



**INTERNATIONAL THEOLOGICAL INSTITUTE
CATHOLIC SCHOOL OF THEOLOGY**

Student Handbook 2017-2018

TRUMAU, AUSTRIA

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The STUDENT HANDBOOK contains the policies of academic and common life that pertain to all students at the *International Theological Institute – Catholic School of Theology*, such as enrolling in courses, the grading system, the borrowing of course books and library books, guidelines for written work, disciplinary measures, and issues of 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 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.

Thanks are due to Fr. Robert Sokolowski of The School of Philosophy of The Catholic University of America, who is largely responsible for the summary of Turabian given in §9, “Guidelines for written work.”

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1— Documents

MISSION STATEMENT

The *International Theological Institute* (ITI) rests on 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 ITI.

“VISION OF WISDOM AS A WHOLE”

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

To his Excellency
Archbishop Donato Squicciarini
Apostolic Nuntio 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

THE RENEWAL OF THEOLOGY

Christoph Cardinal Schönborn O.P., Grand Chancellor

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 *patidivina*—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.

HOLY THOUGHT, HOLY THEOLOGY

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

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” (*Ila-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 consists 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).

SAINT THÉRÈSE AS A MODEL FOR OUR INSTITUTE

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!

“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. Mihad). 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. For both semesters, students must be on campus at least one day prior to Orientation. *It is best to arrive at least a day before the first day of registration for classes.* If exceptional circumstances necessitate a later arrival, please notify the Director of Student Life as well as the Dean Or the head of program, if you arriving after classes have already begun.

2.2 NUMBER OF COURSES

Five courses of up to 30 ECTS credits per semester is the maximum number for a student academic load in the STM, MMF, and Studium Generale programs. If required, a language course of Latin or Greek may be added. Students in all programs are required normally to take the courses appointed in the Overview for a given semester. 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 Dean, who may also request that the student take a certain course.

2.3 ADDING AND WITHDRAWING

Changes in 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, it is at the Dean's discretion whether to allow a student to change his schedule or not.

2.4 AUDITS

The ITI offers audits (courses recognized on the transcript as having been attended by the student without ECTS credits). Students with an interest in a course who do not wish to take it for credit or who are already taking the maximum course load 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.

2.5 COURSE BOOKS AND MATERIALS

Course books and reading packets are distributed on the days of course registration, according to the course list of a particular student. Packets of photocopied texts are sold at less than cost, and must always be purchased. During the semester, professors might put photocopied readings in the entrance hall next to the Secretariat.

Course books are available on loan or for purchase. To borrow books, a deposit of €50 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 Assistant to the Dean during regular office hours. An official transcript (stamped, signed, and sealed) will be prepared upon request and mailed to anyone who needs the transcript on official business. Graduating students will receive an official transcript, accompanied by the ITI's grading system (2.2below).

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

to North America: US \$10 per copy to be paid via PayPal on the ITI donation page;

to Europe: € 7 per copy to be transferred to the ITI bank account or paid in cash at the ITI Secretariat.

Banking data can be obtained from the ITI Secretariat or ITI webpage.

3—Academic Expectations

3.1 GRADING SYSTEM

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

POINTS	DESCRIPTION
<i>Summa cum Laude</i> 9.8 - 10	<p><i>With the highest praise</i></p> <p>Work graded within this band is characterized by thorough knowledge, impressive theological 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.</p>
<i>Magna cum Laude</i> 9.7	<p><i>With great praise</i></p> <p>Work graded with a '9.7' indicates that the student has impressed with a mastery of the subject and issues, and has answered with some flair and attractiveness. 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.</p>
9.5 – 9.6	<p>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.</p>
<i>Cum Laude</i> 9.2 - 9.49	<p><i>With praise</i></p> <p>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.</p>
'Bene' 9.0	<p>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.</p>

Probatus (rite) 7.0 – 8.5	<i>Acceptable</i> A minimal understanding of the subject, with a merely descriptive account of it, which may show some errors. 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 3.6 of the handbook.

Incremental grades between those shown in the chart are possible (e.g., 9,3) 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. Complaints about a grade may be made in a meeting convened with the Dean and the professor in question.

3.2 DEGREE FINAL GRADE

Grades for the classical and modern languages 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):

MMF
100% of the GPA.

STM
90% of the GPA + 10% of the grade for the STM 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
80% of the overall grade for the STD Dissertation defended + 20% of the grade for the *Lectio coram*.

Note:

If needed, a 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
<i>Summa cum laude</i>	9,8 to 10,0
<i>Magna cum laude</i>	9,5 to 9,79
<i>Cum laude</i>	9,2 to 9,49

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 an Institute (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.

3.4 WRITTEN ASSIGNMENTS

Written assignments at the ITI are generally of two kinds: a division of the text 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.

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 semester'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 months. To this end, the ITI sets aside some "reading days" prior to the final examinations.

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.

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 3.3, 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 semester on a written assignment. Normally, however, no extensions are allowed from semester to semester, 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 semester.

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 illness or emergencies may excuse a student from attendance, though the reason must be clearly stated to the professor or Dean. 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 a dismissal from the course.

Permission for a leave of absence must be personally sought from the Dean *prior* to the expected 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 Institute. 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.

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

Computers and printers are available for student use on Campus. Rules concerning their use might be periodically posted by the computer administrator. If any of the computers is out of order, the computer administrator (not campus RAs or the Librarian) should be informed immediately. Do not attempt to fix computer problems yourself, as this can lead to further complications.

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 in the computer room on campus. Downloading files from websites (using ITI computers) is only allowed with the prior approval of the network administrator. Surfing of pornographic sites either with ITI computers or with student computers can lead to prosecution especially if the sites include child pornography. Keep in mind that these sites are monitored by the police. Such activity constitutes grounds for immediate dismissal.

The main purpose of the ITI computers is the writing of papers, summaries, presentations, and other academic work, especially by those few who do not have their own computers. All such work takes precedence over e-mail or other uses. Therefore, especially during times when many students have papers to write, please be considerate in the time you spend on the ITI computers doing other things, and be prepared to give up your place to a student who has to write a paper. Also, please keep silence in the computer areas.

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

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 Council.

4.2 PROBATION

A student who either fails any course, or in a given semester has a grade average of less than 8,5 (see 2.2, above) will be placed on ACADEMIC PROBATION for the following semester. A student under academic probation must pass all his courses with a semester average of 8,5. Failure to do so will be taken as a sign of unfitness for continued studies at the ITI.

A student who violates rules of conduct or regulations concerning housing and community life will be placed on DISCIPLINARY PROBATION. Continued poor behavior merits 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 semester or in consecutive semesters; 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; 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.

The reason for dismissal has to be documented and agreed upon by the Academic Council 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 Blessed 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 9.9.2, 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. Some items may be borrowed from the library for a specific purpose (e.g., chairs that are needed for a lecture), only if the Librarian (Oksana Stanishevska) is first informed. The borrowed items are to be returned immediately after the event for which they are used, by those in charge of setting up for that event.

Policy of Silence. Because the library is an important place of study, and sometimes students will be writing their papers at the computer terminals or the desks, 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 in the farther corner 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 advisors, 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 reshelf 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 € 0.25 per book, per day of a delay. The fine is to be paid to the Librarian.

Students are responsible for returning all library materials before leaving for the Christmas and 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 semester 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.

Licentiate and Doctoral candidates have the possibility of reserving a private desk in the library. Books checked out for the purpose of researching a thesis may be kept on these desks for one month. Candidates must apply to the Librarian for a desk; petitions will be granted according to degree program, seniority (what stage of the program), and availability of space. There will not be sufficient space for all the candidates; therefore please ask for such space only if you greatly need it.

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. For further information please ask in the Secretariat. In addition, it is possible now to access (and read) ca. 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 – Special Guidelines for STM, STL, and STD Candidates

6.1 STM DEGREE

6.1.1 LANGUAGE PROFICIENCY

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

6.1.2 THESIS (MAGISTERARBEIT)

The primary purpose of the STM 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. Unlike the STL and STD, this thesis is not a research project in the strict sense.

The academic preparation of the student for the STM degree is completed by writing a thesis graded by the Thesis Advisor. No thesis defense is required for this degree. The deadline for the submission of the *final text* of the thesis is April 4th (Feast of Isidore of Seville). The thesis should contain 30-40 pages of text (from Introduction to Conclusion). The Table of Contents, Bibliography, and Supplements should not be counted within these pages.

6.2 LICENTIATE (STL) DEGREE

6.2.1 LANGUAGE PROFICIENCY

Knowledge of Latin and Greek, as well as one modern language in addition to one's native language, is required. The licentiate candidate should have before beginning his or her studies a basic knowledge of Latin and New Testament Greek to be tested by a proficiency exam. If necessary, during the first year of the licentiate, one of the classical languages may be taken.

6.2.2 THESIS (LIZENTIATSARBEIT)

The 80 page licentiate thesis is an integral 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 thesis is to be composed in English, German, or in another modern language agreed upon by the adviser.

6.2.3 LECTIO CORAM

The candidate is also responsible for preparing and delivering a lecture of 45 minutes (*lectio coram*) following 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 §7 for a detailed explanation of the *lectio coram*.)

6.3 DOCTORAL (STD) DEGREE

The doctoral program is a graduate program in Sacred Theology for the Canonical Doctorate in Theology. It lasts at least four semesters and qualifies one to teach theology at the university level.

6.3.1 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.

6.3.2 LANGUAGE PROFICIENCY

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

6.3.3 DISSERTATION

During the first year of research, the doctoral candidate will submit a formal dissertation proposal; at some later point, he will submit a dissertation of 200–300 pages excluding bibliography, indices, etc. It is expected that every doctoral candidate do research at other universities.

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.

6.3.4 *LECTIO CORAM*

In the final year of studies, the doctoral candidate is responsible for preparing and delivering a 45 minutes lecture (*lectio coram*) in the presence of the ITI faculty, on a topic to be determined in consultation with the Dean.

7 – STM, STL Thesis and STD Dissertation

NB: The description of procedure in the following sections applies equally to STM, STL and STD candidates unless otherwise noted, with the exception of time scale: since the doctoral project is greater in magnitude, it may extend beyond four semesters. Doctoral candidates should read “dissertation” for “thesis” in the following sections.

7.1 THESIS PROCEDURE: IN BRIEF

SEMESTER 1	<ul style="list-style-type: none">• Investigate thesis topics• Choose an adviser
SEMESTER 2	<ul style="list-style-type: none">• Pursue intensive research under adviser’s guidance• Submit a detailed thesis proposal a month before the end of the semester• Continue research and begin writing the thesis in earnest during Summer
SEMESTER 3	<ul style="list-style-type: none">• Writing the thesis in earnest through semester and during Christmas break• Submit portions of the thesis to adviser and other readers• *Submit the <i>final full-draft</i> on the Friday before the beginning of the Summer semester
SEMESTER 4	<ul style="list-style-type: none">• *Submit the <i>final text</i> of the thesis by the feast of St. Isidore of Seville, April 4th• Submit three final copies of the thesis/dissertation to the Advisor and Readers, one copy and the thesis computer file to the Dean or his Assistant, one copy should be kept for the use at the thesis defense• Defend the thesis publicly

7.2 THESIS PROCEDURE: IN DETAIL

7.2.1 CHOICE OF TOPIC AND ADVISER

In the first semester, the candidate should investigate areas for thesis research and chose an suitable adviser. Please see below the areas of expertise and interest of each faculty member who is fit to advise a thesis and/or dissertation.

DR. BERNHARD DOLNA, Dean of Studies, STD Program Director Professor of Ecumenical Studies and Jewish Studies. Dr. theol., University of Freiburg in Breisgau,	<ul style="list-style-type: none">• Medieval and modern Jewish philosophy, e.g., Maimonides, Cohen, Rosenzweig, Buber, Heschel, Levinas• Russian philosophy of religion: Solovyov, Rozanow, Bulgakov, Berdyaev
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Germany, 1999	<ul style="list-style-type: none"> • Modern Jewish literature • Hebrew language and texts • Spiritual theology
REV. LIC. JOSEPH BOLIN Professor of Dogmatic Theology STL, International Theological Institute, Gaming, Austria, 2007	<ul style="list-style-type: none"> • 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
DR. JEAN-YVES BRACHET, O.P. Professor of Moral Theology	<ul style="list-style-type: none"> • Moral Theology • Theology of Marriage and Family
REV. DR FEDERICO COLAUTTI STD, Pontifical Biblical Institute.	<ul style="list-style-type: none"> • Old Testament • Josephus Flavius
DR. VINCENT P. DEMEO Professor of New Testament, SG Program Director STD, Regina Apostolorum, Rome, Italy, 2012	<ul style="list-style-type: none"> • 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. GUNDULA HARAND Professor of Spiritual Theology and Philosophy of Religion Dr. theol., Religious Studies, University of Graz, Austria, 1998	<ul style="list-style-type: none"> • Christian literature, especially Eliot, Bernanos, Claudel, von le Fort • Philosophy of language • Spiritual theology, especially the Rhineland mystics • Dogmatic theology: Incarnation, Trinity (early Fathers)
DR. MICHAELA HASTETTER Dr. Theol. University of Freiburg in Breisgau	<ul style="list-style-type: none"> • Pastoral Theology • The Theology of Joseph Ratzinger • Music
DR. TIMOTHY KELLY Professor of Dogmatic Theology, STM Program Director D.Theol., University of Fribourg, Switzerland.	<ul style="list-style-type: none"> • Ecclesiology: Patristic, Scholastic, modern • The Trinity • Christology: Patristic, Scholastic, modern • Sacramental Theology: Patristic, Scholastic, modern • Soteriology: Patristic, Scholastic, modern.
DR. DAGNY KJAERGAARD, O.V. Professor of Dogmatic Theology STD, Pontificia Universitas Studiorum a Sancto Thoma Aquinate in Urbe, Rome, Italy, 1995	<ul style="list-style-type: none"> • The <i>Catechism of the Catholic Church</i> • Systematic theology of Thomas Aquinas
VERY REV. LIC. YURIY KOLASA Professor of Theology of Marriage and Family STL, International Theological Institute, Gaming, Austria, 2007	<ul style="list-style-type: none"> • Byzantine Studies • Marriage and family theology • Patristics • Dogmatic theology
REV. DR. THOMAS MÖLLENBECK	<ul style="list-style-type: none"> • Systematic Theology

Dr. Theol. University of Münster	<ul style="list-style-type: none"> • Bl. John Henry Newman • C.S. Lewis
REV. PROF. DR. JOSEF SPINDELBÖCK Visiting Professor of Moral Theology Dr. theol., Universität Wien, Austria, 1993 Habilitation, University of Lublin, Poland, 2004	<ul style="list-style-type: none"> • Philosophical ethics, esp. medical ethics and bioethics • Moral theology • Pastoral theology of marriage and family
MED. DR. LIC. GINTAUTAS VATOSKA Professor of Pastoral Theology and Psychology, MMF Program Director MD, Psychiatry, Vilnius University, 1986 STL, International Theological Institute, Gaming, Austria, 2003	<ul style="list-style-type: none"> • 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
DR. MICHAEL WLADIKA Professor of Philosophy, STL Program Director Dr. phil., University of Vienna, 1995 Habilitation in Philosophy, University of Vienna, 2004	<ul style="list-style-type: none"> • Logic • Metaphysics • Moral philosophy • Augustine • Kant • Hegel
DR. WILLIAM NEWTON Visiting Professor Ph.D. in theology, John Paul II Institute for Marriage and Family, Melbourne, Australia, 2009. STL, University of Leuven, Belgium 2012	<ul style="list-style-type: none"> • Catholic social doctrine • Anthropology • Moral theology • Marriage and Family theology • Pastoral theology • Sacraments

7.2.2 STUDENT-FACULTY COLLABORATION

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

READING LIST. Upon accepting the role, the adviser will help the candidate to assemble a list of relevant readings for his topic—both primary and secondary sources. The adviser should meet regularly with him to assess research progress. For STL and STD candidates, this *may* take the form of tutorials in the Oxford style, where students prepare essays on assigned topics.

BOARD. An STL or STD thesis board consisting of the adviser and two readers shall be constituted during the spring of the candidate's first year. The two readers will be chosen by the Dean in consultation with the advisor and candidate. A candidate who wishes to include as a reader a professor of another university must first seek permission from his adviser and from the Dean. If permission is obtained, he may then invite this person to be a reader.

Beginning no later than the start of the third semester, the candidate shall submit drafts of parts of his thesis (e.g., sections or chapters) to his adviser and readers. A *final full-draft* of the thesis ought to be submitted on the **Friday before the beginning of the Summer semester**.

7.2.3 THESIS PROPOSAL

A proposal for the thesis, including an overview that specifies the topic, the goal of research, the method and the sources, an outline, and an initial bibliography, must be submitted to the advisor, readers, and the Dean a month before the end of the semester. The proposal will be discussed at a meeting of the thesis board. After changes requested by the board have been made, the proposal shall be resubmitted for final approval. After such approval has been given, the candidate is obliged to adhere, within reasonable limits, to this proposal.

CHANGE OF PROPOSAL. A certain amount of development and modification is expected, but if the topic or the other features of the work change radically, a new proposal must be submitted in the same manner as above.

7.2.4 SUBMISSION OF THESIS

The deadline for the submission of the *final full-draft* would be the **Friday before the beginning of the Summer semester**. The *final text* is to be submitted by the feast of **St. Isidore of Seville, April 4th**. Four copies of the entire completed thesis and its computer file must be submitted. “Entire thesis” means one that includes:

- an introduction;
- all projected chapters;
- a conclusion;
- a bibliography;
- and all of the above properly formatted according to the conventions summarized in §9 below.

Once the adviser and readers have agreed that the thesis is defensible, a date is chosen for the defense by the Dean and publicly posted.

NB: Failure to submit a requested number of copies of the entire thesis by the submission date (April 4th) 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.

7.2.5 STL AND STD THESIS DEFENSE

The STL or STD thesis defense takes place in the presence of the adviser, readers, and the Dean. All faculty and students are invited.

The format of the defense is as follows. The Dean acts 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 Dean. In addition, an electronic file of the thesis must be submitted to the Dean or the Assistant to 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

- Accept a candidate for direction provided the maximum number of those directed has not been exceeded.
- 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 some written work from the student by a reasonable date; ensure that it is also, at a certain stage of maturity, 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 first semester of studies.
- Submit the proposal in the second semester one month before the end of the semester
- Prepare, with the adviser's help, a list of recommended readings and begin to study them. Time spent on research is *fully credited time*; it should be taken with utmost seriousness.
- Meet with the adviser regularly to discuss research and share ideas.
- Take an active role in submitting portions of the draft. In writing, follow closely all the writing guidelines.
- 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 *final full-draft* on the Friday before the beginning of the Summer semester. The *final text* is to be submitted by the feast of St. Isidore of Seville, April 4th. Four copies of the entire completed thesis and its computer file must be submitted.

7.3.3 THE READERS' RESPONSIBILITIES

- Accept the position of reader for a thesis.
- Be available for occasional discussion with the candidate during the second and third semesters 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 a minimum of one hour and a half (45-minute lecture/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

At least three topics will be chosen in advance by the student in accordance with the coursework he pursued and presented to the Dean. Of these topics, one will be selected by the Dean a few days prior to the *lectio coram*. During these few days the student will prepare the *lectio*.

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 following 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 a few days before the *lectio* date.
- *Lectio* is given only from a two-page outline, *not* a written-out text.
- A handout may be distributed.

9— Guidelines for Written Work

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. 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

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

¹⁰Helen 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.

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

⁵⁶Ibid., 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.

³⁴Smith, *Study of Butterflies*, 65.

²³Jones, “A Survey,” 49.

¹⁸Anderson, *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: ⁷Charles de Gaulle, *My Life and Deeds*, trans. Winston Churchill (Oxford: Vanity Press, 1959), 698.

⁵²Yuri 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 Zbigniew 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.adfad

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.)

⁴Norwald 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 as the Wikipedia or similar 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 LeonLeftwack, *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 LuliLoophead, *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 life¹.
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

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 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 Study Halls and Library, since a true center of theological education and reflection must be grounded in prayer.

Therefore, our Grand Chancellor, 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 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.

10.2 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 tops for men and short shorts for either men or women are not classroom wear under any circumstance. Bare feet are also not appropriate in a seminar room. Skirts 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. By this means we show respect to God at a time when many people have lost that dimension of their faith.

10.3 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.

10.4 THE ITI FORMATION PROGRAM

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, 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 both semesters.

The ITI Formation Program is under the direction of Very Rev. Yuriy Kolasa as Prefect of the program.

10.5 CHILD PROTECTION POLICY

The ITI has adopted the child protection policy of the archdiocese of Vienna contained in the handbook: "Verhinderungsexuellen Missbrauchs" (available in the Secretariat). At the beginning of each semester, at least one faculty or staff member is named to listen in all confidentiality to complaints, and give advice in this sensitive area. For the academic year 2017 – 2018, Mrs. Katie Terekova and Dr. med. Gintautas Vaitoska have been named as the child protection reference persons.

10.6 ADMINISTRATIVE INFORMATION

Secretariat. The administrative office called the Secretariat of the ITI is located on the ground floor, the first door in the archway of the Schloss Trumau entrance. Opening hours are usually from Monday to Thursday 8.00 am to 12.00 noon. But they are subject to change. Please check on the administrative notice board for such changes.

Mailboxes and bulletin boards. Student mailboxes and bulletin boards are located in the entrance hall of Stiege 1. Information, messages, and class materials from faculty and administration (as well as messages from classmates) will be placed there. All students have the responsibility of checking these areas on a regular basis.

Secretariat numbers. The Secretariat may be reached by phone or by faxes on the following ITI numbers: Tel.: +43 2253 21 808; Fax: +43 2253 21 80 84. (When dialing *within* Austria, include a '0' before '2253'.) The international code for Austria is 0043.

Emergency phone numbers:

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

The Prefect of Student Affairs is the main reference person for all student administrative and financial affairs: The Prefect, Juraj Mistina, has his office in the ITI Secretariat, the first door on your right as you enter the Schloss. Student administrative and financial affairs include questions regarding student finances, student work, Campus/Schloss cleanliness and good order, cars, cash payments, keys, etc...

Doctor's or dentist's appointments are the responsibility of the individual student and not of the secretary of the ITI. A list of doctors is available at the Secretariat.

10.7 FINANCIAL INFORMATION

All outstanding fees and eventual debts owed to the ITI must be paid *prior* to the student's graduation. No diplomas will not be awarded if a student still has outstanding debts with the ITI.

Student Financial Meetings: All students are required to meet the Prefect of Student Affairs 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 Agreements counter signed.

Personal expenses (book deposit, book purchases, photocopies, groceries, bathroom supplies, laundry supplies, travel, entertainment, etc.) are the responsibility of the individual students. For further information please speak to Juraj Mistina, who is also the Prefect of Student Affairs.

Please do not sign any documents in German that you don't understand

You can always ask one of our secretaries/staff for 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.

You need to register your child for Kindergarten/school. Please note that this might cause costs for you and also that you need to let them know when your child won't attend the Kindergarten/School e.g. when you go on holidays.

Staying in Trumau during holidays. Students are welcome to stay in ITI housing during the semester holidays, especially during the Christmas holidays until the beginning of the next semester. This period may be used for preparing a thesis or taking a course. Staying in the summer requires the permission of the Facilities Manager and will be charged as a guest.

Damage to property and student “Haftpflicht” or liability insurance: All damage done by a student should please be reported immediately to the Prefect of Student Affairs. The ITI takes out a liability insurance for all students and their family and children. In the event of any breakages, there is a strong possibility that the ITI can claim the repairs on the student insurance. But the ITI needs to have a name on which to claim for the damage. Those responsible should please come forward to admit damage caused. Students are responsible for the first €200 of any damage done that is not covered by their ITI insurance.

Damage to cars: Damages to ITI cars are not covered by the ITI insurances and all students are liable for the first €300 of any damage and possible repairs.

10.8 STUDENT REPRESENTATIVES

One or more students may be elected by the students to represent them to the faculty and administration.

10.9 TRANSPORTATION AND AUTOMOBILES

Train and bus schedules and trip planning are the student's own responsibility and not that of the Secretariat. Detailed schedule information is available on the ÖBB internet website (www.oebb.at). You may use the “Quick Search” feature on the front page, or click on “Fahrplan Abfrage” (itinerary inquiries). *Von* = from; *nach* = to. Once you find the right connection, you can print out the itinerary. Reservations can be booked (in German or in English) by calling the main telephone number of the ÖBB in Vienna: 05 17 17.

Bicycle safety on campus: On certain days, people come looking for rubbish to collect and then send their children to take bicycles on the pretext that they thought it was destined for the trash. So as far as possible, please do try to keep your bicycles inside the campus housing, and if not inside, then chained to the bicycle racks. No bikes should be parked in the student house corridors. Legally, unaccompanied children may not 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 Schloss: All bicycles should be parked inside the Schloss courtyard. The entrance to the Schloss (passageway from main Schloss entrance to courtyard) and the façade of the Schloss should always be clear of all bicycles.

Students with automobiles should park them in the parking lot outside of the student residences **and not in front of the Schloss or the two Pavilions (used by the scouts)**. Under no circumstance, without express permission from the Facilities Manager, may students drive cars into the inner courtyard of the campus/student housing.

Trips with ITI vehicles:

(1) What the ITI vehicles are for. The ITI owns vehicles for the sake of official uses as determined by the administration. The vehicles are very expensive to maintain. Use of the vehicles for unofficial purposes is therefore strictly controlled, and students are expected to make some contribution to vehicle maintenance, as specified below. *Any time students wish to make use of an ITI vehicle, permission must be sought from, and granted by, the Facilities Manager*, regardless of the length and purpose of the trip.

(2) Who may drive the ITI vehicles. ITI vehicles may be driven only by those students who are OFFICIAL DRIVERS and who, for any given trip, have obtained due permission. The driver is responsible for verifying the exact kilometer reading at the time of departure and is to record the reading at the time of return.

(3) Official trips. Any trips initiated by the administration, student life are official business, and those who are

directly involved pay nothing. *All other trips of any kind whatsoever are considered personal, and the expenses must be paid as described below.*

(4) Personal trips. If a group of students wishes to use an ITI vehicle for an excursion, a student should submit a proposal to the Facilities Manager well in advance of the dates. The proposal should include relevant details, especially whether class day would be missed. Only an official ITI student driver may drive the vehicle during the trip.

The Facilities Manager is responsible for the availability of the ITI cars and drivers for official business trips only. Student private trips are the responsibility of students themselves. When available, ITI cars can be used by students. Contact the Facilities Manager for details.

Nota bene: The shuttling of professors and students to and from train stations and airports is normally private. Not only does this mean that the standard €0,33 per km (Skoda), €0,40 per km (a VW van) will be charged, but more importantly, since the student's hours are **not** compensated by the ITI, it is required to offer a tip to the driver for his service at the rate of approximately €7,00/hour.

Those who are making any personal (i.e., non-official) trip pay a maintenance and fuel fee of €0,33 per km (Skoda) and €0,40 per km (a VW van). Official drivers will be reimbursed for fuel when they present the receipt and the completed logbook. After a trip, the *interior of the car must be cleaned out*. After a longer trip, the car should also be washed on the outside.

(5) Shopping trip in Traiskirchen. On an appointed day, when there is sufficient interest, the Facilities Manager organizes on behalf of the students a trip to the Hofer, Spar, and Lidl supermarkets in Traiskirchen (and sometimes other stores). The vehicle departs around 10.30 and returns around 12.00. As a semi-official trip, the cost is € 0,50 per person, without a per-kilometer fee. This trip may be cancelled at the discretion of the Facilities Manager. Families may organize a separate trip from the regularly organized shopping trip, once a week. The cost for each family/student is then €2,- for the local area (including Baden). If the trip is organized for only one family, then it must be marked as private and the kilometer rules for private trips apply.

(6) Cultural activities in Vienna. On Friday and Saturday evenings ITI will provide a shuttle from Münchendorf and Traiskirchen for students to allow them to have a safe possibility to visit Vienna for cultural activities. Car is free of kilometer charge, but students are responsible for finding and tipping a driver.

(7) Doctors and Hospitals. Short distance trips to the hospital or to doctors are private, but the standard €0,33/km (Skoda) and €0,40 per km (a VW van) will be charged up to €5,00 only.

10.10 STUDENT RESIDENCES

Visitation policy. Single students are permitted to visit the apartments of students of the opposite sex. However, students are not permitted, under any circumstances, to remain in the apartment or flat of a student of the opposite sex between 00.00 and 6.00. *Failure to comply with this rule can result in disciplinary probation or even immediate dismissal. The main door of the apartment is to be kept open when only 2 students of the opposite sex are visiting a private apartment.*

Explanation of the Visitation Policy

Friendship in the Lord by Dr. med. 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 others' 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 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.

Clausura. The regulations of the clausura in St. Thérèse (posted on the wall in Stiege 6) are to be respected by all students, professors and visitors.

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 Director of Student Life Fr. Juraj Terek.

Laundry machines are available in student residences on the ground floor level. Students provide their own laundry detergent, bleach, etc. Remember to clean the filters in the dryers and washing machines after each use, and make sure you have taken all of your clothing and other personal items. If there should be a problem with one of the machines, *do not try to fix it!* Report the problem as soon as possible to the Facilities Manager, who has immediate responsibility for the laundry machines. Do not leave your laundry (dirty or clean) waiting in the laundry room and/or washing machine for long periods of time.

Problems with student flats, equipment, furniture, etc., should be brought first to the attention of the Prefect of Student Affairs.

Fire safety requires that absolutely no object be left in the corridors and stairways e.g. shoes, umbrellas, boxes etc.

Sheets. Sheets provided by the ITI are not to be taken off of the campus! Single students using ITI sheets are obliged to exchange (and put on) their bed sheets approximately every two weeks.

Windows, lights, and doors. On leaving your apartment, please *shut the windows and turn off the lights*; also, do *not* leave the window open while the heat is turned on. After opening the windows the ventilation should be turned down. For safety reasons the entrance doors to the buildings, according to the NÖSTA policy, should be closed at night from 21.00 during the summer time and from 20.00 in the winter time to 6.00 in the morning.

No smoking in flats or in common areas inside the buildings. When smoking outdoors, please put cigarette butts into the ashtrays. Do not throw cigarette butts just anywhere! No open fire (tea lights and candles) in flats and in common areas.

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. 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.

Consideration for others. In general, students should show consideration at all times by not disturbing others with noisy behavior. In particular, a general silence is requested from 22.00 in the evening until 8.00 in the morning Sunday through Thursday and from midnight to 8.00 on Friday and Saturday. Violators of this rule will be reprimanded by the *Student Life Director*.

Again, during the following times quiet is required:

**22.00 – 8.00 Sunday through Thursday
0.00 – 8.00 Friday and Saturday**

Conflicts with other residents should be brought to the attention of the Student Life Director.

10.10.1 GUEST POLICY

If you would like to have a guest stay in Trumau, it is necessary to notify both the Facilities Manager and the *Guest Coordinator* ahead of time so that arrangements for lodging can be made. Guests at the ITI are expected to pay a fee agreed upon by the Facilities Manager.

Your guest should fit into one of the following categories:

CATEGORY:	A	B	C
Who:	ITI business	Outside visitor	Personal visitor
Example:	A bishop; a visiting professor.	Someone who requests a place to stay but doesn't know ITI personally.	Your family; Alumni; someone coming to visit ITI specifically, always related to a concrete ITI member and during his/her presence on Campus.
Cost:	Free. <i>Every donation is welcomed.</i>	€15,- per night per person. Up to the age of 14 guests stay free of charge. Sheets however are charged out at € 5,- per person. No charge for cleaning. <i>Every donation is welcome</i>	1 st night: €10,-per flat for cleaning by ITI and €5,-/set of sheets 2 nd night and following nights: €10,-for 1 person per night €15,- for a couple per night. Children up to the age of 14 stay free of charge, sheets however are charged out at € 5,- per child if applicable. <i>Every donation is welcome</i>
Cleaner:	Work hours for a student.	Work hours for a student.	*Sheet fees are waived if you use your own set. ** it is obligatory to pay the €10 flat cleaning fee, even if the flat is left in a clean state.

Please inform the Facilities Manager and Guest Coordinator of the arrival a guest at least **3 days in advance** or earlier. This is to allow the significant work involved in preparing guest rooms to be planned and executed in a peaceful and unrushed way. Where less than 3 days notice is given for the arrival of a private guest, then an extra €10,- guest fee will be applied to the cost of the room. Plan the arrival of guests in advance and send an e-mail to: milda.vitkute@yahoo.com or call: +43 664 621 6991.

The electronic key deposit is €20,- If a key is lost, then an additional €10,- is charged to cover the full cost of replacing the electronic key.

CATEGORY C – PERSONAL VISITORS

To obtain sheets, towels and keys, please contact the Guest Coordinator. You have to pay the key deposit to her and sign for the key, or the guest can do it when he/she arrives.

Returning the items:

Key: return it to the Guest Coordinator. Upon room cleaning (see below), you will get your key deposit back.
The contribution for a stay should be paid to the Guest Coordinator.

Used sheets: please contact the RA office or the Guest Coordinator.

Towels: St. Thomas laundry room, in a hamper labeled for guests.

Cleaning:

If you decide to clean by yourself after your guests, the final check out has to fulfill ITI standards represented by the ITI Guest coordinator. It is up to her discretion to reimburse you the €10,- if it reaches the ITI standards. You should clean the room within 24 hours of the guest's departure. Please clean thoroughly:

1. vacuum the apartment (rooms, bath room, corridor);
2. clean window sills, all furniture, bath lamp (above the sink) with wet rag;
3. clean bath doors with the special cleaner for bath and dry them. You can find all cleaners and rags in the storages at St. Therese + St. Thomas buildings;
4. clean kitchen sink, kitchen range and fridge.

5. clean toilet bowl with special toilet cleaner and dry it;
6. mop the floor (add small amount of floor cleaner to the water);
7. take out the trash.

Other categories

If you know of a guest coming that you think should be in a different category, please have this **approved by** the Facilities Manager.

Donations

The amount requested is to help the ITI reimburse the students for their help in organizing the apartments, the cleaning, and the cost of running the flat. Visitors, if happy with their visit, are welcome to leave a little extra as a donation! Every bit helps!

10.10.2 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 (separated garage behind the Schloss) or to the trash room at the Campus (in the parking lot).

G A R B A G E C A T E G O R I E S	
BIO (biodegradable) <i>Remove wrappings of food before disposing.</i>	does NOT include meat and bones, medicine, dust and dirt from vacuum cleaners, fruit pits or olive pits
PAPIER (paper) <i>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.</i>	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
VERPACKUNG (plastic and packaging) <i>Rinse out and crush before disposing.</i>	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)
GLAS (Weissglas = clear glass; Buntglas = colored glass) <i>Empty and rinse items and remove metal or plastic parts before disposing.</i>	

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
METALL (metal) <i>Rinse items before disposing.</i>	
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) <i>This category is for items that are poisonous or environmentally toxic.</i>	
includes medicine, batteries, halogen or flourescent light bulbs, aerosol cans, paint, varnish, cosmetics	does not include disposable razors, used pens, regular light bulbs
RESTMÜLL (remainder trash) <i>All items that do not belong in one of the above categories and are not bulky belong in Restmüll.</i>	
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.	

10.10.3 ARRANGING THE FLATS AND CLEANING THE BUILDINGS

Arrangement of apartments

You may decorate your apartment, but no moving of heavy furniture is allowed without approval of the Facilities Manager. To fix cards, posters, schedules, etc., to the wall, use small pins. Please, do not use a tape, nor a sticky gum or putty! If you wish to hang up a heavier item (e.g. a crucifix), please speak to the Facilities Manager. *NB: There must always be 15 cm (6 inches) of space between furniture and the radiator.* Students are **prohibited** from drilling holes in the walls and tiles by themselves.

Cleaning common areas

Student residents are required to partake in the cleaning of common areas such as kitchens and staircases according to the designed time slot rotation of all the rooms in order to contribute to the common life of the household of a particular building. In addition, they are required to always thoroughly clean up after themselves, especially in all common areas.

Cleaning one's own apartment

Clean your apartment including living areas, kitchen, bathroom, WC, and bedroom on a weekly basis with the provided cleaning agents. To ensure this is being done well, there will be apartment checks made by RAs approximately every two weeks. The dates will be set ahead of time for whole semester.

Tip: the calcium in the water builds up on everything and is difficult to remove. If you dry your shower doors

after each use, you won't have to scrub for hours later. This really makes a difference! Similarly, clean your stove top before each use, thus old food won't burn on it. Clean often and it is much easier.

If your apartment is not adequately cleaned before you leave at the end of each semester, you, the student resident, will incur the expense of having someone else clean it until it is restored to its previous condition.

10.10.4 LEAVING THE HOUSING AT THE END OF THE ACADEMIC YEAR

When to vacate. To avoid the inconvenience of having to pack during finals week, students may stay in student housing a few days after graduation. In the academic year 2017/18 students are allowed to stay until the **20th of June 2018**. **After this date**, students remaining are considered as guests and they have to move to the guest rooms and pay accommodation as guests in category C of the Guest policy.

Check-out. The apartments must be emptied of personal belongings, thoroughly cleaned, and checked out prior to a student's departure; the Prefect of Student Affairs will check the apartments to ensure that everything is in order.

Summer storage. Returning students may store some of their belongings over the summer in a locked storage premise, as long as the boxes are securely sealed and clearly marked with the student's name.

10.10.5 Hofrichterhaus and fields

Since September 1st, 2017, the ITI has rented out the Hofrichterhaus building long-term (15 years) to the private Catholic High School "Schola Thomas Morus". This school is run entirely independent from the ITI, Students from the ITI are **not permitted** to enter the school building or the school field, both clearly marked as such. The use however of the *soccer field* will be shared between the two institutions in the following manner: **The Schola Thomas Morus has exclusive use of the field between 8.00am – 5.00pm during weekdays; the ITI has exclusive use of the field between 5.00pm and the end of daylight during weekdays and during weekends.** Any usage of the soccer field outside those parameters has to be requested in writing through the ITI Director of Finance and Administration.

11— House Rules

11.1 CLEANING

Do not throw away any waste into the toilets.

If you have a problem with ants, bugs (cockroaches) or wasp nests, etc., please contact the facilities manager ASAP.

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.

11.2 ECOLOGY

Do not waste water or electricity in a common or a private room. Turn off the lights when you are the last one to leave a room, such as a common room, laundry room, chapel, etc.

Keep all main entrance doors closed in the cold season (from October to April) day and night! Help the ITI save considerable money on heating costs!

Do not litter on campus.

Respect the Austrian recycling system and separate your garbage into the following categories: glass, metal, *Bio* (food, **except for** meat, bones, nut shells and fruit pits), paper, plastic and *Restmüll* (everything else). Collect these categories of trash in separate bins in your room or kitchen, then bring them when full to the garbage room. There's a container for each category in the garbage room:

- yellow for *Plastic*
- brown for *Bio*
- black for *Restmüll*
- red for *Paper*

11.3 SECURITY

All entrance doors of the buildings have to remain shut from 21:00 in the evening to 6:00 in the morning all year round! This is mandatory for both guest and residents. Prevent thefts or other crimes. Unfortunately, we speak from experience!

Stairs and staircases have to be kept entirely clear, firstly to respect the fire protection code (the escape routes must remain clear) and secondly to prevent serious accidents as, for example, children are very often tempted to climb on furniture that is found in the corridors. This is especially dangerous if it allows children to climb over guardrails that are one or two stories high!

All windows and doors in the staircase have to remain shut.

Bikes and strollers may only be stored in the rooms allocated for that purpose!

Smoking is strictly forbidden inside all buildings (private or common rooms, staircases, etc.).

Pets are not allowed. This applies to any kind of pets.

If you lose a key, please contact the facilities manager ASAP.

11.4 CHILDREN

In case you or your children, willingly or unwillingly, cause major or minor damage inside your flat, or to the building, or to any common item (such as washing machines etc.), please contact the facilities manager immediately. *The ITI has household insurance that covers such damages for each student or student family living on campus.*

Children are NOT allowed to play in the staircases, basement, cellar rooms, corridors, and parking area! Playing ball (or throwing things) is strictly forbidden in the courtyard or in the buildings.

Children are NOT allowed to play in or on the fountain in the courtyard.

11.5 LIVING TOGETHER

Avoid making noise between 22:00 in the evening and 7:00 in the morning. This includes playing piano or other musical instruments, renovation, construction, loud music (such as for a party), table tennis playing, etc. Respect your neighbors' sleeping times and those of small children.

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.

11.6 PARKING

Cars or other vehicles that do not have a license plate (are not registered) may not be parked in the common parking area.

Cleaning a car with soap in the parking area is not allowed (for ecological reasons).

It is forbidden to keep the motor running while a car is parked, especially at night. Moreover, please avoid shutting car doors loudly at night. Please, also do not park backwards to the housing to avoid car exhaust fumes getting into the flats.

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

Should you have further questions that need to be clarified, please see the ITI website first: www.iti.ac.at

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)

