

KATHOLISCHE HOCHSCHULE ITI
ITI CATHOLIC UNIVERSITY

Student Handbook 2026-2027

TRUMAU, AUSTRIA

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Introduction

The STUDENT HANDBOOK contains the policies of academic and common life that pertain to all students at the *Katholische Hochschule ITI – ITI Catholic University*, such as enrolling in courses, the grading system, the borrowing of course books and library books, guidelines for written work, disciplinary measures, and practical information regarding student life. It also contains several important documents pertaining to the founding and the mission of the ITI— for instance, the letter of His Holiness John Paul II, the sermon on St. Thomas and the lecture on theological renewal given by our Grand Chancellor Christoph Cardinal Schönborn. Students are encouraged to read and ponder these documents, for they express with great clarity how we understand our work and our life together.

FACULTY

Ordinary Professors
Prof. DDr. Bernhard Dolna
Prof. Dr. habil. Michaela C. Hastetter
Prof. Dr. habil. Michael Wladika

Extraordinary Professors
Rev. Prof. Dr. Jean-Yves Brachet OP
Rev. Prof. Dr. habil. Josef Spindelböck

Associate Professors
Dr. Vincent DeMeo
Dr. Andrei I. Gotia
Dr. Gundula Harand
Dr. Timothy Kelly
Dr. Simon M. Kopf
Rev. Dr. habil. Martin Mayerhofer FSO
Dr. Gintautas Vaitoska

Visiting Professors
Rev. Prof. Dr. habil. Thomas Möllenbeck
Rev. Prof. DDr. habil. Dominikus Kraschl OFM
Rev. Prof. Dr. George Woodall
Rev. Prof. Dr. habil. Michael Stickelbroeck

Lecturers
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Rev. Lic. Joseph Bolin
Rev. Dr. Federico Colautti
Mr. Edward Hadas
Very Rev. Lic. Yuriy Kolasa
Dr. Martin Kugler
Rev. Dr. habil. Ephräm Givi Lomidze
Dr. Iryna Lyko
Rev. Dr. habil. Rupert Mayer OP
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STD Program Director
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BA and STB Program Director
Dr. Simon M. Kopf

MOOS Program Director
Prof. Dr. habil. Michaela C. Hastetter

MMF Program Director
Dr. Gintautas Vaitoska

SG Program Director
Dr. Vincent DeMeo

ADMINISTRATION

Grand Chancellor
His Excellency Mag. Josef Grünwidl, Archbishop of Vienna

Grand Chancellor Emeritus
His Eminence Dr. Christoph Cardinal Schönborn OP

President and Rector
Prof. DDr. Bernhard Dolna

Vice-Rector and Dean
Dr. Simon M. Kopf

Director of Finance and Administration
Mr. Sebastian Hoogewerf

STAFF

Head of ITI Formation Program
Very Rev. Lic. Yuriy Kolasa

Chaplain
Very Rev. Juraj Potocký Terek

Development Coordinator
Dr. Vincent DeMeo

Admissions Officer
Mr. Lic. Juraj Mistina

Librarian
Mrs. Oksana Stanishevska

Campus Facilities Manager & Interim Student Life Administrator
Mr. Lic. Emil Vasvari

Interim Steward for Community Life
Marie-Christine Trummer

IT Administrator
Mr. Gediminas Dundulis

Student Administrator
Ms. Annika Seebauer

1— Documents

1.1 Mission Statement

The *Katholische Hochschule ITI – ITI Catholic University* rests on four pillars and seven principles.

Four Pillars

The first is the founding intention of Pope John Paul II. ITI was founded for the study of Catholic theology as a unified whole within which particular attention is devoted to the theme of marriage and the family. A solid theological formation is needed for Catholic leaders, lay and clergy, to achieve critical judgment in our culture and the capacity to contribute to the new evangelization, which is especially needed in the area of marriage and the family.

The second pillar of ITI, also part of John Paul II's founding vision, is its international character, its bridge function between East and West. This international character allows a genuine experience of the universal Church, which must "breathe with both lungs" (John Paul II), East and West.

The third pillar of ITI is its pedagogy, which consists in studying the original writings of the great Masters of Theology, in addition to Sacred Scripture, especially the Fathers and the Doctors of the Church. Contact with original texts develops an eye for quality, especially in theology. The great masters lead faculty and students most directly to the realities discussed in theology, above all God himself. This pedagogy also develops the virtues of active reading, attentive discussion and penetrating understanding.

The fourth pillar of ITI is a rich Catholic community that lives and prays together in the same place and its close vicinity. The example of the Christian family life lived by many among the faculty and students offers the most persuasive and practically helpful evidence of the beauty and practicability of that life. It also encourages the formation of religious and priestly vocations and their blossoming.

It is the simultaneous presence of these four pillars that constitutes the strength of the ITI.

Seven Principles

The Word of God as Center: As the inspired Word of God, Scripture as the Church receives it stands at the center of the curriculum. All other courses are ordered to unfolding its meaning.

Ad Fontes, East and West: The curriculum has its point of departure in the primary sources written by the great masters of the theological tradition, from the Fathers of the Church to the present age. It draws on the theological tradition of the East as well as of the West, seeking in this way to "breathe with both lungs of the Church". The Greek Fathers and St. Thomas Aquinas are particularly important points of reference.

Pedagogy: Teachers and students actively collaborate in pursuing the understanding of the Church's faith through the reading and guided discussion of the masters. Care is taken that students truly prepare the texts and that sufficient room is given to student participation to develop the virtues of active and responsible reading and thinking.

Theology in its Unity: Foregoing premature specialization, the curriculum seeks to unfold theology out of its inner unity, in conformity with its essence as a scientific reflection of the faith of the Church. The curriculum is ordered around the central mysteries of the faith: the Trinity, the Incarnation, grace, justification, the Church, etc. All particular questions are addressed in the light of these central mysteries.

Theological Rationale: The rationale of studies at ITI is theological throughout. Both the sequence of semesters and the composition of courses in each semester are shaped in accord with the above mentioned unity to allow for a systematic building up of the parts of theology. When questions usually classified with other fields (philosophy, psychology, sociology) are discussed, they are discussed for the sake of theology and in an order required by theology.

PRIMACY OF THE THEOLOGICAL QUESTION: Historical-critical investigations are a necessary aspect of the study of sources. Such investigations, however, find their inner completion only in the properly theological question, What is the truth of the matter?

ABOVE ALL, CHARITY: Theology stands under the rule of the new commandment and exists for the sake of union with the One whose love for us we come more deeply to understand. It is therefore studied and taught at the heart of his Church.

1.2 VISION OF WISDOM AS A WHOLE

Message of Pope St. John Paul II
for the Opening of the International Theological Institute [1]

To his Excellency
Archbishop Donato Squicciarini
Apostolic Nuncio in Austria

Your Excellency,
On the occasion of the official opening of the International Theological Institute for Marriage and the Family in Gaming, the Holy Father conveys to the Chancellor, the teachers, students and all present who are connected with this place of learning his cordial congratulations and blessings.

It is with great interest and satisfaction that the Holy Father has been following the birth of the Institute in Gaming. What is brought today to one phase of conclusion by this official opening, is a fruit of the Second Vatican Council, which teaches in the Pastoral Constitution on the Church in the World Today, "Our era needs such wisdom more than bygone ages if the discoveries made by human beings are to be further humanized. For the future of the world stands in peril unless wiser persons are forthcoming" (15).

The Institute has dedicated itself in several respects to this vision of wisdom as a whole which is, in the end, a gift granted by God. For one thing, it brings together young people of diverse cultures, who want to dedicate themselves to the search for wisdom, in order to help build a better world. In addition, the curriculum is shaped by inquiry into the rich treasury of history, in order that the polyphony of the Church's Tradition may help to address the manifold complex problems that arise today and show paths into a meaningful future. Finally, it is a witness to foresight and wisdom that the International Theological Institute in Gaming places marriage and the family at the center of its interest. For "the future of humanity passes by way of the family" (*Familiaris Consortio*, 86).

May today's festive occasion, on which the initiators of this place of learning can reap the first fruit of the construction and official opening of the Institute, be at the same time the first day of the sowing of many seeds of wisdom that take root in the heads and hearts of the students, in order to bear rich fruit in the testimony of their lives. To this end the Holy Father cordially imparts his Apostolic Blessing.

With my personal best wishes
Giovanni Battista Re
Substitute of the Secretariat of State

[1] Former name of the ITI Catholic University. On 26th January 2021 the Holy See approved the name change to reflect the fact that the ITI had attained university status (Hochschule) and had added non-theological degrees to its programs.

1.3 THE RENEWAL OF THEOLOGY

Christoph Cardinal Schönborn O.P., Grand Chancellor Emeritus

I began my philosophical and theological studies in 1964, at a moment when the theological curriculum in the Church was collapsing. I experienced what was the great crisis of theology during and after the Second Vatican Council. In the mid-1960s, what had been for decades a common ground for theological formation, the so-called neoscholastic theology, collapsed. This was not solely a negative development; neoscholastic theology had its weaknesses. But its great advantage was that it provided a common reference network, a common language and a common methodology. Wherever in the world you studied theology, you had common references. Perhaps these references were not the best ones, but they gave the possibility of mutual understanding and a common approach to questions.

The first great crisis of theology dealt with the question of history. The great criticism against neoscholastic theology was that it was unhistorical, extratemporal, as if faith and theology had no history. It was truly a positive discovery to introduce the historical dimension within the theological approach. Vatican II, in its documents on priestly formation, speaks about the necessity of the genetic method—to know how a question has been brought up and sought out through history—for example, how Christology came to be what it is, how the Christological dogmas grew in history. To know this history is important to understand the content of faith. It was an important discovery to study Scripture in a historical perspective. Scripture had not fallen from heaven. Revelation is a history and has a history.

The dangers of this historical approach, however, are relativism and historicism, as if everything were simply a matter of history. The question of truth, the question of the object of theology, is in danger of disappearing behind the question of how things grew in history. In a handbook of theology today, you normally will find, first, the biblical data, the biblical approach; then the Church Fathers; then the medievals; then the modern approaches. Somewhere you will find the Magisterium's approach. In the last 10 pages (maybe I am exaggerating a bit) there is a synthesis. At the end the poor student is sitting there with all kinds of approaches, but has he ever approached the object of his study? Now the history of dogma is important. But it must not lead to relativism, so that we forget what we are speaking about. Otherwise, we are speaking only about *approaches.*

A second form of this danger of relativism is the method of "models," which is widespread, mainly in the English-speaking world. Many handbooks of contemporary theology use the method of models: models of Christology, of the Church, of the sacraments, etc. This is like a catalog of car models: Chevrolet, Mercedes, Volkswagen. Choose your model according to your taste! The danger here is that the Magisterium is considered a model on the same level as, let us say, the model of Hans Küng, as though they were equal. The models are presented as a matter of choice, without an organic analysis of the faith. Yet the study of theology is not a question of models, it is a question of truth.

A third danger in this new theology is that the author becomes more important than the content. We focus more on his personality than on what he teaches, and so, some theologians are Balthasarians, some are Rahnerians, some are Bultmannians, and so on.

A fourth difficulty concerns mainly the West, but probably touches on the whole Church. I call it a tendency to encyclopedism. All of theology becomes a large encyclopedia. Ever since the 18th century there has been a tendency in the West to write encyclopedias. The Enlightenment tried to gather the whole of human knowledge into large encyclopedias. The teaching of theology has largely become a kind of encyclopedia of approaches, of models, of authors, which lacks coherence and an organic structure. At the end of theology, students have bits and pieces of their faith, without a coherent, global view.

A fifth point is what can be called the tendency to secondarism: the inflation of secondary, secondhand approaches, and the vanishing of firsthand experience. People do not experience works of art, but what people say about works of art. They do not experience music directly, but listen to CD players. Everything has become secondary, not direct experience. The new media, like the Internet, increase this flow of secondary experience. Theology is also influenced by a flow of secondary approaches. Just look at the theses in our athenaeums; it is frightening. The trend is also widespread in contemporary universities. You find, for example, big theses about the color yellow in William Butler Yeats' poems (I do not know if Yeats even uses color in his poems) or theses about the comma in this or that author. The professors themselves probably do not even read these theses. But the students are burdened with them: secondary themes which give them neither a feeling of quality, nor a direct contact with the great works. There are theses about secondary authors; many of these will be forgotten by the next decade. By contrast, the great masters are ignored.

The real situation of theology today is that of poverty, a lack of greatness, a lack of great inspiration. The great masters

of this century have gone, figures such as Henri de Lubac, Yves Congar, Hans Urs von Balthasar, even Karl Rahner. Now, we are in a period of poverty, a time of desert. If we humbly recognize that we are at a turning point in the history of theology, we can begin to build a better period of theology.

Now let me come to some elements of therapy. First, it is vital to recover a *sane* theology. *"Zu den Sachen!"* was the great cry of phenomenology at the beginning of this century. "Back to the things themselves!" We could say today: "Back to the object!" The first interest in theology has to be a common look at the object. It is not of primary interest what this or that theologian has said about Christ: rather, the passion in theology has to be to know Christ Himself, to approach His mystery, to approach Christ. Theology is a means to approach reality itself. How do we approach reality? How do we approach Christ, the Church, the Blessed Trinity, the sacraments, the moral life, eschatology, and the other important questions of theology?

My first students used to ask me again and again, "What is your approach?" They wanted to know if I was Rahnerian or Balthasarian or Hegelian or whatever. I said: "Well, listen, I must confess that I have no approach. I only want to know Who Christ is, and I want to share this quest with you." Who is Christ? That is the path of theology. If a theologian can help us find a better approach to Christ, that is good. But it is not my first interest to have my method, my methodology, and to defend it against others. I want to approach *reality.*

What is the place of the historical method in approaching reality? There is a permanent tension between an approach towards the *object* of theology and the *history* of the different approaches. But we have to look at history in the perspective of the object. What do the Church Fathers say about the mystery of Christ? Let us be guided by their view and by their approach. History is not a relativistic approach to the object. Rather, it is the history of approaching the object itself. This is how the Catholic Church has always approached the history of dogma. It is the method of Cardinal John Henry Newman: to become aware of, to "realize", what is the object of our faith, [helped] by those who, little by little, have deepened the approach of faith. As this approach grew through the centuries, the organic growth of dogma, the object itself became more clear to our theological view.

So the very first and essential point is: Away from the encyclopedia and back to the object.

The second point: Back to the masters. It is so sad to lose time with secondary authors. Read St. Irenaeus, read St. Anselm, read the Church Fathers, St. Thomas Aquinas, St. Bonaventure—but do not read all that secondary stuff that floats around our libraries. In Germany there are 7,000 theological titles published every year. Who can read all this stuff without getting indigestion? It is much better to have read, during theological formation, the *Confessions* of St. Augustine, rather than a book about Augustine. A seminarian who has gotten the taste of a great master will be able to discern what is good food, and what is fast food. Much of what is on the theological market is fast food, even junk food. Seminarians should be encouraged to read the masters. Their own libraries should have not only the Bible and the Catechism of the Catholic Church, but also some great Catholic masters: St. Augustine, the Church Fathers, at least one of the medieval masters and the great spiritual masters. But really, the great ones!

Third point: The saints are the true theologians. If we consider what theology truly is, we must consider what St. Thomas Aquinas says about connaturality to the object. The study of languages is important—Latin, Greek, and Hebrew, if possible—but this is not enough if the seminarian does not grow in a certain connaturality with the object. That means he learns not only by intellect, but by experience. St. Thomas speaks, with Dionysius the Areopagite, about the *pati divina*—not just to approach the things of God, the reality of God, but to *suffer* it, to be transformed by the object. This is the meaning of connaturality with what we study: familiarity with it. The best formation comes when we become familiar with Christ, when the Holy Spirit leads our thoughts and our heart, and grace transforms our habits. Then we judge theologically, not only by reason, but by the heart. We make a judgment not only through intellectual knowledge, but through a spiritual intuition about what is right and what is wrong. It is vital during theological studies, then, to read the saints. Isn't it true that only great intellectual capacity joined with true sanctity makes the true theologian?

My last point is the relation between study and prayer. It is an obvious point, but one worth recalling. *Theology is sound only if it is a praying theology.*

1.4 HOLY THOUGHT, HOLY THEOLOGY

Sermon of Christoph Cardinal Schönborn O.P., Grand Chancellor Emeritus

Thomas Aquinas is a holy theologian. He is not holy despite his theology, but was pronounced holy *as* a theologian. In the Church there are all kinds of saints: holy housewives and holy kings, holy fools and holy artists. Among these saints there are also holy thinkers and theologians. Thomas Aquinas is considered the greatest of them. Thomas did not take care of the sick, he did not deliver great sermons. Like few others he only studied, searched, taught and wrote. And for this he is revered as a saint. In addition to his activity as a theologian, Augustine was also a bishop, a healer and a fascinating preacher and this is part of the image of his sanctity. Bonaventure, Thomas's contemporary, was a theologian, but he was also the superior of his order and in the end a cardinal—and this belongs to the contours of his sanctity.

Thomas is only a thinker, philosopher and theologian, so much so that his person stands behind his theological work almost like a shadow. And in fact, his biography is of comparatively little interest. When one speaks of Thomas Aquinas, one means his work. He is holy in his work. Now, this means: since every saint reflects certain features of Christ in living fashion, the Church has seen a reflection of the image of Christ in the work of Thomas Aquinas. Holy theology! Holy thought! The Church confesses that this is possible, and she points to Thomas to show how this is possible.

When the Church declares someone a saint, she recognizes that the mystery of Christ clearly radiates from him, the wisdom of the cross, the weakness of God which is more powerful than all human wisdom. In what is the theology of Thomas Aquinas a visible expression of the mystery of the cross? Thomas did not die the death of a martyr, nor did he have the cross of great physical suffering. He probably had to endure the envy and infighting of his colleagues, as is customary at Universities, but even this suffering did not go beyond the usual measure. His brother Dominicans respected and revered him. Where, then, was the cross of Christ in his life? In the manner in which he did theology! This claim sounds at first unusual. Is not the folly of the cross, of which Paul speaks, something quite different than the sober, intellectual manner in which Thomas speaks of God and the world? Do not theology and wisdom fall silent before the cross? In fact, Thomas did stop writing a few months before his death after a mystical experience on St. Nicholas day 1273 in Naples. He felt that what he had written was mere straw in comparison with what he had then seen and experienced. And yet, his theology itself is holy, and this means that the mystery of the cross shines in it. Why? I want to show that Thomas was a holy theologian, because he did theology, not to please others, not to become famous, not to be interesting, not to develop "his own original point of view" and then defend it obstinately, but because his theology flowed from an unconditional surrender to the truth, which is Christ. And in this surrender Thomas follows the very movement of Christ himself, who completely surrenders himself into the will of the Father, "Yes, I come to do your will" (Hebrews 10,7 and 9a).

Selfless surrender to truth—in this selflessness of Thomas's theology one can see the light of the wisdom of the cross. He selflessly communicates the light of truth. He selflessly allows himself to be penetrated by the light of truth. This twofold selflessness, in relation to God and neighbor, is what I want to examine a little.

Thomas often speaks of the task of the teacher, the Magister. In these texts we can see how he understood his own office as a teacher, his own Magisterium.

In one text he is asked the question whether men can be teachers of others, or only God (*De Veritate* 11,1). Against the view that not only God, but also a man can teach another the objection is made that the Lord himself said, "Do not let yourselves be called teacher (*magister*) for one alone is your teacher, God" (Matt 23,8). One can almost see how the Parisian students want to get their teacher, their Magister Thomas, into a tight spot! Thomas answers calmly and in an astonishing way. This saying of Jesus is not an absolute prohibition against the use of the title "teacher" (Thomas always rejects such biblical literalism). No, something much more radical is at stake. This saying of Jesus does not reject certain titles, but a certain understanding of authority. What Jesus rejects, Thomas argues, is that human beings make others into teachers in a manner belonging only to God, namely, by turning the wisdom of a human teacher into the final authority and setting their entire hope in the wisdom of men. And now comes the surprising thing. Instead, Thomas says, everyone must himself examine and interrogate in the light of divine truth what he hears from his teachers. And where do we find this light of divine wisdom? Here again we find a surprising point: in ourselves! It is imprinted on us by God, our only true teacher. The light of reason, of our capacity to understand, has been instilled in us by God. And so we bear in us the mirror of divine truth in which we "can judge everything" (*De Veritate* 11,1 ad 1).

This is the selflessness of the great teacher: not to put on imposing airs as an intellectual, not to use complicated technical jargon to impress and blind students and thereby to make them unfree and immature under tutelage. Thomas

does not want students to remain attached to the wisdom of the teacher. He expressly says that God alone can teach man from within, from within his own heart. Human beings can only teach from the outside by providing help in order that the student himself reaches knowledge in the light of truth which he bears within himself (*De Veritate* 11,1 ad 7).

Now, this does not mean that the teacher is of no importance. Rather, it is precisely in this light that the enormous responsibility of the theologian becomes evident. The knowledge which the teacher of theology must mediate is the highest and most important. "The entire salvation of man depends upon the knowledge of truth" (*ST* Ia 1, a.1). The higher a truth is, the greater the responsibility not to obscure it by posing as important. For, although a teacher cannot by himself cause knowledge in students, he can confuse and impede it.

The teacher of theology is thus faced with the demand of that other selflessness, that of an unconditional surrender to divine truth. He must allow himself to be grasped and formed by it, to be determined by it. This is why the teacher, especially the teacher of theology, must be one who sees, he must be a contemplative. "The seeing of the teacher is the origin of his teaching," Thomas says (*De Veritate* 11,4 ad 3). It is only as one who looks away from himself, one who looks toward God, that a teacher can be free, free from himself, free selflessly "to pass on to others what has been seen" (*contemplata aliis tradere*). This is why Thomas can say together with Christian tradition (Gregory the Great), "the contemplative life is freedom" (IIa-IIae 182,1 ad 2). This "freedom" of the theologian has nothing to do with a complete absence of bonds. The freedom of such wisdom consist in the love of God, in the friendship which grows from the contemplation of the one who loves me.

This familiar intercourse with God is the gift of God to us when we seek to do his will. Those who do his will, as today's Gospel reading says, become "brother and sister and mother." Nothing is more joyful for human beings than this loving familiar intercourse. It is from this loving innermost center of the heart that Thomas's holy theology springs. It is a humble opening of oneself to the truth and the will of God. This opening is, in turn, a humble answer to reality, to the truth of things themselves.

Where do we find the wisdom of the cross here? Thomas says that the cross is God's wisdom, not because it is horrible and painful, but because it is the expression of the most selfless love—and this is what is most joyful for man. Thomas's holy theology radiates this joy. And so, let Thomas give us the concluding words about joy in the Holy Spirit as a little taste of his theology. "It is also a property of friendship that one take delight in a friend's presence, rejoice in his words and deeds, and find in him security against all anxieties; and so it is especially in our sorrows that we hasten to our friends for consolation. Since, then, the Holy Spirit constitutes us as God's friends and makes him dwell in us and us dwell in Him, it follows that through the Holy Spirit we have joy in God and security against all the world's adversity and assaults" (*CG* IV,22).

1.5 Saint Thérèse as a Model for Our University

Rev. John Saward
(Former St. Francis Chair of Dogmatic Theology)

Why does the Little Flower enjoy such prominence in a graduate school of theology, this young girl who died without degrees or diplomas? As I see it, there are two reasons. First, St. Thérèse presides over us at the Institute, because she is herself a theologian, one of the greatest of the Tradition, the newest Doctor of the Church. Our Grand Chancellor, Cardinal Schönborn, has many times pointed out that *The Catechism of the Catholic Church* regularly gives the saints the last word. In a certain way, all the saints, not just the scholars among them, were theologians. What a St. Thérèse or a St. Joan may have lacked in the acquired wisdom of scientific theology, they more than made up for in the infused wisdom that is a Gift of the Holy Spirit. According to St. Thomas, through charity and the Gift of Wisdom, the saints have a first-hand, almost experimental knowledge of the things of God, that is, the revealed realities that scientific theology tries to understand. For us who study in order to acquire theological wisdom, it is humbling, and therefore in the strict sense salutary, for us to remember the theology of the saints. It points us to the final goal of all our thinking and striving. It guards us from the temptations of intellectual pride and curiosity.

But there is a second reason why St. Thérèse's presence in our midst is so appropriate. The ITI tries to follow St. Thérèse's 'little way' in the sphere of academic theology. Our Institute is still small and young, we are limited in our resources, dependent on the generosity of benefactors in Europe and North America. Our pedagogy is simple, too, almost childlike: we present no grand syntheses, propagate no 'original' opinions. We just place ourselves with St. Thérèse at the heart of the Church, at the feet of the Masters of the Tradition, the Fathers and St. Thomas above all. With the help of their writings and their prayers, we seek to contemplate Catholic truth in all its splendor, Christ the Truth in all His splendor, and to hand on that splendid truth to our fellow human beings. This is scientific theology according to the 'little way.'

The ITI is still a small mustard seed, but I am convinced that from it will grow the great tree of a renewed Christendom. In the words of an old member of my undergraduate college in Oxford, St. Edmund Campion: 'Thus was the faith planted, so will it be restored.' St. Thérèse, pray for us!

1.6 *"SICUT CERVUS AD FONTES"*

REFLECTIONS ON THE ACADEMIC LIFE OF THE ITI

(1) ITI's Primary Aim: the formation of a certain kind of person

You are here for a Life. The ITI is more about a life, than a place. It is not primarily a place, but a community of people engaged in a certain activity. It is a life of a learner of a particular kind: a learner who is in pursuit of the common good of truth, particularly theological truth: God who is the First Truth.

ITI is an institute dedicated to theological study—your theological study. Thus, you are the ITI, in the most decisive sense of the term. You must take responsibility for this life—if you do, ITI's life will be vibrant and rich; if you do not, our life will be poor. Your activity is the essential part.

(2) ITI's Motto: Sicut cervus ad fontes

Psalm 42:1-2

> Verse 1 "As a deer longs for sources of water, so my soul longs for you, O God."
> Verse 2 "My soul thirsts for God, for the living God. When shall I come and see the face of God?"

Two main ideas are expressed in these verses: (a) *Thirst*; (b) what one turns to if one is really thirsty and wants a long drink: *a Source*

a. *Thirst*: this thirst is the innermost energy of what the Old and the New Testament calls the "heart." It is the very center of the human person, where his deepest longings abide. St. Augustine's maxim is pertinent here: "You have made us toward yourself, O God, and our hearts are restless until they rest in you." The human heart is an aspect of the love of which the *Shema Israel* commandment speaks, "Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might" (**Deuteronomy 6:4-5**).

   God's life is a source and spring of water that quenches the desires, the thirsts of the human heart:
   > **John 4:14** "Those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a source of water gushing up to eternal life."

b. *A Source*: **John 7:37-39** describes the source of living water present in Christ:

   > "On the last day of the feast, the great day, Jesus stood up and proclaimed,
   > > 'If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, "Out of his heart shall flow rivers of living water."'
   >
   > Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified."

Where does this water flow for us? *How* do we come to stand "under the spout where the glory comes out"? Through the body Christ left us, his own body—the Church and the Eucharist—by which he is present to us. Life of the Church as a whole, therefore, is of primary importance for us.

Sacred Scripture, the Fathers, the Doctors, and the Saints express the particular, ecclesial aspect of thought and knowledge which is the goal of theology—faith seeking understanding. These are sources of theology in the strict sense that theology would not exist without them. The depth of these texts comes from being touched by God's Spirit. They are sources both in the sense of a richness of meaning and in the sense of giving rise to active thought. In this manner, encountering the original texts of the great masters promotes a breadth of vision, depth of reflection, and, perhaps most importantly, an eye for quality. Furthermore, because of a heavy reliance on the Saints of the Church, quality is complemented with holiness and the connatural insight into theological matters that accompanies a heart burning with love. Such an eye for quality and holiness are necessary for critically distinguishing between dead ends and promising paths among the theological works of any time period, but especially today.

(3) Theological Realities Themselves

As the innermost energy of a truly human life, the thirst for the living God is at the same time the innermost energy of theology. Here lies for ITI the *first* and perhaps also the *most important principle.* It is a principle that moves us as theologians primarily toward *things themselves*—especially the reality of the living God.

What we want to place at the center of our work are the great theological questions themselves, the great themes and realities themselves, and not primarily the question, "What has so and so said about this or that question?" This point cannot be emphasized enough. In a long awaited letter of his beloved, a lover wants to hear her herself through her words, he wants to be touched by her love, by her very person. She herself stands at the center. It is similar in theology. What is at issue in this evocation of longing and love is not "spirituality" in a sense distinct from serious scholarly theology. What is at issue is the inner energy and passion—the thirst—of theology itself. In a truly living theology, the *thing itself* must stand in the foreground. "What do we have before us?" "What is the object of our study?" The question, "What has been said about the object?" stands in the background.

An academic culture which orients itself by the innermost thirsting of the human heart for the fullness of life presupposes the growth and maturity of a person. This growth can only occur freely, in the unfolding of the powers that lie in the students themselves. Here lies our *first goal*, which is expressed in the first part of our motto, *sicut cervus*. "As the deer longs and thirsts. . ." We want to take our pedagogic steps in such a way that we offer room and nourishment for the growth of persons for whom theology springs from the innermost thirst of their heart. Of course, the defining goal of an academic institution is learning. The thirst of the heart cannot be checked in examinations or graded. But theological thought without thirst for the living God is like the answer to a question one has never asked. We can only offer the framework and perhaps remove obstacles. But we depend upon the gift of thirst and longing which our students and professors freely place at the disposal of all of us for the obtainment of and participation in the common good of truth.

(4) Common Problem or Objection: The "Real" World?

"You live in an ivory tower, not in the real world." It is true that when you study eating, it is less than eating. Eating is the real thing. It is better to eat than to study eating.

However, it is different with theology: to study the word of God is to be in *contact* with the living God himself; you come in contact with that which is most important in life. You may do things that are more necessary, but you will do nothing better than this. This is why we pray at the beginning (and end) of class—we are approaching God himself in his word.

This contact with the living God takes place when doing theology with fear of the Lord rooted in faith. "*Fear of the Lord* is the beginning of wisdom" (**Proverbs 1:7**). To fear the Lord is to recognize his greatness. Theology is not simply one of the many academic pursuits. The very first disposition required of a student is to *realize* the *greatness of the subject-matter*. It is a greatness that must be *pondered* in its many manifestations. "Mary treasured all these words and pondered them in her heart" (**Luke 2:19**), "His mother treasured all these things in her heart" (**Luke 2:51**). This reflective, contemplative spirit can never be left behind. It must *express itself* in continuous questioning and in a continuous readiness to pursue these questions more deeply.

(5) Activities that Define ITI's Life: Reading and Discussion for the sake of Participating in the Common Good of Truth

As stated, ITI's *first goal* is to take our pedagogic steps in such a way that we offer room and nourishment for the growth of persons for whom theology springs from the innermost thirst of their heart. Which 'pedagogic steps' do we take? What are the activities that define ITI's life?

a. *Reading*.

ITI's curriculum has its point of departure in the primary sources ("*ad fontes*") written by the great masters of the theological tradition, from Scripture and the Fathers of the Church to the present age. Texts have been carefully selected from the greatest authors and saints of both the East and West, seeking in this way to "breathe with both lungs of the Church." The Greek Fathers and St. Thomas Aquinas are particularly important points of reference.

There is an old proverb: "You can lead a horse to the water, but you cannot make him drink." We can set the living water of the writings of the great masters within your reach, but you are the one who will have to drink

from these sources. Unless you drink, nothing will happen. A cow could eat grass all day, but if it did not ruminate, if it did not re-chew what it has taken in, it would starve. It is similar with reading the great masters. You have to re-read them; you have to, as it were, ruminate in a *spirit of contemplation*. If you read with genuine thirst and genuine hunger, you will read in this way.

Texts are teachers. Seek a 'conversion': consider reading as the most precious activity, the most important pedagogical event. Here you are taught by the philosophical and theological Masters themselves. You receive a teaching better than any we would be able to provide for you. ITI has the conviction that there is a better way of teaching and studying theology, namely, a discipleship to the great masters acquired by the careful reading under the guidance of the professor. (In their professors, students have a living model of what such discipleship consists in. The often difficult texts are opened up by ITI faculty so that students by and by become better readers of them.)

However, to be taught by texts we first need to learn how to read them successfully. Learned readers ask questions of each text they read. We too, as readers learning how to read, must ask "why is the author writing this text?," "What is the content of his text?," and "How is he communicating this content?" One reads a text with accuracy and depth when she analyzes how the parts of a text fit together to form one whole. A good reader is attentive to the structure of the text and the author's ordering of his ideas and arguments.

b. *Discussion*.

It is essential that you bring your own questions to class. There is nothing quite as pointless as the answer to a question one has not asked. If I say, "four," you will wonder what I mean. If I say, "What is two and two?" and then I say, "four," it makes sense to you. This is why it is so important for you to bring your questions with you to class and to raise them in class. Aristotle argues in favor of questions becoming truly questions for those who learn.

> "For those who wish to get clear of difficulties it is advantageous to state the difficulties well; for the subsequent free play of thought implies the solution of the previous difficulties, and it is not possible to untie a knot which one does not know. But the difficulty of our thinking points to a knot in the object; for in so far as our thought is in difficulties, it is in like case with those who are tied up; for in either case it is impossible to go forward. Therefore one should have surveyed all the difficulties beforehand, both for the reasons we have stated and because people who inquire without first stating the difficulties are like those who do not know where they have to go; besides, a man does not otherwise know even whether he has found what he is looking for or not; for the end is not clear to such a man, while to him who has first discussed the difficulties it is clear. Further, he who has heard all the contending arguments, as if they were the parties to a case, must be in a better position for judging." (*Metaphysics* 3.1.)

Discussing in class not only includes raising questions, but also examining what is being said by others, attempting to argue from principles to conclusions, and making judgments about conclusions in the light of first principles. Plato describes the pedagogical event as follows:

> "It is only when all these things, names and definitions, visual and other sensations, are rubbed together and subjected to tests in which questions and answers are exchanged in good faith and without malice that finally, when human capacity is stretched to its limit, a spark of understanding and intelligence flashes out and illuminates the subject at issue." (*Letter* 7, 344).

Class Discussion linked to the Common Good of Knowledge of Truth

What is a common good? A common good is a good in which many persons can share at the same time without in any way decreasing or dividing it. The question of the common good is linked to our activity of discussion. Our class discussion is a public and political event that concerns a great common good—the common good of truth, of God's truth as pursued by theology. Because class discussion is linked with a common good there is, on the one hand a *great seriousness* about this event—that is why we call each other by our last names rather than by our first names (e.g., Ms. Harrison, Mr. Mijhad). On the other hand, there is a *great joy and festivity* to our discussion because it helps us participate in the truth to a greater degree and this results in joy. Clothing is telling here—we ought to dress for a public/political event that has a certain seriousness and festivity about it.

The Common Good and Love

A common good has a unique power to *unify*. It is able to lift us out of the narrow circle of our private life in which we tend to live and widens our heart for the great whole in which we live, ultimately the Body of Christ. The nobility of a great common good, Jesus Christ himself in his person, can motivate persons to make the necessary sacrifices.

This is the effect of a true common good: from the human heart, from the freedom of the person, the common good releases energies of love, of devotion, of courage, of sacrifice, that go far beyond what individual people can do by themselves.

When you feel down in your studies, when their immediate profit for you is not clear to you, then stop and remember the common good of truth that you are pursuing—let the greatness of this good sink into your heart and move you to sacrificial love. You can also remind others when you see that others are in difficulty. For awakening love, there is nothing more effective than looking at the good, than touching the good with one's heart, in particular the common good. This is *our hope* at the ITI.

The Purpose of our Pedagogy. The purpose of ITI's pedagogy—which includes primarily active reading and discussion, as well as elements of lecturing—is to further the growth of a person for whom theology springs from the desire for happiness, the desire for the universal or infinite good (*sicut cervus*), a person in whom the sources of the great masters of theology, and the *truths of faith* revealed by the Word incarnate which have been handed down (*traditio*) to us through his body, the Church, are present in a living manner as sources (*ad fontes*).

(6) Theology as Highest Intellectual Virtue requires Activity

Why are reading and discussion so important?

Reading and discussion play an important role in the study of theology qua theology. If the ultimate goal is that we understand the truths of the faith more deeply, then our own act of understanding must be awakened. Reading and discussion awaken our act of understanding. In other words, these two activities are great aids in the formation of a certain kind of person who possesses the intellectual virtue of theology or wisdom.

Because it is the highest science, theology or wisdom is also the highest intellectual virtue (see St. Thomas, *Summa Theologiae*, II-IIae, q. 45, a. 2). *Wisdom* is gained through contemplative and active theological study when one can pronounce right judgment about Divine things. The intellectual virtue of theology—which aims at the knowledge of Divine things—is acquired only through the *activity* of reading and discussion (both include reflection/contemplation, questioning, examining, and attempting to pass through the way to the conclusion, through the argument from self-evident principles or articles of faith).

Therefore, we want our students to have the occasion for growing in the virtues of careful, critical reading and thinking, which raises questions and responsibly pursues them to the end. It is vital that they fully prepare the texts for each class and that sufficient room is given to student discussion to further the virtues of active and responsible reading and thinking. The experience of a serious discussion which pursues truth, not power, requires a discussion in which students call each other to responsible thought, to transforming opinions into knowledge of the truth.

(7) Background: Life of Charity Together

Not only is wisdom obtained through the intellectual virtue of theology, but it is also obtained through a certain *connaturality* with Divine things (see St. Thomas, *Summa Theologiae*, II-IIae, q. 45, a. 2). Such a connaturality to judge aright about Divine things, i.e., wisdom, is generated by the gift of the Holy Spirit. Dionysius the Areopagite in *The Divine Names*, 2 says that the theologian must not only develop the intellectual virtue of theology, but he must also "suffer (*pati*) the divine." This suffering with or connaturality with the divine is a *fruit of love* because it unites us with God. This divine love is ecstatic (see Dionysius, *The Divine Names*, 4.19) and therefore does not allow those touched by it to belong to themselves but only to those they love: "It is no longer I who live, but Christ who lives within me" (**Gal 2:20**).

Psalm 85:10 "Steadfast love and truth will meet; righteousness and peace will kiss."

ITI is more about a life, than a place. It is a life of a learner of a particular kind: a learner who is in pursuit of the common good of truth, particularly theological truth: God who is the First Truth. Therefore, at the ITI theology and sanctity, study and charity, virtue and gift all rise together to embrace our covenant God. As our *7th Principle* states, "Theology stands under the rule of the new commandment and exists for the sake of union with the One whose love for us we come more deeply to understand."

2— Enrollment in Courses

2.1 Arrival on Campus

The academic year usually opens with a Holy Mass, Matriculation, and a common meal. All students are expected to attend orientation meetings. Students must be on campus at least one day prior to the orientation meeting. If exceptional circumstances necessitate an arrival after classes have already begun, please notify the Student Administration as well as your Program Director.

2.2 Number of Courses

The course load in the BA, STB, and MMF programs is 20 ECTS per term. If required, a language course of Latin or Greek may be added. Students in all programs are normally required to take the courses assigned in the Overview for a given term, as outlined by the Course Catalogue (https://iti.ac.at/academics/program-of-studies). If a required course is not being offered, the student may choose a course from among the others being offered, including electives, with the approval of the Program Director and/or the Dean, who may also request that the student take a certain course.

2.3 Adding and Withdrawing

Any changes to registration must be approved by the Dean. A student may enter into or withdraw from a course until the end of the second week of classes. After the second week of classes, any schedule changes are subject to the Dean's discretion.

2.4 Audits

The ITI offers audits (courses recognized on the transcript as having been attended by the student without ECTS). Students with an interest in a course who do not wish to take it for credit, are welcome to attend the classes of any course in which they are interested, or, with permission of the professor, any particular class of that course. In any case, the class participation limit of 15 students must be observed. Extraordinary or visiting students must be properly registered and pay the required fee.

2.5 Course Books and Materials

Course books and reading packets are distributed according to the course list of a particular student. Packets of photocopied texts are paid with a registration fee. During the academic term, professors may provide additional photocopied readings.

Course books are available on loan or for purchase. To borrow books, a deposit of €100 is required, which can be applied to subsequent years until graduation. This deposit will be returned to the student when *all* books are returned undamaged and unmarked. If a book is marked with pencil, the markings must be erased; if with pen or highlighter, it must be purchased.

2.6 Transcripts

A copy of one's transcript may be obtained from the Office of the Dean during regular office hours. An official transcript (stamped, signed, and sealed) will be issued upon request and sent by mail to the individual requiring it for official purposes. Graduating students will receive an official transcript, accompanied by the ITI's grading system (see paragraph 3.2 below).

The ITI will issue one official transcript after each academic year free of charge. Every additional copy will cost:

to North America: EUR €10 per copy to be paid e.g. via Wise.com (see https://iti.ac.at/giving-fees/tuition-and-fees)

to Europe: €10 per copy to be transferred to the ITI bank account (see https://iti.ac.at/giving-fees/tuition-and-fees)

Banking information can be obtained from the ITI Secretariat or the ITI website (https://iti.ac.at/giving-fees/tuition-and-fees).

3—Academic Expectations

3.1 GRADING SYSTEM

In grades awarded for individual courses and assignments, the ITI follows a 10-point system, as follows:

POINTS	DESCRIPTION
Summa cum Laude **9.8 - 10**	*With the highest praise* Work graded within this band is characterized by thorough knowledge, impressive academic skill, originality of thought, and clarity in argument and expression, such that one could hope the student might go on to make his own contribution to scholarship. The highest reaches of this band ('10') signify entirely flawless work with the above characteristics in an eminent way.
Magna cum Laude **9.7** **9.5 – 9.6**	*With great praise* Work graded with a '9.7' indicates that the student has impressed with a mastery of the subject and issues. Together with an assured understanding, elements of insight and originality are present in this band, though the answer falls slightly short of the very highest standard. This band indicates that the student has understood the subject well, and the major issues raised in connection with it, and has provided a clear and solid account of these. He or she has done more than the minimum reading required, has focused on the task set, and has shown some ability to craft a solid, or critical, or attractive, or personally integrated, answer to the question asked. More of these elements are present within the higher levels of this band.
Cum Laude **9.2 - 9.4**	*With praise* The student has understood, and has given a coherent though undeveloped account of the subject and of the issues raised in connection with it. An unspectacular though true and competent answer to the question has been provided (with some elements of the higher bands present). The essay or exam answer is here more derivative than in the higher bands.
'Bene' **8.7-9.1**	The student has demonstrated an adequate though mainly basic understanding of the subject. He or she has shown some degree of ability to engage and examine the subject and the issues it raises with, at most, minor factual errors. There are no serious deficiencies present.
Probatus (rite)	*Duly approved* A minimal understanding of the subject, with a merely descriptive account of it, which may show some errors.

6.6 – 8.6	This band signifies a basic pass, with the lower range close to failure.
Fail **6.5**	The answer shows one or more of the following: failure to understand the subject; major errors of fact; failure to produce what could count as an academic argument; serious academic faults. Plagiarism always results in failure. For the ITI's policies on academic dishonesty, please refer to paragraph 3.7 of the Handbook.

Incremental grades between those shown in the chart are possible (e.g., 9,3 with only one decimal place) and may be given on particular assignments and as final grades for an individual course.

To continue in the program in good standing, students need to maintain a minimum CUMULATIVE average of 8,5. Students may appeal a grade during a meeting convened with the Dean and the relevant professor.

3.2 DEGREE FINAL GRADE

Grades for the classical and modern languages – with the exception of Latin for the BA and Hebrew for the STB - are not taken into account in calculation of the degree final grade. The final grade for the specific degrees is calculated according to following proportions where the GPA stands for the Grade Point Average, i.e. an average grade for all courses taken (except languages):

BA
100% of the GPA.

MMF
90% of the GPA + 10% of the grade for the MMF Thesis.

STB
90% of the GPA + 10% of the grade for the STB Thesis.

STL
50% of the GPA + 50% of the overall grade for the STL Thesis defended.
A grade for the *Lectio coram* is included in the GPA calculation.

STD
100% of the overall grade for the STD dissertation defended.

Note:
The grade for the STL thesis / STD dissertation defense is calculated according to the following ratio: thesis / dissertation – 70%, defense – 30%.

Academic honors are awarded to graduating students whose degree final grade is 9,2 or higher, according to the following scale:

HONORS	CUMULATIVE GRADE
Summa cum laude	9,8 to 10,0
Magna cum laude	9,5 to 9,79
Cum laude	9,2 to 9,49

Final cumulative grades are calculated strictly and will not be rounded.

3.3 Study and Class Participation

Preparation of a text by careful and attentive reading, as well as a focused discussion of it in the classroom, are alike ordered to a deeper understanding of truth. The moment of reading has nevertheless a true primacy, for the classical authors we study are the chief teachers for students and faculty alike, and their writings, taken in their intrinsic wholeness, are the lectures that we follow as a university (hence the importance to us of a curriculum of appointed readings). Students should therefore allot as much time as possible to reading and re-reading their assignments, in order to be able to come to class fully prepared to engage in discussion.

The use of electronic devices during classes is, by default, not allowed. The purpose of this provision is to promote undistracted engagement with the course content. Exceptions may be granted by the respective professor only in cases where serious and legitimate reasons apply.

3.4 Written Assignments

Written assignments at the ITI are generally of two kinds: a division of the text *(divisio textus)* and regular papers.

A *divisio textus* is an outline of the major premises or points made by an author in the course of presenting his argument or position. The *divisio* is meant to highlight the key elements of the text. Many professors expect that the student prepare at least a simple *divisio textus* for every assigned reading, as it will greatly assist the process of assimilating the author's thought. There are many ways of outlining a text; see §9.5 for two examples.

A paper is an orderly investigation of some argument, author, or text that demonstrates the student's comprehension of what he is studying and his ability to explain it. Even though primary sources should (and secondary sources may) be consulted in its preparation, a paper is expected to reflect the student's own understanding. For this reason it must be the student's own work. Shorter papers do not afford much room for original exposition, but are intended to present an author's position accurately. Longer papers provide the opportunity to engage difficulties or compare one author or text with others. In all papers handed in, students are expected to follow the standard format and guidelines adopted by the ITI. See the whole of §9.

Papers are generally due one week after the end of the exam week for each term (see paragraph 3.8 for further details).

3.5 Final Examinations

The purpose of final examinations is not to ensure the hasty memorization of arguments, but to give an opportunity to draw together what has been learned into a meaningful unity. Although some feeling of being rushed at the term's end is inevitable, it is important that students have sufficient time to review course materials and grasp the connections among the assignments they have studied over the previous weeks.

3.6 Academic Dishonesty

In written work submitted for a grade, including papers and take-home examinations, PLAGIARISM is the direct (word-for-word) or indirect (closely approximate) use of any source *without* appropriately identifying the source, thereby giving the impression it is one's own work. The student must keep in mind *when* and *to what extent* he is using sources in writing his own paper. Honesty and humility demand that those who have afforded help should be acknowledged, and that a student should not submit the work of others as though it were his own. Plagiarism also includes handing in the writing of someone else, regardless of the amount of text in question. Ignorance of the definition of plagiarism or its application cannot be accepted as an excuse.

Submitting text, in whole or in part, that has been generated by an AI tool (e.g., ChatGPT) as one's own academic work (such as seminar papers) is not permitted. To verify authorship, the instructor may require a discussion (plausibility check), the outcome of which may affect the final grade. Any violation of this policy constitutes a breach of academic integrity and results in sanctions, including academic probation or dismissal from the program.

In an examination, CHEATING is the unauthorized use of any information source and any interaction among students, whether oral, written or electronic, for the purpose of exchanging information related to the answers for that examination.

Academic dishonesty of whatever kind merits, for the first offense, failure on the assignment in question, and for the second offense, dismissal from the ITI (see 4.3, below).

3.7 Extensions and Incompletes

Subject to requirements set forth by the professor in a given course, a student may for serious reasons obtain an extension within the same term on a written assignment. Normally, however, no extensions are allowed from term to term, and, consequently, with the exception of serious health problems or a family emergency, no "incompletes" are given; a student must finish the requirements of any course in which he is enrolled by the end of the academic year.

The academic year at the ITI commences on September 1 and concludes on August 31.

3.8 Absences and Lateness

The ITI's program of studies places strong emphasis on classroom discussions of texts in theology, philosophy, and other arts and sciences. It is a duty of every student to attend every class, all of which are obligatory. Serious and verified illness or emergencies may excuse a student from attendance, though the reason must be clearly stated to the relevant professor. Repeated absences from class or any casualness in this area can, at the discretion of the professor, lead to a lower grade for the course or dismissal from the course. Typically, in order to complete a course of study, a student may not be absent from more than two classes. Professors have the right to assign extra work to compensate for missed classes.

Permission for a leave of absence must be requested in person from the Dean prior to the anticipated dates of absence.

3.9 Lecture Series

On some Thursday evenings, there are lectures by invited guest speakers or members of the ITI faculty. All students are required to attend these lectures, as they are considered part of the instruction offered at the university. Lectures might also, though more rarely, be held on evenings other than Thursday nights. Whether attendance at these non-Thursday lectures is required or not will be posted.

4 — Review, Probation, and Dismissal

4.1 Review

All students who are on any kind of scholarship from the ITI or receive US Federal Student Loans are subject to a yearly review of their academic performance. Scholarship renewal and US Federal Student Loans are contingent upon continued excellence of study, as demonstrated by the quality of classroom participation and written work. Scholarships may also be increased, decreased, or cancelled depending on a variety of relevant circumstances, as determined by the Academic Senate.

4.2 Probation

A student who fails any course, has more than one 'incomplete' on the transcript, attains a term grade average of less than 8.5 (see Section 3.2 above), or otherwise demonstrates serious deficiencies in academic progress may be placed on Academic Probation for a specified period of time and under conditions set forth in the *Letter of Probation*. A student under Academic Probation must successfully complete all registered courses and achieve a minimum term average of 8.5. Failure to fulfill these and the conditions specified in the *Letter of Probation*, shall be regarded as evidence of unfitness for continued studies at the ITI. Cases warranting Academic Probation shall be referred to the Dean, who will issue the *Letter of Probation*.

A student who violates rules of conduct or regulations concerning academic life, housing, or community life, or jeopardizes their obligatory health insurance through non-payments, shall be placed on Disciplinary Probation. Continued misconduct may result in dismissal; in severe cases, dismissal may be immediate.

4.3 Dismissal

A student can be dismissed from the ITI who:

(1) fails two courses either in the same term or in consecutive terms; or

(2) fails to meet the specified grade average after being placed on academic probation; or

(3) commits two offenses of academic dishonesty; or

(4) seriously disrupts the common life of the students, faculty, and staff; or

(5) as a Catholic Christian, stubbornly and publicly departs from the Church's teaching on matters of faith or morals; or

(6) in the case of non-Catholics, displays pertinacious contempt for the Church's teaching; or

(7) repeatedly fails to pay their monthly health insurance fees.

The reason for dismissal must be documented and agreed upon by the Academic Senate before the student is notified. In rare cases the Rector can dismiss the student on his own authority. A written record of the decision will be added to the student's standing file.

5 — Library

5.1 General Information

The library, which bears the name of Saint John Henry Newman, is for the use of students and employees of the ITI and its guests. Our collection of books is a valuable asset, containing many titles that are out of print, expensive, or difficult to obtain. The collection is meant to be useful to all students and faculty. For this reason, please *do not mark up the books*, take good care of them when they are in your custody, and return them when due.

Out of consideration for other students, to ensure the cleanliness of the rooms, and to guard against damage to books, please do not bring food or drinks, except for water, into the library and clean up any trash you have. Pay attention to garbage regulations in the federal land of Niederösterreich (see 10.14, below). In the library next to the copier, there is a specially marked bin for PAPER. If you open any windows while you are studying, close them before you leave.

No furniture or appliances (chairs, tables, extension cords, lamps, computers, etc.) may be removed from the library.

Policy of Silence. Because the library is an important place of study and writing researching papers, students should keep an utmost silence while they are in the library, limiting conversation to essentials. Every student has the right to ask other students in the library to cease talking if this is disturbing concentration.

> Use of the library is conditional upon acceptance of these policies and the RULES posted in the library itself. Failure to comply with any of the rules will incur a € 50 fine if, after receiving two warnings, you persist in disobeying the rules. (This money will be used to purchase new books for the library).

5.2 Locating, Checking Out, and Returning Books

Locating books. The ITI uses the United States Library of Congress (LC) classification system. A listing of subject categories and their call letters is posted in the library, and on the bookcases may be found the particular call letters. On the spine of the books will be found a Book Call Number, beginning with one or two capital letters followed by numbers. The COMPUTER CATALOGUE contains information on all books, arranged by author, title, subject, and keyword. You may search the catalogue either from the computer next to the Librarian's desk downstairs or from the computer upstairs; simply double-click the multi-colored icon marked SPECTRUM, and a search window will appear. Searches may be executed on author, title, key word, etc., and with combinations. The Librarian will offer assistance with searches and will, upon request, instruct patrons in the use of the software.

If you are looking for a given book and cannot find it in the computer, or if you find it on the computer but it is not present on the shelf, please speak with the Librarian, who will write down the title and investigate the status of the book. It is possible for the ITI to obtain books requested by students for their research, if approved by respective thesis advisers, by purchase with priority given to Licentiate and Doctoral candidates. (See also links with the University of Vienna library system www.ub.univie.ac.at.)

Checking books out. *All books that you intend to take back to your room must be checked out.* Doing so is a common courtesy and act of charity to the entire community. The detailed policy in regard to checking out books is presented to new students at the beginning of the academic year. Any questions concerning checking books out may be directed to the Librarian.

Returning books. When you are finished looking at the books you have taken down from the shelves, or when you wish to return books you have checked out, simply put them on the shelf marked for *Book Returns (Bücherrückgabe) next to the Librarian's desk*. Do not reshelve the books yourself.

All books are due one month after being checked out. After this point, the book must be either returned or checked out again. Students may have altogether up to ten books checked out. A delay in returning books to the library entails a fine of € 0.50 per book, per day of a delay.

Students are responsible for returning all library materials before leaving for the summer holidays. If a continuing student has checked out a book but has not returned it before leaving, he will not be permitted to receive books for new courses in the following term until all materials have been returned. If a graduating student has not returned a book, he will not receive his diploma until the item is returned. The student must pay a replacement fee for any lost book before he is permitted to receive either course books or the diploma.

5.3 NON-CIRCULATING BOOKS

Certain books—e.g., encyclopedias, lexicons, dictionaries, periodicals and series books —are non-circulating; i.e., they are for use *only in the library* and labeled as REFERENCE books. If some pages from a reference work are needed for a paper, they should be photocopied and the book should be returned immediately afterwards.

5.4 STUDY AREAS AND PERSONAL BELONGINGS

The library will not be responsible for lost or stolen personal belongings.

Since desks in the library rooms are for common use, do not leave your own books, laptops, lamps, and other possessions unattended at the desks or on empty shelves, and in no case overnight. Desks and shelves will be periodically cleared off by the Librarian. If you need books for a longer period, you should check them out.

5.5 UNIVERSITY OF VIENNA (UNIVERSITÄT WIEN) LIBRARY ACCESS

All students, particularly Licentiate and Doctoral candidates, are encouraged to do further research at the Theological Library of the University of Vienna (Universität Wien), and even obtain permission to take out books from its holdings. To obtain a library card for checking out books:

1. Go to the University of Vienna website: https://bibliothek.univie.ac.at/en/services.html
2. Under "Services" in right column, click on "Library Card"
3. Follow the instructions to receive a card for "Students and Staff of other universities"
    a. Create an account so that you have an electronic ID
    b. Register for a library card which includes uploading a photograph
        User group: Students / other (Austrian) educational institutions
    c. Once registration is confirmed, within 14 days go to the University of Vienna library card counter in the main library and present the following documents:
        - Valid student ID (ISIC card)
        - Studienbestätigung (Proof of enrollment at ITI from the Secretariat)
        - Meldezettel (Proof of residence)
        - Document showing proof of completing registration online

The registration is free of charge. The address of the main library is Universitätsring 1, 1010 Wien. It is possible to access (and read) approximately 600,000 historical books of the Austrian National Library (Österreichische Nationalbibliothek), some going back to the 15th century out of a total collection of 7 ½ million books online through the digitised book programme of www.books.google.at.

6 — Academic Guidelines for Degree Candidates

6.1 Bachelor of Arts Degree (BA)

6.1.1 Language of Instruction

The principal language of instruction at the ITI is English. Students are expected to engage in regular reading of complex texts and to participate actively in class discussions. Non-native English speakers, or applicants who have not completed a minimum of two years in an English-speaking environment and/or at a school where the primary language of instruction is English, must provide proof of proficiency through a standardized English test. The minimum requirement is a TOEFL iBT score of 75 or equivalent. The official score report must be submitted prior to admission to any ITI program.

6.1.2 Classical Language Component of the BA

The classical language of Latin is an integral part of the BA in Liberal Arts. Three terms of Latin—*Latin Grammar I, II, III*—are required.

6.1.3 Thesis (Bachelorarbeit)

The Bachelor's thesis is optional. If completed, it will appear on the transcript with its title, grade, and an allocation of 6 ECTS credits. However, it is not a graduation requirement, and the thesis grade is not included in the calculation of the final degree grade.

The title and the adviser of the Bachelor's thesis must be selected by November 30 of the third year of study. The thesis shall contain a minimum of 25 pages (40.000 – 50.000 characters, including spaces) of text, extending from the *Introduction* to the *Conclusion*. The *Table of Contents*, *Bibliography*, and *Appendices* are not to be included in this count. The deadline for submission of the full draft of the BA thesis is March 31 and the deadline for submission of the final text April 30 of the third year.

The thesis is to be composed in English, German, or in another modern language agreed upon by the adviser.

6.2 Baccalaureate in Sacred Theology (STB) / Magister Theologiae (Mag.theol.)

6.2.1 Classical Language Requirements for the STB

For the STB degree, students are required to have successfully completed studies in the classical languages of Latin and Greek.

Students admitted to STB 1 without prior or sufficient Latin must complete *Latin Grammar I, II, III*, and *Intermediate Latin I.* ECTS for these courses do not count towards the STB degree. *Intermediate Latin II* and *III* are non-mandatory and offered for all students, providing advanced practice in the translation of Latin texts.

Students admitted to STB 4 without prior or sufficient Greek must complete *Greek I, II, and III*. ECTS for these courses do not count towards the STB degree. *Intermediate Greek* is non-mandatory and offered to provide advanced training in translating ancient Greek texts.

Hebrew is an integral part of the study of theology. The courses *Hebrew I, II, and III* are mandatory and carry ECTS credits that count towards the STB degree.

Applicants who have completed less than the required minimum but who possess some background in Latin or Greek may take a placement test during Orientation Week. This assessment is also required for applicants whose previous classical language studies were completed more than four years prior to admission, unless they choose to begin anew.

6.2.2 STB THESIS (MAGISTERARBEIT)

The STB Thesis (Magisterarbeit) is an integral part of the STB curriculum. The primary purpose of the STB thesis is to present an (1) exposition, (2) an analysis with argumentation, (3) and a critical judgment/evaluation of a theological topic. This goal includes making a careful study of theological texts (especially the great Masters of the tradition) and traditions, arguing from main principles, and making connections between important truths.

The academic preparation of the student for the STB degree is completed by the writing of a thesis, graded by the thesis adviser, and subsequently presented to the adviser and the Dean. All faculty members and students are invited to attend the presentation. The thesis shall contain a minimum of 60 pages (100,000–120,000 characters, including spaces) of text. *The Table of Contents*, *Bibliography*, and *Appendices* are not to be included in this count. The title and adviser of the thesis must be selected by May 31 of the fourth year of STB studies. The deadline for submission of the complete draft of the STB thesis is March 31, and for submission of the final text April 30 of the fifth year.

The thesis is to be composed in English, German, or in another modern language agreed upon by the adviser.

6.3 LICENTIATE IN SACRED THEOLOGY (STL) DEGREE

6.3.1 ACADEMIC AND LANGUAGE REQUIREMENTS

In order to be admitted to the STL, a candidate must have successfully completed the first cycle (STB/Mag.theol.) with honors of *cum laude* or higher.

Prior to the commencement of studies, candidates for the Licentiate are expected to possess a basic knowledge of Latin and New Testament Greek. If necessary, one of the classical languages may be taken during the first year of the Licentiate program. In addition, fluency in a modern language other than the candidate's native language is desirable.

6.3.2 STL THESIS (LIZENTIATSARBEIT)

The licentiate thesis, with a minimum of 90 pages (150.000 – 200.000 characters, including spaces), graded by the adviser and two readers (one reader may be from outside of the faculty), is an integral and central part of the STL curriculum, requiring several months' planning, research, analysis, exposition, revision, and discussion. It entails both the independent investigation of some significant question arising from the work of the program and a defense of the conclusions reached. It should give evidence of training in research and make a contribution to theological knowledge involving a limited, yet significant, problem of investigation. It must prove the student's familiarity with basic methods and techniques of research, mastery of the limited subject matter, and ability to exercise sound theological judgment and formulate accurate conclusions. The title and the adviser of the thesis should be chosen by November 30 of the first year of STL studies. The deadline for submission of the complete draft of the STL thesis is February 28, and the deadline for submission of the final text is April 30 of the second year of STL studies.

The thesis is to be composed in English, German, or in another modern language agreed upon by the adviser.

6.3.3 LECTIO CORAM

The candidate is also responsible for preparing and delivering a lecture of 45 minutes (*lectio coram*) followed by 45 minutes of discussion and questions in the presence of the faculty and students, on a topic to be determined in consultation with the Dean. (See §8 for a detailed explanation of the *lectio coram*.)

6.4 DOCTORATE IN SACRED THEOLOGY (STD) DEGREE

The doctoral program is a graduate program in Sacred Theology for the Canonical Doctorate in Theology. It lasts regularly three years and qualifies one to teach theology at the university level. Applicants shall have completed the STL, or an equivalent canonical degree, with honors of *magna cum laude* or higher.

6.4.1 COURSEWORK

Of its very nature, the doctoral program is focused on research for the dissertation according to the areas of specialization. The doctoral candidate may take any courses appropriate for his area of research at the ITI or elsewhere, but above all he is to dedicate himself to studying a list of texts prepared under the supervision of his dissertation adviser. Details for each candidate are to be worked out initially with the Dean and later, also with the adviser.

6.4.2 LANGUAGE REQUIREMENTS

Knowledge of Latin and Greek required, while proficiency in two modern languages in addition to one's native language is desirable.

6.4.3 DISSERTATION

During the process of acceptance to the STD program, the doctoral candidate submits a formal dissertation proposal within the doctoral hearing. The dissertation should contain at least 200 pages (400.000 – 500.000 characters, including spaces), not counting bibliography, indices, etc. It is expected that every doctoral candidate does research at other universities. The deadline for the submission of the *full draft* of the STD dissertation is December 31 of the third year of research and the *final text* of the dissertation ought to be submitted by March 31. The dissertation is graded by the advisor and two readers (one reader may be from outside of the faculty).

A doctoral dissertation should demonstrate maturity of theological judgment. It should give evidence of research skills commensurate with advanced study and ability to perform independent scientific work, a mastery of the candidate's chosen field of study, and should be of sufficient quality to constitute a genuine contribution to that field of study and to warrant publication.

The dissertation is to be composed in English, German, or in another modern language agreed upon the adviser.

6.5 MASTER OF STUDIES ON MARRIAGE AND THE FAMILY (MMF) DEGREE

6.5.1 MMF THESIS

Studies in the MMF program aim to provide a deeper understanding of the Catholic vision of marriage and the family for those who intend to engage in the pastoral activities of the Church. A written thesis should examine the topics relevant to the pastoral care of the family and youth, such as chastity education, marriage preparation, building the family as the Domestic Church, pro-life ministry, parenting skills, taking care of the elderly, etc. The student may also choose to concentrate on one of the topics studied in the courses of the MMF curriculum.

The student should choose an adviser from the faculty and work in cooperation with that professor. The thesis should conform to the formatting guidelines as set forth in section 9 of the Student Handbook, and contain at least 30 pages (50.000-60.000 characters, including spaces) of text (from its introduction to conclusion), excluding the *Table of Contents*, *Bibliography*, and *Appendices*. The title and the advisor of the thesis should be chosen by November 30 of the student's second year of studies in the program. The deadline for the submission of the *full draft* of the thesis is March 31 and of the *final text* April 30 of the second year (MMF 2).

7 — Theses and Dissertation Guidelines in Detail

7.1 THESES DEADLINES AND LENGTHS:

BA THESIS	**Third year of studies** • November 30 - title and adviser's name to be submitted to the Dean and the Program Director • March 31 - full draft of the thesis submitted to the Adviser • April 30 - final text of the thesis submitted to the Dean and the Adviser • 40.000 – 50.000 characters, including spaces, at least 25 pages double-spaced
STB THESIS	**Fourth year of studies** • May 31 - title and adviser's name to be submitted to the Dean and the Program Director **Fifth year of studies** • March 31 - full draft of the thesis submitted to the Adviser • April 30 - final text of the thesis submitted to the Dean and the Adviser • Public presentation of the thesis • 100.000 – 120.000 characters, including spaces, at least 60 pages double-spaced
STL THESIS	**First year of studies** • November 30 - title and adviser's name to be submitted to the Dean and the Program Director **Second year of studies** • November 1 - Proposal of three topics for the *Lectio Coram* to be submitted to the Dean and the Program Director by the student. • January 15 - Decision regarding the *Lectio Coram* topic communicated to the student by the Dean. • February 28 - full draft of the thesis submitted to the Adviser • April 30 - final text of the thesis submitted to the Dean, Adviser and the Program Director • Public defense of the thesis and *Lectio Coram* • 150.000 – 200.000 characters, including spaces, at least 90 pages double-spaced
STD DISSERTATION	**Third year of studies** • December 31 - full draft of the dissertation submitted to the Adviser and the Readers • March 31 - final text of the dissertation submitted to the Dean, Adviser and the Readers • Public defense of the dissertation • 400.000 – 500.000 characters, including spaces, at least 200 pages double-spaced
MMF THESIS	**Second year of studies** • November 30 - title and adviser's name to be submitted to the Dean and the Program Director • March 31 - full draft of the thesis submitted to the Adviser • April 30 - final text of the thesis submitted to the Dean, Adviser and the Program Director • 50.000-60.000 characters, including spaces, at least 30 pages double-spaced

7.2 THESIS PROCEDURE

7.2.1 CHOICE OF TOPIC AND ADVISER

For the choice of the adviser, the candidate should look into the areas of expertise and interest of each faculty member. Only faculty members can be advisers of theses.

PROF. DDR. BERNHARD DOLNA, Rector Ordinary Professor for Ecumenical and Jewish Studies Dr. theol., University of Freiburg in Breisgau, 1999 Dr. phil., University of Vienna, 2022	• Medieval and modern Jewish philosophy, e.g., Maimonides, Cohen, Rosenzweig, Buber, Heschel, Levinas • Russian philosophy of religion: Solovyov, Rozanow, Bulgakov, Berdyaev • Modern Jewish literature • Hebrew language and texts • Spiritual theology
REV. LIC. JOSEPH BOLIN Lecturer for Dogmatic Theology, Political Philosophy STL, International Theological Institute, 2007	• Natural philosophy: Aristotle, Aquinas, early moderns • Thomistic metaphysics and natural theology, moral philosophy and theology: virtues, charity, vocation and states of life • Dogmatic theology: Trinity, creation, grace, sacraments
REV. PROF. DR. JEAN-YVES BRACHET OP Extraordinary Professor for Moral Theology and Social Ethics Dr. theol., International Institute 'Mater Ecclesiae Domesticae' (MEDO), Kerkrade, 1994	• Moral Theology • Theology of Marriage and Family
REV. DR FEDERICO COLAUTTI Lecturer for Old Testament STD, Pontifical Gregorian University in Rome, 2001	• Old Testament • Josephus Flavius
DR. VINCENT P. DEMEO SG Program Director Associate Professor for New Testament STD, Regina Apostolorum, Rome, 2012	• Scripture: Old Testament; Gospel of Matthew and John; Romans, Galatians, Hebrews; Covenant theology; Biblical theology; Scripture Interpretation • Dogmatic theology: Incarnation, Trinity; ecclesiology, law and grace, esp. Thomas Aquinas; theological anthropology of Pope John Paul II • Mystagogy and Liturgy • Moral theology: fundamental principles; marriage and family, love, sexual ethics
DR. ANDREI GOTIA Associate Professor for Interdisciplinary Studies of the Sources: Latin and Greek PhD, Classics, Babes-Bolyai University in Cluj-Napoca, 2005	• Classical Languages, Latin and Greek
DR. GUNDULA HARAND STL Program Director Associate Professor for Fundamental and Spiritual Theology Dr. theol., Religious Studies, University of Graz, 1998	• Christian literature, especially Eliot, Bernanos, Claudel, von le Fort • Philosophy of language • Spiritual theology, especially the Rhineland mystics • Dogmatic theology: Incarnation, Trinity (early Fathers)
PROF. DR. HABIL. MICHAELA C. HASTETTER MOOS Program Director	• Pastoral Theology • The Theology of Joseph Ratzinger / Pope Benedict XVI • Music and Theology

Ordinary Professor for Pastoral Theology and Religious Pedagogy Dr. theol. Ludwig-Maximilians-Universität, München, 2006; Habil., Albert-Ludwigs-Universität, Freiburg, 2011	• Ecumenical Theology; Dialogue between Catholic and Orthodox Church
DR. TIMOTHY KELLY Associate Professor for Dogmatic Theology Dr. theol., University of Fribourg, 2011	• Ecclesiology: Patristic, Scholastic, modern • The Trinity • Christology: Patristic, Scholastic, modern • Sacramental Theology: Patristic, Scholastic, modern • Soteriology: Patristic, Scholastic, modern.
VERY REV. LIC. YURIY KOLASA Head of Formation Program for Seminarians, Religious Men, Deacon Candidates and Priests Lecturer for Patristics, Theology of Marriage and Family STL, International Theological Institute, Gaming, 2007	• Byzantine Studies • Marriage and Family Theology • Patristics • Dogmatic Theology
DR. SIMON M. KOPF Associate Professor for Fundamental Theology DPhil, University of Oxford, 2019	• Science and Theology • Divine Action, Creation, and Providence • Metaphysics of Gender
P. DR. HABIL. EPHRÄM GIVI LOMIDZE Head of St. Ephrem Scientific Center for Orient&Occident-Studies (STEP) Lecturer for Ancient Church History and Patristics Dr. theol., Katholische Universität Eichstätt-Ingolstadt, 2015 Habil., University of Vienna, 2021	• Ancient Church History • Patrology • Byzantine Hymnography and Theology (esp. John of Damascus) • Ecumenical Theology
P. DR. HABIL. DIPL. ING. UNIV. RUPERT MAYER OP Dr. theol., University of Freiburg, Switzerland, 2002, Habil., Philosophisch - Theologische Hochschule St. Georgen, Frankfurt am Main, 2020	• Metaphysics and Natural Theology • Dogmatic Theology • Modern, Ancient Greek, Medieval Philosophy (Descartes, Kant, Hegel, Heidegger, Plato, Aristotle, Ockham, Duns Scotus, Meister Eckhart) • Moral Theology (Aquinas)
REV. DR. HABIL. MARTIN MAYERHOFER FSO Associate Professor for Patristics and Church History STD, Pontifical Gregorian University, 2011 Habil., University of Vienna, 2021	• Church History • Patrology • Pauline Epistles
REV. PROF. DR. HABIL. THOMAS MÖLLENBECK Visiting Professor for Systematic Theology Dr. theol., Paderborn University, 2015 Habil., University of Vienna, 2015	• Systematic Theology • St. John Henry Newman • C.S. Lewis
REV. PROF. DR. HABIL. JOSEF SPINDELBÖCK Extraordinary Professor for Moral Theology and Social Ethics Dr. theol., Universität Wien, Austria, 1993 Habil., University of Lublin, Poland, 2004	• Philosophical ethics, esp. medical ethics and bioethics • Moral theology • Pastoral theology of marriage and family
REV. PROF. DR. HABIL. MICHAEL STICKELBROECK	• Christology • Doctrine of creation and doctrine of grace

Visiting Professor for Fundamental Theology Dr. theol., University of Augsburg, 1993 Habil., Ludwig Maximilian University of Munich, 2001	• Theological anthropology • Trinity • Eschatology • Scheeben
DR. GINTAUTAS VAITOSKA MMF Program Director Professor for Studies in Marriage and Family MD, Psychiatry, Vilnius University, 1986 STD, Kaunas Vytautas Magnus University, 2022	• Psychology of marriage and the family • Conjugal love, natural family planning, contraception • Premarital friendship: psychological, ethical, theological aspects • Homosexuality • Psychiatry and Christianity • Child/adolescent development
PROF. DR. HABIL. MICHAEL WLADIKA Ordinary Professor for Christian Philosophy: Metaphysics and Natural Philosophy Dr. phil., University of Vienna, 1995 Habil., University of Vienna, 2004	• Metaphysics • History of Philosophy • Plato & Platonism • St. Augustine • Early Modern Times theories of subjectivity • German Idealism

7.2.2 STUDENT-FACULTY COLLABORATION

The adviser and student work closely together over the remaining terms of the program. Their interaction shall be regular, consisting of focused work on a given topic.

7.2.3 SUBMISSION OF THESIS

The deadlines for the submission of the full draft and the final text are indicated in the table of thesis deadlines and lengths (see paragraph 7.1). For the BA and MMF theses, two printed copies must be submitted: one for the adviser, and one for the library archive. For the STB thesis, three printed copies must be submitted: one for the student (to be used at the public presentation), one for the adviser, and one for the library archive. For the STL and STD theses, five printed copies must be submitted: one for the student, one for the adviser, one for each of the two readers, and one for the Dean (this copy will be placed in the library archive). In addition, a digital copy (in PDF format) of the entire completed thesis must also be submitted to the Office of the Dean. 'Entire thesis' means one that includes:

- an introduction;
- all projected chapters;
- a conclusion;
- a bibliography;
- and all of the above must be properly formatted in accordance with the conventions outlined in §9 below.

Once the STL and STD advisers and readers have agreed that the thesis is defensible, a date is chosen for the presentation in the presence of the Dean and the advisor. The thesis presentations will be publicly posted.

NB: Failure to submit a requested number of copies of the entire thesis by the submission date jeopardizes the possibility of graduating on the appointed day. Such postponement does not entitle the candidate to residency at the ITI in the following year.

7.2.4 STB THESIS PRESENTATION

The STB thesis presentation shall take place in the presence of the adviser and the Dean. All faculty members and students are invited to attend.

The format of the presentation is as follows: The Dean serves as mediator and timekeeper. The student opens with a presentation of 10 to maximally 15 minutes, in which the thesis is summarized and its principal parts

outlined. This presentation shall be delivered using no more than one page of notes. Following the presentation, the candidate will be asked several questions. The total duration of the presentation shall not exceed 25 minutes.

7.2.5 STL AND STD THESIS DEFENSE

The STL and STD thesis defense shall take place in the presence of the adviser, readers, the STL or STD program director and the Dean. All faculty members and students are invited to attend.

The format of the defense is as follows: The Dean serves as mediator and timekeeper. The student opens with a presentation of no more than 15 minutes, in which he summarizes his thesis and outlines its principal parts. This is to be done using no more than one page of notes. Afterwards, beginning with the adviser, each member of the board has up to 15 minutes of time for comments and questions directed to the candidate. When the last board member has finished, the Dean opens the discussion to others who are present at the defense. At a suitable moment, the Dean brings the discussion to a close. All who are present are then asked to leave the room except for the board, who after deliberation agree upon a single grade to be given to the thesis. The candidate is called back and the grade reported to him.

Students should expect, and be prepared to make, corrections at every stage of their thesis work, including *after* the defense when final corrections may be requested by the board. The work is not complete until the requests of the adviser and the readers have been satisfactorily met, and they agree to sign the signature page.

7.2.6 DEPOSIT OF THESIS

In the final weeks before graduation, the candidate shall deliver one bound copy of the completed thesis, with signatures on the signature page, to the Office of the Dean. In addition, an electronic file (in PDF format) of the thesis must be submitted to the Office of the Dean for the benefit of future students or faculty who may wish to have a copy.

7.3 SUMMARY OF OBLIGATIONS

7.3.1 THE ADVISER'S RESPONSIBILITIES

- Prepare a reading list if asked; review a student's reading list for completeness.
- Guide the candidate actively, meeting regularly to oversee the research and review the writing.
- Require the student to submit a complete draft by the appointed date and ensure that, once it has reached an appropriate stage of maturity, it is distributed to the readers.
- Report periodically on the candidate's progress to the Dean and bring to his attention any consistent failures to do the required work.

7.3.2 THE CANDIDATE'S RESPONSIBILITIES

- Seek out a faculty adviser before the deadlines indicated in section 7.1.
- Meet with the adviser regularly to discuss research and share ideas.
- If necessary, find help with English or German grammar, style, and spelling from fellow students. This is *not* the responsibility of the adviser!
- Submit the *full draft* and the *final text* in accordance with the deadlines indicated in sections 7.1. and 7.2.3.

7.3.3 THE READERS' RESPONSIBILITIES (APPLICABLE ONLY TO STL AND STD)

- Accept the position of reader for a thesis.

- Be available for occasional consultations with the candidate during the final stages of research.
- Offer corrections or suggestions on the written work submitted by the student.
- Should there be any serious cause for concern, whether academic or personal, bring it to the attention of the adviser.

8 — The *Lectio coram*

8.1 DESCRIPTION

The licentiate degree is precisely a license to teach theology, signifying that a student is qualified to lecture in those specialized areas of theology he has studied during his formation at the ITI. Hence the *lectio coram*— a lecture lasting at least 45 minutes, followed by a 45-minute question period before the assembled faculty and students—is intended to demonstrate the candidate's competence as a teacher of theology. It should be a lecture on a specific theological issue taken up during the course of studies for the licentiate. It must be clearly and logically organized, manifest the candidate's familiarity with relevant literature and exhibit soundness of theological judgment.

8.2 PROCEDURE

The student shall select three topics in advance and present them to the Dean in compliance with the deadlines specified in Section 7.1. Of these topics, one will be selected by the STL program director and the Dean.

The candidate may present the lecture using a two-page written outline. The lecture may *not* be delivered from a written text. If an outline is used by the candidate, it must be submitted to the board immediately before the question period. The candidate may distribute an outline or other handout to the assembled audience.

After the *lectio coram,* everyone leaves the room except for the faculty members who are present. These deliberate among themselves and agree upon a single grade for the *lectio.* This grade is then reported to the student. If the candidate fails, the *lectio coram* must be repeated on another topic.

The *lectio coram* is open to the public.

8.3 SUMMARY

- Duration of lecture: approximately 1 ½ hours — a minimum of 45 minutes for the lecture and 45 minutes for discussion.
- Possible topics will be presented in advance to the Dean by the student; the topic of the *lectio* will be selected by the Dean together with the STL program director
- *Lectio* is given only from a two-page outline, *not* a written-out text.
- A handout may be distributed.

9— Guidelines for Written Work[2]

9.1 General Rules

Written work in English at the ITI normally follows *The Chicago Manual of Style* (15th edition, 2003 or 16th edition, 2010), whose main points are summarized in Kate L. Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations*. Especially for the abbreviations of classic and scholarly works including periodicals the standard work is the *SBL Handbook of Style: For Ancient Near Eastern, Biblical and Early Christian Studies*. Students from the UK or from other countries, which use British manuals of style, may continue to use them for grammar and spelling. Written work in German should normally follow the latest edition of *Duden. For other languages please use the standard works (manuals of style) for those languages.*

1. **Typed**. Papers and theses must be typed. Outlines or other short assignments may be handwritten, unless otherwise specified by a professor.

2. **Paper**. The paper to be used is A4, the standard European size for documents. The paper color must be white.

3. **Margins**. Margins are to be set at *2.5 cm (1 inch)* at the top and bottom of the page, and *3.15 cm (1.25 inches)* on the left and right. Students using Microsoft Word can adjust the margins using the Page Setup option on the File menu.

4. **Font**. The font used should be set at 10.5, 11, or 12 point. Footnotes may be given in any point size between 9 and 11, in the same font as the body.

5. **Italics**. Titles of journal articles, theses, or dissertations should be put in quotation marks, while book titles should be italicized. In general, use italics rather than underlining or boldface for emphasis. In complex outlines or in titles of chapters, sections, and subsections, any of the three may be used.

6. **Spacing**. All essays or theses should be double-spaced throughout, except for block quotations which are to be single-spaced. Outlines or *divisiones textus* should be single-spaced.

7. **Block quotations.** Any quotation longer than three lines on the computer screen must be separated from the body into a block quotation, indented on both sides and single-spaced. When material in block quotation begins with a paragraph in the original, it is given an indentation in the block. It is incorrect to start a quotation in a paragraph and then continue it into a block quotation. One should place the entire quotation in the block. Do *not* use quotation marks ("") for a block quotation.

8. **Identification**. For papers and outlines, the name of the student, the course, and the professor, as well as the date, should be placed at the top of the first page. A title should be given to the paper. Special rules apply to the title page for licentiate and doctoral theses.

9. **Page numbers**. Pages should be numbered; the first page need not be numbered.

9.2 Citation of Sources: In Brief

1. **How to cite sources.** Citations or paraphrases should be indicated by a footnote. (The basic format to be followed for notes and bibliography is given below.) *First* citations should include author and title, translator and/or editor, edition consulted, publication information, and text reference (book, chapter, *lectio,* question or article, page number, etc.). Subsequent citations of the same work should be noted by a simplified reference (author's last name and/or abbreviated title of work, and location in text).

2. **Direct quotations.** Direct quotations—i.e., where the words of an author are being quoted—should be announced by quotation marks and footnoted; or, if the quotation extends for *more than three lines,* it should be formatted as a single-spaced block quotation indented 1 cm on both sides, and footnoted.

[2] Thanks are due to Fr. Robert Sokolowski of The School of Philosophy of The Catholic University of America, who is largely responsible for the following summary of Turabian.

Footnote numbers go *after* the final punctuation mark of a sentence. If a footnote number is given in the middle of a sentence, the number follows a comma but *precedes* a colon (:) or semicolon (;).

3. **Indirect quotations**. Indirect quotations—i.e., paraphrases of a text, ideas borrowed from an interpreter, etc.—must likewise be footnoted, usually at the end of a paragraph. Paraphrasing an author is considered a *use* of that source, requiring a citation.

4. **Bibliography**. All research papers (i.e., papers for which the student is expected to consult secondary sources), and *a fortiori* theses, must include, at the end, a bibliography of works consulted. *All* sources consulted (books, periodicals, encyclopedias or reference books, theses, CD-ROMs), whether directly quoted or not, must be listed in this bibliography. Information gathered from web-sites should also be acknowledged.

9.3 CITATION OF SOURCES: IN DETAIL

The basic format for notes and bibliography are in Turabian 11.3 and 11.39. For variations of all kinds, see Turabian 11.3–11.68. When your references have variations of any sort (volumes in a series, multiple authors, reprints, etc., etc.) check carefully for the proper style.

The elementary format for notes

[8]John Smith, *The Philosophical Study of Butterflies* (New York: Tepid Press, 1985), 19.

[10] Helen Jones, "A Survey of Butterfly Research," *Journal of Lepidoptery* 15 (1994): 23–24.

It's the presence of the volume number that forces you to use a colon before the pages. Whenever there is a volume number you use the colon, as in the following multivolume work.

[14]Alex Anderson, *Nineteenth-Century France* (London: Apex Press, 1990), 1:59–72.

[56] Ibid., 36–41.

'Ibid.' is used to refer to the immediately preceding entry; *Turabian* 8.85–87. Note the period, comma, and no italicizing or underlining. 'Op. cit.' is not used anymore.

[34] Smith, *Study of Butterflies,* 65.

[23] Jones, "A Survey," 49.

[18] Anderson, *Nineteenth-Century France,* 2:30.

When you are referring again to a work that has already been footnoted earlier, you need only mention the author's last name and an abbreviated form of the title.

Basic format for bibliography

Smith, John. *The Philosophical Study of Butterflies.* New York: Tepid Press, 1985.

Jones, Helen. "A Survey of Butterfly Research." *Journal of Lepidoptery* 15 (1994): 19–50.

Some variations

When the books cited have translators or editors:

Notes: [7] Charles de Gaulle, *My Life and Deeds,* trans. Winston Churchill (Oxford: Vanity Press, 1959), 698.

[52] Yuri Andropov, "Spies and Counterspies," in *Clandestine Enterprises,* ed. Aldrich Ames (Moscow: Pravda Press, 1978), 67–68.

Bibliography: Brezhnev, Leonid. *Traveller's Guide to Afghanistan.* Translated by Zbigniev Brzezinski. Washington, D.C.: Potomac Press, 1978.

Major, John. "Win Some, Lose Some." In *The Future of British Politics.* Edited by Margaret Thatcher, 25–69. York: Parliament Press, 1989.

Order of elements within notes

1. Name of author(s)
2. Title and (if any) subtitle
3. Name(s) of editor, compiler, or translator, if any
4. Number or name of edition, if other than the first
5. Name of series in which book appears, if any, with volume or number in the series
6. Facts of publication: place, name of agency, date
7. Page number(s) of specific citation, including volume, etc., if any

Reference to preface, chapter, etc.

[1] Arthur Danhurst, introduction to *Calculating the Incalculable,* by Samuel Ifferson (Minneapolis: Naughtington Press, 1994), 2-4.

[2] Samuel Ifferson, preface to *Calculating the Incalculable* (etc.)

[3] Samuel Ifferson, "Basic Methods," in *Calculating the Incalculable* (etc.)

[4] Norwald Torrington, "Following the Path," in *Whither Tomorrow?* ed. Montgomery Abelson (Tulsa: Wizmer Bros., 1994).

Multiple authors

[1] Mary Lyon, Bryce Jones, and Henry S. Lucas, *The Book of William de Norwell, 1338 to 1340,* with the collaboration of Jean de Sturler (Brussels: Commision Royale d'Histoire de Belgique, 1983), 175.

[2] Dana Munro and Raymond Sontag, *The Middle Ages, 395-1500,* rev. ed., Century Historical Series, vol. 4 (New York: Century, 1928), 108.

If a work has more than three authors, it is customary to cite the first name as printed and to follow it with *et al,* with no comma before *et al.:*

[3] Martin Greenspan et al., eds., *Network Research* (Cambridge: MIT Press, 1974), 54.

Miscellaneous examples

Internet sources such as Wikipedia or similar websites should not be referred to as to authoritative academic sources.

[1] E. J. Clegg and J. P. Garlick, eds., *Disease and Urbanization,* Symposia of the Society for the Study of Human Biology, vol. 20 (Atlantic Highlands, N.J.: Humanities Press International, 1980), 16.

[2] Virgil Thompson, "Cage and the Collage of Noises", in *American Music since 1910* (New York: Holt, Rinehart, and Winston, 1971), 25.

[3] August von Hasten, *Studies on Russia,* ed. S. Frederick Starr, trans. Eleanore Schmidt (Chicago: University of Chicago Press, 1972), 47.

[4] *The Works of Shakespeare,* ed. Alexander Pope (London: printed for Jacob Tonson in the Strand, 1725), 6:20. [But, in a paper dealing with Pope himself, one could put:]

[4] Alexander Pope, ed., *The Works of Shakespeare* (etc.)

[5] Dag Hammarskjold, *Markings,* with a foreword by W. H. Auden (New York: Alfred A. Knopf, 1964), 3.

If, however, the citation is to the foreword, etc., that information should come first:

[5] W. H. Auden, foreword to *Markings,* by Dag Hammarskjold (New York . . .

OR

[5] W. H. Auden, foreword to Dag Hammarskjold, *Markings* (New York . . .

If a work is not the first edition, and especially if it is a reprint where pagination may differ, one should give information about the edition being used. However, one need not note a new printing by the same publisher.

[1] William Dingleberry Jr. and Robert O. McFluzy, *Battleships: Sink or Swim,* 3d ed., Battleship Series, vol. 3 (Annapolis, Md.: Naval Institute Press, 1985), 379.

[2] Richard Ellman, *James Joyce,* new and rev. ed. (New York: Oxford University Press, 1982), 705.

[3] Gunnar Myrdal, *Population: A Problem* (Cambridge: Harvard University Press, 1940; reprint, Gloucester, Mass.: Peter Smith, 1956), 9.

[4] Mary Shelley, *Frankenstein,* ed. James Reiger (Indianapolis: Bobbs-Merrill, 1974; Chicago: University of Chicago Press, Phoenix Books, 1982), 37.

[5]Leon Leftwack, *North of Slavery* (Chicago: University of Chicago Press, 1961; Phoenix Books, 1965), 1.

[6]Blaise Pascal, *Pensees and the Provincial Letters,* Modern Library ed. (New York: Random House, 1941), 418. [Some named editions do not give publisher's name, so give city and date, separated by a comma.]

Name of series

[1]Luli Loophead, *Workers on the Rand,* A People's History of South Africa, vol. 2 (Athens: Ohio University Press, 1985), 48.

[2] Kenneth Pigeonhole, *The Papacy and the Levant,* vol. 1, *The Thirteenth and Fourteenth Centuries,* Memoirs of the American Philosophical Society, no. 114 (Philadelphia: American Philosophical Society, 1976), 398.

[7] Leonard Watkins, *Commercial Banking,* Michigan Business Studies, vol. 6, no. 5 (Ann Arbor: University of Michigan, 1938), 464.

Publisher's names

For foreign cities, use the English equivalent, if there is one. However, the publisher's name should not be anglicized.

For publishers' names: In notes, it is customary to omit an initial *The* and the abbreviations *Inc., Ltd.,* etc. The ampersand may be used in place of *and,* and *Company, Brothers,* and the like may be abbreviated or omitted. The word *Press* should not be dropped. The name of a publisher may be shortened, such as "Knopf" or "Norton" or "Scribner." But one must use only one form throughout the paper. If a work is co-published, the reference should give both publishers, e.g.:

(New York: Alfred A. Knopf and Viking Press, 1966)
(Boston: Ginn & Co.; Montreal: Round Press, 1964)

References to a book issued by a subsidiary of a publisher should include both:

(Cambridge: Harvard University Press, Belknap Press, 1965)

One should always include reprint information when citing from a book originally published quite some time ago and hard to find in the original.

Abbreviations

Spell out and do not capitalize (unless in a heading or at the start of a sentence) the words *book, chapter, part, volume, section, scene, verse, column, page, figure, plate,* and so on, except when such a term is followed by a number in a note or parenthetical reference, in which case standard abbreviations may be used. Numbers are given in Arabic numerals even if in roman numerals in original.

Some additional abbreviations:

app. = appendix
col. = column
n. = note or footnote
n.d. = no date
n.p. = no place; no publisher
par. = paragraph
passim = here and there
q.v. = which see (for use with cross-references)
suppl. = supplement
s.v. = sub verbo, sub voce (for references to encyclopedias, etc.)

Ellipsis in citations ***(Turabian 5.18–5.23)***

Note the number of dots and also the number of spaces, and notice where the spaces are:

"Queen Elizabeth reigned happily and prosperously for many years."

RIGHT: "Queen Elizabeth reigned . . . for many years."

WRONG: "Queen Elizabeth reigned...for many years."
WRONG: "Queen Elizabeth reigned ... for many years."
WRONG: "Queen Elizabeth reigned. . .for many years."

"He saw the event in all its splendor. He described it in his report."
"He saw the event. . . . He described it in his report."

Note in the last instance that there are *four dots* (one of the dots signifies the end of the sentence) and also two spaces after them!

"The team left, but unfortunately the mascot remained behind."
"The team left, . . . the mascot remained behind."

"Boris came home; he found work and later his wife joined him."
"Boris came home; . . . his wife joined him."

Note that the punctuation of the original is to be left intact before the ellipsis.

"Shakespeare is thoughtful and profound, while the others are not."
"Shakespeare is thoughtful, . . . while the others are not."
"All this is not exactly right . . . ; and there is reason to believe that it is flawed."

Note that the abbreviated quotation indicates the punctuation of the original.

NB: If the ellipsis occurs at the end of a line in your work, the word processing program may break the ellipsis between the dots. Use CTL-SHIFT-SPACE (in MS Word) to make non-breaking spaces for the space before the ellipsis and between the dots. Use a regular space after the last dot of the ellipsis.

NB: Do *not* use ellipsis points at the beginning of a block quotation. You are entitled to capitalize the first word of a block quotation even if it is not the first word in the original, *provided that* in so doing you do not change the meaning of the original.

If the quotation is set off syntactically by a common, period, or colon, the first word is capitalized *even if* it was lowercase in the original:

> The following day Sand reported, "With Pebble soliciting members on the side . . ."

But if the quotation is joined syntactically to some introductory words, the first word of the quotation is begun with a small letter, *even if* capitalized in the original:

> The act provided that "the general counsel of the board . . ."

Quotation marks, single or double ***(Turabian 5.11–5.12)***

Do not use quotation marks for block quotations. Also, if you begin a passage with quotation marks, don't forget to put closing quotes at the end.

In American usage, double quotes are primary and single quotes are usually used *only* within double quotes. British usage is different in several respects (generally it is the reverse of the American usage.) Handle quotation within quotation as follows:

> He said, "You won't get far; even if you think, 'I shall escape,' you will be caught."

Double quotes are used even to set off single words:

> The philosopher tried to explain the nature of the "I." He thought it would be good to examine "mind."

However, Turabian admits (5.12) that in some fields single quotation marks are sometimes used to set off words or phrases.

Normally, periods and commas go INSIDE double quotation marks, while colons and semicolons go outside. This practice is followed even when the double quotation marks are used to set off a single word or phrase. However, when single quotes are used to set off a word or phrase, the periods and commas go outside the single quote (Turabian 3.107).

> He decided to study 'the mind'.
> Some contemporary theologians were proclaiming the 'death of God'.

Punctuation marks inside or outside quotation marks ***(Turabian 3.106–107)***

Periods (.) and commas (,) go INSIDE quotation marks.

Colons (:), semicolons (;), question marks (?), and exclamation points (!) go OUTSIDE the quotation marks unless they form part of the quotation itself.

RIGHT:
Smith said, "Don't go near the fire."
Did Smith say, "Don't go near the fire"?
Smith asked, "How far can he go?"
Smith said, "Don't go near the fire"; then he left the room.

WRONG:
Smith said, "Don't go near the fire".
Smith said, "Don't go near the fire;" then he left the room.

Quotations in notes

Prose quotations in a note are enclosed in quotation marks and the reference is given as follows:

> [1] "He leaves a terrible blank behind him . . ." (Lord Alanbrooke, *Diary of 1940* [London: Oxford University Press, 1965], 2:66).

Reference to continuing page numbers ***(Turabian 2.67)***

If either one or two numbers differ, you put two digits after the dash. The technical way of saying this is: the reference normally "declines to two digits." However, you put only one digit after the dash when a zero precedes it. Of course, if three or more numbers are changed, you put all of them down.

RIGHT: 15–19; 15–23; 123–25; 106–9; 123–234; 2456–59; 2368–456.
WRONG: 27–8; 356–9; 495–498.

Explained more fully:

- If the first number is less than 100, one should use all digits of the second number, e.g.: 3–10, 71-72, 96-117.
- If the first is 100 or multiple of 100, use all digits of second number: 100–104, 600–613, 1100–1123.
- If the first is 101 through 109 or a multiple, use changed part only: 107–8, 505–17, 1002–6.
- If the first is 110 through 199 or a multiple, use two digits or more as needed: 321–25, 415–532, 1536–38, 1496–504.)

Note also that you should use the correct dash (–), not a minus sign (-) or an em dash (—). The former is too small and the latter too big. If using MS Word with an extended keyboard, you may obtain the correct dash by pressing down CTRL and the minus key *on the number pad.* Otherwise, select the dash from the SYMBOLS chart (on the INSERT menu).

Location of reference numbers ***(Turabian 8.9)***

RIGHT: He found happiness late in life.[1]
He found happiness late in life (and almost missed it).[2]
As Oglethorpe said, "Nothing is the same anymore."[42]

WRONG: . . . late in life[1].
WRONG: ". . . same anymore"[2].
WRONG: ". . . same anymore".[42]

9.4 OTHER STYLISTIC MATTERS

Hyphens

Noun compounds with *quasi* should be spelled as two words: quasi promise, quasi honor. Adjectival compounds are hyphenated: quasi-religious, quasi-subjective. Common prefixes should not be separated by hyphens, e.g.: subatomic, reenact, semiconscious, pseudo religious.

Which and that ***(Turabian 3.72)***

A distinction is normally made between *that* and *which* when they are used as relative pronouns. Not all writers follow this rule, but it is generally accepted as good style.

That introduces a restrictive or defining clause, one that is needed to identify the antecedent:

> He saw the cart that was being pulled by the horse. [Which cart did he see? The one being pulled by the horse. The phrase is needed to identify the object.]
>
> The river that lies between Washington and Virginia is called the Potomac.

Which introduces a nonrestrictive or nondefining clause, one that is merely added to the antecedent and is not necessary for its identification; a comma separates such nonrestrictive clauses from their antecedents:

> The cart, which was being pulled by the horse, was filled with hay. [We already know which cart is being referred to; its being pulled by the horse is just added information.]
>
> The river, which was at flood stage, was flowing very fast.

Use of the word 'this'

Never (almost never) use the word *this* without specifying what kind of thing you refer to:

WRONG: He returned and found the room a shambles. This bothered him.
[What bothered him? Returning? Finding the room messed up? The room's being messed up?]

RIGHT: He found the room a shambles. This discovery bothered him.

The final comma in a series of terms

The following styles are both acceptable. While the first is more common, Turabian 3.68 and Nicholson (see below) recommend the second.

She bought a computer, monitor, diskettes and software.
She bought a computer, monitor, diskettes, and software.

Commas and introductory connectives

Words like *however, consequently, indeed, therefore,* and *rather,* when used to introduce a sentence, should be followed by a comma; even *thus* should be so marked off when it is used as a conjunction, when it has the sense of "as a result" or "consequently," but not when it is used as an adverb in the new sentence. Examples:

However, he returned to his fatherland.
Indeed, we can see the results.
And thus, they all went back to Abyssinia. [Meaning: As a result, they all went back to Abyssinia.]
Thus he saw the outcome of his folly. [Meaning: In this manner, he saw the outcome of his folly.]

A general rule about commas

The following rule is taken from Margaret Nicholson, *A Dictionary of American-English Usage* (New York: Oxford University Press, 1957), a work based on Fowler's *A Dictionary of Modern English Usage.* "A comma should not separate inseparables, e.g. a verb from its subject or object or complement, a defining relative from its antecedent, or an essential modification from what cannot stand without it."

WRONG: The charm of history, is, its greatness.
A sheriff, who is dishonest, should be fired.
The king will, in no circumstances, agree to the plan.

RIGHT: The charm of history is its greatness.
A sheriff who is dishonest should be fired.
The king will in no circumstances agree to the plan.

Present and past tenses

When you speak about historical events, use the past tense; when you speak about someone's doctrine or ideas, use the present tense.

The author lived in the sixteenth century and wrote six books; he says that virtue should be pursued and vice avoided, and he thinks that society helps man become better.

Strange plurals (*Turabian* 2.68, 3.6)

WRONG: Pilots of 747's are well trained.
1980's

RIGHT: Pilots of 747s are well trained.
1980s

However, some writers, newspapers, and journals do use the apostrophe. Whenever the omission of the apostrophe would be misleading, it should be inserted. The following are correct:

His way of writing a's is strange.
She gave a lot of C's in that class because the term papers were so badly written.

Use and mention

There is a difference between using and mentioning a word or phrase.

USE: We saw fifteen planes fly overhead.
MENTION: The term *fifteen planes* is ambiguous.
MENTION: The term "fifteen planes" is ambiguous.

Mentioned terms can be either italicized or put between quotation marks.

Its and it's

ITS = possessive; belong to it: You can tell a book by its cover.
IT'S = contraction of *it is*: It's hard to face the facts.

In the case of *it's* (the contraction of *it is*), think of the *it* and the *is* as being squeezed together by massive forces that squash the middle *i* and slowly force it upward until only the dot and a little tail are left.

9.5 SAMPLES OF A *DIVISIO TEXTUS*

First example: Aristotle, *Physics* Bk I, ch. 5

All thinkers, then, make the principles contraries, some saying the all is one and not moving (for even Parmenides makes hot and cold principles, though he calls them fire and earth) and some speaking of the rare and the dense. And Democritus speaks of the full and the void, one of which he says is being, the other is non-being. Moreover, he says things differ by position, shape, and order. But these are genera of contraries: up and down, before and behind are of position; angled, unangled, straight, curved, of shape. It is clear, then, that all thinkers somehow make contraries principles. And they say this reasonably. For the principles must be neither from each other nor from others, and all things be from them. But these [characteristics] belong to the first contraries: through being first things, they are not from others; through being contrary, they are not from each other.

Divisio textus

A. All thinkers make the principles contraries.
   1. Parmenides: hot and cold
   2. others:
      a) rare and dense
      b) particular elements or qualities of elements
      c) aspects of being, e.g., great and small, friendship and strife
   3. Democritus:
      a) the full and the empty (being and non-being)
      b) things differ in position, shape, and order (genera of contraries)

B. This is a reasonable position, because:
   1. the principles of natural beings must be:
      a) not from each other (otherwise *one* of them ceases to be a principle)
      b) not from other things (otherwise they are not principles *of* those things)
      c) that from which all other things exist (in order to *be* their principles)
   2. but these characteristics belong to the first contraries, for:
      a) being *contrary,* they are not from each other

b) being *first,* they are not from other things
c) being *principles,* they are that from which other things are explained

Second example: Text: Gospel of St. John (5:19-30)

5:19 Amen, Amen, I tell you, the Son can do nothing of himself, but only what he sees the Father doing; for whatever the Father does, the Son does likewise, 20 for the Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. 21 Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. 22 The Father judges no one but has given all judgment to the Son, 23 so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him. 24 Amen, Amen, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life. 25 Amen, Amen, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. 26 For just as the Father has life in himself, so he has granted the Son also to have life in himself; 27 and he has given him authority to execute judgment, because he is the Son of Man. 28 Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice 29 and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. 30 I can do nothing of myself. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me.

Divisio textus

A

Amen, Amen, I tell you, the Son can do nothing of himself,
but only what he sees the Father doing; for whatever the Father does, the Son does likewise,

B

20 for the Father loves the Son and shows him all that he himself is doing;
and he will show him greater works than these, so that you will be astonished.

C

21 Indeed, just as the Father raises the dead and gives them life,
so also the Son gives life to whomever he wishes.
22 The Father judges no one but has given all judgment to the Son,
23 so that all may honor the Son just as they honor the Father.
Anyone who does not honor the Son does not honor the Father who sent him.

D

24 Amen, Amen, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.

D'

25 "Amen, Amen, I tell you, the hour is coming, and is now here,
when the dead will hear the voice of the Son of God, and those who hear will live.

C'

26 For just as the Father has life in himself, so he has granted the Son also to have life in himself;
27 and he has given him authority to execute judgment, because he is the Son of Man.

B'

28 Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice
29 and will come out — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

A'

30 I can do nothing of myself. As I hear, I judge; and my judgment is just,
because I seek to do not my own will but the will of him who sent me.

10— Student Life & Administration

The fourth pillar *of the ITI is a rich Catholic community that lives and prays together in the same place and its close vicinity. The example of the Christian family life lived by many among the faculty and students offers the most persuasive and practically helpful evidence of the beauty and practicability of that life. It also encourages the formation of religious and priestly vocations and their blossoming.*

10.1 Student Life

10.1.1 Spiritual Life

The ITI emphasizes the importance of strengthening and deepening the spiritual life of all members of its community, including the students, faculty and staff, and their families. "The theologian is one who prays, and one who prays is truly a theologian," according to the Desert Fathers. Our chapels and liturgical celebrations are as vital to the ITI as our classrooms and library, since a true center of theological education and reflection must be grounded in prayer.

Therefore, our Grand Chancellor Emeritus, Christoph Cardinal Schönborn strongly encourages all students, faculty, and staff to participate daily in the celebration of the Eucharist.

The liturgical life of the ITI is the overall responsibility of Fr. Juraj Potocký Terek, ITI Chaplain, assisted by both Roman Rite and Byzantine Rite priests residing on campus. The Latin rite Mass on Sundays is celebrated together with the parish and our parish priest or his assistants.

- **Holy Mass or Divine Liturgy:** We have a multitude of opportunities each day to participate in Holy Mass or Divine Liturgy either in the Schloss or at the Parish. The Eucharist is a nourishment for the studies. Schedules are posted or communicated through email.
- **Morning Prayer:** Usually 7:00h.
- **Eucharistic Adoration:** in the Schlosskapelle or the Oratory on campus. The schedule depends on how many sign up – though usually it takes place from around 8:00h until 22:00h.
- **Daily rosary** and **Akathist + Confessions** (generally Mondays at 20:00h).

Oratory
We have a small chapel on campus available for prayer at all times on the lower floor of St. Therese building (Stiege 6, Room 4).

10.1.2 Community Life

Living on campus is an integral part of the academic and personal formation offered by ITI. The residential community is considered an essential component of the student experience and contributes to the intellectual, spiritual, human, and communal formation that accompanies the academic program.

Accordingly, students enrolled in the regular programs of ITI are expected to reside on campus for the duration of their studies, unless an exception has been granted by the Rector and/or the Academic Senate. Such exceptions are granted only for particular circumstances and do not establish a general entitlement to reside off campus.

Students who receive permission to live off campus remain fully subject to the academic, community, and other regulations of ITI.

10.2 The ITI Formation Program for Seminarians, Religious Men, and Priests

The ITI is responsible to the individual bishops and religious superiors for those students preparing for the priesthood or solemn religious vows as well as for those who have already been ordained. This means that seminarians, priests, and members of religious communities are not simply admitted as individual students but

as seminarians, priests, or members of communities. For example, seminarians and religious are obliged to participate in the celebration of the Eucharist daily and to serve on a regular basis either at Holy Mass or Divine Liturgy. Actively participating in the liturgies and devotions of both the Roman and Byzantine rites supplements classroom knowledge of the universality of the Church with personal experience of her rich spiritual life. In addition, seminarians, religious men, and priests are asked to choose a spiritual director. Retreats as well as individual and group meetings with those in the seminary program are regularly held in every trimester. The ITI Formation Program is under the direction of Right Rev. Yuriy Kolasa as Head of the seminarian program.

10.3 DECORUM

Modesty is a virtue which moderates both inward and outward actions of ordinary matters, daily life. Thomas Aquinas suggests four kinds of modesty: in the reason-*humility;* in desire for knowledge-*studiousness*; in bodily movements and actions which should be done becomingly and honestly whether in times of seriousness or of play; and in outward show through dress (*Summa Theologiae* II-II, Q. 160).

10.3.1 ETIQUETTE

In accordance with the decorum we strive to observe in manners and dress, students are to greet all members of the faculty by their title and surname. This practice is to be upheld both in the classroom and on the campus.

10.3.2 DRESS CODE

There is appropriate dress for every occasion, according to the dignity of each person, and according to the dignity of each event. For example, sleepwear is appropriate for sleeping and not appropriate for classroom use or for adoration.

Particular attention should be given to dress in the classroom, because the study of theology is the reason that we all come together at the ITI. To show proper respect for the studies, classroom attire should be clean, neat, and modest. Athletic shirts/tank top/sleeveless shirts, short shorts, or jeans/trousers with ripped holes for either men or women are not classroom wear under any circumstance. Bare feet are not appropriate in a seminar room. Skirts and dresses should be at least knee length.



Some occasions are more formal than others and you will be asked to wear more formal attire such as jacket and tie for men or a dress (or its equivalent) for women. The standards enumerated above apply for formal attire as well. These occasions include lectures, exams and certain pre-announced events, such as a reception for a visiting Bishop or dignitary, but most especially Holy Mass or Divine Liturgy on Sundays and Feast Days. A guideline is the dress code to enter St. Peter's Basilica at the Vatican. Shoulders are to be covered and outfits should minimally reach the knee. By this means we show respect to God at a time when many people have lost that dimension of their faith.

10.4 OFFICIAL COMMUNICATION

10.4.1 COMMUNICATION FROM ITI ADMINISTRATION

Each student is assigned an ITI email address. This will be the primary way of providing official ITI communication, thus important to check email daily. Through Google Suites, students have access to Google Calendars, Shared Docs, and much more. For more information contact the IT Administrator.

10.4.2 ITI GOOGLE GROUP

Students, faculty members, and administration living on the ITI campus form a part of the group. This email platform is a primary means of communication and will be delivered to *everyone* on the list. At any point you can unsubscribe to the Google Group. Some basic protocol:

- **All messages sent to the Google Group will be seen by everyone.** Please exercise caution and

prudence before sending emails that may contain personal information.

- **Please do not "reply-all" to messages received.** *Always reply directly to the sender*, who will notify the group if further information is needed. As an example, if someone has offered space for a shopping trip, needs help, or is offering something for sale, only that person should let the group know that all seats are taken, help has been found, or something has been sold.
- **The Google Group is not a platform for discussion or criticism.** Forwarding articles to the members of the group is not within the scope of this platform. The ITI Google Group is *strictly for campus life and campus communication*. While prayer requests, thanksgiving, and questions are always welcome, **forwarding articles, news, or blog posts is not permitted.**

Formatting Suggestions for Emails:

- Urgent issues: **"URGENT: Email Subject"**
- Campus life, bonfires, open invitations to social gatherings: "**CAMPUS: Email Subject**"
- Liturgical or prayer-related: "**LITURGY**:, **PRAYER REQUEST**:, or **PRAYER**:" Such as "*LITURGY: Divine Liturgy at 12:15*" or "*PRAYER: Rosary in Oratory*"

If you have questions, please contact IT Administrator.

10.5 Administrative Information

The Student Administration is organized from the Secretariat: The current Student Administrator is Ms Annika Seebauer. The administrative office of the ITI, called the Secretariat (in German: Sekretariat) or Main Office, is located on the ground floor, the first door on the right opposite the Schlosskapelle in the archway of the Schloss entrance. Office hours are usually from Monday to Thursday 10:00 to 18:00h.

Secretariat numbers. The Secretariat may be reached by phone on the following ITI numbers: Tel.: +43 2253 21 808. (When dialing *within* Austria, include a '0' before '2253'.) The international code for Austria is 0043 or +43.

Mailboxes and Pin Boards. Student mailboxes and pin boards are located in the entrance hall of Stiege I, the second door to the right in the archway of the Schloss entrance. Information, messages, and class assignments/material from faculty and administration will be placed there. There are pin boards for ITI academics, Liturgical Schedules/Events, and General Information. All students have the responsibility of checking these areas on a regular basis.

10.6 Financial Information

All outstanding fees and eventual debts owed to the ITI must be paid *prior* to the student's graduation. No transcripts or diplomas will be awarded if a student still has any outstanding debts with the ITI**.**

Student Financial Meetings: All students are required to meet the **Student Administrator** or in his absence the Director of Finance and Administration for a meeting at the start of the academic year to confirm their scholarships for the coming academic year and have their Student Financial Agreements counter signed.

Please do not sign any documents in German that you don't understand
You can always come in the main office for a translation (please pay special attention to a company called "GIS" and people coming directly to your apartment). By signing documents you will commit yourself to paying fees which you might not need to pay.

10.7 Student Representatives

Two or more students may be elected by the students to represent them to the faculty and administration. The elected Student Representatives for 2026-2027 are Ida Ulita Vooglaid (ida.vooglaid@students.iti.ac.at) Claudio Ferrari (claudio.ferrari@students.iti.ac.at).

10.8 Guest Policy

The ITI has a limited number of guest rooms on campus for its official guests.

When available, these rooms can also be reserved by students wishing to have personal guests to stay. The ITI is not allowed to operate as a hotel, nor have its rooms used as a convenient stop-over place for acquaintances.

Hence the guest rooms should be reserved purely for family and friends who would like to visit students and get to know the ITI.

The following conditions apply:

- The student or member of the faculty or staff making the reservation is responsible for all payments for the guest room fees. The guest room fees should be paid *in advance* to the Facilities Manager (Emil Vasvari) in order to confirm the stay. This person is also responsible for any damages or loss of transponder keys
- To avoid last minute stress, requests for a guest room must be made at least three days before check-in to Emil Vasvari (e.vasvari@iti.ac.at).

Room costs:

- **€15 per night per person as of 17 years old**
- **€20 per night per married couple**
- **€10 reservation & coordination fee**
- €40 for cleaning of flat. (returnable amount if the setting up/cleaning is done by inviter)

Extras (if required):

- €10 per set of bedding

Discounts:

- Children under 6 years old **stay for free**
- €5 per night for young children aged 6-12
- €10 per night for older children aged 13-16

Room keys/electronic transponders: The cost for lost transponder keys is currently €50. Please report lost keys right away, as they pose a security hazard for the campus.

Checking out: Keys must be returned to the Campus Facilities Manager.

Overnight Guests in Student Dorms: In the interest of preserving the integrity and safety of the student dorms (which include the family flats) no overnight guests are permitted. Breaking this rule will lead to forfeiting the room deposit and potential disciplinary probation. The ITI reserves the right to grant exceptions to this rule. Exceptions should be requested a week in advance to the Campus Facilities Manager, Emil Vasvari (Email: e.vasvari@iti.ac.at).

10.9 Transportation, Bicycles, and Automobiles

10.9.1 Train and bus

- Detailed information on train and bus timetables are available on the ÖBB internet website (www.oebb.at) or phone app (ÖBB Scotty).
- You may use the "Book Tickets Now" (Jetzt Ticket buchen) or the "Search for route" (Verbindung suchen) feature on the front page. *Von* = from; *nach* = to. Reservations can be booked online or through the app (in German or in English) or at automatic ticket stands at most train stations.
- For trains from Trumau, tickets can be purchased via the ticket machine on the train or the ÖBB website/app.
- Trains and buses will stop in Trumau only if the driver sees someone waiting to be picked up. If in doubt, raise your hand to the driver to request that he stop. To be dropped off in Trumau, push the "Zug Halt" button prior to reaching Trumau.
- ÖBB Vorteilscard (valid for one year): For up to 50% discount on ÖBB train tickets and affiliated travel companies. Various options available such as for those under 26 years of age, families, and regular. See website for details.

10.9.2 Bicycles

On Campus:

- Please park bicycles in the designated bicycle rooms on campus.
- All bicycles should be labeled in some way to identify the owner.
- No bikes should be parked in the housing corridors.
- If you choose to leave your bicycle outside or unlocked, whether indoor or outdoor, please note

that in the past we have had bicycles stolen.
- Unaccompanied children may not legally ride a bicycle off campus until the age of 12. All children under the age of 12 must always wear a safety helmet.

Bicycles in and around Schloss: To avoid clutter and obstruction, and to avoid markings to the walls, the Schloss entrance archway and all the walls and façades of the Schloss should be kept clear of bicycles at all times. In the event of rain, and if a bicycle cannot get wet, it should be left on campus and not parked under the Schloss entrance archway. Cyclists must demount bicycles before entering the Schloss entrance archway to avoid collision with children or adults leaving the Schlosskapelle or Secretariat. Bike racks are provided for in the Schloss courtyard.

10.9.3 Private vehicles

- Individuals and families with privately-owned vehicles should park them in the parking lot behind St. Thomas building.
    - Do not reverse-park with the rear end of vehicles towards campus housing, as per Austrian law.
    - At night, please avoid shutting vehicle doors loudly or speaking in loud voices.
- Walking paths or building entryways are not vehicle parking areas.
- The entryway behind the family building, John Paul II, may be used as a loading / unloading zone for a maximum of 30 minutes.
- Under no circumstance, without express permission from the Campus Facilities Manager, may a person drive a vehicle into the Campus courtyard.
- Students leaving for the summer months may not leave their cars in the parking lot without express permission of the Campus Facilities Manager. A spare key to their car must be left with the Campus Facilities Manager to allow the car to be moved in the event of need. Cars left without permission may be charged a parking fee of €10 per week for the summer months.
- Cars are not to be parked in front of the two pavilions across the road from the campus as you enter the path to the Schloss.
- Washing a car with soap in the parking area is not allowed, per Austrian law.
- It is forbidden to keep the motor running while a car is parked.
- The default speed limits in Austria are 130km/hour on the autobahn; 100km/hour outside of cities and towns; 50km/hour inside of towns.
- Talking on a cell phone while driving is forbidden without a hands-free device.

10.9.4 ITI Vehicle

(1) Purpose of ITI vehicles. The ITI owns a VW Van for official purposes as determined by the administration – mainly to act as a shuttle service between the stations and airport, for community life events, common shopping trips and for ITI academic and administrative needs. The VW van is not available for private rental.

(2) Who may drive the ITI vehicles? ITI vehicles may be driven only by those individuals who are approved OFFICIAL DRIVERS. The driver is responsible for verifying the exact kilometer reading at the time of departure and is to record the kilometer reading at the time of return.

(3) Official trips: Any trips initiated by the ITI administration are official business trips and have priority over the other trips. Student life trips are considered official, if approved by the Chaplain and the administration. *All other trips must be reimbursed as described below.*

(4) Student Life Trips: Student Life trips approved by the administration can fall in the following categories:

- **Fully Subsidized Student Life Trips**: these trips will not incur a mileage fee and are free of charge.
- **Partially Subsidized Student Life Trips**: these trips must cover the cost of fuel.

(5) Partially Subsidized Trips:

- **Shopping trip to Traiskirchen**: Every Friday and/or Saturday, when there is sufficient interest and there is an available approved driver, the Car Coordinator can organize a trip to the supermarkets and shops in Traiskirchen. As a semi-official trip, the cost is €0,50

per person and is collected by the driver. This trip may be cancelled at the discretion of the Car Coordinator. Families may organize a separate trip from the regularly organized shopping trip once a week. With a minimum of three adults carpooling together, the cost for each family/student is then €3,- for the local area (including Baden).

- **ITI organized trips to the Bezirkshauptmannschaft (BH) Baden**: to obtain Residence Permits. Such trips to BH Baden are charged out at €3 per person and is collected by the driver.

- **Doctor and Hospital trips:** Trips to the local hospital or to doctors (Baden or Traiskirchen area) will be charged at €5,00 only. But the driver needs still to be compensated by the requesting person. Unless it is an emergency, trips to Vienna are charged out as shuttle trips (see point 6 below).

(6) Shuttle Trips: Shuttle trips to the train stations or airport that are not formal ITI trips are charged out at the following rates:

- €0,50 per km
- The person requiring such a shuttle trip must find a driver from the official drivers list. The driver is **not** compensated by the ITI for such a trip and should receive for his service approximately €10,00/hour from the person needing the trip.

(7) How to obtain permission for a trip: Anyone who wants to reserve an ITI car should first seek permission and receive approval from the Car Coordinator. Details needed for a request include: date, departure and arrival times, who the driver will be and the purpose and destination of the trip. If there is a real necessity and the Car coordinator cannot be reached, call or text Emil Vasvari, the Campus Facilities Manager.

(8) Damage to cars: While insurance coverage is maintained for the vehicle, a driver who has been found at-fault in an accident, or responsible for damages, will be held liable for the deductible amount of €350 per incident.

10.10 STUDENT COMPUTERS, E-MAIL / INTERNET, PRINTER/COPIER

Computers and printers are available for student use on campus. A computer and printer are located in each of the upstairs St. Therese and St. Thomas dorms' common kitchens. Rules concerning their use might be periodically posted by the computer administrator. If any of the computers are out of order, the IT Administrator (not campus RAs) should be informed immediately. Do not attempt to fix computer problems yourself, as this can lead to further complications.

Free Wi-Fi is available on campus and in the Schloss. You need to connect to the **"ITI-WiFi"** network using password **"wifi#trumau"** and you will be redirected to a portal page to **enter a voucher code** that will be given to you by the System Administrator at the beginning of the academic year.

E-mail and internet policies will be determined by the administration. Internet usage of ITI computers should be limited to e-mails and research. Normally, for longer periods of time, students should work in their rooms or at the computers on campus. Downloading files from websites (using ITI computers) is only allowed with the prior approval of the IT administrator. Surfing of pornographic content, violent gaming and gambling sites either with ITI computers or with student computers using the ITI internet connection is strictly prohibited. Such activity may lead to criminal prosecution, especially if the sites contain child pornography. Keep in mind that these sites are monitored by the police. Any improper internet activity constitutes grounds for immediate dismissal.

A copier is available for student use in the library to copy or to scan to a USB. For private prints, please use the printers located on Campus. For the copier in the library a Copy Card is necessary, and can be obtained in the Secretariat.

10.11 COMMUNITY LIVING

The first rule of community living is *charity*. The way to live this in the midst of studies, social activities, and personal obligations is an awareness of what is happening around oneself and how others are affected by what one does or does not do.

10.11.1 SMOKING POLICY

Smoking is allowed on private balconies with an awareness of your neighbors: how it affects them, time of day, direction of wind, if windows or doors are open, etc. As with the music policy, if another person requests one to stop or move to another location, the request is to be respected.

Smoking (electronic or otherwise) is prohibited:

- in flats,
- inside any building,
- on the Schloss terrace,
- in the Cellar
- in the common areas of campus or the Schloss:
- in the Schloss and Campus courtyard,
- outside the entrance of the Schloss from the fence to the trees
- along the pathway between the Schloss and Campus
- on the ground level of interior courtyard of campus.
- at any outdoor ITI events. If one wishes to smoke during these events, they are to move to a location away from the people gathered.

The smoking area for the Schloss is in the Schloss garden where the bench and a bin for cigarette disposal can be found. Cigarette butts are to be properly disposed in a trash bin or ashtray.

10.11.2 QUIET HOURS

In general, students should show consideration at all times by not disturbing others with noisy behavior. In particular, quiet hours are:

Sunday through Thursday: 10:00 p.m.-8:00 a.m. (22:00-8:00)
Friday and Saturday: 12:00 a.m.-8:00 a.m. (0:00-8:00)

This includes playing piano or other musical instruments, renovation, construction, loud music, table tennis playing, etc. Respect your neighbors' studying and sleeping times and those of small children.

10.11.3 NOISE AND MUSIC LEVEL

Volume of music. Stereos or radios should be set to a *very low volume,* so as not to disturb the sleeping or studying of other students at all times. If any student requests another to turn down his stereo, *it must be turned down*, and as far down as is satisfactory to the student requesting it.

10.11.4 VISITATION POLICY

Students are permitted to visit the apartments of students of the opposite sex. If there is a female or male visiting/studying in a flat or private room of someone of the opposite sex, the door to the main entrance of the flat must remain open (best solution is to turn the bolt of the lock so the door cannot shut fully). If it is an individual private room both doors, the one to the flat and the one to the private room must remain open. **Students or any visitors, whether one or more, are not permitted, under any circumstances, to remain in the apartment or flat of a student of the opposite sex between 12:00 – 6:00 a.m.** (00:00 - 6:00). *Failure to comply with this rule can result in disciplinary probation or even immediate dismissal.*

ITI Catholic University believes that God has created the human person in his image and likeness and therefore all human life is sacred from the moment of conception to the moment of natural death. Moreover, we acknowledge and respect God's creation of human persons as male or female. All members of our University community are regarded as male or female according to their biological sex at birth. Furthermore, we fully understand and embrace sexuality as a gift ordered toward the union of one man and one woman in marriage. In sum, we hold fast to the adequate theological anthropology manifested throughout the Catholic tradition, especially in the teaching of *Humanae Vitae*.

ITI Catholic University fosters chaste attitudes and relationships toward other human persons both in thought and in action. Disrespectful displays or expressions of vulgarity, promiscuity, and same-sex attracted behavior or actions are strictly prohibited. Growing in purity helps our students to respond to the Lord's call to religious life, or to grow in a mature friendship and love for each other on the road to marriage.

Explanation of the Visitation Policy

Friendship in the Lord
by Dr. Gintautas Vaitoska

For students of theology, it is natural to view one's future life as a response to the call of the Lord to religious life, priesthood or matrimony. Those who live chaste friendship between man and woman with the prospect of marriage, and those who remain faithful to the call of the Lord to religious life or priesthood, help each other spiritually to achieve those most noble purposes of their lives. Therefore, students are called to respect each other's chastity, and, when sympathy between persons develops, to remain chaste in friendship, which means not only physical chastity, but also ability to give priority to prudent friendship in the relationship over premature judgments based on emotional excitement. In this way the room for sober consideration of the qualities of the potential spouse (e.g. his/her faith, psychological maturity, circumstances of life) can be created and much of emotional pain and confusion avoided both now and in future life. In order to help the prudence of friendship, the students are advised to avoid frequent meetings on an individual basis prematurely (e.g. "dating" after a week of acquaintance), and also to avoid the occasion for sin.

10.11.5 How to Address Others When affected by Any of the Above

Please address the individual/individuals directly if you can determine from where the noise/smoke is coming. If you are not comfortable addressing the others, are not able to determine from where the noise/smoke is coming, or have addressed the person/persons (at that time or in the past) yet the problem is ongoing, please **contact one of the Resident Assistants** by calling them or knocking on their door/ringing their doorbell:

Mr. Henry Hunter	RA for St Thérèse Building	+1 843 870-2899	henry.hunter@students.iti.ac.at
Mr. Moritz Frankenstein	RA for St Thérèse Building	+36 20 355 1884	moritz.franckenstein@students.iti.ac.at
Ms. Elizabeth Yates	RA for St Thomas Building	+44 7305 178692	elizabeth.yates@students.iti.ac.at
Ms. Esther Sumich	RA for St Thomas Building	+61 468 384 793	esther.sumich@students.iti.ac.at

In the event that you are not able to reach any of the RAs, please contact Mr. Emil Vasvari on his mobile phone: +43 688 649 2980.

10.12 Common Spaces and Equipment

Common means the space is shared by all or the equipment is owned by ITI, but is available for all to use within certain guidelines. Equipment and appliances are available for use in the designated room (common kitchen, laundry room, etc.) or building (vacuum cleaner). More details below.

10.12.1 St. Thomas and St. Thérèse Top Floor Kitchens

St. Thomas and St. Therese building each have a common kitchen on the top floor. *The items in these kitchens are to stay in the designated kitchen for all to use in that kitchen*. Some of the kitchens have very specific plates and bowls, plus cooking and baking equipment, etc. Anytime a person comes to the kitchen should be able to find a *clean* pot, pan, baking dish, bowl, cooking utensil, etc. that they need to use. *If you really need to borrow*

an item that is designated for the men or women's kitchen, please ask an RA first. If you wish to have cooking/serving items in your private kitchenettes, you are responsible for purchasing or bringing your own.

We encourage gathering and eating in the kitchen. *The policy is what you use and mess up, you clean up* (whether you cook, have a cup of tea, eat a meal, etc.). Always be considerate of the next person coming to use the kitchen, leaving it in a better condition than how you found it.

Common Food
If you put private food in the common kitchen refrigerators or freezers, please label it as yours (and do not forget it). If you put food for anyone to eat in these spaces, please label it as "common" and write on the white board that common (what it is) is in the right or left fridge/freezer.

10.12.2 ST. THÉRÈSE EVENTS KITCHEN

We use this kitchen for campus wide common meals on designated days. It is located on the ground floor of St. Therese building. The items in this kitchen are to remain in the kitchen. *If you need to borrow an item that is designated for the events kitchen, please ask the St. Therese Events Kitchen coordinator first.* If you wish to take common food to your room to eat, please bring your own dish. We have a very limited supply of plates/bowls for the St. Therese Events Kitchen, thus do not take those dishes to your room.

The kitchen is available to be used for other events. Please contact the St. Thérèse Events Kitchen Coordinator, Therese Bertotti (therese.bertotti@students.iti.ac.at´), to reserve the space for use.

10.12.3 LAUNDRY FACILITIES (WASCHKÜCHE)

St. Thomas and St. Therese Buildings each have a laundry room with washers and driers on the ground floor. They are free of charge to use.

Laundry Room Etiquette:

- **Laundry detergent:** If you leave detergent on the shelf in the laundry room, please label with your name. Please use only the detergent you purchase.
- **Forgotten clothes:** Reminder that if you wash an item, you are responsible to dry it and remove it from the laundry room even if you are not the owner of the item (for example sheets you borrow for your guests).
- **Practical Suggestion 1:** Setting a timer when you put clothes in the washer or drier helps as a reminder to go move or retrieve them. This also keeps equipment available to others and prevents clothes from getting smelly or wrinkled after sitting several days in a washer or drier or on top of them.
- **Practical Suggestion 2:** Before washing clothes, double check pockets and each piece of clothes to ensure just washing clothes. Money, Kleenexes, toys, etc., have been washed, but some get into the filter and/or pump system causing the machine to not function properly.
- **Washer Doors:** Please when finished washing clothes leave the door of the washer **open** so that it can air and dry out otherwise mold or mildew will grow.
- **Drier:** When finished drying clothes, please immediately clean the lint trap where you pull the clothes out (for all machines) and the lint trap in the door (for white machines). Please dispose of lint in the garbage. Do not leave lint on the washer, drier, or floor.
- **Drying Racks:** The drying racks are common and are to remain in the laundry room.
- **Ironing board:** An ironing board is used to iron clothes, thus the only items that should be set on it is clean clothes and the iron. Please refrain from putting bottles, using it as a table to pour detergents or liquids, etc. If we should forget the above instruction and spill liquids or powders on the ironing board please clean it up until the spot comes out, otherwise when someone comes to iron clothes, they risk damaging or ruining the item being ironed.
- **Iron:** The iron is owned by ITI and is for common use **in** the Laundry Room. Please do not remove it from the laundry room. Bring your items to be ironed to the laundry room. Be sure to turn the iron off and unplug after each use. Also follow the instructions on your clothes for ironing otherwise material if too hot may melt onto the iron. If you need instructions, please ask.
- **Empty detergent bottles/boxes:** Due to size of bottles/boxes, please recycle in your own place or take directly to the trash room. Please do not put in the little trash bins in the laundry room. Trash bins should be used for drier lint and other small things. The person who keeps the laundry room in order should not be responsible for taking out your personal trash.

- **Machine not properly working**: If a washer or dryer is not working or quits working properly, as you place a sign on it to that effect, please let the Campus manager know by emailing him at e.vasvari@iti.ac.at. At the very least, let an RA know so the issue can be resolved quickly.
- **Removing clothes from washer/drier:** If all driers/washers are in use but some have finished their cycle, feel free to remove the items and neatly place them in a laundry basket or on the washer. Please do not put any other person's clothes from the washer into the drier unless they specifically request you to do so.
- **For your awareness:** Too much soap can ruin a machine and cause water to leak from the machine. Also, too few clothes, too many clothes, or an unbalanced load can cause the machine not to drain properly.

10.12.4 FITNESS ROOM

The fitness room in St. Thérèse is to be kept in good order. It is to be used by students, staff and professors only. It is not open for others, including guests, and children of students or professors without specific permission from the Campus Facilities Manager, Emil Vasvari.

10.12.5 VACUUM CLEANERS

1. **Location:** Cleaning rooms downstairs
2. **Check-out and in:** Do not borrow them without registering your name, room, and time. When returning them sign them back in.
3. Treat with respect. If you need any adaptors with which to clean, speak with one of the RAs.
4. Do not use if bag is full – in such a case inform an RA.

10.13 GENERAL BUILDING POLICY

10.13.1 ENTRANCE DOORS

Per Austrian law, the doors to all buildings, including the bicycle rooms, are to be closed at all times. This means at no time should doors be propped open, unless loading and unloading at that immediate door. Keeping doors closed also prevents thefts and other crimes.

The entrance doors facing the courtyard (except Stiege 2 and 3) of the campus buildings are unlocked from 8:00 a.m.-8:00 p.m. every day (8:00-20:00). Your room key is used to open the courtyard entrance doors during the night hours and the parking lot, street, and field doors at all times. Please carry your keys so as to not disturb others when you get locked out.

10.13.2 FIRE SAFETY

Fire safety requires that on campus no object be left in the corridors and stairways (e.g. shoes, umbrellas, boxes, bicycles, etc).
In the Schloss: fire horns are located near or next to each of the toilets.

10.13.3 PLAYING INDOORS

Per NÖSTA policy (owners of our buildings), **rollerblades** are not to be used inside or **bicycles** ridden indoors. Both destroy the floor.
Playing ball (or throwing things) is strictly forbidden in the buildings.

10.13.4 CHILDREN

Children are not allowed to go to student flats or common areas, such as the men and women common kitchens, or another building other than their own. Only for a specific purpose approved by the parents may the children visit the other buildings, though they need to be physically accompanied by their parent or teacher (Atrium).

Children are NOT allowed to play in the staircases or corridors, the couch room, the trash room, the cellar, or the parking area!

10.13.5 CLAUSURA FOR PRIESTS, RELIGIOUS MEN, AND SEMINARIANS

Location: St Therese building
Policy: This area takes on a more monastic feel where silence is observed. No females are allowed to enter. If you wish to visit someone housed in this area, please ring their room from the buzzer outside the entrance door and they will come down to meet you. Regulations of the clausura are posted on the wall on the stairways and are to be respected by all students, professors and visitors.

10.13.6 GENERAL MAINTENANCE AND CARE OF ROOMS, BUILDINGS, AND GROUNDS

- **All apartments are subject to a technical inspection by the Campus Facilities Manager once a year.** The date of the inspection will be advised in advance.
- **Water, windows, heating and lights:** With the current energy crises, it is really important to save water or electricity in the common or private rooms. Turn off the lights when you are the last one to leave a room, such as a common room, laundry room, chapel, etc. Do *not* leave the window open while the heat is turned on. After opening the windows, the ventilation should be turned down. Keep all doors closed in the Schloss.
- **Snow:** If there is snow on your balcony or terrace, please clear it yourself ASAP. It could cause serious problems to the building and to the apartments below.
- **Litter:** Do not litter. This includes cigarette butts.
- Do not store garbage outside of your apartment (on the staircase or balcony). This easily attracts insects and the smell would be a nuisance to your neighbors.
- Do not throw away any waste into the toilets.
- Bikes and strollers may only be stored in the rooms allocated for that purpose.
- Pets are not allowed. This applies to any kind of pet.
- **Lost Electronic Key / Transponder:** If you lose a key, please contact the Campus Facilities Manager immediately. The fee for a replacement key is €50.
- **Fountain:** At no time should anyone, children or adults, play in or attempt to walk on the fountain in the courtyard.
- All children's bikes and toys should be marked with family name and building. Parents have the responsibility to ensure these items are not left in the courtyard or the corridors overnight.
- Banging on the stair railings and radiators, whether intentionally or by accident, travels through each apartment. Please refrain from hitting.

10.13.7 PROBLEMS WITH BUILDINGS, STUDENT FLATS, OR COMMON AREAS

Contact the Facility Manager immediately: e.vasvari@iti.ac.at
Broken or damaged equipment or furniture; ants and bugs (cockroaches) or wasp nests; clogged shower or sink drains; washers or driers not working properly, etc.

10.13.8 FIRST AID KITS

In the **Schloss**:
1. one first aid kit is to the left of the side entrance of the Byzantine Chapel
2. one in the Schloss Kitchen, along with a plaster/band-aid dispenser
3. one in the white cupboard across from the door leading to Sts. Cyril & Methodius/St. Benedict.

On **Campus**:
1. one first aid kit and plaster/band-aid dispenser is in the St. Thérèse Events Kitchen
2. one first aid kit in the St. Thérèse Common Kitchen
3. one in the St. Thomas Common Kitchen

The first aid kits are sealed with a sticker but are easily broken. Please don't hesitate to make use of them; however, if you just need a plaster/band-aid, please just take one from one of the two dispensers.

10.14 SORTING GARBAGE

Niederösterreich uses a recycling system with a variety of categories into which trash *must* be separated. Fines and penalties are enforced on those who do not comply. Bring metal, glass and problem trash to the Garbage

Room in the Schloss (separate garage behind the Schloss) or to the trash room at the Campus (in the parking lot). *Please respect the Austrian recycling system and separate your garbage into the proper categories.*

Garbage Room
Location: behind the St. Thomas Building on opposite side of parking lot near the street.
How separate:

- **Bio:** Brown bins on immediate right as enter. DO NOT PUT PLASTIC BAGS INSIDE. If you use bags, only biodegradable bags. For food, **except for** meat, bones, nut shells and fruit pits.
- **Restmüll**: Large black bins on right wall just past the bio-bins. Any trash not able to sort/recycle.
- **Plastic & Metal:** Large bins with yellow on lids on opposite wall to far right
- **Paper:** Large bins with red on lids on opposite wall to middle right
- **Glass:** dark and clear separated (look for signs) on opposite wall as you walk in
- **Oil:** Upon entrace you find the yellow buckets on opposite wall. Please if you spill oil, clean it up
- **Used Batteries:** In a hanging basket in upper left corner (Look for sign) on opposite wall
- **Used/Expired Medicine:** In a hanging basket in upper left corner (Look for sign) on opposite wall

Children should not play in or take any items from the trash room.

GARBAGE CATEGORIES

BIO (biodegradable)

Remove wrappings of food before disposing.

includes food that could be dumped in compost, hair, dead flowers, coffee filters, tea bags (string and staples removed), cigarette butts and ashes, grass, weeds, leaves, branches, hedge clippings	***does NOT include*** meat and bones, medicine, dust and dirt from vacuum cleaners, fruit pits or olive pits, nutshells

PAPIER (paper)

Paper items must be dry, clean, and free from foreign materials such as metal or plastic (clips, spirals, staples, etc.) and tape. FLATTEN paper before disposing.

includes newspapers, magazines, catalogs, brochures, letters, writing paper, envelopes (plastic windows removed), books, notebooks, paper bags, cardboard boxes (flattened)	***does not include*** carbon paper, wax-coated containers or boxes (e.g., milk, juice, frozen food, or cigarette cartons), dark-colored gift-wrapping paper, soiled or greasy paper (e.g., used tissues)

VERPACKUNG (plastic and packaging)

Rinse out and crush before disposing.

includes shopping and other plastic bags, packaging wrap, cellophane, household plastic wrap, plastic beverage bottles, plastic food jars and containers (e.g., yogurt cups), waxed 'Tetra Pak' cartons, Styrofoam, and packing popcorn	***does not include*** rigid plastics, formed or molded plastics (e.g. toys, toothbrushes, garden furniture, dishes), bottles labeled 'Pfand'

GLAS (Weissglas = clear glass; Buntglas = colored glass)

Empty and rinse items and remove metal or plastic parts before disposing.

includes clear disposable bottles (wine, liquor, juice, etc.), drinking glasses, and glass food jars	***does not include*** bottles or jars labeled "Pfand" (return these to the store for a refund), screw caps, tops, lids, corks, metal neck rings and tops, earthenware bottles, porcelain; mirrors, window glass, broken jars (goes to Restmüll)

METALL (metal)

Rinse items before disposing.

includes aluminum cans (soft-drink or beer cans, vegetable cans), aluminum foil, metal bottle caps	***does not include*** aerosol cans, light bulbs, batteries

PROBLEMSTOFF (problem trash)

This category is for items that are poisonous or environmentally toxic.

includes medicine, batteries, halogen or fluorescent light bulbs, aerosol cans, paint, varnish, cosmetics	***does not include*** disposable razors, used pens, regular light bulbs

RESTMÜLL (remainder trash)

All items that do not belong in one of the above categories and are not bulky belong in Restmüll.

includes dirty items (tissues, toothbrushes); inseparable items (Pringles cans, tacks); partially filled toiletry items (shampoo bottles, deodorant)	***does not include*** metal and plastic caps, glass containers, bulky items (e.g. furniture)

SPERRMÜLL (large items)

Once a year, the Austrian garbage collection service picks up Sperrmüll, which consists of large items like furniture and machinery, placed out in front of the local houses. Do not take items from Sperrmüll for your apartment.

10.15 Rooms & Apartments

All rooms are furnished with a kitchen sink, a stove top, and limited kitchen cabinets. Family housing and a few rooms in the single student housing include an oven.

You may decorate your apartment, but no moving of heavy furniture or painting of walls is allowed without the approval of the Campus Facilities Manager. *NB: There must always be 15 cm (6 inches) of space between furniture and the radiator.*

Hanging items on the walls: DO NOT USE TAPE or ANY STICKY SUBSTANCE. Please use small push pins. On tile walls, suction cup hooks and the removable plastic hooks work well. If you need a nail, drill, or to hang something bigger, please contact the Campus Facilities Manager: e.vasvari@iti.ac.at
Curtain rods/Curtains: If you want curtains, you are responsible for your own curtains. If there is no curtain rod, please request one by contacting the Campus Facilities Manager: e.vasvari@iti.ac.at

Cleaning one's own apartment:

Cleaning supplies for single student rooms:
ITI provides the single student rooms the following cleaning supplies. All other supplies are each student's responsibility. Families are responsible for their own cleaning supplies.

- hand broom and dust pan
- mop and mop bucket with mop head. Students responsibility to wash own mop head.
- all-purpose floor cleaner (tile and wood)
- CIF (use on dry cloth / paper towel to clean sinks, stove tops, calcium build-up in showers)
- toilet bowl cleaner
- multi-surface cleaner (mirrors, windows, stove top, sinks, toilet exterior)
- vinegar for cleaning (mix with water to clean mirrors, windows, tile floors, etc.)
- cleaning gloves

Please leave these supplies in your room. If you run out, please speak to your RA for refill. *At the end of the year, if the hand broom with dust pan and mop and mop bucket are not in your room at check out, you will be responsible for the replacement cost.*

Calcium: The water in this region is high in calcium which builds up and is difficult to remove. Taking a few minutes each day saves on scrubbing for hours later. Some tips to **keep calcium buildup from happening:**

1. As soon as finish shower, rinse the walls/glass.
2. Use squeegee to remove most of the water.
3. Take a rag or towel and wipe off the shower head and where turn on the water as well as the shower floor and drain trap. Do not forget to wipe under the faucets.
4. For sinks, as soon as finished, wipe sink bowl, drain, and faucet (top and bottom) off with dry rag/towel.

Stoves/Ovens: As soon as stove or oven is cool or before cooking the next meal, ensure the stove top or oven is clean, thus old food will not burn on it.

10.16 Single Students in St. Thomas or St. Therese Buildings

10.16.1 Room Checks

It is important to continually keep rooms clean and in order. Approximately every two to three weeks RAs will do room checks. Schedule is provided by RAs at the beginning of the term. For the first room check of the year, both roommates are to be present.
Specific things RAs look for:

a) Calcium and dirt/grime buildup in toilets, sinks, and showers, both the glass doors and the tile walls.
b) Drains clean of hair and buildup (the shower drain cap comes off, please remove to clean)
c) Rooms are swept and mopped
d) Ensure all windows/doors are working properly.
e) See that the recycle and garbage is taken out.

10.16.2 BEDSHEETS

For single students using ITI bedding, every two to three weeks as RAs do room checks, a clean duvet cover, fitted sheet, and pillowcase will be provided. The student then puts their dirty bedding into the proper cage in the St. Thomas cleaning room, labeled "Student and Guest Bedding." ITI bedding is not to be taken off campus.

10.16.3 COMMON HOUSE CLEANING

Community Service
Community life is one of the four pillars of the ITI and all students are invited to take responsibility for campus life. A healthy community life requires a commitment to community service. The interim Student Life Administrator, Emil Vasvari, with help of the RAs, is responsible for community service. For single students living in St. Thomas and St. Therese, each person, is invited to participate in 1 to 2 hours general house cleaning of common areas each week. Specifically the common kitchen (Monday – Saturday) and the Stiege or stairs (two times a week). RAs provide a cleaning schedule in which rooms rotate when cleaning. At certain times an entire house cleaning is arranged where each person has a task that should take 15-30 minutes.

10.17 LEAVING HOUSING AT ACADEMIC YEAR

10.17.1 HOUSING AVAILABILITY OVER THE SUMMER

Students may arrive on campus as of **20th September 2026** and may stay through to **26th June 2027**. After this date students remaining on campus are considered as guests and will be moved to a guest room and pay accommodation as guests. Students wishing to visit or stay over the summer must ask permission to do so in advance to the Facilities Manager and must agree in writing to the conditions for staying. To avoid students using the ITI as a hotel or stop-over place, students wishing to stay must commit to a reasonable period of time, and be willing to help clean the areas they use.

10.17.2 SUMMER STORAGE

Returning students may store some of their belongings over the summer in a locked storage premises. All boxes, suitcases, and bags are to be securely sealed and clearly marked with the student's name.

10.17.3 APARTMENT / ROOM CHECK-IN AND CHECK OUT

Before checking in to a flat or room, all students should sign off a form agreeing to cover the costs of any damages which will be taken off their deposits. When leaving the ITI, the apartments are to be emptied of personal belongings, thoroughly cleaned, and checked for cleanliness and damages by the Campus Facilities Manager. Damages or failure to properly clean or to check out will result in fines and reduction or loss of deposit in order to cover the cost of the repairs and/or cleaning. For single students, if roommates are leaving on different days, there will be a check for cleanliness and damages of any shared common space when the first person leaves. The last person leaving the room will be responsible for the final overall cleanliness of the room and any damages incurred after the first room check. A general cleanliness check for single students is to take place a minimum of 24 hours prior to your departure and for all students and families a final room check for cleanliness and damages by the Facility Manager at least 4 hours prior to departure. More information and a checkout list will be provided closer to the end of the third term. For those graduating, after the room passes inspection, please send your bank account details to the Director of Finance and Administration in order to have your room deposit paid back.

11— Miscellaneous

11.1 Abuse Prevention and Reporting

The ITI adheres to the official policy of the Archdiocese of Vienna with regard to preventing and reporting (sexual) abuse or violence on its campus and members of the faculty and staff have signed the according "Verpflichtungserklärung" and also participated in a special information seminar. The Ombudsperson and First Contact for instances of (sexual) abuse or violence is **Dr. Michaela Hastetter** (ombudsperson@iti.ac.at). The Ombudsperson will have a first interview with the person reporting an incident, write a protocol, and report on the case to the Rector. They will then decide on what next steps to take in accordance with the official policy of the *Stabsstelle Missbrauchs- & Gewaltprävention, Kinder- & Jugendschutz* of the Archdiocese of Vienna and communicate this to the person having made the report. Cases that fall under the Austrian Criminal Code are however to be reported immediately to the local Police in Trumau. The Ombudsperson does not replace the competent Austrian authorities. Not reporting a crime is also a crime. Remember that under Austrian law persons of or above the age of 18 are considered to be of legal age and are deemed capable of knowing the law.

11.2 Substance Abuse

The consumption of any substances on ITI grounds that are illegal according to Austrian law will be reported to the police and will warrant an immediate dismissal. Alcohol may be consumed from the age of 16 in Austria and it is expected that it is consumed responsibly and in moderation. Severe cases of drunkenness may lead to dismissal from the university.

11.3 Medical Information

Across most of Europe, including Lower Austria, there is a medium-to-high risk of diseases carried by ticks. There are vaccinations available in Austria for some tick-borne infections (meningitis, encephalitis) but not for Lyme disease. It is administered by a local physician, but not covered by the state insurance. For everyone, whether you take the vaccines or not, a sensible prevention is to always check your body for ticks after outdoor hikes or sports, to remove any immediately and see a doctor if rash or other symptoms appear.

11.4 Staying in Trumau over the Holidays

Students are welcome to stay in ITI housing during the **Christmas and Easter holidays** at no extra charge under the condition that they maintain the cleanliness of the areas they use. Staying over the **summer** requires the permission of the Facilities Manager and will be charged out as a guest (see 10.17.1 above)

11.5 Schloss Facilities During Holidays

The Schloss is locked up and off limits during the term holidays. Usage of the Schloss facilities may only be made with permission of the Administration. The only exceptions to this are the use of the chapels and the library (when the Librarian is present). The Schloss Gardens are off limits as of night fall.

> Neglect on the part of students to observe the above housing ordinances—especially concerning the cleaning of apartments, visitation policy, substance abuse, the volume of stereos, and quiet hours—can entail disciplinary probation and/or a fine or other penalty.

11.6 Policy Regarding Faithfulness to Catholic Teaching

Nondiscrimination statement: Students and employees are admitted and hired regardless of race, color, national origin, sex, disability, and age.

The ITI Catholic University restricts awards or honors to individuals or organizations that publicly defy Catholic moral teaching including the sacredness and dignity of human life and the sanctity of marriage.

ITI Catholic University denies service contracts, memberships, and collaborations with individuals or organizations that do not uphold the institution's Catholic mission and teachings of the Church.

The ITI Catholic University denies facility use, employee agreements or union contracts that oppose Church teaching. Every kind of student or employee groups, and student clubs and activities must conform to Catholic teaching.

All private employee and student health insurance plans and other personnel benefits conform to Catholic ethical directives, Catholic moral teaching, and Catholic anthropology.

If students health care services are offered that they must conform to Catholic moral and ethical practice.

In necessariis unitas, in dubiis libertas, in omnibus Caritas.
Unity in necessary things, liberty in doubtful things, Charity in all things.
Im Notwendigen herrsche Einmütigkeit, im Zweifelhaften Freiheit, in allem aber Nächstenliebe.
(Attributed to St. Augustine)

12– Appendix

12.1 DOCTORS CONTACT INFORMATION

DOCTORS	TELEPHONE NUMBER	OPENING HOURS & ADDRESS
EU EMERGENCY NUMBER	**112**	
EMERGENCY	**144**	
FIRE	**122**	
POLICE	**133**	
HOSPITAL MÖDLING (THERMENKLINIKUM) *please go there in **case of an accident**, they have a special department („Unfallerstversorgung") or **if your child has a problem**, they also have a children's department – as an alternative you could go to Hospital in Wr. Neustadt (about 25 min. from Trumau) or to Baden.*	02236/ 90040	Sr. M. Restituta-Gasse. 12, 2340 Mödling
HOSPITAL BADEN (THERMENKLINIKUM) :	02252/90040	Waltersdorfer Str. 75, 2500 Baden
HOSPITAL EISENSTADT (BARMHERZIGE BRÜDER):	02682/6010	Johannes von Gott-Platz 1, 7000 Eisenstadt7000 Eisenstadt
RED CROSS OBERWALTERSDORF:	02253/ 14844	
GENERAL PRACTITIONER:		
Dr. Manuela **THOMASCHEK-RIPPEL**	02253/ 21 289	MO, TH: 7 am – 1 pm TU, WE: 2 pm – 6 pm FR: 8 am – 12 pm Dr. Karl Renner Platz 1/2/D, 2521 Trumau
Dr. Sabine **SCHÄFER** *(no appointment needed, just be there ½ hour before closing)*	02252/ 52 777	MO, FR: 8 am – 1 pm TU: 1 pm – 6 pm TH: 8 am – 11 am and 3 pm – 5 pm K. Adlitzer Straße 42, 2514 Möllersdorf
DENTIST:		
Dr. Caroline **SWIATEK** *(speaks perfect English! An appointment is needed!) ALLE KASSEN*	02253/20 199	MO, TH: 12 pm – 7 pm WE: 1 pm – 7 pm TU, FR: 8 am – 12 pm 2522 Oberwaltersdorf, Hauptstrasse 17/2/1
Dr. Paul **BIBERHOFER**	02253/ 71 50	MO: 8 am – 5 pm TU: 9 am – 3 pm WE: 2 pm – 8 pm TH, FR: 9 am – 2 pm Kirchengasse 1A, 2521 Trumau
PEDIATRICIAN:		
Dr. Sabine **NITSCHMANN**	02252/ 484 95	MO, TU: 8:00 am – 1:00 pm WE : 08:30 am – 12:00 pm 13:30 pm – 5:00 pm TH: 12pm – 4pm Kaiser Franz Josef Ring 32, 2500 Baden
Dr. Patrick **FRANZEN** *(An appointment is needed!)*	02252/209 220	TU, TH and FR: 9:00 am - 14:00 pm and WE: 12:30 - 17:30 pm Kaiser-Franz-Ring 13, 2500 Baden

GYNECOLOGIST:		
Dr. Isabella **GALID – LOBMEYR** *(speaks English & Dutch, French)*	01/ 336 09 09	MO: 11 am – 4 pm, TUE: 9 am – 2 pm WE: 8 am – 1 pm , THU: 2 pm – 7 pm Porschestraße 29, 1230 Wien *(appr. 25 min. by car from Trumau, directly at the underground station U6 Siebenhirten),* *www.diefrauenaerztin.at*
DERMATOLOGIST:		
Dr. Johannes **ZAJC**	02252 /85210	MO, WE, FR: 9 am – 12 pm TU: 2:30 pm – 6 pm Kaiser Franz Josefring, 2500 Baden
ORTHOPEDIST:		
Dr. Michael **FORBELSKY**	02252 /54542	MO: 9 am – 5 pm TU, WE: 9 am – 3 pm Hauptplatz 17 – Arkadia D 4, 2514 Traiskirchen
EYE SPECIALIST		
Dr. Christian **ZIMMERMANN** *(speaks English)*	02252 /87150	TU-FR: 7:30 am – 12 pm and 1:15 pm – 6 pm new address: Wiener Straße 28, 2500 Baden
Dr. Nataliya **SMALYUK**	02252 /56002	MO: 8 am – 12 pm and 1 pm – 6 pm TU: 8 am – 12 pm and 1 pm – 5 pm WE: 8 am – 12 pm and 1 pm – 6 pm TH: 8 am – 1 pm Hauptplatz 17/D/2/2, 2514 Traiskirchen
EAR, NOSE AND THROAT SPECIALIST		
Dr. Thomas **SCHMID**	02252/80730	MO, WE: 8 am – 11:30 am & 2 pm – 5:30 pm TUE: 2 pm – 8 pm FR: 8 am – 11:30 am Josefplatz 6, 2500 Baden
Dr. Christina **FEICHTINGER**	02252 /44 425	MO, TU, TH, FR: 9:00 – 11:00 MO, TH: 15:00 – 17:00 Erzherzog Wilhelmring 1-3/1, 2500 Baden
Dr. Walter **BRUCKMÜHLER**	02252 /48 2180	MO, TH: 4 pm – 6 pm WE, FR: 9 am – 12 pm WE: 2 pm – 4 pm Pergerstraße 12/1/1, 2500 Baden
EAR AMBULANCE		
	02622 /90040	Landesklinikum Wiener Neustadt
LUNGS SPECIALIST		
Dr. Susanna **LENK – FEINK**	02252 /486 140	TUE-FR: 07:30 am – 12:00 am & 14:00 pm – 18:00 pm, Kaiser Franz Joseph- Ring 26, 2500 Baden
INTERNAL MEDICINE:		
Dr. **GLASER**	02252 /508 151	MO, WE and FR: 9.00 - 13.00 MO: 14.00 - 17.00 TU: 14.00 - 19.00 Please register in advance!
Dr. Robert **HERBICH**	02252 /41564	MO,TU,WE,TH: 1 pm – 6 pm Palffygasse 1, 2500 Baden (eigener Parkplatz)

12.2 FACULTY CONTACT INFORMATION

NAME	EMAIL
Fr. Joseph Bolin	j.bolin@iti.ac.at
Fr. Dr. Jean-Yves Brachet OP	jean-yves.brachet@orange.fr
Fr. Dr. Federico Colautti	fd_colautti@iti.ac.at
Fr. Dr. Johannes Cornides	jcornides@ymail.com
Dr. Chiara Bertoglio	chiarabertoglio@me.com
Dr. Vincent DeMeo	v.demeo@iti.ac.at
Dr. Bernhard Dolna	b.dolna@iti.ac.at
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Dr. Gintautas Vaitoska	g.vaitoska@iti.ac.at
Dr. Christine Wiesmüller	c.wiesmueller@iti.ac.at
Dr. Michael Wladika	m.wladika@iti.ac.at
Fr. Dr. George Woodall	gjwoodall50@yahoo.com

12.3 STAFF & ASSISTANTS CONTACT INFORMATION

NAME	ROLE	PHONE	EMAIL
Fr. Juraj Potocký Terek	Chaplain	+43 664 458 6625	j.potocky-terek@iti.ac.at
Ms. Annika Seebauer	Student Administrator	+43 676 4283475	a.seebauer@iti.ac.at
Mrs. Oksana Stanishevska	Librarian	+43 677 64396757	o.stanishevska@iti.ac.at
Mr. Juraj Mistina	Admissions Officer	+43 664 496 2033	j.mistina@iti.ac.at
Mr. Gediminas Dundulis	IT Administrator	+43 664 8852 2686	g.dundulis@iti.ac.at
Mr. Emil Vasvari	Campus Facilities Manager & Interim Student Life Administrator	+43 688 6490 2980	e.vasvari@iti.ac.at
Mr. Sebastian Hoogewerf	Dir. of Finance & Administration	+43 2253 218 0815	s.hoogewerf@iti.ac.at
Dr. Michaela Hastetter	Ombudsperson	-	ombudsperson@iti.ac.at
Ms. Marie-Christine Trummer	Steward for Community Life	+43 676 9291692	marie-christin.trummer@students.iti.ac.at
Mr. Henry Hunter	RA for St Thérèse Building	+1 843 870-2899	henry.hunter@students.iti.ac.at
Mr. Moritz Frankenstein	RA for St Thérèse Building	+36 20 355 1884	moritz.franckenstein@students.iti.ac.at
Ms. Elizabeth Yates	RA for St Thomas Building	+44 7305 178692	elizabeth.yates@students.iti.ac.at
Ms. Esther Sumich	RA for St Thomas Building	+61 468 384 793	esther.sumich@students.iti.ac.at
Ms. Gianna Rame	Schloss Events Coordinator	+43 664 1400275	marie-christin.trummer@students.iti.ac.at
Ms. Therese Bertotti	Campus Events Coordinator	+1 (530) 310 9225	therese.bertotti@students.iti.ac.at
Mr. Joachim Lindenmeyer	Keller Events Coordinator	+49 15565 524801	joachim.lindenmeyer@students.iti.ac.at
Ms. Ida Ulita Vooglaid	Student Representative	+372 5686 4264	ida.vooglaid@students.iti.ac.at
Claudio Ferrari	Student Representative	+1 (774) 314 5111	claudio.ferrari@students.iti.ac.at
Fr. Zak Portelli	Sacristan	+356 7930 0890	zakmorsecode@hotmail.com

12.4 MAILING ADDRESS:

All mail and packages go to the Schloss and are placed in / near the mailboxes.

Student Name
Katholische Hochschule ITI
Schlossgasse 21
2521 Trumau
AUSTRIA (Europe)

Note: "Europe" is sometimes good to add since packages and letters have been known to take a trip to the southern hemisphere visiting Australia before returning to Europe. ☺ Students receiving parcels containing goods from outside of the European Union will likely be required to pay import duties and taxes which can be quite expensive. Books and other packets should be declared with a customs sticker. The packet must be valued correctly. Please also note that medication, cigars and any other drugs mailed to students will not be allowed to enter the European Union. Packages to USA are not possible to mail from the post in Trumau.

12.5 CAMPUS ADDRESS:

In case of an emergency such as needing an ambulance or the police or to have food (pizza/kebaps) delivered.

Bahnstrasse 5
2521 Trumau

Include Stair (Stiege) and Room (Top) numbers. There are buzzers at the entrance doors on one side of each building with each room labeled.

12.6 EMERGENCY PHONE NUMBERS:

122 = Fire brigade
133 = Police
144 = Ambulance
112 = European wide emergency number

Note: If needed, request an English speaking operator.

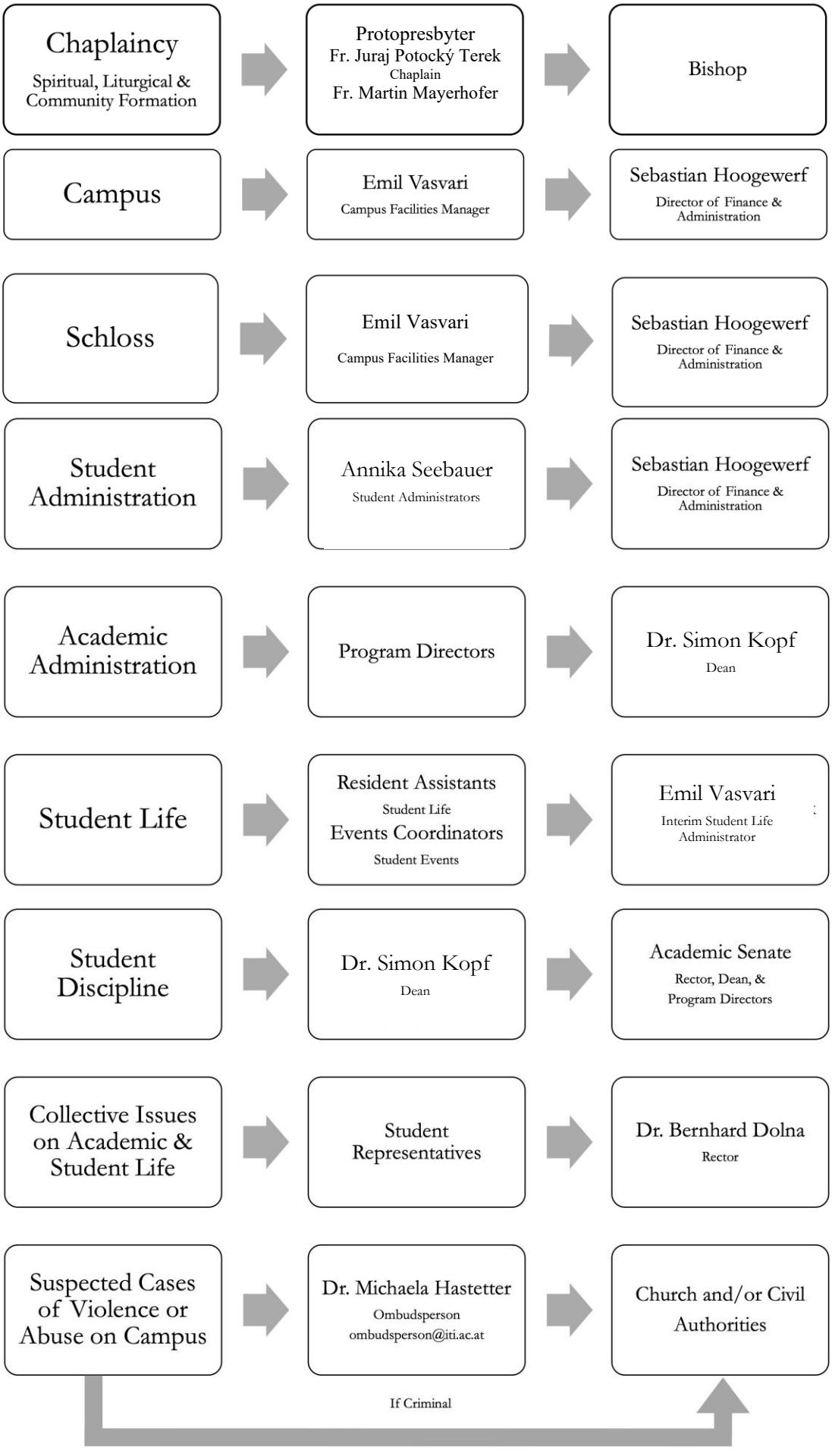
12.7 FIRE SAFETY:

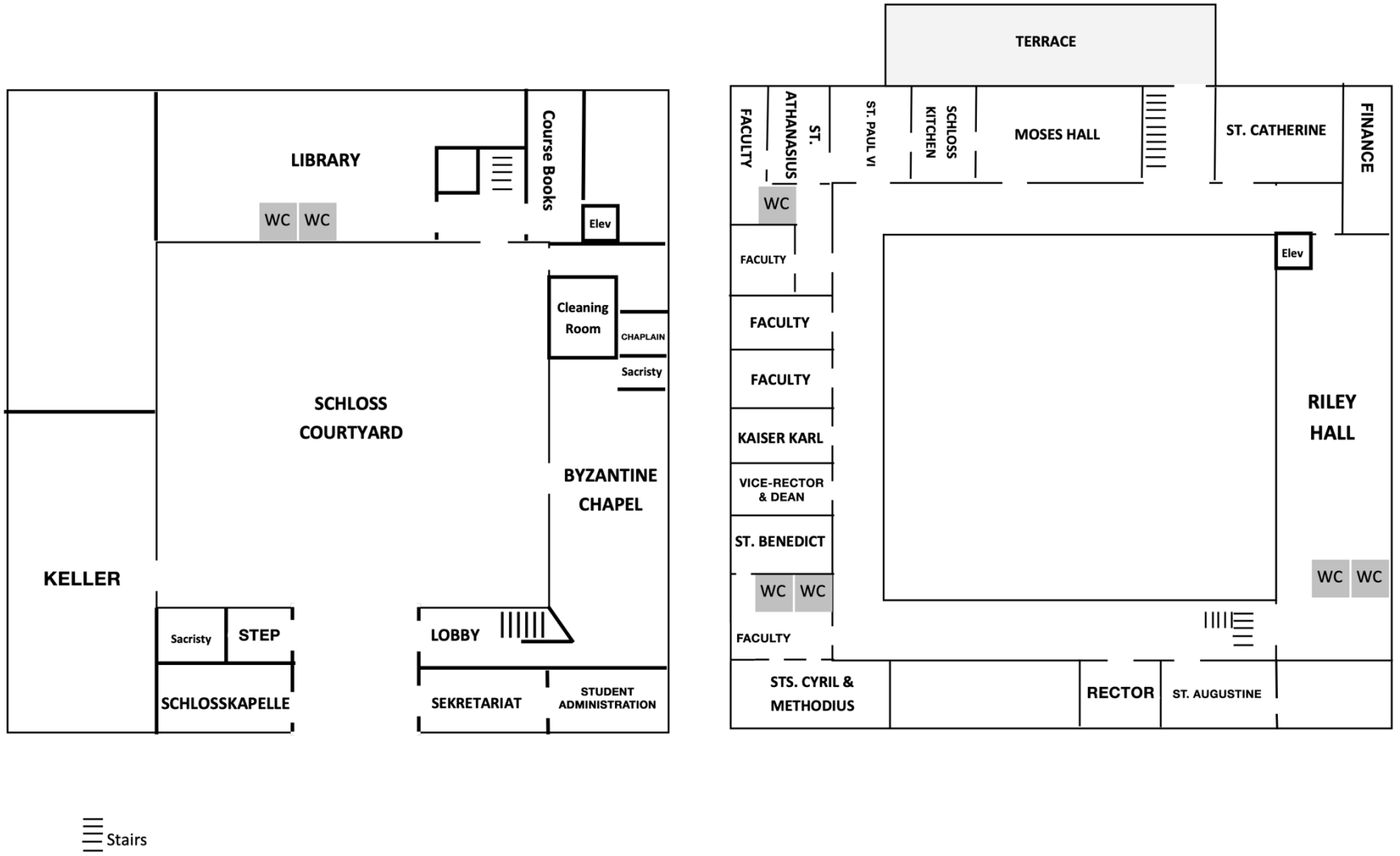
In event of a fire in one of the buildings and/or the fire alarm goes off:

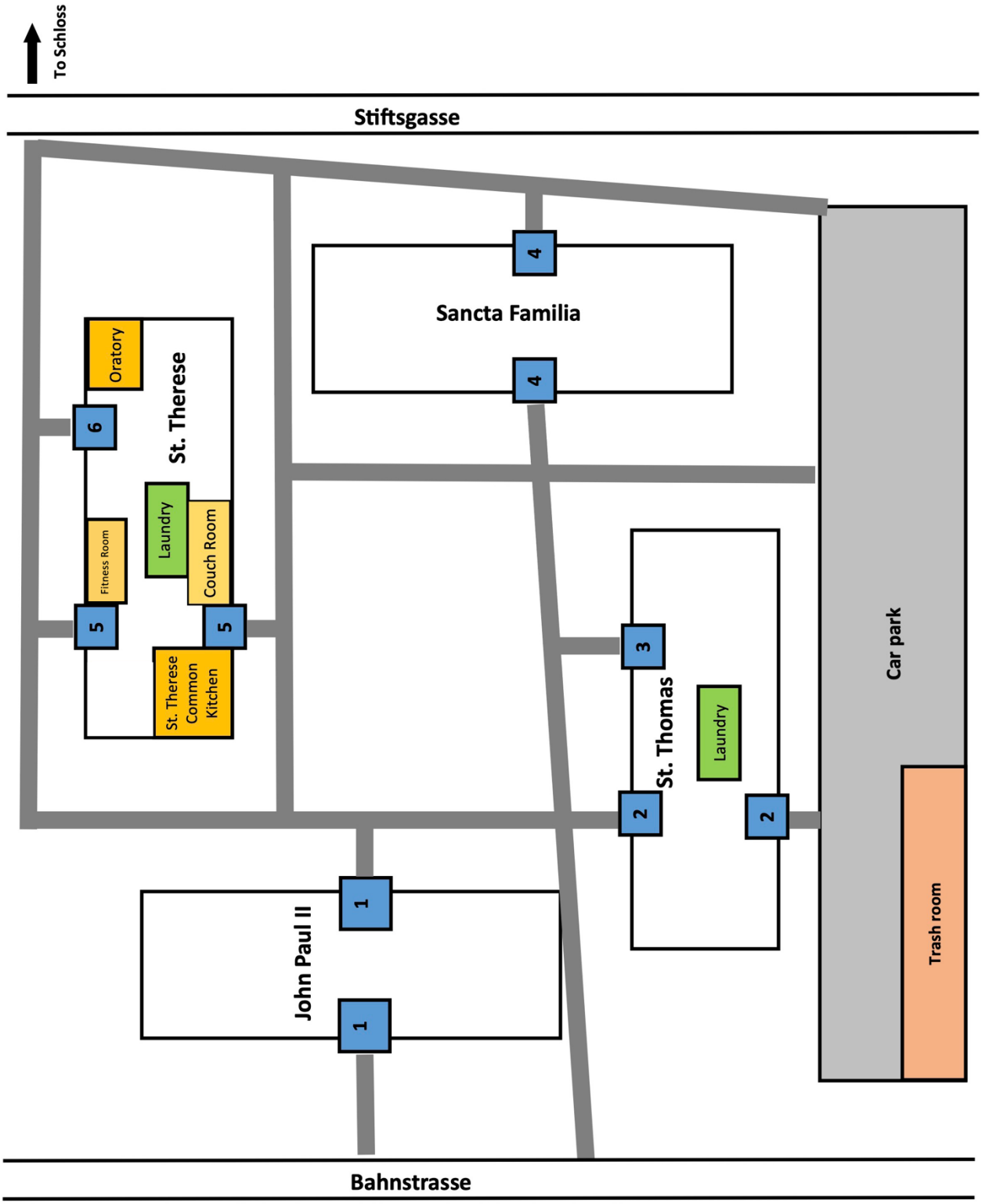
1. All individuals are to evacuate the building as quickly as possible
2. Move to the gathering point located behind the *Sancta Familia* building in the grass by the tires at the Campus or gather opposite the main gate of the Schloss by the alleyway.
3. Once everyone is accounted for and the buildings have been cleared to re-enter, then one is free to return.

LINES OF COMMUNICATION

FORUM INTERNUM




LIBRARY
Course Books
WC
WC
Elev
Cleaning Room
CHAPLAIN
Sacristy
SCHLOSS COURTYARD
BYZANTINE CHAPEL
KELLER
Sacristy
STEP
SCHLOSSKAPELLE
LOBBY
SEKRETARIAT
STUDENT ADMINISTRATION
TERRACE
FACULTY
ST. ATHANASIUS
ST. PAUL VI
SCHLOSS KITCHEN
MOSES HALL
ST. CATHERINE
FINANCE
WC
FACULTY
Elev
FACULTY
FACULTY
KAISER KARL
VICE-RECTOR & DEAN
ST. BENEDICT
RILEY HALL
WC
WC
WC
WC
FACULTY
STS. CYRIL & METHODIUS
RECTOR
ST. AUGUSTINE
Stairs


To Schloss
Stiftsgasse
Sancta Familia
4
4
Oratory
St. Therese
6
Laundry
Couch Room
Fitness Room
5
5
St. Therese Common Kitchen
3
St. Thomas
Laundry
2
2
Car park
Trash room
John Paul II
1
1
Bahnstrasse