



# INTERNATIONAL THEOLOGICAL INSTITUTE CATHOLIC SCHOOL OF THEOLOGY

SCHLOSS TRUMAU • SCHLOSSGASSE 21 • 2521 TRUMAU • AUSTRIA

TELEPHONE: +43 2253 218 08 • FAX: +43 2253 218 084

[www.iti.ac.at](http://www.iti.ac.at) • E-MAIL: [admissions@iti.ac.at](mailto:admissions@iti.ac.at)

---

## *Studium Generale Program*

Our *Studium Generale* offers a unique opportunity to students seeking Catholic higher education and international experience, without the high tuition rates and lengthy time commitment required by most private Catholic colleges. In one year, the program equips students with an integrated, classical liberal arts formation rooted in the principles of Christianity and Aristotelian/Thomistic philosophy.

Courses are selected and structured to give specific insights into fundamental questions about human life -- the same questions pondered by all people in every age and culture, including our own Western culture: Who am I? Where have I come from and where am I going? How should I act? Why is there evil? What is there after this life? These are “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) The overall goal of our courses is to answer these fundamental questions through the guidance of perennial philosophers such as Plato and Aristotle, and most especially in light of divine revelation as expressed in Scripture, the Fathers of the Church, and other great Masters of Catholic Tradition, especially St. Thomas Aquinas.

Concretely, these questions are discussed in several select courses. First, students study *Philosophical and Theological Anthropology* (i.e., the study of the human person) and *Psychology*. Building upon our study of the human person, students then discuss how to act virtuously as human persons in the study of *Ethics* and as persons living in society in *Political Philosophy*. Furthermore, students grapple with the question of God, the origin and end of all things, and of the meaning of life/afterlife in *Introduction to Sacred Scripture* and in *The Catechism of the Catholic*

*Church*. A course on *History of Eastern and Western Europe—Its Christian Culture and Heritage* puts the study of the fundamental questions in context. Courses on *Literature* and *Fine Arts* enable our rich cultural heritage to add new dimensions to our quest for meaning. With the help of the Dean of Studies, each student is able to personally design their individual study program.

The *Studium Generale* is geared toward helping young men and women in their pursuit of 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 year at ITI will 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 a specialized course in the area of Marriage and Family studies.

Beyond select *Studium Generale* courses, students are free to choose from many additional courses offered at ITI. Such offerings include courses in psychology, sociology, education and pedagogy, ancient and modern languages, marriage and family studies, philosophy, and theology. Students receive standard University/College credits for each completed course, which can be transferred to other Universities and Colleges.

# STUDIUM GENERALE

## YEAR OF STUDIES

FALL SEMESTER	SPRING SEMESTER
<b>Introduction to Sacred Scripture I</b> <i>Old Testament</i>	<b>Introduction to Sacred Scripture II</b> <i>New Testament</i>
<b>Mystery of Salvation I</b> <i>Catechism of the Catholic Church</i>	<b>Mystery of Salvation II</b> <i>Catechism Continued</i>
<b>Introduction to Philosophy</b> <i>Platonic Dialogues</i>	<b>Ethics</b>
<b>Anthropology</b>	<b>Political Philosophy</b>
<b>Christian Literature</b> <i>(elective)</i>	<b>Church History or Sociology</b> <i>(elective)</i>
<b>Fine Arts</b> <i>(elective)</i>	<b>Psychology</b> <i>(elective)</i>

**\*NOTE:** Students who wish to continue their studies at the ITI after completing the *Studium Generale* program may do so by applying to the STM program.

Those students who are already considering further studies at the ITI at the beginning of the *Studium Generale* program may have an alternative Year of Studies which coincides to Year 1 of the STM program. Thus, when a student decides to apply for further studies at the ITI, he/she will enter the second year of the STM program.

The following is an overview of an alternative Year of Studies (for descriptions of each STM course, please see ITI's Course Catalog on [www.iti.ac.at](http://www.iti.ac.at)):

<b>FALL SEMESTER</b>	<b>SPRING SEMESTER</b>
<p><b>Introduction to Sacred Scripture I</b> <i>Old Testament</i></p>	<p><b>Introduction to Sacred Scripture II</b> <i>New Testament</i></p>
<p><b>Mystery of Salvation I</b> <i>Catechism of the Catholic Church</i></p>	<p><b>Mystery of Salvation II</b> <i>Catechism of the Catholic Church</i></p>
<p><b>Natural Philosophy</b> <i>Principles of Nature</i></p>	<p><b>Natural Philosophy II</b> <i>Motion and Order</i></p>
<p><b>Logic</b></p>	<p><b>Ethics I</b> <i>Ancient Moral Theory</i></p>
<p><b>Introduction to Philosophy</b> <i>Platonic Dialogues</i></p>	<p><b>Introduction to Theology</b> <i>Man Before God</i></p>
<p><b>Introductory Latin</b></p>	<p><b>Introductory Latin</b></p>

# *STUDIUM GENERALE*

## COURSE DESCRIPTIONS

### ◆ **Introduction to Sacred Scripture I and II**

In *Introduction to Scripture I-II* 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, and the New Testament during the Spring.

**Text:** *Old Testament and New Testament*

### ◆ **Mystery of Salvation I and II**

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*

### ◆ **Introduction to Philosophy**

Platonic thought is the classical basis for studies in philosophy; hence his dialogues are located at the very beginning of our curriculum. Plato reveals truths not only about reality, but even more so about the one contemplating reality: the philosopher with his longing and love for wisdom. Fundamental topics will include: Socrates, his death and his opponents; criticism of hedonism, rhetorics 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 understanding 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*

### ◆ **Anthropology: Philosophical and Theological Perspectives on the Human Person**

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*.

### ◆ **Ethics**

Knowledge alone does not equal virtue, but must lead to right action. One goal of ITI's theological program is to lead our students on the path of right living—the path of virtue. Thus, it is vital to introduce students to general ethical principles. The content of our course on Ethics concerns human actions and how they are ordered to man's natural perfection. 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:** Primary Texts: Aristotle, *Nicomachean Ethics*; St. Thomas Aquinas, *Summa Theologiae* II-II. 179–182; Secondary Texts: Epicurus, *Letter to Menoecus*, *Principal Doctrines*; Epictetus, *Enchiridion*; Cicero, *De Officiis*

### ◆ **Political Philosophy**

Human beings are social beings, “political animals,” as Aristotle says. Human social relationships and interactions lead to the formation of political bodies such as cities, states, or nations. According to nature such social realities are ordered to the common good, however, this very point is often corrupted by a distinct political body seeking its own private good at the expense of the common good. We will ask and attempt to answer such questions as: what are family, society and state, and how do they stand in relation to each other? What are the various forms of government and their relative strengths and weaknesses? What constitutes good or bad rulership and citizenship? In short, our aim is to discover general principles pertinent to the life of men as naturally social persons.

**Texts:** Primary Sources: Plato, *The Republic*; Aristotle, *Politics*; St. Thomas, *Summa Theologiae* I. 96, I-II. 85, 87, 95–97; Secondary Sources: Cicero, *De Re Publica* I; *De Legibus* I

### ◆ Church History

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.

## ELECTIVES

### *Psychology, Sociology, and Marriage and the Family*

The ITI studies theology as a whole within which the nuptial mystery is central and connected with all other mysteries. Our courses on Scripture and Sacred Doctrine have laid the foundation for the whole of theology. Upon such a foundation of the saving mysteries of our Catholic Faith, we encourage students of the *Studium Generale* to choose one of our specialized courses on the theology of marriage and the family. Such courses serve as a valuable tool in personal formation and discernment of vocation. The following courses are available at varying times within the academic year.

### ◆ Psychology of the Couple and Family

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 Wojtyła, *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*

### ◆ **Sociology: Marriage and Family in Society**

This course aims at directly engaging modern society with the Christian worldview of marriage and the family. It 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*.

### ◆ **Human Love and Sexuality I: Premarital Chastity and Friendship**

As chastity is the integration of sexuality into the person (CCC §2337), its main task is uniting the generative power with love. The culture understands the receptive-emotional dimension of love but fails to grasp that the central dimension of love is active and benevolent. Love develops through stages, and friendship, in order to develop, takes time. Interior freedom and chastity is needed in order to choose one's life's partner without giving in to cultural, emotional, and physiological pressures. Premarital chastity creates space for the maturation of personality. Although the culture of permissiveness was tightly related to this school in psychology, it is psychoanalysis itself who uncovers the immature character of culture's sexual mores. Sensitivity to language of the body allows us to see how total is the gift of self in the sexual act and how dangerous are the consequences of this level of intimacy outside the wedlock. It is related to both, psychological and spiritual suffering, as well as deep sociological problems. The genuinely idealistic nature of the young person can serve the merging of *eros* into *agape*.

**Texts:** *Catechism of the Catholic Church*; St. Thomas Aquinas, *Summa Theologica* 2a2ae, 151-153 on chastity, virginity; Karol Wojtyła, *Love and Responsibility*; Paul Quay, *The Christian Meaning of Human Sexuality*; Paul C. Vitz, *Harmful psychological effects of common sexual practices*; G. Vaitoska, *Psychology of continence*; Paul Andrews, *Changing Children*; Mary Pipher, *Reviving Ophelia*; Erik Erikson, *Eight Ages of Man (Childhood and Society)*; Mary Beth Bonacci, *Real Love*; Louanne Brizandinne, *Female Brain*; Erasmus of Rotterdam, *Colloquy* (presented by Amy A. Kass & Leon R. Kass); Joshua Harris, *I Kissed Dating Goodbye*; Marie Dominique Philippe, *At the Heart of Love* (on engagement); David Popenoe, *Cohabitation, Marriage and Child Well-being, A Cross National Perspective*; Stasys Šalkauskis, *Youth and the Youthfulness of Spirit*; Thomas Philippe, O.P., *Adolescence in the Plan of God* (MTS theses of R. J. H. Isaacs).



### ◆ Christian Meaning of Masculinity and Femininity

Even the American Psychological Association, in its official Bulletin acknowledges that in the development of same sex attraction the roles of “nature and nurture” interpenetrate. Still, by the most influential mental health professional organizations, the right to seek help for those who find their homosexual orientation in discord with their convictions is aggressively fought against. The cultural roots of this attitude lie in psychoanalysis’ understanding of sexuality – although paradoxically, psychoanalysis itself considered and continues to hold that same sex attraction represents an arrest in psychosexual development, and, therefore, can be treated as a psychological disorder. Even more obvious is the controversy about the “transgendered,” “transsexual” etc. phenomena: gender identity disorder remains an official diagnostic entity, although children in schools of Western countries, influenced by the ideology of “gender mainstreaming,” are encouraged to weaken and damage their sense of healthy masculinity and femininity. The male and female body, however, exercises foundational influence on the psyche through the neurobiological mechanisms as something given to man; to deny that means to ruin one’s psychic stability and spiritual well-being. Hence, our main task is to put forth a consideration of man as a sexual being. The dignity and significance of human sexuality will be considered from philosophical and theological perspectives. The problem of modern gender theories and homosexuality are included.

**Texts:** *Homosexualitatis problema*; Joseph Nicolosi, *Shame and Attachment Loss*; Janelle Hallman, *The Heart of Female Same Sex Attraction*; John Harvey, *The Truth about Homosexuality*; Ronald Bayer, *Homosexuality and American Psychiatry, The Politics of Diagnosis*; K.J. Dover, *Greek Homosexuality*; John Collapinto, *As Nature Made Him*; Judith Reisman, *Kinsey, Sex and Fraud*; Simone de Bovoiv, *The Second Sex*; Judith Butler, *Undoing Gender*; Friedrich Engels, *The Origin of Family, Private Property*.

### ◆ Children, Parenting and Character Formation

While different theories of personality development propose different accents in pedagogical tactics aiming at upbringing of a harmonious personality, Jean Vanier’s analysis of love’s caring, liberating, and educating dimensions brings in an excellent balance of the golden mean. Freud’s stages of child development, together with their disproportionate stress on the child’s sexuality, generally is responsible for much of the pedagogical literature’s bias against healthy parental authority. However, John Bowlby, while avoiding pansexualism of Freud, also seems to put too little emphases on the educating dimension of love (setting boundaries, gentle discipline). Nevertheless, the psychoanalytic and object relations theories of personality development present many important and adequate observations. Adler’s individual psychology, with its stress on the social interest as the criterion and way to psychic health, is, basically, in harmony with the Christian concept of personality and can enrich the latter with the insights into the unconscious, “private logic” of the individual. In the context of general character formation, the guidelines of chastity education examined.

**Texts:** Jean Vanier, *Man and Woman He Made Them*; S. Freud: *Three Essays on the Theory of Sexuality*; Erik Erikson, *Childhood and Society*; Margaret Mahler, Fred Pine, *The Psychological Birth of the Human Infant*; John Bowlby, *A Secure Base, Parent-Child Attachment and Health Human Development*; Daniel Stern, *The First Relationship*; Eva

Dreikurs-Ferguson, *Adlerian Theory*; Thomas Miller, *Omnipotent Child*; Greg Popcak, *Beyond Birds and Bees*; F. von Gagern, *Difficulties in Sex Education*.

◆ **Human Love and Sexuality II: Marital Chastity**

The word “sexuality” does not “remember” the meaning of this power of personality: to procreate. The mystery of man’s attraction to a woman and vice versa is deep (see Ephesians 5:32), but an important aspect of it is that in it there is inscribed the longing for the baby. As Gabriel Marcel wrote already in the 1940’s, the brakeage of this nuptial bond with life results in boredom – and inability to love. The orgiastic view of marital sexuality (see Erich Fromm) seems to represent a desperate attempt to fill the existential void created, to an important degree, by childlessness. Contraception, as shown by psychoanalyst Erik Erikson, creates conditions for “early psychic and physical invalidism” of the spouses; when serious reasons exist for postponing or spacing children, Natural Family Planning (NFP) has to be applied. In this case – as in raising children – the maturational potential of sexuality is respected, and the transformation of the *eros*-love to the *agape*-love (F. Sheen) takes place. Many psychological advantages of the NFP show that the way couples treat their generative power is one of the most important determinants of success of their marriage. Karol Wojtyla’s excellent coverage of the intimate dynamics of conjugal life shows that, the Catholic vision of sexuality and the call to be chaste in marriage has nothing to do with prudery and disdain for the body.

**Texts:** Pope Paul VI, *Humanae Vitae*; Fulton Sheen, *Three to Get Married*; Karol Wojtyla, *Love and Responsibility*; Janet Smith, *Humanae Vitae, A Generation Later*; Erik Erikson, *Eight Ages of Man*; John & Sheila Kipley, *The Art of Natural Family Planning*; Karel Skocovsky, *Psychology of NFP*; Gabriel Marcel, *The Mystery of the Family*.

## *Christian Literature*

Various literature courses are offered to students of the *Studium Generale*. The following are examples of courses that have been offered. Literature courses vary semester to semester.

◆ **Dante: Divine Comedy**

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*

◆ **The Writings of Bernanos, Stifter, Herbert**

This course is offered to those, who desire to interpret literature of great authors, or to those who have a particular interest in the topic. Students should have a good knowledge of the English language. The guiding line for this course is the topic of the good shepherd, of the priestly existence (in which all Christians partake) and therefore also of the care for the human soul.

**Texts:** George Bernanos: *The Diary of a Country Priest*, Adalbert Stifter: *Limestone*, George Herbert: *Selected Poems*

◆ **The Literature of Claudel, Bernanos, Le Fort**

This course is offered to those, who desire to interpret literature of great authors, or to those who have a particular interest in the topic. Students should have a good knowledge of the English language. The guiding line for this course is the interpretation of sacrifice as a consequence of an interior union with Christ and his atoning love for mankind. The class offers a possible introduction to the opera, *The Carmelites*, by Francis Poulenc, which is based on the text of Georges Bernanos.

**Texts:** Gertrude Von Le Fort: *The Wife of Pilate, The Judgment of the Sea, The Last on the Scaffold*, Paul Claudel: *The Tidings Brought to Mary*, George Bernanos: *The Carmelites*

◆ **The Literature of Gertrude Le Fort**

Continuation of the *Claudel, Bernanos, Le Fort* course above, we focus primarily on Le Fort's novel *The Pope from the Ghetto*.

**Texts:** Gertrude Von Le Fort: *The Pope from the Ghetto*, Sacred Scripture, St. Thomas Aquinas, texts from the Magisterium, Dictionary of the Popes

◆ **The Writings of Eliot and Maritain**

A course on T.S. Eliot and Jacques Maritain as two examples of the complementary combination of philosophy and poetry. The aim of the class is to come to a deeper recognition of poetry by the way of understanding, which T. S. Eliot never separates from enjoyment. Students also read selections from Jacques Maritain's *Creative Intuition in Art and Poetry*, in which he insists on the part played by the intellect both in art and in poetry, and especially on the fact that poetry has its source in the intuitive activity of the intellect. Maritain discusses poets and philosophers as T. S. Eliot, Raissa Maritain, Martin Heidegger, Plato, Aristotle and St. Thomas Aquinas (among others).

**Texts:** Eliot: *Ash Wednesday, Four Quartets, Choruses from the Rock, Frontiers of Criticism, Music of Poetry, Social Function of Poetry, Poetry and Drama, Three Voices of Poetry*, Maritain: *Creative Intuition in Art and Poetry*