<table>
<thead>
<tr>
<th>Time</th>
<th>Saturday</th>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
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</thead>
<tbody>
<tr>
<td>8:00 a.m.</td>
<td>Breakfast (St. Mary's Hall)</td>
<td>Breakfast (St. Mary's Hall)</td>
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<td>9:00 a.m.</td>
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<td>10:15 a.m.</td>
<td>Opening Lecture St. Augustine Ctr, #300</td>
<td>Conversatio 1</td>
<td>Conversatio 2</td>
<td>Conversatio 3</td>
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<td>12:30 p.m.</td>
<td>Lunch (catered)</td>
<td>Lunch (Connelly Hall)</td>
<td>Lunch (Connelly Hall)</td>
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<td>Lunch (Connelly Hall)</td>
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<tr>
<td>2:00 p.m.</td>
<td>Lectio 1</td>
<td>Lectio 2</td>
<td>Lectio 3</td>
<td></td>
<td>Discussion for next year (we will end by 3:00 pm)</td>
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<tr>
<td>3:45 p.m.</td>
<td>Break</td>
<td>Break</td>
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<tr>
<td>4:00 p.m.</td>
<td>Quaestio 1</td>
<td>Quaestio 2</td>
<td>Quaestio 3</td>
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<td>4:45 p.m.</td>
<td>Evening Prayer (Corr Chapel)</td>
<td>Evening Prayer (Corr Chapel)</td>
<td>Evening Prayer (Corr Chapel)</td>
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<td>Take-out dinner at Anna’s house</td>
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<td>5:00 p.m.</td>
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<tr>
<td>6:00 p.m.</td>
<td>BBQ Anna’s house</td>
<td>Dinner</td>
<td>Dinner</td>
<td>Dinner</td>
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</tbody>
</table>
All study sessions will occur in Saint Augustine Center #300.

List of Topics and Responsibilities:
Primary Readings for the week are listed on the next page.

Opening Lecture: Jennifer Jackson

Facilitators for Lectio:
   Sunday (Divine Existence): ______
   Monday (Creation): ______
   Tuesday (The Moral Life and Beatitude): ______

Facilitators for Conversatio:
   Monday: __________
   Tuesday: ________
   Wednesday: __________

Presenters of Quaestiones:
   Monday: __________
   Tuesday: ________
   Wednesday: __________

Here is a reminder about the purpose of the various sessions and what it means to be responsible for them:

Lectio - one of us facilitates the common reading of a portion of the "studium text," and we try to understand it together. The facilitator offers a kind of overview of the portion of the text for that day, identifying key points in the text and, if the question is very long, selecting a smaller portion to concentrate on. He or she also chairs our joint reading of the text.

In the last 10 minutes of the lectio, we identify the quaestio that has arisen and which we wish to explore.

Quaestio - here, one of us presents the "question for understanding" that has arisen during the lectio, identifying the key issues that have arisen as he or she understands them and suggesting key texts in Aquinas’ corpus which we can use to explore the question.

Conversatio - one of us facilitates the group's conversation as we seek to answer the quaestio set the previous day. The skill needed here is just good chairing of the group.
Metaphysics of Friendship

The revival of ancient and medieval reflections on friendship in the wake of modernity has been deeply informed by a return to Aquinas’ thought. Theologians, religious studies scholars, philosophers, political scientists, and many others, have turned to the *Commentary on John’s Gospel*, the *Summa Theologiae*; Thomas’ *Commentary on Aristotle’s Nicomachean Ethics* and *Politics*, among other works. Appeals to Aristotle’s distinctions among friendships of utility, pleasure and virtue, the complexification of these in social and civic life, and how they are transformed by Aquinas and are supernaturally exceeded through the reception of and participation in the *communicatio* of Christ are foremost points of emphasis. To these ends, Thomas’ major contributions in the second part of the *Summa Theologiae* continue, especially, to be explored and brought forth.

The question that I pose for the 2019 *Studium* is whether we can identify an extended body of metaphysical, or cosmic language of friendship working in Thomas’ writings that complements our understanding of the moral and the “Christoform pedagogy” (Gilles Mongeau, S.J.) of the *Summa* while also further informing the rich and diverse context of interreligious and interdisciplinary work on friendship emerging in contemporary research and practice, not to mention the many and diverse experiences of friendship that we, the Studium participants, bring to our reflection and discussion.

Primary Readings for the Week

Lectio 1 – Divine Existence
- *Summa Theologiae* I.2.3
- Commentary on Aristotle’s *Physics* VIII, Lect. 1, 3
- Commentary on Aristotle’s *Metaphysics* XII Lesson 12

Lectio 2 – Creation
- *Summa Contra Gentiles* IV.17.6-8,16-21; IV.20-22; IV.23.5-11; IV.26.8
- *De veritate* 25.2.resp.
- *Summa Theologiae* I.20.2

Lectio 3: The Moral Life and Beatitude
- *Summa Theologiae* I.II.4.8
- *Disputed Questions on the Virtues* Q. 1 Article 5
- *Summa Theologiae* I.II.26.2-4; 27.3; 28.1-4; 38.3-5
- *Summa Theologiae* II.II.23.1