



STUDIUM GENERALE

PROGRAM OF STUDIES

AUTUMN SEMESTER 1	SPRING SEMESTER 2
Catechism of the Catholic Church	Catechism of the Catholic Church
Introduction to Philosophy <i>Early Platonic Dialogues</i>	Philosophical Anthropology <i>On the Soul</i>
Natural Philosophy I <i>Principles of Nature</i>	Ethics <i>Ancient Moral Theory</i>
Geometry <i>Euclid</i>	Logic <i>Aristotle's Organon</i>
Classical Literature I <i>Homer</i>	Classical Literature II <i>Virgil, Lucretius</i>
European History of the 20th Century	Foundations of Law and Justice
Liberal Education, Writing, and Rhetoric	Economic Theory and Catholic Social Teaching

*Students who wish to continue their studies at the ITI after completing the *Stodium 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 SEMESTER 1	SPRING SEMESTER 2
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.

STUDIUM GENERALE

COURSE DESCRIPTIONS

SG/LA/STM 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. Guitton, *Student’s Guide to the Intellectual Life*. Dorothy Sayers, ‘The Lost Tools of Learning’.

SG/LA/STM 112 INTRODUCTION TO 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/LA/STM 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/LA/STM 114 NATURAL PHILOSOPHY I: PRINCIPLES OF NATURE (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/LA/STM 115 CLASSICAL LITERATURE I: HOMER (6 ECTS credits)

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

SG/LA/STM 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/LA/STM 122: MUSIC IN THE WESTERN TRADITION (3 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/LA/STM 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/LA/STM 124: ETHICS I: ANCIENT MORAL THEORY (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/LA/STM 125: CLASSICAL LITERATURE II: LUCRETIUS 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*.

SG/LA/STM 112 CATECHISM OF THE CATHOLIC CHURCH AND APOLOGETICS I [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*

SG/LA/STM 122 CATECHISM OF THE CATHOLIC CHURCH AND APOLOGETICS 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*

SGE 018 EUROPEAN HISTORY OF THE 20TH CENTURY (3 ETCS 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. Alting von Geusau, *European Unification in the 20th Century*; Slavenka Drakulic, *They Would Never Hurt a Fly*.

SGE 015 FOUNDATIONS OF LAW AND JUSTICE IN WESTERN HISTORY (3 ETCS 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 024 ECONOMIC THEORY AND THE SOCIAL TEACHING OF THE CATHOLIC CHURCH (3 ETCS 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, *En 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*.