



ITI CATHOLIC UNIVERSITY

STUDIUM GENERALE PROGRAM

INTRODUCTION

Our *Studium Generale* program offers a broad, integrated liberal arts formation in the classical, Judeo-Christian, and especially Catholic traditions. In one year, the program equips students to answer life's vital questions which "have their common source in the quest for meaning which has always compelled the human heart. In fact, the answer given to these questions decides the direction which people seek to give to their lives." (Pope John Paul II, *Fides et Ratio*, §1) Such a formation is an excellent foundation for further, more specialized studies.

The *Studium Generale* is geared toward helping young men and women in their pursuit for truth by fostering effective academic skills and habits through our unique seminar pedagogy. By raising questions, discussing them, and pursuing them to the end, students develop their capacity for active thought and critical reflection. As they grapple with the most important questions of life, our students receive an education they will carry with them for the rest of their life.

Furthermore, our *Studium Generale* assists students to discern their life's vocation. Whether students go on to pursue further studies or not, the formation they receive during their *Studium Generale* year helps them to develop their potential to thrive in whatever walk of life God calls them. Our unique community lets students live and study side-by-side with Catholic married families, priests and religious, as well as young, single students like themselves. With living examples of both marriage and religious life in their midst, vocational discernment is taken to a level beyond that of a typical college campus experience. This discernment process is supplemented by the offering of specialized courses in the area of Catholic Marriage and Family studies.

In a word: the *Studium Generale* program is a one year formation of the whole person through academic study and participation in our rich Catholic community that helps discover what it means to be human.

COURSE OVERVIEW

The Studium Generale curriculum is a core-curriculum, which means that all the courses listed in the above overviews are mandatory for those registered in the program.

CHRISTMAS TERM <i>The True</i>	EASTER TERM <i>The Good</i>	PENTECOST TERM <i>The Beautiful</i>
Introduction to Sacred Scripture	Sacred Doctrine I	Sacred Doctrine II
Introduction to Liberal Education	Platonic Dialogues	Music
Rhetoric		
Logic	Epistemology	Philosophical Anthropology
Euclidean Geometry	Ethics I	Ethics II
Natural Philosophy I	Natural Philosophy II	Foundation of Law and Justice
		Economic Theory and Catholic Social Teaching
Classical Literature I	Classical Literature II	Poetics and Aesthetics
		European History of the 20 th Century
Total Credits: 24 ECTS	Total Credits: 24 ECTS	Total Credits: 26 ECTS

*All courses are subject to change.

*Students who wish to continue their studies at the ITI after completing the *Studium Generale* program may do so by applying to the BA in Liberal Arts/STM program. If accepted, he/she may enter directly into the second year of the program.

EXTRACURRICULAR PROGRAM

AUTUMN	SPRING
Weekend in the Mountains	Weekend Lenten Retreat
Weekend Advent Retreat	Music Excursions to Vienna
Art Excursions to Vienna	Walking Pilgrimage to Mariazell
Media Training: Media Centre, Abby of Heiligenkreuz	Private Tour of Austrian Parliament
Participation in Liturgical Life at Trumau Castle and the Abbey of Heiligenkreuz	Participation in Liturgical Life at Trumau Castle and the Abbey of Heiligenkreuz

ITI's *Studium Generale* program aims to bring young people closer to their ultimate foundation so that they can experience deeply what it is that makes a life lived with Christ so fulfilling. Both the academic curriculum and the diverse range of extracurricular activities are oriented towards this profound truth of human life.

COURSE CATALOGUE

SG 001 (OR BA 111) AN INTRODUCTION TO LIBERAL EDUCATION (3 ECTS credits)

The focus of this course is to introduce our students to the contemplative heart of liberal education—the truth and beauty of our intellectual life which must always be pursued for its own sake—and secondarily to impart the practical skills that will foster and bring to maturity such a life.

Texts: C.S. Lewis, ‘Learning in Wartime’; Jean Leclercq OSB, *The Love of Learning and the Desire for God* (chaps. 1 and 7); Pope Benedict XVI, ‘Address at the College de Bernardins’. Bl. John Henry Newman, *Idea of a University* (excerpts); Christopher Dawson, *The Crisis of Western Education*. A. G. Sertillanges, *The Intellectual Life*; Marcus Berquist et al., *A Proposal for the Fulfilment of Catholic Liberal Education*; M. Adler and Van Doren, *How to Read a Book*; Sister Miriam Joseph, C.S.C., *The Trivium: the Liberal Arts of Logic, Grammar and Rhetoric*; Scott Crider, *The Office of Assertion*. J. Guilton, *Student’s Guide to the Intellectual Life*. Dorothy Sayers, ‘The Lost Tools of Learning’.

SG 002 (OR BA 114) NATURAL PHILOSOPHY I: PRINCIPLES OF NATURE [OR: FORM AND TELEOLOGY] (6 ECTS credits)

Here one studies the fundamental principles, causes, and elements of natural, sensible things. Since the path to such knowledge begins with sensible experience, the class begins with readings from three natural historians who possess a great ability to note both the details and the deeper aspects of the natural world: Adolf Portmann, J. Henri Fabre, an entomologist; and J. W. von Goethe, the poet and also student of the natural sciences. Then we turn to a deeper intellectual consideration of our sensible experience of the world by reading selections from the Presocratics and Plato, but primarily employ Aristotle's *Physics* as the guide for this deeper understanding.

Texts: Primary Sources: Presocratic fragments; Aristotle, *Physics I–II*; St. Thomas Aquinas, *On the Principles of Nature*; Secondary Sources: Portmann, *Animal Forms and Patterns*; Fabre, *Entomological Recollections*; Goethe, *The Metamorphosis of Plants*; Josef Pieper, “Learning How to See Again” from *Only the Lover Sings*.

SG 003 (OR BA 112 OR STM 115) INTRODUCTION TO PHILOSOPHY [OR: WHY PHILOSOPHY? EARLY PLATONIC DIALOGUES] (6 ECTS credits)

Platonic thought is the classical basis for studies in philosophy. Plato reveals truths not only about reality, but even more so about the contemplator himself: the philosopher with his longing and love for wisdom. Fundamental topics in this course will include: Socrates, his death and his opponents; criticism of hedonism, rhetoric as the art of persuasion; hope for the immortality of the soul after death, the contemplation of eternal ideas as the end of human existence; the notion of *eros* as love for wisdom and the question of friendship; human speech in relation to the logos; and questions of education and the virtuous life.

Texts: Plato, *Euthyphro*, *Apology*, *Phaedo*, *Gorgias*, *Phaedrus*, *Symposium*.

SG 004 (OR BA 113) GEOMETRY: EUCLID (6 ECTS credits)

Because of the nature of mathematical abstraction, the human intellect is able to grasp mathematical truth with certainty and clarity. Geometry, the first and principle part of the *quadrivium*, leads the intellect into the contemplation of form, dispels scepticism, and prepares the student for the study of philosophy.

Texts: Euclid, *Elements*, Books I–VI.

SG 005 (OR SG 018) EUROPEAN HISTORY OF THE 20TH CENTURY (3 ECTS credits)

This course explores 20th century Europe through the study of important historical and literary texts.

Texts: Norman Davies, *TENEBRAE, Europe in Eclipse*; Ugur Ümit Üngör, *The Armenian Genocide*; Joseph Cardinal Ratzinger, *Europe Today and Tomorrow*; Aleksandr Solzhenitsyn, *The Gulag Archipelago*; *Documents Relating to the Transition from Democracy to Dictatorship*; Dietrich von Hildebrand, *My Battle Against Hitler*; *Chronology of the Holocaust*; Martin Gray, *For Those I Love*; Davies and Provan, *Berlin Airlift*; Stephanie Courtois et al, *The Black Book of Communism*; *The Schuman Declaration*; Frans A. M. Altling von Geusau, *European Unification in the 20th Century*; Slavenka Drakulic, *They Would Never Hurt a Fly*.

SG/BA 112 CLASSICAL LITERATURE I: HOMER (6 ECTS credits)

Texts: Homer, *The Iliad*, *The Odyssey*.

SG 111 (OR SG 128) INTRODUCTION TO SACRED SCRIPTURE I [OR: SACRED SCRIPTURE: SALVATION HISTORY] (6 ECTS credits)

In *Introduction to Sacred Scripture I* students will be introduced to Scripture as it is understood and interpreted in Catholic tradition. We will examine the nature of the sacred Scriptures (e.g., its dual authorship, biblical inspiration, inerrancy, canonicity, etc.), how it ought to be read (e.g., exegesis/interpretation, its four-fold sense, etc.) and why we need it (i.e., its salvific purpose). We will explore the Bible as a whole in order to develop a “panoramic view” of God’s covenant plan of salvation especially as such a history leads up to and is fulfilled by the coming of Jesus Christ. The Old Testament will be the focus of our study during the Fall semester.

Text: *Old Testament*

SG/STM 121 INTRODUCTION TO SACRED SCRIPTURE II (6 ECTS credits)

As a continuation of *Introduction to Sacred Scripture I*, this course continues to explore the Bible as a whole in order to develop a “panoramic view” of God’s covenant plan of salvation, meditating particularly upon the biblical story as it leads up to and is fulfilled by the coming of Jesus Christ. During the Spring semester we will study the New Testament in its entirety.

Text: *New Testament*

SG 006 (OR BA/STM 112) CATECHISM OF THE CATHOLIC CHURCH [OR: MYSTERIUM SALUTIS I] (6 ECTS credits)

Building on the foundation of Scripture, this course aims to establish a secure foundation in theology that is systematically understood. By thoroughly studying the 1997 *Catechism of the Catholic Church* in its entirety, this course examines the truth of the Triune God who reveals himself as Creator, Father, and Redeemer as it has been understood by the Church and formulated in her doctrine. Here we study creation, man’s need for God and God’s provident, loving and redeeming plan for man, and the definitive revelation of the mystery of God through the Incarnation of Christ.

Text: *The Catechism of the Catholic Church*

SGE 022 (OR SG 121 OR BA/STM 122) CATECHISM OF THE CATHOLIC CHURCH II [OR: MYSTERIUM SALUTIS II] (6 ECTS credits)

This course is a continuation of the first semester’s systematic study of the Catholic Faith as it is presented in the 1997 *Catechism of Catholic Church*. After considering the faith and worship of the Church, we will turn this semester to a consideration of the moral life, which is a “life in Christ”, as well as the hidden source of this life, namely, prayer.

Text: *Catechism of the Catholic Church*

SG 121 SACRA DOCTRINA (6 ECTS credits)

We will fulfill the chief purpose of theology which is to understand the content of faith manifested in the self-revelation of God, the First Truth, who “in all wisdom and insight, has made known to us in the mystery of his will, according to his purpose which he set forth in Christ” (Ephesians 1:9). The very heart of our theological enquiry will be the contemplation of the mystery of the Triune God. Our primary commitment will be to develop a greater understanding of the incarnate, crucified Son of God, the “secret and hidden wisdom of God, which God

decreed before the ages for our glorification” (1 Corinthians 2:7). For, “only in the mystery of the incarnate Word does the mystery of man take on light” (*Gaudium et Spes*, 22).

Texts: The *Catechism of the Catholic Church*; *Second Vatican Council*; St. Thomas Aquinas, *Summa Theologica*; Frank Sheed, *Theology for Beginners, Theology and Sanity*.

SG 123 PHILOSOPHICAL ANTHROPOLOGY: ON THE SOUL [DE ANIMA] (6 ECTS credits)

The focus of this course is living material beings, especially their pinnacle, man. What is the definition of life and what are the activities of living? How are living things different from nonliving creatures and machines? What is a human being? How does man differ from other animals? Related topics include the external and internal sense powers, the passions, the rational powers of intellect and will, the unity of body and soul, and the immortality of the human soul.

Texts: Aristotle, *On the Soul*; St. Thomas, *Commentary on Aristotle’s De Anima, Compendium theologiae* I; Steven Talbot, “The Unbearable Wholeness of Beings”; Stephen Baldner, “The Soul in the Explanation of Life: Aristotle Against Reductionism”; Mark Johnson, “The Moral Status of Embryonic Human Life”; Charles De Koninck, “Sedeo Ergo Sum”; Marie George, “Thomas Aquinas Meets Nim Chimpsky: On the Debate about Human Nature and the Nature of Other Animals”

SG 125 (OR BA 122) MUSIC IN THE WESTERN TRADITION (6 ECTS credits)

Texts: Boethius, *Fundamentals of Music* (bk. 1); Josef Pieper, ‘Thoughts about Music’; ‘Music and Silence’; Pelikan, ‘The Beauty of Holiness’; Pius X, *Tra le Sollecitudini*; Joseph Ratzinger, ‘Music and Liturgy’; ‘The Image of the World and of Human Beings in the Liturgy and Its Expression in Music’; Allan Bloom, ‘Music’ (from the *Closing of the American Mind*).

SG 126 (OR BA 121) LOGIC: ARISTOTLE’S ORGANON (6 ECTS credits)

Texts: Plato, *Meno*; Porphyry, *Isagoge*; Aristotle, *Categories, On Interpretation, Posterior Analytics*; St. Thomas Aquinas, *Prologue to Commentary on the Posterior Analytics*. Secondary sources: Anthony Andres, *Logic* (Andres’s book consists of selections from the primary sources named above with commentary).

SG/BA 123 NATURAL PHILOSOPHY II: MOTION AND ORDER (6 ECTS credits)

This course is the next phase in the progression towards reaching an all-important sound and secure natural philosophy. Noting that ignorance of motion is ignorance of nature, Aristotle (*Physics* Book III) initiates an inquiry into motion and all the topics that arise in connection with it (the infinite, place, void, time, rest, kinds of motion, etc.). This inquiry spans five books and culminates in a demonstration of the Unmoved Mover—a non-bodily cause of all motion. This conclusion represents the peak and limit of natural philosophy in the “upward direction”, a limit that opens up into the horizon of metaphysics and sets the stage for an encounter with the absolutely First Cause, God Himself.

Texts: Aristotle, *Physics* III–VIII; St. Thomas Aquinas, *On the Mixture of the Elements, Commentary on Aristotle’s Physics*.

SG 129 (OR SGE 012 OR BA 124) ETHICS: ANCIENT MORAL THEORY [OR: INTRODUCTION TO ETHICS] (6 ECTS credits)

“Man has no reason to philosophize,” St. Augustine teaches, “other than he might be happy.” But what is happiness? And how is it attained? This is the fundamental question of ethics or moral philosophy. Accordingly, central to the purpose of our studies at the ITI is to lead students on the path of right living—the path of virtue. The content of our course on Ethics concerns human actions and how they are ordered to man’s happiness. We will consider the rightness and wrongness of human acts, the place of virtue, friendship, and man’s ultimate end. Taking the question of the good as a guiding thread, we will be guided by Aristotle in his famous text the *Nicomachean Ethics* and St. Thomas Aquinas.

Texts: Aristotle, *Nicomachean Ethics*; St. Thomas Aquinas, *Summa Theologiae*, Ia-IIae qq1-5.

SG 130 (OR BA 125) CLASSICAL LITERATURE II: LUCRETIVS AND VIRGIL (6 ECTS credits)

In this course we read Lucretius's anti-philosophical work of ancient atomism, with its denial of divine providence, and the embracing of moral hedonism in a random world without meaning and order. This provides an insight into the despair present in ancient thought. We then turn to Virgil for an evocation of the most profound, beautiful and inspiring aspirations of ancient culture.

Texts: Lucretius, *De Rerum Natura*; Virgil, *Aeneid*.

SGE 024 INTRODUCTION TO ECONOMIC THEORY AND THE SOCIAL TEACHING OF THE CATHOLIC CHURCH (3 ECTS credits)

This course addresses the following question: "Does market economy serve the purpose of excessive material wealth accumulation or human flourishing?" Starting with the Greek philosophers Socrates and Aristotle, who referred to the subject of a household management "Oikonomos" in a much broader sense than modern economics seeing it as a part of ethics in moral philosophy, we will learn about the meaning of wealth and its impact on a person's wellbeing. We will then encounter the Christian moral vision of an economic life and the position of the Church by first turning to Scripture and the Fathers of the Church (St. Basil the Great and St. Thomas). Later we will look in to the Magisterium of the Catholic Church and its numerous encyclicals and pastoral letters that address social problems basing their arguments on fundamental Christian moral principles that underlie human work and distribution of wealth. Thereafter we will learn how the period of Enlightenment (Adam Smith and Thomas Malthus) brought a different understanding of scarcity and the necessity of wealth accumulation which is based on a rational choice model. At the end of our course we shall look at the reply this pure welfare economics provoked. We shall read texts by Alfred Marshall and Lionel Robbins who in their work, emphasized as a main principle of economics, the importance of the study of man.

Texts: Xenophon, *Oeconomicus (The Economist)*; Aristotle, *Oeconomica*; *Nicomachean Ethics*; *Politics*; St. Basil the Great, *Commentary on St. Luke 12.16-21*; St. Thomas Aquinas, *Summa Theologiae*, I-II,2.1; Leo XIII, Encyclical Letter, *Rerum Novarum*, 1891; John Paul II, Encyclical Letter *Centesimus Annus*, 1991; Pope Francis, Apostolic Exhortation, *Evangelii Gaudium*, 2015; Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nation*; Alfred Marshall, *Principles of Economics*; Lionel Robbins, *An Essay on the Nature and Significance of Economic Science*; N. Gregory Mankiw, *Principles of Economics*; Mary L. Hirschfeld, *Aquinas and the Market. Toward a Humane Economy*; Albino Barrera, O.P. *God and the Evil of Scarcity. Moral Foundations of Economic Agency*.

STM 125 INTRODUCTION TO THEOLOGY [OR: WHY THEOLOGY? MAN BEFORE GOD] (6 ECTS credits)

Reflection upon human existence begs for theological principles: man discovers and interprets himself in his genuine relatedness to God. The way of accomplishment is considered as a way of discernment and search for truth. We take this opportunity to explore the depths of God and grow in a certain connaturality with such an object (with the hope of being transformed by it) through the inspiring witness and experience of one of the greatest Saints and Doctors, namely, St. Augustine. His powerful testimony of an experientially lived faith, coupled with his moving rhetorical abilities so wonderfully displayed in his classic, *Confessions*, will enable us to grasp connaturally the extensive width and breadth of the relationship between God and man. Also, other famous figures will help initiate our reflections such as Pascal and Kierkegaard. A possible denial of human relatedness to God is indicated by the writings of Nietzsche.

Texts: Primary Sources: St. Augustine, *Confessions*; Secondary Sources: Pascal, *Pensées*; Kierkegaard, *The Lily in the Field and the Bird in the Air*, *Three Discourses*, *Christian Discourses I-II*; Nietzsche, *The Gay Science*, *Thus Spoke Zarathustra*; Balthasar, "The Unity of our Lives"

STM 212 CHURCH HISTORY I AND INTRODUCTION TO PATROLOGY (6 ECTS credits)

This course investigates the first centuries of the early Church, with special attention paid to the Fathers of the Church. It studies the main ages of Church history, the councils, popes, controversies, heresies, major political movements and their impact, and the missions.

Texts: In addition to secondary literature (e.g., Hughes), primary sources and classic texts of Church history will be studied, e.g., Eusebius, *History of the Church*; St. Bede the Venerable, *The History of the English*

People; Newman, historical essays; canons and decrees of ecumenical Councils; correspondence and political documents.

SGE 007 (OR MMF 113) THEOLOGICAL ANTHROPOLOGY [OR: PHILOSOPHICAL & THEOLOGICAL PERSPECTIVES ON THE HUMAN PERSON] (6 ECTS credits)

This course analyzes man from both a theological and philosophical perspective, considering his innate dignity and his social dimension. The object of this course is to give a holistic philosophical and theological description of man. The first half the course introduces the Aristotelian approach to the soul as the form of the body and the seat of the various powers of man. The second half presents man in the light of God. The significance of the creation accounts of man and his fall are considered. The doctrine of the *imago Dei* is the primary focus.

Texts: St. Thomas *Summa Theologiae* I.93; R. Brennan, *Thomistic Psychology*; F. Sheed, *Theology and Sanity; Society and Sanity*; M. Scheeben, *The Mysteries of Christianity*; Vatican I, *Gaudium et Spes*; John Paul II, *Mulieris Dignitatem, Salvifici Doloris*, Compendium of Catholic Social Doctrine, ch. 3; International Theological Commission, *The Human Person and Human rights, Communion and Stewardship*.

SGE 015 FOUNDATIONS OF LAW AND JUSTICE IN WESTERN HISTORY (3 ECTS credits)

This course explores the philosophical and historical roots of the concept of the rule of law and the application of justice in democratic societies today. What does “the rule of law” refer to and where does it come from? How did this concept develop throughout Western history and by what events was it most influenced? What is justice and how is it applied in the courts of law in democratic nations and in international courts? This course aims at providing students with a better understanding of the legal foundations that are required to serve the common good in a free society.

Texts: Plato, *The Laws*; *The Great Legal Philosophers: Selected Readings in Jurisprudence: Aristotle and Cicero*; St. Thomas Aquinas, *Treatise on Law (Summa Theologica II-II 90-97)*; Sir Thomas More, *Speech at His Trial*; Henry Kelly, *Thomas More’s Trial: Docudrama*; *The Constitution of the United States of America*; *Compendium of the Social Doctrine of the Church*, “The Human Person and Human Rights”; Pope Benedict XVI, “The Listening Heart: Reflections on the Foundations of Law” (Address to the Bundestag); *The Fundamental Law of Hungary* (25 April 2011)

SGE 009 HISTORY OF HUMAN RIGHTS (3 ECTS credits)

Human rights are one of the leading issues in international and national politics today. The philosophical and legal concept of human dignity has been the basis of the international human rights system since the end of World War II. Human dignity thereby constitutes the key component of public debate and legislative action on life issues and biomedicine, marriage and the family and religious freedom.

This course provides students an insight into the genesis, application and consequences of the human dignity paradigm as the basis for universal human rights, through analyzing the main post-War schools of thought and related historical developments that have shaped the notion of human rights today.

LIT 001 (or STM 207) POETRY AND DRAMA: T. S. ELIOT AND P. CLAUDEL (3 ECTS credits)

This course explores the philosophical and historical roots of the concept of the rule of law and the application of justice in democratic societies today. What does “the rule of law” refer to and where does it come from? How did this concept develop throughout Western history and by what events was it most influenced? What is justice and how is it applied in the courts of law in democratic nations and in international courts? This course should give students a better understanding of the legal foundations that are required to serve the common good in a free society.

Texts: T. S. ELIOT (1888-1965): *Ariel Poems: Journey of the Magi* (1927) / *A Song for Simeon* (1928) *The Waste Land* (1922); sel. verses from *The Burial of the Dead*; *What the Thunder Said*; *Ash-Wednesday* (1930); *Murder in the Cathedral* (1935); P. CLAUDEL (1868-1955): *Tobias and Sara* (1942) and supplementary texts (including essays) for comparison and for studies in interpretation.

LIT 002 DIVINA COMMEDIA: DANTE ALIGHIERI (6 ETCS credits)

Dante's classic *Divine Comedy* is both a work of literature, anthropology/psychology, and theology at the same time. Poetically making his trip from the first circle of Hell, through Purgatory and finally to Paradise, Dante has many insights into the meaning of the human person, our earthly life, our relation to others and to God.

Texts: Dante, *Divine Comedy*

LIT 016 THE MYSTERY OF SALVATION: GERTRUD VON LE FORT (3 ECTS credits)

Gertrud von le Fort (1876-1971) is one of the great Christian poets of the 20th century. In her first important lyrical work, *Hymns to the Church* (1924), she praises the salvation of the soul as spiritual liberation and homecoming to the Church, revealed as mystical body of Christ. The novel *The Pope from the Ghetto* (1930) sheds light on the schism of the Church in 1130 and on the world of the faithful Jewish people in the medieval Ghetto of Rome. The presence of Christ as mystical body shines through all historical events, embracing the whole of mankind: Christians, Jews and Pagans are called before the face of the living God. Those who follow his call and not the will to power, partake in Christ, in his sufferings and in his glory. The novel is based on Scripture (Prophets, John, Letters of St. Paul, Revelation etc.) and nourished by a firm theological and philosophical background. In a prophetic way, it may also shed its light on our time.

Texts: Gertrud von le Fort, *Hymns to the Church*; *The Pope from the Ghetto* (The Legend of the Family Pier Leone)

SG 008 (OR SGE 001) FINE ARTS: INTRODUCTION TO CLASSICAL MUSIC (3 ETCS credits)

This course is for music novices. It is designed for those who desire to “hear” classical music for the first time. Our main goal will be to come to a deeper understanding of the sonata form. This understanding will enable us to better penetrate the beauty of the classical music we will listen to. We will listen to four famous composers—Mozart, Beethoven, Gustav Mahler, and Anton Bruckner. These composers are especially chosen since they either were born in Austria or worked most of their professional life in Austria.

LIT 017 (or SG 007) THE MYSTERY OF EVIL II: HELL AND IDEOLOGY

After having looked at the origins of evil, its link to suffering and the question of theodicy last fall, we will continue to probe the mystery of evil this semester by looking at the dismantling of morality within modernity and beyond, the depiction of hell as well as ideology, i.e. the power it gains with the appearance of totalitarianism.

Texts: Goethe, *Faust I* Goethe *Faust*; Nietzsche, selections; Pascal, selections; C.S. Lewis, *The Abolition of Man*; Hannah Arendt, *Eichmann in Jerusalem*, selections, “Ideology and Terror”; Pieper, *Abuse of Language*; Vaclav Havel, “The Power of the Powerless”; Weil, “War of Religions,” “Is there a Marxist Doctrine?”; C.S. Lewis, *The Great Divorce*; Dante, *Inferno*, selections; Sartre, *No Exit*.

MMF 123 MORAL THEOLOGY (6 ECTS credits)

The academic life of the ITI fosters a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. This course attempts to understand the final end, structure, and goodness or evil of human moral activity. The study of our final end as human beings will put into context the right ordering of human action and its manifold elements. The aim of the course is to make the students conversant in the themes of moral theology such as beatitude, the beatitudes, human actions, the moral and theological virtues, the gifts of the Holy Spirit, the natural and divine law, etc.

Texts: St. Thomas, *Treatise on Happiness, Treatise on Grace*; R. McInerney, *Ethica Thomistica*; Pieper, *The Cardinal Virtues, The Concept of Sin*; C. Rice, *Fifty Questions on the Natural Law*; John Paul II, *Veritatis Splendor*.

MMF 125 EDUCATION AND PEDAGOGY (3 ECTS credits)

The contemplative encounter with the splendor of truth gives rise to the active desire to share this treasure with others: in beholding the light of truth, we are impelled to become the “light of the world” (Mt 5:14). In order not to “hide [this light] under a bushel basket” (Mt 5:15), it is necessary to have both a certain understanding of how best to share this light with others, as well as a related set of practical skills.

Over the course of this semester, we will pursue both: the theoretical framework of education and pedagogy, as well as the practical set of skills requisite for any teacher. Trying to deepen our understanding of certain issues involved, we will turn to a few great authors for guidance: Plato, Aristotle, St. Augustine, among others. The universal truths presented by these authors will be the most effective way to ensure the universal reach of our own teaching. In order to acquire the appropriate practical skills, it is necessary simply to begin to do those things related to teaching: making divisions, outlines, lesson plans, giving a talk or lecture, etc.

Texts: Plato, *Meno*; Aristotle, *Metaphysics* I.1; Augustine, *De Magistro*; Pope Pius XI, *Divini Illius Magistri*; J. Pieper, *Leisure: The Basis of Culture*; J. Schall, *Another Sort of Learning*; P. Conway, *Principles of Education: A Thomistic Approach*; Dorothy Sayers, *The Lost Tools of Learning*

MMF 213 PSYCHOLOGY OF THE COUPLE AND FAMILY (6 ECTS credits)

As spouses are called to help each other grow in holiness (*Catechism of the Catholic Church* §1641), the main vehicle of achieving this purpose is loving in truth. That the Church “knows that her message is in harmony with the most secret desires of the human heart” (*Gaudium et Spes*, 21) is illustrated by the fact that psychology considers that the ability to love is both, the measure and the cause of psychic health. The ways of ‘functional communication’ are, essentially speaking, the ways to grow in love – as well as the deeper understanding of the faults in loving as the causes of marital dysfunction. Much of those loving ways of knowing each other well can be taught during the period of marriage preparation; conversation is an essential “tool” of love and has to take place on a daily bases, ending in the common prayer in the evening. The subtle dynamics of the family as an emotional system, when recognized in concrete family and marriage, becomes not the obstacle but the possibility for aiming at the community of love.

Texts: Excerpts from Pope Pius XI, *Casti Connubii*, Pope John Paul II, *Familiaris Consortio*, *Catechism of the Catholic Church*, and *Gaudium et Spes*; Karol Wojtyla, *Love and Responsibility*; Erich Fromm, *The Art of Loving*; Erik Erikson, *Eight Ages of Man*; Arturo Cattaneo, *Matrimonio d’Amore*; Virginia Satir, *Conjoint Family Therapy*; Murray Bowen & Michael Kerr, *Family Evaluation*; Susan Johnson, *Emotionally Focused Couple Therapy*

MMF 214 SOCIOLOGY: MARRIAGE AND FAMILY IN SOCIETY (3 ECTS credits)

The rationale of studies at ITI is theological throughout. Our curriculum is composed and ordered to a systematic building up of the parts of theology. When questions usually classified with other fields (e.g., psychology or sociology) are discussed, they are discussed for the sake of theology and in an order required by theology. If the thirst for God truly shapes our heart, we will cultivate a passionate love for our contemporary problematic situations and thereby participate in the present day renewal of the Church and the world. When they are read with love for the present the sources can be sources of life for the present.

Therefore, this course aims at directly engaging the modern world with the Christian worldview of marriage and the family. This course has two main avenues of consideration: First, it considers the sociological and legal situation of marriage and family in the western world. Secondly, it treats the Christian mission of spouses and families within society and the Church.

Texts: John Paul II, *Familiaris Consortio*; de Burgh and Whelan, *The Necessary Family and How to Support It*; O'Neill, *Fiscal Policy and the Family*; Morgan, *Family policy, Family changes*; Compendium of Catholic Social Teaching, chapter 5: *The Family, the Vital Cell of Society*; Pontifical Council for the Family, *Family, Marriage and De Facto Unions*; Pontifical Council for the Family, *Globalization, Economics and the Family*; Lopez-Trujillo, *Famille, vie et Nouvelle Évangélisation*; Congregation for the Doctrine of the Faith, *Considerations Regarding Proposals to Give Legal Recognition to Unions between Homosexual Persons*.

MMF 222 MARRIAGE SACRAMENT AND SPIRITUALITY (6 ECTS credits)

This course, too, continues our consideration of the Church's mystagogy or "doctrine of the Sacraments"—especially the Sacrament of Marriage—from a theological perspective that is systematically understood. We will study marriage as a sacrament and a state of life oriented toward sanctification. Questions of marriage in creation and marriage in Christ, sacramental consent and sacramental covenant, family as the domestic church are central elements of our investigation. Also we will explore prayer in marriage, and the fruits of the sacramental grace as reflected in lives of married saints.

Texts: *Catechism of the Catholic Church* §1601-1666; St. Thomas *Summa Theologica* III. Suppl. 41-42; Elliot, *What God Has Joined*; Pius XI *Castii Connubii*; John Paul II, *Familiaris Consortio*, *Letter to Families*; St. Francis de Sales *Introduction to the Devout Life*; Scheeben, *Mysteries of Christianity*; von Hildebrand, *Marriage: The Mystery of Faithful Love*; F. Sheen, *Three To Get Married*; D. Crawford, *Marriage and the Sequela Christi*

MMF 225 PRACTICAL SKILLS AND IMPLEMENTATION III: POLITICS SKILLS (3 ECTS credits)

The aim of this course is to instruct students about issues regarding the legal systems of National Law, International Law and Supranational Law (EU) that are closely related to the questions of marriage and the family. Students will be instructed in the legislative process (e.g., EU, National law, lobbying, system, institutions and main documents) and will be provided with legal tools and knowledge on how to influence the law in various subjects (e.g., Law and Culture, Human Dignity and Human Rights, Family Law and Policy, etc.). Public communication and media interaction will be included, as well as information regarding various political organizations (e.g., the United Nations).