



KATHOLISCHE HOCHSCHULE ITI
ITI CATHOLIC UNIVERSITY

STUDIUM GENERALE (SG)

COURSE CATALOG

PROGRAM DESCRIPTION

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	Poetics and Aesthetics
Classical Literature I	Classical Literature II	Christian Marriage and Family
		Economic Theory and Catholic Social Teaching
Total Credits: 24 ECTS	Total Credits: 24 ECTS	Total Credits: 24 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 INTRODUCTION TO LIBERAL EDUCATION (2 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 002 NATURAL PHILOSOPHY I: PRINCIPLES OF NATURE (4 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 EARLY PLATONIC DIALOGUES (4 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 GEOMETRY: EUCLID (4 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/BA 112 CLASSICAL LITERATURE I: HOMER (4 ECTS credits)

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

SG 111 INTRODUCTION TO SACRED SCRIPTURE (4 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 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.

Text: *Old Testament and New Testament*

SG 121 SACRA DOCTRINA I-II (8 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 EPISTEMOLOGY AND PHILOSOPHICAL ANTHROPOLOGY (8 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 the human person differ from other animals? How does a person arrive at knowledge? 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 MUSIC IN THE WESTERN TRADITION (4 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 LOGIC: ARISTOTLE’S ORGANON (4 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 123 NATURAL PHILOSOPHY II: MOTION AND ORDER (4 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 ETHICS I-II (8 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 CLASSICAL LITERATURE II: LUCRETIVS AND VIRGIL (4 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 (2 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*.