PHILOSOPHY: 100

PH 101 Introduction to Philosophy.

Brings students into contact with the method and the nature of philosophy. Explains concepts and terminologies used in philosophical thinking and puts forth general themes that occur in the investigation of philosophical problems. Provides an overview of all the branches of philosophy.

Organization: two hours per week over one semester.

References:


PH 102 History of Philosophy (Greek/Roman)

The transition from myth to philosophical questioning and reasoning in the school of the Ionians (a transition the students themselves have to make). The Eleatics and the discovery of the criterion of truth as contrasted with sense experience, especially in Parmenides and Zeno. The flowering of Greek philosophy in Socrates, Plato, and Aristotle: the transition from common sense to theory in their inquiries that lead from hypotheses to theory and explanation. The new approaches to philosophy represented by Stoicism, Epicureanism, Skepticism, and Eclecticism, as the Greeks cede to the more practical Romans. Plotinus’ demonstration of philosophy leading to God and religion.

Organization: four hours per week over one semester.

References:


PH 103 History of Philosophy (Medieval)
Emergence of the question of ‘Christian Philosophy.’ A period that stretches from the Apologists, through the Fathers of the Church, to the Scholastics (early, middle, and late). The dominant figures, Augustine and Aquinas, the latter of whom manages adequately to distinguish philosophy and theology, without separating them, while synthesizing the fruits of Athens and Jerusalem.

Organization: four hours per week over semester

References:


**PH 104 History of Philosophy (Modern)**

How the Renaissance gives birth to the world view of Western European civilization, through the thought and writings of such as Nicholas of Cusa, Machiavelli, the Utopians (Thomas More), G. Bruno, Montaigne, F.Bacon. Then the emergence of the Modern Scientific Revolution, and the Rationalism of Descartes, Spinoza, and Leibniz. Afterwards the Enlightenment and the Empiricists (Hobbes, Locke, Hume, Berkeley). Finally, the Kantian Revolution, followed by Hegel and Marx.

Organization: four hours per week over one semester.

References:


**PH 105 Contemporary Philosophy (20th century)**

The flourishing diversity of philosophical approaches in the course of the last century of the millennium. A discriminating examination of various philosophies that have dominated English-speaking and European Continental thought.

Organization: four hours per week for one semester.

References:


**PH 106 Philosophy of Science**

Philosophy of Science is a branch of philosophy that is centred on a critical examination of the sciences: their methods and their results. Methodology is one of the branches of the philosophy of science that explores the methods by which sciences arrive at its posited truths concerning the world. It critically explores the alleged rationales for these methods. It deals with the following issues: the sense in which theories are accepted in science, the nature of the confirmation, relation between evidence and hypothesis, and the degree to which scientific claims can be falsified by observational data.

Other branches of the philosophy of science deal with the meaning and content of the posited scientific results. These branches of the philosophy of science are closely related to metaphysics and the philosophy of language. They examine the following problems: the nature of scientific laws, the cognitive content of scientific theories that refer to unobservable, and the structure of scientific explanations.

Finally, philosophy of science explores specific foundational questions arising out of the specific results of the sciences. It explores metaphysical presuppositions of space-time theories, the role of probability in statistical physics, the interpretation of measurement in quantum theory, and the structure of explanations in evolutionary biology.

We shall also deal with:

a) the concepts of the credibility of hypotheses: inductivism, probability;

b) concepts of the structure of hypotheses: verificationism, internal realism;

c) concepts of the foundations of physical theories: theories of space and time, relationism, Mach’s principle, Bell’s theorem, and complementarity.

d) conservation and symmetry

e) chaos theory and chaotic systems,

f) randomness.

**Organisation:** four hours per week over one semester.

**References:**


Hull, L.W. *History and Philosophy of Science*. Longmans, 1724.


**PH 106 Philosophy of Science**

Philosophy of Science is a branch of philosophy that is centred on a critical examination of the sciences: their methods and their results. Methodology is one of the branches of the philosophy of science that explores the methods by which sciences arrive at its posited truths concerning the world. It critically explores the alleged rationales for these methods. It deals with the following issues: the sense in which theories are accepted in science, the nature of the confirmation, relation between evidence and hypothesis, and the degree to which scientific claims can be falsified by observational data.

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d) conservation and symmetry

e) chaos theory and chao

f) randomness.

Organisation: four hours per week over one semester.

References:

Hull, L.W. *History and Philosophy of Science*. Longmans, 1724.


Copi, Irving M. *Introduction to Logic*: Part Two: Deduction and Part Three Induction.


**PH 107 Epistemology**

This course promotes a grasp of the complete structure of knowing, that is, the discovery that human knowing is the unfolding of the dynamism of experiencing, understanding and judging, opening out upon deciding and loving. It thus provides a firm base for the personal discernment of the proper unfolding of human knowing in this full sense, together with recognition of the various biases, prejudices, blind spots, and emotional involvements that obstruct or distort this process. Transition from knowing to the known, self-affirmation, and objectivity.

Organization: four hours per week over one semester

References:


**PH 108 Logic**

A study of the theory and the techniques of reasoning, perhaps the most basic of all the philosopher’s tools. The course begins by examining the western origins of formal logic, and
sketching some of the basic philosophical issues that underlie the concept of logic itself. Then, a study of current ways of analyzing and evaluating arguments. The practical aim is to develop in the student the skill of ‘critical thinking,’ thus to facilitate appreciation for the nature of rational argument and to make possible the effective formulation of sound discourse.

Organization: four hours per week over one semester.

References:


**PH 109 Philosophical Anthropology**

First, a systematic philosophical reflection on human being, in order to gain a deeper and better understanding of our place in the world, our true identity as persons, and our relationships, both among ourselves and with God. Second, a presentation of different interpretations of the meaning of human being.

Organization: four hours per week over one semester.

References:


**PH 110 Fundamental Ethics**

This course aims to promote development and sensitivity in the moral evaluations of students. We do this by identifying the norms and activities of moral development already operative in our own lives and a close examination of the themes of moral obligation, freedom, conscience and moral conversion. Study of the ethical doctrine of Thomas Aquinas with overview of ethics including Stoicism, Peter Abelard and medieval ethical perspectives, the immanentism of David Hume, the intuitionism of Max Scheler, the proportionalism of Karl Rahner, and modern secularism.

Organization: four hours per week over one semester.

References:


**PH 111 Political Philosophy**

Given the social nature of human being, a study of political organization, whereby we live together, make laws, and decide on specific forms of government. Such considerations lead back to the basis question: what is the best form or forms of collective life? What does reason have to say on this question? The approach is both historical and thematic, in an effort to understand how some of the greatest Western thinkers have approached the world of political philosophy.

Organization: four hours per week over one semester

References:


**PH 112 Metaphysics**

Traditionally conceived as the philosophy of being as such: an inquiry about the interrelated principles underlying everything that is, opening out upon the discovery of a dynamically self-completing universe; including also the question of how the historical unfolding of philosophy can be grasped in a comprehensive viewpoint.

Organization: four hours per week over one semester.
References:

Aquinas, On Being and Essence. Selections.

Aristotle, Metaphysics. Selections.


**PH 113 Philosophy of Religion**

A completion of metaphysics through an the inquiry about the Transcendent, traditionally conceived as possible arguments for the existence of God. Also a philosophical reflection on the meaning of religion: where it fits in human life, what function it has in culture, what role it plays in history.

Organization: four hours per week for one semester.

References:

Aquinas, Summa theologiae, I, II, 1-3


Lonergan, B., Insight, chs. 19-20


**African Philosophy**

By way of introduction to the history and problematic of African philosophy, keeping in mind the distinction between what is called the African vision of the world and philosophy in the technical sense. Thereupon follows the question: what is the role of philosophy in Africa today?

Organization: four hours per week over one semester.

References:


apocalypticism and messianism); interpretation of gospels and oral tradition; main themes of the four gospels and the Synoptic Problem. The second part concentrates on the Marcan gospel, with particular attention to its composition, structure, style, themes, theology, and the so-called messianic secret. Exegesis of selected passages.

Organization: three hours per week over two semesters.

References:

Brown R., et al. (eds.), *The New Jerome Biblical Commentary*


Talbert, C.M., *Reading John*. NY, 1992

**RS 205/206 Christian Doctrine**

A presentation of basic Catholic teachings, to show their beauty and coherence and to provide some answers to difficulties in the way of faith. The main elements of Catholic belief and practice are examined, to foster the students' relationship to the Trinitarian God through Jesus Christ.

Organization: two hours per week over two semesters

References:


**RS 207 Liturgy**

A foundational course initiating students into the spirit of the worship of the Body of Christ, as the summit toward which the activity of the Church is directed. The central and the essential place of the Paschal Mystery, as it is represented in the eucharistic celebration, the other sacraments, the unfolding of the liturgical year, and the Divine Office. Emphasis also on complementary aspects of the Christian life: catechesis, popular devotions, sacramentals, the intercession of the saints, and prayer for the dead. Special attention to the basic principles of the enculturation of worship in the life of the Church in Africa.

Organization: two hours per week over one semester

References:


Sunday and Weekday Missals; Morning and Evening Prayer of the Church.

**RS 208 Spirituality**
a. **Title of the course:** Introduction to the Spirituality of the New Testament.

b. **Purpose of the course:** To bring students to the new understanding of God brought by Jesus.

c. **Course objectives:** The course should give students a knowledge of the Good News based on the Gospel, a certain ability to discern and to reflect on their faith. This should enable them to build a healthy spiritual life and become better followers of their Lord.

d. **Outline of the course.**
   1. What is spirituality? Study of the way people relate to God.
   2. Christians know God through Jesus-Christ; consequences of this for our image of God.
   3. Consequence of Point 2 for NT morality.
   4. Spirituality of the NT: background of Jesus and some points of his teaching: Abba, trust in God, Forgiveness, Gospel values.
   5. Following Jesus obedient: Authority, power and obedience.
   6. Following Jesus the chaste: celibacy.
   7. Following Jesus the poor: poverty.
   8. How to follow: principles of awareness and discernment. The main headings are 1 to 5 and they are covered during the course. Heading 6 and 7 are covered but not extensively. Heading 8 is covered only when there is enough time. The written notes given cover all the headings.

e. **Teaching methodologies.**
   Lectures, questions and answers, group discussions, reading and studying of an article.

f. **Instructional material:** standard for lecturers.

g. **Course assessment:** Student performance: a double examination, at midterm and at the end of the term. Academic staff performance: Standard of the SMS.

h. **Textbooks and bibliography:**
   - The Gospels.
   - Au, Wilkie. *By way of the heart.*
   - Fox, Matthew. *Original Blessing.*

**HUMAN SCIENCES (300)**

**HS 301 Study Methods and Methodology**
A course that aims at promoting students’ study skills, the ability to do research, and the efficient writing of papers. Students are taught ways and techniques for making the most of time devoted to study. As regards research and writing they are informed as to how to use the library and to organize and to present written work.

Organization: one period per week for over semester.

References:


**HS 302/303 GENERAL PSYCHOLOGY**

**A. Purpose of Course**

A course that aims to promote the use of Psychology in everyday life and to enable the students to live in a reflective and self-evaluatory manner

**B. Course Objectives**

This Course:

A. Introduces the students to Psychology as a science;
B. Introduces the work of some famous Psychologists
C. Demonstrates to the students the wide applicability of the subject, especially in their own lives.
D. Introduces students to the Study of Individual Differences: Personality and Intelligence.
E. Responds to the need in the Roman Catholic Church to educate those preparing for a life of celibacy and therefore facilitates learning and discussion on Psychosexuality (Human Sexuality) in all its facets.
F. Allows the students themselves to request the presentation of some topics of their own choice.

**C. Course Description**

This course is designed to support the students’ understanding of the relationship between Thinking, Feelings and Behaviour. The application of this understanding will be used as a framework from which they will be taught about the clinical treatment of one or more common psychological problems e.g. Social Phobia or Social Anxiety and Depression.
D. Course presents a framework for understanding:

   a) Human Development in some detail, and
   b) Selected topics from Social Psychology and
   c) Communication Skills

Organization  Two periods per week over two semesters.

E. Teaching Methodologies
    A. Lectures
    B. Visual Teaching Aids
    C. Question & Answer Sessions
    D. Small Group Work
    E. Students giving a presentation
    F. Internet searching

F. Lecturer Assessment
Lecturer’s performance is assessed currently by a written, anonymous questionnaire at the end of each semester. This is under review and we aim to move towards a more open, honest and participatory method such as focus group evaluations. This transition will be a process and the psychology class will facilitate it.

G. Textbooks  for the Course

Any book on the Enneagram

Any book on Myers Briggs Personality Type Inventory (MBTI)


HS 304 Social Anthropology

Social anthropology is an academic discipline that in many respects straddles the social sciences and humanities. It both draws from and contributes to such disciplines as philosophy, linguistics and literature, as well as from sociology and history. The primary focus of the course is
understanding culture, its meaning, its characteristics, thus sensitizing the students to cultural differences and problems that arise when cultures meet. Other areas that are included in this course are African religion, family kinship and marriage. The course is ultimately oriented to New Evangelisation, that is, the communication of the gospel message in such way a that the culture is engaged (the process of inculturation).

Organisation: two hours per week for over semester.

References:


Mair, L. *An Introduction to Social Anthropology.*


**HS 305 Sociology**

This course constitutes an introduction to the way sociology defines and approaches its subject matter. It prepares the ground for answering two basic questions: what is social reality and how do you analyse it? Basic sociological concepts are presented, namely, society and its main components, roles, rules, status, socialisation, rites of passage, and the like. The course also promotes an understanding of how to engage in critical analysis of the main features of modern society. Additionally, an account of how sociology has developed historically around certain fundamental issues.

Organisation: two hours per week for over semester.

References:


**HS 306 Introduction to Computers**

The course provides background understanding of the field of computers with a view toward computer literacy, and is designed for those who have not yet begun or are just starting to use the computer. It includes a history of computers, and instruction on how computers work, what is inside, and various kinds of both hardware and software. It also acquaints the students with basic Operating Systems such as DOS and Windows, and introduces them to Internet and E-mail. Emphasis is on theory, terminology, and background, with the expectation that the students will have the opportunity for hands-on experience elsewhere.

Organization: two lecturers per week for over semester.

References:


**LANGUAGES (400)**

**LG 401/402/403/404 English**

Developing the students' skills in comprehension and expression, to enable them better to understand lectures in Philosophy and Religious Studies, and to be able to express themselves clearly both orally and in writing.

Organization: two hours per week over four semesters.

References:

Alexander, L.G. *Fluency in English*. Longman


Fitikides, T.J., *Common Mistakes in English*. Longman
Forest, R. *Revision English*. Longman.

Kirega-Gava, V.P. *How to Write Good Essays, Speeches, and Reports*. Uganda Bookshop Press.


*Roget’s Thesaurus*.


**LG 411/412/413/414/415/416 French**

Providing the students with a strong and a progressive basis in grammar and a helpful vocabulary. The aim is to help them acquire the ability to express themselves in French in a variety of situations, and to make it possible for them to read philosophical and theological literature in the French medium.

Organization: two hours per week over six semesters.

References:


**LG 421/422 Latin**

Description: The course is designed to implement a working knowledge of Medieval Latin. Following an abbreviated acquaintance with declension, conjugation, and mood the student will practice constructing and speaking simple sentences in Latin. This will be developed further with the translation from Latin into English of segments of the works of Thomas Aquinas.

1. **August. Latin Grammar: Declension and Conjugation.**
   First week: Declension of nouns and verbal conjugations.
   Second week: Construction and speaking simple sentences.

2. **September. Latin Grammar: Case and Mood.**
   First week: Practice construction and speaking in accusative, genitive, nominative, ablative, dative case.
Second and third week: Practice construction and speaking in mood including subjunctive mood, imperative mood.


The end of September through December will consist in acquiring the practical skills of translation and comprehension of the Latin of Thomas Aquinas in important philosophical texts from the commentary on the Nicomachean Ethics, Summa Theologiae, Commentary on De Anima, and De Veritate.

Organization: two hours per week over two semesters.

References:


RELIGIOUS STUDIES (200)

RS 201/202 Introduction to the Old Testament and the Pentateuch

An examination of the formation of the Bible and its interpretation, with special emphasis on inspiration, canonicity, texts and versions, various kinds of biblical criticism, hermeneutics, and archeology. In a second part of the course, an exercise in exegesis of selected passages from the O.T., mainly Genesis and Exodus.

Organization: three hours per week over two semesters.

References:


Brown, R. et al. (eds.), The New Jerome Biblical Commentary

Flannery, A. (ed.), Documents of Vatican II (Dei Verbum, Constitution on Revelation)


RS 203/204 Introduction to the New Testament

Presentation of the world of the N.T. In the first part of the course the following topics are dealt with: history of Palestine from the time of Alexander to the middle of the second century of our era; major groupings in the Jewish community; main trends of thought (apocalypticism and messianism); interpretation of gospels and oral tradition; main themes of the four gospels and the
Synoptic Problem. The second part concentrates on the Marcan gospel, with particular attention to its composition, structure, style, themes, theology, and the so-called messianic secret. Exegesis of selected passages.

Organization: three hours per week over two semesters.

References:

Brown R., et al. (eds.), *The New Jerome Biblical Commentary*
Talbert, C.M., *Reading John*. NY, 1992

**RS 205/206 Christian Doctrine**

A presentation of basic Catholic teachings, to show their beauty and coherence and to provide some answers to difficulties in the way of faith. The main elements of Catholic belief and practice are examined, to foster the students’ relationship to the Trinitarian God through Jesus Christ.

Organization: two hours per week over two semesters

References:

*Catechism of the Catholic Church*. Paulist Press, 1994
Tan Books and Publishers, Inc.,
Rockford, Illions, 1960
RS 207 Liturgy

A foundational course initiating students into the spirit of the worship of the Body of Christ, as the summit toward which the activity of the Church is directed. The central and the essential place of the Paschal Mystery, as it is represented in the eucharistic celebration, the other sacraments, the unfolding of the liturgical year, and the Divine Office. Emphasis also on complementary aspects of the Christian life: catechesis, popular devotions, sacramentals, the intercession of the saints, and prayer for the dead. Special attention to the basic principles of the enculturation of worship in the life of the Church in Africa.

Organization: two hours per week over one semester

References:


Saturday and Weekday Missals; Morning and Evening Prayer of the Church.

RS 208 Spirituality

a. **Title of the course:** Introduction to the Spirituality of the New Testament.

b. **Purpose of the course:** To bring students to the new understanding of God brought by Jesus.

c. **Course objectives:** The course should give students a knowledge of the Good News based on the Gospel, a certain ability to discern and to reflect on their faith. This should enable them to build a healthy spiritual life and become better followers of their Lord.

d. **Outline of the course.**

1. What is spirituality? Study of the way people relate to God.

2. Christians know God through Jesus-Christ; consequences of this for our image of God.

3. Consequence of Point 2 for NT morality.

4. Spirituality of the NT: background of Jesus and some points of his teaching: Abba, trust in God, Forgiveness, Gospel values.
5. Following Jesus obedient: Authority, power and obedience.

6. Following Jesus the chaste: celibacy.

7. Following Jesus the poor: poverty.

8. How to follow: principles of awareness and discernment. The main headings are 1 to 5 and they are covered during the course. Heading 6 and 7 are covered but not extensively. Heading 8 is covered only when there is enough time. The written notes given cover all the headings.

e. Teaching methodologies.
Lectures, questions and answers, group discussions, reading and studying of an article.

f. Instructional material: standard for lecturers.

g. Course assessment:
Student performance: a double examination, at midterm and a the end of the term.
Academic staff performance: Standard of the SMS.

h. Textbooks and bibliography:
- The Gospels.
- Au Wilkie, By way of the heart.
- Bouyer Louis, Spirituality of the NT and of the Fathers.
- Fox Matthew, Original blessing.
- Hausscherr Irénée, The will of God and Christian obedience, Supplement to the Way, 5, (1968)

Human Sciences (300)

HS 301 Study Methods and Methodology

A course that aims at promoting students’ study skills, the ability to do research, and the efficient writing of papers. Students are taught ways and techniques for making the most of time devoted to study. As regards research and writing they are informed as to how to use the library and to organize and to present written work.

Organization: one period per week for over semester.

References:
HS 302/303  GENERAL  PSYCHOLOGY

a. Purpose of Course
A course that aims to promote the use of Psychology in everyday life and to enable the students to live in a reflective and self-evaluatory manner.

b. Course Objectives
- Introducing the students to Psychology as a science;
- to the work of some famous Psychologists and to
- the wide applicability of the subject especially in their own lives.

c. Course Description
- Supporting their understanding of the relationship between Thinking, Feelings and Behaviour. The application of this will be used as a framework from which they will be taught about the clinical treatment of one or more common psychological problems e.g. Social Phobia or Social Anxiety and Depression.

d. Presenting a framework for understanding:- a) Human Development in some detail, and

b) Selected topics from Social Psychology and

c) Communication Skills;

Introducing them to the Study of Individual Differences - Personality and Intelligence.

- Responding to the need in the Roman Catholic Church for those preparing for a life of celibacy and therefore facilitating learning and discussion on Psychosexuality (Human Sexuality) in all its facets.

- Allowing the students themselves to request the presentation of some topics of their own choice.

Organization: Two periods per week over two semesters.

E. Teaching Methodologies
- Lectures
- Visual Teaching Aids
- Question & Answer Sessions
- Small Group Work
- Students giving a presentation
- Internet searching

Lecturer’s performance:- is assessed currently by a written, anonymous questionnaire at the end of each semester. This is under review and we aim to move towards a more open, honest and participatory method such as
focus group evaluations. This transition will be a process and the psychology class will facilitate it.

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4. Any book on the Enneagram
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Social anthropology is an academic discipline that in many respects straddles the social sciences and humanities. It both draws from and contributes to such disciplines as philosophy, linguistics and literature, as well as from sociology and history. The primary focus of the course is understanding culture, its meaning, and its characteristics, and thus sensitizing the students to cultural differences and problems that arise when cultures meet. Other areas that are included in this course are African religion, family kinship and marriage. The course is ultimately oriented to New Evangelisation, that is, the communication of the gospel message in such way a that the culture is engaged (the process of inculturation).

Organisation: two hours per week for over semester.

References:
Mair, L., An Introduction to Social Anthropology.

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This course constitutes an introduction to the way sociology defines and approaches its subject matter. It prepares the ground for answering two basic questions: what is social reality and how do you analyse it? Basic sociological concepts are presented, namely, society and its main components, roles, rules, status, socialisation, rites of passage, and the like. The course also promotes an understanding of how to engage in critical analysis of the main features of modern society. Additionally, an account of how sociology has developed historically around certain fundamental issues.

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Organization: two lecturers per week for over semester.

References:


**LANGUAGES (400)**
LG 401/402/403/404 English

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Organization: two hours per week over four semesters.

References:

Alexander, L.G., *Fluency in English*. Longman
Fitikides, T.J., *Common Mistakes in English*. Longman
Forrest, R., *Revision English*. Longman

LG 411/412/413/414/415/416 French

Providing the students with a strong and a progressive basis in grammar and a helpful vocabulary. The aim is to help them acquire the ability to express themselves in French in a variety of situations, and to make it possible for them to read philosophical and theological literature in the French medium.

Organization: two hours per week over six semesters.

References:


LG 421/422 Latin
Description: The course is designed to implement a working knowledge of Medieval Latin. Following an abbreviated acquaintance with declension, conjugation, and mood the student will practice constructing and speaking simple sentences in Latin. That will be developed further along with the translation from Latin into English of segments of the works of Thomas Aquinas.

1. **August. Latin Grammar: Declension and Conjugation.**
   First week: Declension of nouns and verbal conjugations.
   Second week: Construction and speaking simple sentences.

2. **September. Latin Grammar: Case and Mood.**
   First week: Practice construction and speaking in accusative, genitive, nominative, ablative, dative case.
   Second and third week: Practice construction and speaking in mood including subjunctive mood, imperative mood.

3. **September 4th Week – December. Latin Translation.**
   The end of September through December will consist in acquiring the practical skills of translation and comprehension of the Latin of Thomas Aquinas in important philosophical texts from the commentary on the *Nicomachean Ethics, Summa Theologiae, Commentary on De Anima*, and *De Veritate*.

Organization: two hours per week over two semesters.

References:
