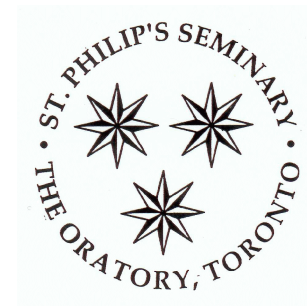


THE ORATORY OF SAINT PHILIP NERI – TORONTO

SAINT PHILIP'S SEMINARY

PHILOSOPHY DIVISION



CALENDAR

ACADEMIC YEARS 2018-2020

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IN ORDER to throw as full a light as possible on the mysteries of salvation, students should learn to examine more deeply, with the help of speculative reason and with St Thomas as Teacher, all aspects of these mysteries, and to perceive their interconnection.

— *Decree on the Training of Priests, Optatam Totius, 16, Second Vatican Council*

FOUNDING PRINCIPLES

The Philosophy Division of Saint Philip's Seminary was founded in 1986 at the request of Gerald Emmett Cardinal Carter, to provide a place for the philosophical preparation of seminarians for the Archdiocese of Toronto, especially those in residence at Serra House, the archdiocesan house of discernment. Soon after, in the fall of 1988, a residential program was made available to seminarians from Dioceses and Religious Communities, providing not only intellectual training, but also spiritual and personal formation.

In 2008, again at the request of the Archdiocese of Toronto and Saint Augustine's Seminary, we expanded our philosophical program to include a three-year course of studies with an expanded set of degrees. **The three-year course of philosophical studies has been instituted by the Congregation for Education in January 2011 as the norm for seminarians:** "The experience of over thirty years has gradually led to the realization that three years of formation are required to achieve more completely the objectives indicated for philosophy in the aforementioned Apostolic Constitution, and especially in order for the student to reach 'a solid and coherent synthesis of doctrine.' In fact, a certain number of Faculties and institutes have already taken the initiative to offer a formation that concludes with the

Ecclesiastical Baccalaureate in philosophy after three years. In this context, all Ecclesiastical Faculties of Philosophy are now required to participate in this practice, including as regards the duration of academic degrees, so that the three-year course of philosophical studies may be the *conditio sine qua non* for acquiring an academically recognized first degree in philosophy. ” (*Decree on the Reform of Ecclesiastical Studies of Philosophy*, 15).

In order to accommodate students from a great variety of educational backgrounds, the philosophy program was designed with maximum flexibility in mind. **Students recently graduated from high school, students with some college or university studies, and students with university degrees are all welcome and have thrived here in past years.** The different courses of study and degrees offered at the Seminary (see pages 14-17) are intended to serve the needs of these different groups. The first year of the two-year program also serves as a Pre-Theology year for students who already have bachelor’s degrees and need only a certain number of credits in philosophy in order to enter theological studies.

The Seminary accommodates students who normally would find regular philosophical studies very burdensome. Students who have been out of studies for a relatively long time, students who have struggled academically, and students who speak English as a second language often have difficulty coping with a full-time course of studies at the beginning of their time in Seminary. To provide a way for these students to develop academically, we

provide the option of studies on a part-time basis. In addition, the order of the courses may be adjusted for those for whom English is a difficulty. Many students have found these solutions indispensable for their academic success.

Whatever the degree or the program of studies, graduates from Saint Philip’s Seminary are regularly recognized as among the very best-prepared academically and the most enthusiastic for theological studies. In addition, the drop-out rate has been extremely low, with over 190 of our former students already ordained to the priesthood for dioceses and religious communities throughout the world.

Saint Philip’s Seminary, inspired by the priestly example of Saint Philip Neri, was established upon two fundamental principles: first, that seminarians need **philosophy of a high intellectual calibre**, but philosophy explicitly directed towards the subsequent study of theology; and second, that seminarians, most especially at the beginning of their preparation, need the support of **a program of formation focussing upon the development of a clear understanding of and a deep love for the priestly vocation.** The fruitfulness of this approach is best recognized in the large proportion of Saint Philip’s students who in fact persevere to ordination. **But perhaps the greatest measure of the success of these principles is the attitude of the students themselves, who enjoy their studies and are convinced of the value of their efforts to learn philosophy.**

THE ACADEMIC PROGRAM

The course of studies as well as the residential formation program of the Philosophy Division of Saint Philip's Seminary are specifically designed to provide a solid beginning for the training of men for the Priesthood according to the mind of the Church.

The philosophy curriculum provides the intellectual instruction both for the seminarians who are in residence at Saint Philip's, but also for those in residence in other local programs of formation. The curriculum is exclusively for seminarians, and is structured with their particular needs in mind.

PHILOSOPHICAL STUDIES OF A HIGH QUALITY

In an ever more secular world, the ability to argue on the basis of reason alone grows in value. The future priest must be prepared, as only philosophy can prepare him, "to make a defence to any one who calls you to account for the hope that is in you" (1 Peter 3:15). As the modern world changes, a priest's need for a well-grounded knowledge of philosophy grows ever greater. He needs to be able to address secular ideas and challenges to the faith from the standpoint of reason; otherwise any effective evangelization is unlikely. The Second Vatican Council and post-conciliar documents have highlighted this need.

In the words of the Second Vatican Council's *Decree on the Training of Priests*, 15, quoted in the document of the Canadian Bishops, *Program of Priestly Formation*, 41: "Philosophical subjects should be taught in such a way as to lead the students gradually to a solid and consistent knowledge of man, the world, and God. The students should rely on that philosophical patrimony which is forever valid, but should also take account of modern philosophical studies."

In an attempt to implement this directive, we provide a course of philosophical studies involving both a carefully designed and integrated series of courses in systematic philosophy based on the methods and teachings of St Thomas Aquinas (as encouraged by the council documents), as well as an historical study of philosophy, to give the student a breadth of knowledge of philosophical thought from its origins to the present day.

PHILOSOPHY IN A THEOLOGICAL CONTEXT

Philosophy for seminarians should be given a theological context, so that they may grasp "with ever increasing clarity the Mystery of Christ, which affects the whole course of human history, exercises an increasing influence on the Church, and operates mainly through the ministry of the priest" (*Decree on*

the Training of Priests, 14).

The Council's call for a theological context for philosophical studies is more than just a theoretical point. It is essential in motivating seminarians to study philosophy. The study of philosophy is viewed by many as a necessary evil, a burden to be borne temporarily because it is required, but with little practical applicability to the real-life duties of a priest. **But placing philosophy within a clear theological context gives the students a compelling personal and pastoral reason for dedicating energy and attention to philosophical courses**, for they see the function philosophy performs within theology and will continue to perform in their pastoral work.

The course of studies at Saint Philip's Seminary, therefore, is informed by the study of Fundamental Theology (the courses MYSTERY OF CHRIST I AND II, CHRISTIAN MORALITY and ORIGIN AND DESTINY OF MAN, all founded upon the *Catechism of the Catholic Church*), in which the student is introduced "to the mystery of Christian salvation at an intellectual level appropriate to university studies" (CCCB, *Program of Priestly Formation*, 40). As Pope John Paul II explained in *Pastores Dabo Vobis*, 52, "...only a sound philosophy can help candidates for the priesthood to develop a reflective awareness of the fundamental relationship that exists between the human spirit and truth, that truth which is revealed to us fully in Jesus Christ."

FORMATION IN THE RESIDENCE

Many students at Saint Philip's Seminary not only study here but are also in residence in our house of formation. Since priestly formation is more than intellectual training, as seminarians begin their preparation for the priesthood, it is important that they have **the structure and support that seminary life provides** (cf. *PPF*, 9). The discipline of community life, careful spiritual direction, participation in the Liturgy of the Hours and at Mass, and musical instruction are all essential elements in the complete formation of a priest. These functions are admirably fulfilled for those students who are in residence at Saint Philip's Seminary.

All seminary facilities — chapel, library, refectory, classrooms, and residences — are on the premises of the Oratory. The Seminary Residence provides a stable and disciplined environment for the seminarians, under the direction of the Prefect of Students and the Oratorians who serve as his assistants. Life in the residence emphasizes the virtues, self-discipline, and recollection necessary for the living of a serious spiritual life and for developing intellectually, while offering the support of a closely-knit community.

It is the life of prayer that gives the residence its structure and meaning. The seminarians gather each day for Office of Readings and Morning Prayer,

followed by Mass. Midday prayer is offered together before lunch, and before the community meal in the evening (which they have together with the Oratorians), the seminarians have Evening Prayer and a period of mental prayer. The day ends with sung Night Prayer and regular spiritual conferences.

Within the residence, as well as at liturgical functions and class, residential seminarians wear the cassock or religious habit as a constant reminder of the supernatural purpose of all we do. This helps the seminarians to develop a truly priestly identity.

Facilities are available to the seminarians for a variety of sports and recreations, in which they are actively encouraged to participate.

SEMINARY IN A PARISH SETTING

A great part of the challenge of forming seminarians and of assisting them in the discernment of their vocation is instilling in them **a sense of the priesthood and its practical demands and blessings**. But, many seminarians experience the life of a priest in a parish only after a significant part of their academic training, or as occasional practicums; such delay does not seem ideal. Saint Philip's Seminary is connected with Holy Family and St Vincent de Paul Parishes, served by the Fathers of the Oratory. They are extremely active and diverse city

parishes, giving the seminarians invaluable first-hand experience of parish life. Seminarians may participate in visiting the sick in local hospitals and nursing homes, working in the sacristy, or teaching in the children's catechetical program.

MUSICAL TRAINING

St Philip Neri was a great supporter of Church music during the time of renewal after the Council of Trent. It is our aim that each student should have some awareness of the wealth of Catholic music, and have developed the practical abilities necessary for singing Mass. This experience is put into effect daily at sung Night Prayer in the Seminary Chapel.

SPIRITUAL DIRECTION

Each student at Saint Philip's Seminary has an individual spiritual director, who also serves as his ordinary confessor. The Director of Spiritual Formation, after consulting the Rector and Dean of the Seminary, will recommend one of the approved spiritual directors to the individual student. The student is informed that he may request a different director if he has a good reason to do so. A student is always at liberty to go to any confessor in the seminary or outside of it, but for the sake of seminary discipline and his own spiritual development he must meet once a week with his regular spiritual director.

The Director of Spiritual Formation and the individual spiritual directors are chosen from among the Fathers of the Oratory. Those responsible for the external supervision of students, that is, the Rector and Dean of the Seminary and the Prefect of Students, cannot be chosen. The opinion of the Director of Spiritual Formation and the spiritual directors can never be sought in making decisions concerning the admission of students to Orders or their dismissal from the seminary.

COMPLAINT POLICY

Complaints should be brought to the attention of the Registrar or any of the Fathers of the Oratory. Academic complaints or appeals should be directed to the Academic Dean.

ACADEMIC DEGREES

THREE DEGREES

By an act of the parliament of the Province of Ontario in 1990, Saint Philip's Seminary has been granted the power to confer degrees under the provision of Ontario's degree granting act.

Three different civil degrees can be awarded upon completion of the course work in the Philosophy

Division of the Seminary. Two of these degrees require the completion of both the curriculum and the written and oral comprehensive examinations.

The degree of **Bachelor of Catholic Thought** is a two-year degree requiring the completion of the two-year program, but no preliminary work.

The degree of **Bachelor of Thomistic Thought** is awarded in both three-year and four-year versions, **fulfilling both the recent ecclesiastical standards for entry into theological studies, but also the requirements for entry into most civil Master's programs as well.** The three-year version is awarded for the completion of the three-year program or the completion of the two-year program with one year of transferable university credits. The four-year version is earned either by completing the two-year program with two years of transferable university credits or by completing the three-year program with one year of transferable university credits.

The degree of **Bachelor of Fundamental Theology** is a two-year degree awarded to those with at least one year of previous philosophy together with our Humanities Year (the third year of our program).

These degree programs offer a great deal of flexibility for seminarians, accommodating students from a variety of academic and linguistic backgrounds.

MATCHING STUDENTS TO PROGRAMS

PRE-THEOLOGY

Either year of the two-year program functions as a Pre-Theology year for those students who already have degrees but need credits in philosophy for entry into theology.

NO UNIVERSITY-LEVEL EXPERIENCE

For students without any previous college or university experience, the three-year program will offer an enriched philosophical course of studies. The program includes a Rhetoric Seminar to train the seminarians in the written expression of their thoughts, so important to their success academically, but also an important foundation for homiletic skills further along in their priestly formation. At the completion of their program, seminarians would receive the three-year Bachelor of Thomistic Thought degree.

WITH TRANSFERABLE CREDITS

Students with at least one year of transferable college or university credits can apply (1) for the three-year program, but will be able to earn a four-year Bachelor of Thomistic Thought degree at its completion or (2) for the two-year program and earn

the three-year Bachelor of Thomistic Thought degree.

Those with at least two years of transferable college or university credits are free to apply to either the two- or three-year programs. Upon completion of either program, they would receive the four-year Bachelor of Thomistic Thought degree.

PART-TIME STUDIES

For seminarians who do not have English as their first language, or for whom academics has been a struggle in the past, there is the option of part-time studies. This reduces the workload of the seminarian each semester but also enables him to take certain language-sensitive courses (such as Logic) later in the course of studies.

These various plans of study allow Saint Philip's Seminary a great deal of flexibility in adapting its programs to a broad spectrum of seminarians, allowing each one to work at his full capacity.

For further information and guidance as to which program may be right for you, contact the Dean of the Seminary.

COURSE OF STUDIES

TWO-YEAR PROGRAM

TAUGHT IN ALTERNATE YEARS

FALL 2018

ORIGIN AND DESTINY OF MAN (3 credits)
ANCIENT PHILOSOPHY (4 credits)
PHILOSOPHY OF NATURE (3 credits)
PHILOSOPHY OF BEING (3 credits)
RHETORIC SEMINAR (2 credits)

SPRING 2019

MYSTERY OF CHRIST II (3 credits)
MEDIIEVAL PHILOSOPHY (4 credits)
NATURAL THEOLOGY (3 credits)
PHILOSOPHY OF SCIENCE (3 credits)
SEMINAR (2 credits)

FALL 2019

MYSTERY OF CHRIST I (3 credits)
ANCIENT **OR** MODERN PHILOSOPHY (4 credits)
PHILOSOPHICAL ANTHROPOLOGY (3 credits)
LOGIC (3 credits)
SEMINAR (2 credits)

SPRING 2020

CHRISTIAN MORALITY (3 credits)
MEDIIEVAL **OR** 19TH & 20TH CENTURY PHILOSOPHY (4 credits)
INTRODUCTION TO ETHICS (3 credits)
EPISTEMOLOGY (3 credits)
SEMINAR (2 credits)

HUMANITIES YEAR

OR

THIRD YEAR OF STUDIES

FALL

HISTORY AND THEOLOGY (3 credits)

19th CENTURY CATHOLIC PHILOSOPHY (4 credits)

CHRISTIAN ART AND ARCHITECTURE (3 credits)

CATHOLIC LITERATURE I (3 credits)

SCHOLASTIC LATIN SEMINAR * (2 credits)

SPRING

CONTEMPORARY CATHOLIC THEOLOGY (3 credits)

20th CENTURY CATHOLIC PHILOSOPHY (4 credits)

POLITICAL PHILOSOPHY (3 credits)

CATHOLIC LITERATURE II (3 credits)

PATRISTIC / CANONICAL LATIN SEMINAR * (2 credits)

* Other seminars can be substituted if students have not previously studied Latin.

Studies at a Slower Pace

Students who have English as a second language or who have previously struggled academically often can benefit from a more gradual entry into philosophical studies; in fact, for some students, it seems to be the only pathway to success. The two-year course of studies is designed to be able to be completed in three years for those taking part-time studies.

The lightened load usually includes delaying the History of Philosophy series of courses until the second year and moving other courses (especially those that are particularly dependent upon a mastery of language–logic, for example) from the first to the third year of their studies. The seminarian would usually begin with nine instead of the usual fifteen credits.

This reduced load would mean **completing the two-year course of studies over three years or the three-year course of studies over four years.**

We believe that each seminarian should be given individual consideration. **For a more particular academic plan best suited to the needs of the individual seminarian, consult the Academic Dean directly.**

ENTRANCE REQUIREMENTS

As the course of studies in the Philosophy Division is designed specifically for those studying for the Priesthood, only those students who are being sponsored either by their bishop, by a competent religious superior, or by the Oratory directly will be admitted.

Candidates must have completed a secondary school diploma. Certain programs of study require transferable college or university credits in addition. (Please see “Academic Degrees” above, Credits pp 14-17.)

Preference in admission will be given first to those students applying as degree candidates, and then to full-time non-degree students.

The deadline for completing applications is 15 July for residential students and 1 August for non-residential students. **A PERSONAL INTERVIEW WITH THE ADMISSIONS COMMITTEE WILL BE REQUIRED FOR ALL RESIDENTIAL STUDENTS.**

A completed application must include the following elements:

- 1) Application Form (available on-line)**
- 2) Official Transcripts from high school, and from all previous Universities and Seminaries, if transferable credits are needed**
- 3) Letter of Sponsorship**

IMMIGRATION PROCEDURES

Immigration into Canada as a seminarian is usually a fairly straightforward matter, but one that needs immediate attention, since it can take some time.

THREE THINGS ARE NECESSARY:

1) PROOF OF IDENTITY — You will need a **PASSPORT** . It is suggested that you have two other pieces of identification as well.

2) PROOF OF FINANCIAL SUPPORT — You will need **1) A LETTER FROM THE DIOCESE OR COMMUNITY** supporting you and **2) YOUR LETTER OF ACCEPTANCE FROM ST PHILIP’S SEMINARY** saying that all arrangements for tuition, room, and board have been made.

3) PROOF OF PURPOSE OF ENTRY — You need **YOUR LETTER OF ACCEPTANCE**, showing that you are coming to Canada for the purpose of studying for the priesthood.

Refer to this site for directions to the Oratory Office:
http://www.oratory-toronto.org/spn_hfc_location.html

STUDENTS FROM THE UNITED STATES should get their Student Visa when they enter Canada (at the border or at the airport).

FEES

STUDENTS FROM ELSEWHERE IN THE WORLD should obtain a visa from the Canadian Embassy or Consulate in their home country immediately after acceptance. This may take some time, and additional information may be necessary, depending upon the country from which you are coming. Contact the Canadian Embassy or Consulate in your home country for exact requirements.

The Federal Government of Canada recognises St Philip's Seminary as a Designated Learning Institution by the DLI number 0111916829547. This designation status reflects a tri-fold partnership between St Philip's Seminary, the Ministry of Training, Colleges and Universities, and the Federal Government of Canada to ensure quality standards are upheld, fair policies are practised, and a high-quality post-secondary education is provided for all students, local and international.

HEALTH INSURANCE

All Visa Students must be covered by some health insurance plan. Contact the Registrar of the Seminary immediately upon your arrival to attain information and assistance in applying.

As a result of the contributed services of the Fathers of the Oratory, the generosity of benefactors, and the work of the seminarians in the upkeep of the Residence, we are able to maintain tuition and fees at a level markedly lower than many seminaries. **Total fees for incoming residential students for the academic years 2018-2019 and 2019-2020 will be \$15,000 CAN per year.** This includes \$5,400 tuition, \$9,100 room and board and activity fees, and a \$500 non-refundable administrative fee. This total is guaranteed for entering students until their graduation.

Fees for non-residential students will be \$5,400 CAN per year plus a \$500 non-refundable administrative fee. Fees for special part-time students (should space be available) will be calculated at \$300 per credit plus the \$500 non-refundable administrative fee.

THE FEES FOR EACH SEMESTER (HALF OF THE TOTAL FOR THE YEAR) ARE DUE PRIOR TO THE FIRST DAY OF CLASS FOR THAT SEMESTER. **PAYMENT SHOULD BE MADE TO: "THE ORATORY OF SAINT PHILIP NERI, TORONTO."** STUDENTS FAILING TO PAY THEIR FEES WILL NOT BE PERMITTED TO CONTINUE TAKING COURSES.

N.B.: Fees must be paid in Canadian dollars.

Textbooks are provided at the beginning of each semester. At this time, the student will be invoiced for the cost of the materials. The payment is to be made within the first month of classes.

REFUNDING OF FEES

Fees are refunded in cases of withdrawal from the Seminary according to the following schedule:

Within 48 hrs of signing contract	100%
Within first 2 weeks of class	80%
Within first 3 weeks of class	60%
Within first 4 weeks of class	40%
Within first 5 weeks of class	20%
After 5 weeks of class	none

GRADING SYSTEM

All courses in the Philosophy Division of Saint Philip's Seminary are semester-long. Credits are calculated on the number of hours the course meets per week. A three-credit course, for example, meets for three hours (180 minutes) per week.

The grading scale, which is different from that of some universities and colleges, is as follows:

90-100	A+
80-89	A
70-79	B
60-69	C
50-59	D (Pass)
0-49	Fail

Please note that these grades correspond to the American system of grading with respect to the letter grade, not the number.

Grades are calculated upon the student's written and oral presentations, oral class work, and final examinations.

For graduation, a cumulative grade point average of 60.0 must be maintained for course work and the comprehensive exams must be passed. In addition, the average of the cumulative grade point average and of the grade for the comprehensives must be 60.0 or above.

The transferable credits required for some programs and degrees do not enter into the calculations for cumulative grade point average. Transcripts for the **BACHELOR OF THOMISTIC THOUGHT** and the **BACHELOR OF FUNDAMENTAL THEOLOGY** programs requiring transferable credits will, however, include a certified copy of the transferred credits accepted by the Seminary.

The comprehensive examinations, both written and oral, are required for both the **BACHELOR OF THOMISTIC THOUGHT** and the **BACHELOR OF CATHOLIC THOUGHT**. The comprehensive examination grades (each of equal weight) do not enter into the calculations for the cumulative grade point average. The student must receive an overall grade of pass (50 or above) and the average of the comprehensive exam and the cumulative average must be 60.0 or above. This average also determines whether a student will receive a degree "with honours."

DEGREES CONFERRED WITH HONOURS

Both degrees can be awarded “with honours” to those completing the course of studies with the average of their Cumulative Grade Point Average and Comprehensive Examinations at the following standard:

Summa cum laude	83.0
Magna cum laude	80.0
Cum laude	77.0

ACADEMIC STANDARDS

In order to maintain academic standing, a student must carry out his studies in a way which demonstrates not only his ability to handle the material intellectually but also in a manner in keeping with the moral uprightness expected from a student for the priesthood.

Students must PASS EACH OF THEIR COURSES in order to maintain good academic standing. Any failure will result in immediate loss of full-time status, a state of Academic Probation, and referral to the Academic Committee.

In addition, students must MAINTAIN A CUMULATIVE GRADE POINT AVERAGE OF 60.0. Failure to do so will result in a state of Academic Probation and referral to the Academic Committee.

In assessing a student on ACADEMIC PROBATION, the

Academic Committee may decide to reduce the student to part-time status. If the student does not demonstrate adequate improvement in the following semester, the Committee may impose ACADEMIC SUSPENSION.

Matters of honesty are, of course, taken very seriously in the Seminary. Any documented breach of honourable conduct (such as cheating or plagiarism) will be recorded in the student’s permanent record and may result in suspension or dismissal.

FACULTY

RECTOR of the SEMINARY

The Very Reverend Jonathan Robinson,
Superior of the Oratory

DEAN of the SEMINARY

Fr Paul Pearson, Cong. Orat.

REGISTRAR

Mrs Fiona Grydziusko

PREFECT of STUDENTS

Fr Philip Cleevely, Cong. Orat.

DIRECTOR of SPIRITUAL FORMATION

Fr Juvenal Merriell, Cong. Orat.

TEACHING STAFF

FR PHILIP CLEEVELY, Cong. Orat.; M.A., Oxford; P.G.C.E., Canterbury; S.T.B., Pontifical University of Saint Thomas.

FR DEREK CROSS, Cong. Orat.; B.A., St John's College; M.Th., Saint Philip's Seminary.

FR MICHAEL EADES, Cong. Orat.; B.A., Ph.L., The Catholic University of America; M.Th., Saint Philip's Seminary, S.T.L., Regis College, Th.D., Regis College/University of Toronto.

FR MARCO GUILLÉN, Cong. Orat.; B.A.Sc., M.Eng., University of Toronto; B.C.T., Saint Philip's Seminary; S.T.B., J.C.L., Pontifical University of the Holy Cross; Be.L., Pontifical Athenaeum Regina Apostolorum.

FR MARTIN HILBERT, Cong. Orat.; B.A.Sc., M.A.Sc., University of Toronto; M.Th., Saint Philip's Seminary; M.A., Ph.D., University of Toronto.

DR DAVID LIPTAY, B.A., University of Toronto; M.A., Boston College; M.Phil., Ph.D., Syracuse University.

FR JUVENAL MERRIELL, Cong. Orat.; B.A., Ph.D., University of Toronto.

FR PAUL PEARSON, Cong. Orat.; B.A., Cornell College; M.A., University of Toronto; M.S.L., Pontifical Institute of Mediaeval Studies, Toronto; Ph.D., University of Toronto.

FR JONATHAN ROBINSON, Cong. Orat.; B.A., Bishop's University; M.A., McGill University; Ph.D., University of Edinburgh; B.Ph., L.Th., Pontifical Gregorian University.

FR DAVID ROCHE, Cong. Orat.; B.A., University of Ottawa; B.Div., Heythrop College, University of London; Th.M., Toronto School of Theology; S.T.L., Regis College.

FR THOMAS TROTTIER, Cong. Orat.; B.A., M.A., University of Toronto; M.Th., St Philip's Seminary.

FR DANIEL UTRECHT, Cong. Orat.; B.A., University of Dallas; Ph.D., University of Toronto.

MR DAVID WARREN

COURSE DESCRIPTIONS

(LISTED ALPHABETICALLY)

19TH & 20TH CENTURY CATHOLIC PHILOSOPHY

CROSS

This course considers the contribution of representative Catholic thinkers to philosophy during the Nineteenth-Century. Those to be considered include: Chateaubriand, Schlegel, Ravaisson, Rosmini, Blondel, and Newman.

20TH CENTURY CATHOLIC PHILOSOPHY

CLEEVELY

This course considers the thought of various Catholic philosophers of the 20th century and their contributions to philosophical movements such as Thomism, Phenomenology, Existentialism, Analytical Philosophy and Post-Modernism.

ANCIENT PHILOSOPHY

CROSS

This course offers an historical survey of the development of philosophical thought from the Pre-Socratics to Plotinus.

CATHOLIC LITERATURE

WARREN

An introduction to Catholic literary culture through the modern novel. Works by Flannery O'Connor, Shusaku Endo, Evelyn Waugh, and Sigrid Undset are assigned for careful reading, lecture and discussion, by way of surveying a broad range of generic and thematic approaches to the communication and illumination of Catholic ideas.

CHRISTIAN ART AND ARCHITECTURE

TROTTIER

In this class we will survey the history of Christian Art and Architecture from the catacombs to the end of the Middle Ages and the beginning of the Renaissance. We will look at the art of the catacombs, the building of the first basilicas, the early flowering of Christian Art in mosaics, frescoes and ivory carvings and illuminated manuscripts. We will then consider the art and architecture of the Carolingian, Romanesque and Gothic periods, ending with the work of Giotto, Pietro Cavallini and Masaccio. The class will include a tour of the Medieval holdings on display at the Art Gallery of Ontario and a look at the manuscript collection of the Pontifical Institute of Medieval Studies.

CHRISTIAN MORALITY

GUILLÉN

This course, using the *Catechism of the Catholic Church* as a guide, investigates morality from the perspective of revelation, seeing how revelation completes the moral understanding man can acquire through the use of his reason. The course will include a study both of principles of moral activity, such as conscience and authority, and also of moral norms, such as taught in the Ten Commandments.

Reading: *The Catechism of the Catholic Church*; Pope John Paul II, *Veritatis Splendor*; Fernandez and Socias, *Our Moral Life in Christ*.

CONTEMPORARY CATHOLIC THEOLOGY

LIPTAY

This course will offer a broad survey of Catholic theology in the twentieth century and beyond. It will begin by discussing the discipline of theology in general, and provide a historical and theological context for the subsequent exploration of some of the most important movements and major figures of this period. There will be a particular emphasis on the relationship between faith and reason, and the role of philosophy in theology.

Reading: Fergus Kerr, *Twentieth Century Catholic Theologians*; selections from various writers.

EPISTEMOLOGY

LIPTAY

After having investigated the constituents of human nature in PHILOSOPHICAL ANTHROPOLOGY, we proceed to a discussion of how these powers in man can produce true and verifiable knowledge of his environment. Special attention is given to the movement from sensation of particulars to the knowledge of universal truths. The possibility of certainty is examined, especially in the context of scientific demonstration.

Reading: St Thomas, selections from *Summa Theologiae*; Joseph Owens, *Cognition: An Epistemological Inquiry*.

HISTORY AND THEOLOGY

CROSS
ROBINSON

This course considers the importance of history for Christian theology, focusing on the theology of the development of Christian doctrine, with special attention to the formulation of this issue by St Vincent of Lerins, the Blessed John Henry Newman, and contemporary theologians who address Newman's proposal.

INTRODUCTION TO ETHICS

EADES

Ethics is not merely a code of rules or laws which govern our lives, much less a statistical account of human behaviour; rather, it is a philosophical study of human action

in order to discover how man may live well. The first concern, then, is whether there is such a thing as living well, how it may be determined, and in what it consists. We shall investigate the principles of action: the will, choice, and the passions; the notion of habit; and the role of reason. The various virtues and vices will be distinguished, with emphasis on the part prudence plays in determining what one must do.

Reading: Fagothey, *Right and Reason*; Aristotle, *Nicomachean Ethics*.

LOGIC

EADES

This course is an introduction to logic as the art of sound discourse. The traditional formal logic will be discussed, and students will practice analyzing texts to find their arguments—their premises and conclusions. The application of logic to real discourse will enable students to distinguish valid arguments from those containing formal or informal fallacies.

Reading: Peter Kreeft, *Socratic Logic*.

MEDIEVAL PHILOSOPHY

LIPTAY

St Augustine, philosophy in the early Middle Ages, Aquinas and his late Medieval successors.

MODERN PHILOSOPHY

CLEEVELY

This course surveys the development of philosophy from Descartes through the 18th Century. Particular attention is given to the increased focus upon questions of epistemology and the possibility of certainty.

MYSTERY OF CHRIST I

PEARSON

MYSTERY OF CHRIST I AND II are designed to give the student a systematic review of elements of the Catholic faith from a theological standpoint. It will not be a philosophy course strictly speaking, but has been organized to give students a theological standard to which they can relate their studies in philosophy. The first semester will consider revelation and its relationship with reason, the nature of God, the Trinity, the person of Jesus Christ, his saving work, the Holy Spirit, and the nature of the Church as taught by the Second Vatican Council.

Reading: *Lumen Gentium*, *Dei Verbum*, and selections from St Augustine, St Anselm, St Thomas, Pope John Paul II, Pelagius, Calvin, and the Councils of Nicaea, Ephesus, Trent, and Vatican I. The *Catechism of the Catholic Church* will be used as a reference work.

MYSTERY OF CHRIST II

EADES

The course begins with a discussion of the nature of grace, by which we are constituted as members of Christ's Mystical Body, and of Our Lady, the model Christian. It then focuses upon a theoretical and practical understanding of the seven sacraments, the ordinary channels of grace. A special component on the history of clerical celibacy accompanies the discussion of Holy Orders.

Reading: The *Catechism of the Catholic Church* will be used as a reference work; selections from *Reconciliation and Penance*; *Familiaris Consortio*, *Dominicae Coenae*; and *Sacerdotalis Coelibatus*.

NATURAL THEOLOGY

PEARSON

This course will treat of God's production from nothing of the universe, and His continual conservation of it in being. It will also explore the notions of causality necessary to explain the simultaneity of God's action in creation and the secondary, but real, actions of creatures. Special attention will be given to the problem of the existence of evil, the relationship between time and eternity, the philosophical possibility of miracles, and the relationship between God's providence and man's free choice.

Reading: Selections from Augustine, *Confessions*; Thomas, *Summa Theologiae* and *De potentia*; Boethius, *Consolation of Philosophy*; Maimonides, *Guide for the*

Perplexed; Calvin, *Institutes*; Hume, *On Miracles*.

THE ORIGIN AND DESTINY OF MAN

PEARSON

This course is designed to provide a philosophical analysis of the Catholic teachings on the origin of man and on his final end. Special attention is given to the idea of creation as presented by the philosophers and in Genesis, critiques of evolutionary theories, the origin of the human soul, the soul's immortality, the resurrection of the body, the nature and effects of original sin, and man's supernatural end. The course ends with a survey of Catholic spirituality.

Reading: Genesis; Pius XII, *Humani Generis*; St Augustine, *De Genesi ad Litteram*; John Paul II, *Veritatis Splendor* and *Evangelium Vitae*; C.S. Lewis, *The Great Divorce*; and selections from the Council of Trent, Dante's *Divine Comedy* and Benedict XVI, *Jesus of Nazareth*. The *Catechism of the Catholic Church* will be used as a reference work.

PHILOSOPHICAL ANTHROPOLOGY

PEARSON

This course will investigate such questions as the difference between man and other animals; the meaning of 'soul' and the existence and nature of the human soul; the role of emotions in human life; the immortality of the soul

and the possibility of the resurrection of the body; the nature of the soul's faculties, especially intellect and will; and two problems of special contemporary concern — man's capacity for free choice and his ability to attain the truth about things 'in themselves.'

Reading: Aristotle, *De Anima*; Thomas Aquinas, selections from the Treatise on Man (*Summa Theologiae*, I, qq. 75-89); Damasio, *Descartes' Error* and *The Feeling of What Happens*; Kass, *The Hungry Soul*; Kimura, *Sex and Cognition*.

THE PHILOSOPHY OF BEING UTRECHT

This course deals with what Aristotle calls "first philosophy", the philosophical study of all being in terms of its very being. What does it mean to be a being? Why does anything exist at all? Topics include essence and existence, form and matter, substance and accident, act and potency, causation, the analogical nature of being, the transcendental properties of being, and the first cause of all being as the Being whose very nature is Being.

Reading: Clark, *The One and the Many*; Aristotle, *Metaphysics*; and Aquinas, *On Being and Essence*, *De Potentia*, and *Summa Theologiae*.

PHILOSOPHY OF NATURE LIPTAY

This course will investigate the branch of philosophy referred

to by Aristotle as "physics"—that is, the science of nature. We will examine, through the writings of both Aristotle and St Thomas Aquinas, the principles of this science, focusing on such topics as matter and form, change and motion, and the nature of causality. The aim of the course is to gain insight into the most fundamental aspects of the physical world, and highlight the lasting value of the Aristotelian-Thomistic account of it.

Reading: Aristotle, *Physics*; and Aquinas, *Summa Theologiae*.

PHILOSOPHY OF SCIENCE HILBERT

"There can be no true disagreement between faith and reason" (Vatican I, *Dei Filius*). This course examines aspects of the history and philosophy of science of interest to Christians. What is the meaning of physical theory? Does physics provide a complete and coherent account of reality? Was Galileo right? What is the status of the theory of evolution? What evidence is there for the soul being more than an epiphenomenon of matter? Why is science a Western development? Are science and rationality co-extensive? What are the inherent tensions between a scientific and a religious account of reality? Does science support faith?

Main Reading: Selections from Pierre Duhem; Philip Johnson, *Darwin on Trial*.

An examination of the principles of classical Christian political philosophy through selected writings of Plato, Aristotle, St Augustine, and Aquinas. The birth of modern

democratic liberalism in Machiavelli, Hobbes, and Locke. Critiques of modern liberalism. The Catholic response in magisterial social documents and the writings of contemporary Catholic political philosophers.

SEMINARS

STAFF

Seminars will meet two hours per week for one semester. The RHETORIC seminar is an integral part of the academic preparation of first-year students.

SCHOLASTIC LATIN and PATRISTIC AND CANONICAL LATIN seminars are taken during the Humanities year. Other seminars will be offered according to availability of staff.

OTHER SEMINARS OFFERED IN PAST YEARS:AUGUSTINE'S *CONFESSIONS*

DOSTOEVSKY

MEDIEVAL THINKERS: DANTE'S INFERNO

MEDIEVAL THINKERS: DANTE'S PURGATORIO

WHO WAS ADAM?

ETHICS OF PROCREATION

ACADEMIC CALENDAR 2018-2019

ARRIVAL OF RESIDENTIAL STUDENTS

Early Afternoon	5 September 2018
Day of Recollection: (For All Residential Students)	6 September 2018
Registration: (For All Students)	7 September 2018
First Semester Begins:	10 September 2018
Opening Mass (10 a.m.)	15 September 2018
First Semester Ends:	7 December 2018
First Semester Examinations:	10-21 December 2018

ARRIVAL OF RESIDENTIAL STUDENTS

By Supper	14 January 2019
Seminary Retreat: (For All Residential Students)	15-17 January 2019
Student Conferences & Registration:	18 January 2019
Second Semester Begins:	21 January 2019
Family Day (No Class)	18 February 2019
Ash Wednesday (Classes moved to Thursday)	6 March 2019
Holy Week/Easter Break:	13-28 April 2019
Second Semester Ends:	3 May 2019
Second Semester Examinations:	6-17 May 2019
Graduation (10 a.m.):	20 May 2019

N.B.: All registered students are to be present for both the Opening Mass and Graduation. All Residential Students must be present for the Day of Recollection and Seminary Retreat.

ACADEMIC CALENDAR 2019-2020

ARRIVAL OF RESIDENTIAL STUDENTS

Early Afternoon	4 September 2019
Day of Recollection: (For All Residential Students)	5 September 2019
Registration: (For All Students)	6 September 2019
First Semester Begins:	9 September 2019
Opening Mass (10 a.m.)	14 September 2019
First Semester Ends:	6 December 2019
First Semester Examinations:	9-20 December 2019

ARRIVAL OF RESIDENTIAL STUDENTS

By Supper	13 January 2020
Seminary Retreat: (For All Residential Students)	14-16 January 2020
Student Conferences & Registration:	17 January 2020
Second Semester Begins:	20 January 2020
Family Day (No Class)	17 February 2020
Ash Wednesday (Classes moved to Thursday)	26 February 2020
Holy Week/Easter Break:	4-19 April 2020
Second Semester Ends:	1 May 2020
Second Semester Examinations:	4-15 May 2020
Graduation (10 a.m.):	18 May 2020

N.B.: All registered students are to be present for both the Opening Mass and Graduation. All Residential Students must be present for the Day of Recollection and Seminary Retreat.