program is offered to college and university students, and to adult learners. The course consists of 18 credit hours (6 classes) of study over a period of two years, culminating in the certificate. Classes meet one night a week for 14 weeks. The course is ideal for students with little or no prior background in the formal study of philosophy and theology. The course is designed to be a comprehensive (but not exhaustive), systematic introduction to the fundamental elements needed to equip the certificant for work in the New Evangelization, but answers to broad variety of purposes and is appropriate for a wide audience of students.

The St. Anthony of Padua Institute was formed in July, 2004 in order to address the critical need for an authentically Catholic community of higher learning in the San Francisco Bay Area. The Institute serves as the organizing agent for the purpose of establishing an accredited, Catholic, liberal arts, undergraduate college. As this project unfolds under the guidance of the Holy Spirit, we add to the educational offerings available to the Institute's subscribers and the laity at large. These offerings now extend to lectures, seminar series, tutorial programs, and the two-year program described herein. The Institute is formally constituted as a private association of the Christian faithful in the Diocese of Oakland, and as a California not-for-profit corporation; the Institute received non-profit, 501(c)3 tax status from the Internal Revenue Service in 2004.

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**St. Anthony of Padua Institute Certificate Program**  
**Elements of Philosophy and Theology in the Catholic Tradition**

**Course Overview**

The first year, and the first three classes, will be devoted to philosophical studies, divided into (1) an introductory organon on the analysis and interpretation of texts, (2) principles of speculative philosophy, and (3) principles of practical philosophy. The second year, and the second three classes, will be devoted to (1) fundamental theology surveyed through Scripture, tradition and magisterium, and the Event—Christ’s Incarnation, Passion, Death and Resurrection—proposed for faith, (2) principles of moral theology, and (3) foundational texts of the New Evangelization. Classes will be conducted in the mode of the preceptorial: close, cooperative reading and interpretation of the assigned texts, punctuated by conversational inquiry, under the guidance of formally qualified, experienced professors.

*First Year: Elements of Philosophy in the Catholic Tradition*

**Thinking about God, Man, and World**

First Class: **An *Organon* of Analysis**

“*Organon*” is ancient Greek for “instrument.” It is Aristotle’s word for the art of consciously refining and developing the human powers by which we grasp a thing in thought and express what it is (for ourselves and for others) in speech. “Analysis” also comes from the ancient Greek: it means the resolution of something into its parts and their relations, so as to grasp how that thing comes together as a meaningful whole. In this class, the “things” before us will be arguments or, in Aristotle’s language, *sylogisms*—a word which translates to “culminations of meaning.” In an argument or syllogism, the meaning we grasp in thought and express in speech gives rise to new, further meaning. Linked “culminations of meaning” structure and move natural arguments: essays, treatises, systematic investigations of all kinds.

As to *organon*, then, the aim of this class is to place each student’s power to grasp, express, and extend meaning, as an instrument, in his hand. As to “analysis,” exercise in the recognition of arguments, in the extraction of arguments’ essential parts from the wider contexts in which they appear, and in setting those parts in their proper, intelligible order, will be the means of empowerment. Throughout, the class will propose for analysis natural arguments drawn from a variety of sources and genres: history, economics, philosophy, biology, mathematics, and so forth.

Toward the class’s conclusion, we will turn to the modern “science” of logic: to so-called formal schemata and the sorts of analysis they subserve.

**Principal Texts:** Richard J. Connell, *Logical Analysis: An Introduction to Systematic Learning*; P. T. Geach, *Reason and Argument*.

**Instructor:** S. A. Cortright, Professor of Philosophy, Tutor, Integral Curriculum of Liberal Arts, Saint Mary’s College of California

Second Class: **Speculative Philosophy: Order and Being or Seeing Creation as Creation**

This class aims, first, to explore the contrast between a philosophy of nature and natures and modern, mathematicized “natural science” (hence, the meaning of “nature” post-Descartes will be at the fore). The class aims, second, to introduce students to the metaphysics apposite to a cosmos of natures, through the doctrines of being, essence, and the real distinction between being and essence. Finally, the class aims to introduce students to the philosophical anthropology apposite to the judgment that the human intellect can attain to the truth of things.

**Principal Texts:** Joseph Owens, *An Elementary Christian Metaphysics*, Josef Pieper, “The Truth of All Things” in *Living the Truth*, trans. Lothar Krauth, Yves Simon, *The Great Dialogue of Nature and Space*, ed. Gerard J. Dalcourt

### Third Class: **Practical Philosophy: Human Action in Light of Natural Law and Natural Virtue or The Real and the Good**

This class is an introduction to the elements of the perennial practical philosophy: the nature of the human act, virtue, natural law, and the common good. It begins with a survey of St. Thomas' ethical doctrine, then approaches the human act, practical wisdom and moral virtue, natural law, and the common good in greater detail.

Principal Texts: Ralph M. McInerny, *Ethica Thomistica*, 2nd ed., rev.; Josef Pieper, *The Four Cardinal Virtues*, "Reality and the Good" in *Living the Truth*, trans. Lothar Krauth; Yves R. Simon, *The Tradition of Natural Law*, ed. Vukan Kuic ; Jacques Maritain, *The Person and the Common Good*, trans. John J. Fitzgerald

### 2nd Year -- *Elements of Theology in the Catholic Tradition*

#### **Works of "Faith Seeking Understanding"**

### First Class: **Scripture, Tradition, and the Event Proposed for Faith**

*Principal Texts:* Louis Bouyer, *The Fourth Gospel*, trans. Rev. Patrick Byrne (Westminster, Maryland: Newman Press, 1964); Yves Congar, OP, *The Meaning of Tradition*; Hans Urs von Balthasar, *Mysterium Paschale: The Mystery of Easter*, trans. Aidan Nichols, OP

### Second Class: **Human Action in the Light of Grace**

Principal Texts: John Finnis, *Moral Absolutes: Tradition, Revision, and Truth*, John Paul II Institute for Studies on Marriage and the Family, McGivney Lectures; Peter Geach, "The Moral Law and the Law of God" in *God and the Soul*, 2nd ed. ; Josef Pieper, *Faith, Hope, Love*; Servais Pinckaers, OP, *Morality: The Catholic View*, trans. Michael Sherwin .

### Third Class: **Some Basic Documents of the New Evangelization**

**Principal Texts:** II Council of the Vatican, *Gaudium et spes*; Paul VI, *Humanae vitae*; Elizabeth Anscomb, "Contraception and Chastity."; John Paul the Great, *Veritatis splendor*, *Rei sollicitudo socialis*, *Evangelium vitae*, *Fides et ratio*, Benedict XVI, *Deus caritas est*, *Jesus of Nazareth*.

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#### **Class Location**

Santa Maria Parish  
40 Santa Maria Way  
Orinda, CA 94563

#### **Enrollment**

Access the website [www.StAnthonyPaduaInstitute.org](http://www.StAnthonyPaduaInstitute.org) or call 888-619-7882 to find out more and to enroll.

#### **Accreditation**

The St. Anthony of Padua Institute is not yet a generally accredited academic institution. However, since the classes in the certificate program are taught by full and associate, tenured college professors who are permanent, full-time members of regular college faculties, it should be possible to obtain transfer credit from other academic institutions. The Institute is actively pursuing pre-acceptance for transfer credit from a number of Catholic colleges that are considered likely candidates for undergraduate students preparing to transfer.

## **About the St. Anthony of Padua Institute**

### **A Community of Learning and Catholic Culture**

In order to respond to ongoing pontifical calls for the evangelization of culture, the Institute proposes to constitute a vibrant, local center of religious, philosophic, and broadly aesthetic inquiry; it aims to offer reasons and occasions for celebrating every form of human cultivation arising from the cultus of the living God. To this end, we actively seek collaboration with existing entities that have convergent aims, including: the Department of Evangelization for the Diocese of Oakland, the Dominican School of Philosophy and Theology, and Catholics for the Common Good. Our peculiar charism as a community of learning is based on the Liberal Arts through the Great Books. We act first as learner and, secondly and consequently, as teacher and resource in living out this charism.

### **Subscription**

The present Institute—and, as conceived, the College of St. Anthony of Padua—are “subscription driven” rather than “tuition driven.” We seek to be as an Institute, and we seek to incorporate in collegiate form, a community of learning rather than an “educational services provider.” The Institute proposes subscription in the literal sense of underwriting or supporting, so that to subscribe is more akin to taking a membership than to taking a newspaper. In fact, “subscription driven” implies “community of learning,” and vice versa. Because structural change in the economics of delivering Catholic education for families is demanded by current circumstances, the Institute aims to employ a subscription rather than a fee-for-service approach for financial support from partners in the community of learning. Traditional methods of fund raising, including fund-raising in aid of a permanent endowment, will be pursued to supplement the subscription-based structure.

### **Evangelical Poverty**

The necessary complement to the principle of subscription instead of tuition is an institutional commitment to the spirit of poverty, which is to say, to the Gospel logic of abundance as the present sufficiency of means for the purpose at hand. The community of learning will thus seek the use, not the ownership, of adequate facilities. It will limit its perceived needs by its declared purposes: it will, for example, not seek to replicate the great libraries of the Bay Area, but will use those that are public, as it will use the electronic commons of the Internet. Its faculty will be paid a stipend, not a market wage. It will not erect an elaborate administrative (that is, managerial) establishment, but will strictly limit administrative expenses by recourse to genuine self-government. It will not offer psychological or career counseling, but will employ resident priests and religious and call on the generosity of friends and subscribers from the various worlds of work. It will, in short, not compete in the private educational marketplace; rather, it will offer a Catholic alternative to market driven education.

### **Education for the New Evangelization as an Apostolate**

The Institute aims to form a community of learning dedicated particularly to responding to the call for a New Evangelization. Accordingly, the Institute orders itself as a worshipping community, a community of devotion. This worship of Our Lord is guided by the Catholic tradition of liturgical and private prayer; that is, prayer through Our Lady, and in view of the communion of the saints, our exemplars and intercessors. We prayerfully seek the patronage of St. Anthony of Padua. As a Catholic community of learning, we are centered upon the Paschal Mystery celebrated and made present for all time in the Liturgy. We are convinced that sacramental worship, the homily, and reflection upon the homily are our primary teachers. The inclusion of the “Meditations for the Time of Retreat” as one of our foundational documents testifies that the principle of gratuity, and its supporting principle of evangelical poverty, are rooted for us in devotion to the charism of St. Jean Baptiste de la Salle: we pray through him, the Patron of Teachers, as we pray through St. Thomas, the Patron of Schools. So the Institute relies upon a trinity of intercessors to recommend us and our work to the Trinity of Divine Persons.