



INTERNATIONALES THEOLOGISCHES INSTITUT HOCHSCHULE FÜR KATHOLISCHE THEOLOGIE 2011-2012 COURSE CATALOG

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◆ CURRICULUM OVERVIEWS ◆

MASTER OF SACRED THEOLOGY

(Sacrae Theologiae Magister, STM)

BASIC STUDIES OVERVIEW

* Shaded courses are required for students entering in the propeadeutic year.

YEAR 1		YEAR 2		YEAR 3	
FALL SEMESTER 1	SPRING SEMESTER 2	FALL SEMESTER 3	SPRING SEMESTER 4	FALL SEMESTER 5	SPRING SEMESTER 6
Introduction to Sacred Scripture I	Introduction to Sacred Scripture II	Synoptic Gospels	Pentateuch	Prophets	Psalms
Mysterium Salutis I	Mysterium Salutis II	Church History I and Introduction to Patrology	Church History II	Patrology I	Patrology II
Natural Philosophy I <i>Principles of Nature</i>	Natural Phil. II <i>Motion and Order</i>	Natural Phil. III <i>Science and Mastery of Nature</i>	Metaphysics I	Metaphysics II	Philosophy of History
Logic	Ethics I <i>Ancient Moral Theory</i>	Political Philosophy I <i>Ancient Political Theory</i>	Moral Theology I <i>Life in Christ</i>	Political Philosophy II <i>Mod. Political Theory</i>	Ethics II <i>Modern Moral Theory</i>
Introduction to Philosophy <i>Logos and Eros</i>	Introduction to Theology <i>Man Before God</i>	Philosophical Anthropology <i>On the Soul</i>	Theological Anthropology I <i>Imago Dei</i>	Ecclesiology I <i>The City of God</i>	Catholic Social Teaching
Introductory Latin	Introductory Latin	Latin Reading	Latin Reading	Introductory Greek	Introductory Greek
Introduction to Scholarly Methods					

MASTER OF SACRED THEOLOGY

(Sacrae Theologiae Magister, STM)

CORE OVERVIEW

YEAR 4		YEAR 5	
FALL SEMESTER 1 / 7	SPRING SEMESTER 2 / 8	FALL SEMESTER 3 / 9	SPRING SEMESTER 4 / 10
Scripture and Its Interpretation	Gospel of John	Romans, Galatians, Hebrews	Sacramental Theology I <i>Eucharistic Body of Christ</i>
Fundamental Theology <i>Fides et Ratio</i>	Mystery of the Incarnate Word I	Mystery of the Incarnate Word II	Sacramental Theology II <i>Priesthood, Marriage, and Virginity</i>
The One God I <i>Existence and Attributes of God</i>	The One God II <i>Creator and Creation</i>	Soteriology and Eschatology <i>Pascal Mystery, Resurrection and Eternal Life</i>	Theological Anthropology II <i>Spousal Meaning of the Body</i>
Mystery of the Triune God I	Mystery of the Triune God II	Ecclesiology II <i>Mystical Body of Christ</i>	Pastoral Theology <i>The Church in the Modern World</i>
Moral Theology II <i>Human Acts and Final End</i>	Moral Theology III <i>Virtue and Vice</i>	Moral Theology IV <i>Law and Grace</i>	Spiritual Theology <i>Perfection in Charity</i>
Latin / Greek/ German	Latin / Greek/ German	Latin / Greek/ German	Latin / Greek/ German
Research, Writing and Project Management		Canon Law of Marriage and Family	

MASTER OF STUDIES ON MARRIAGE AND THE FAMILY

(Magister in Studiis de Matrimonio et Familia, MMF)

CORE OVERVIEW

YEAR 1		YEAR 2	
FALL SEMESTER 1	SPRING SEMESTER 2	FALL SEMESTER 3	SPRING SEMESTER 4
Scripture I: Introduction to the Old Testament	Scripture II: Introduction to the New Testament	Scripture III: Marriage and Family in Sacred Scripture	Anthropology IV: Theology of the Body
Mystery of Salvation I	Mystery of Salvation II	Anthropology III: Christian Meaning of Masculinity and Femininity	Marriage Sacrament, Spirituality, and the Domestic Church
Introduction to Philosophy: Perspectives on Man in Nature	Anthropology II: Moral Theology	Psychology of the Couple and Family	Children, Parenting and Character Formation
Anthropology I: Philosophical and Theological Perspectives of the Human Person	Marriage and Family in Magisterial Documents	Marriage and Family in Society	Practical Skills and Implementation III: Political Skills
Human Love and Sexuality I	Practical Skills and Implementation I: Education and Pedagogy	Practical Skills and Implementation II: Project Development	Human Love and Sexuality II
	<i>Elective</i>	Introduction to Canon Law of Marriage and Family	<i>Elective</i>
		<i>Elective</i>	

MASTER OF SACRED THEOLOGY (STM)

SELECTED READING LIST OVERVIEW

A selection of texts that form the basis of private study and classroom discussion in the five year STM program, arranged according to general categories

SCRIPTURE	Old and New Testaments read as a whole, followed by special study of the following books, using ancient, medieval, and modern commentaries: the Pentateuch; the major and minor prophets; the Psalms and wisdom literature; the Synoptic Gospels; the Gospel of John; Romans, Galatians, and Hebrews
MAGISTERIAL DOCUMENTS	<p>Conciliar canons and decrees: Nicaea I to Nicaea II Council of Trent, <i>Decree and Canons on Justification, the Eucharist, and the Sacrifice of the Mass</i> Gregory XVI, <i>Mirari Vos</i> Bd. Pius IX, <i>Qui Pluribus, Quanto Conficiamur Moerore</i>, and <i>Quanta Cura</i> with <i>Syllabus Errorum</i> First Vatican Council, <i>Dei Filius; Pastor Aeternus</i> Leo XIII, <i>Diuturnum Illud, Immortale Dei, Libertas Praestantissimum, Sapientiae Christianae, Humanum Genus, Nobilissima Gallorum Gens, Au Milieu des Sollicitudes, Rerum Novarum; Providentissimus Deus, Satis Cognitum; Arcanum, Mirae Caritatis</i> St. Pius X, <i>Pascendi Dominici Gregis; E Supremi</i> Pius XI, <i>Ubi Arcano Dei Consilio, Quas Primas, Quadragesimo Anno; Ad Catholici Sacerdotii; Casti Connubii; Mortalium Animos</i> Pius XII, <i>Mystici Corporis; Mediator Dei; Sacra Virginitas; Divino Afflante Spiritu; Summi Pontificatus</i>, “True and False Democracy”, “The Internal Order of States and People”, <i>Ci Riesce</i> Bd. John XXIII, <i>Mater et Magistra, Pacem in Terris; Ad Petri Cathedram; Humanae Salutis, Gaudet Mater Ecclesia</i> Paul VI, <i>Ecclesiam Suam; Misterium Fidei; Populorum Progressio, Octogesima Adveniens; Humanae Vitae; Ecclesiam Suam, Address to the Last General Meeting of the Council, Address at the Formal Closing of the Council, In Spiritu Sancto</i> Second Vatican Council, <i>Lumen Gentium; Dei Verbum; Gaudium et Spes; Apostolicam Actuositatem; Ad Gentes; Nostrae Aetate; Unitatis Redintegratio; Dignitatis Humanae; Sacrosanctum Concilium</i> John Paul II, <i>Sollicitudo Rei Socialis, Centesimus Annus; Redemptor Hominis; Laborem Exercens; Salvifici Doloris; Evangelium Vitae; Dives in Misericordia; Dominum et Vivificantem; Mulieris Dignitatem; Fides et Ratio; Familiaris Consortio; Pastores Dabo Vobis; Vita Consecrata; Redemptionis Donum, Dilecti Amici; Ecclesia de Eucharistia; Dominicae Cena; Wednesday general audiences on the theology of the body (Man and Woman He Created Them); Letter to Families; Veritatis Splendor; Christefedelis Laici, Redemptoris Missio, Tertio Millennio Adveniente, Address to a Study Conference on Vatican II, Novo Millennio Ineunte</i> Congregation for the Doctrine of the Faith, <i>Libertatis Nuntius, Libertatis Conscientia, Some Questions Regarding the Participation of Catholics in Political Life; Concerning the Collaboration of Men and Women; Persona Humana; Donum Vitae; Misterium Ecclesiae; Communionis Notio</i>; “Primacy of the Successor of Peter”; <i>Dominus Jesus, Inter Insigniores</i> Pontifical Biblical Commission, <i>The Interpretation of the Bible in the Church</i> <i>Mass of the Roman Rite</i> <i>Code of Canon Law</i> <i>The Catechism of the Catholic Church</i></p>
ANCIENT PHILOSOPHERS	<p>Aristotle, <i>Categories; On Interpretation; Posterior Analytics; Topics; Physics; On the Heavens; On Generation and Corruption; On the Soul; The Parts of Animals; Nicomachean Ethics; Politics; Metaphysics</i> Lucretius, <i>The Nature of Things</i> Plato, <i>Republic; Meno; Euthyphro; Apology; Phaedo; Gorgias; Phaedrus; Symposium; Timaeus</i> Porphyry, <i>Isagoge</i> Presocratic fragments</p>
WESTERN FATHERS AND THEIR CONTEMPORARIES	<p>St. Ambrose of Milan, <i>On the Mysteries</i> Arius, fragments St. Augustine of Hippo, <i>Confessions; The City of God; The Trinity; On the Catholic Way of</i></p>

	<p><i>Life; On the Lord's Sermon on the Mount; Homilies on the Gospel of John; On Christian Doctrine; On the Spirit and the Letter, On Grace and Free Will; On the Good of Marriage; On Holy Virginity; texts on the totus Christus; The Enchiridion, The Harmony of the Gospels</i></p> <p>St. Chrysologus, <i>Man as Priest and Sacrifice to God</i> St. Clement of Rome, <i>Epistles to the Corinthians</i> St. Cyprian, <i>On the Unity of the Catholic Church</i> St. Irenaeus of Lyons, <i>Against Heresies</i> St. Leo the Great, <i>To Flavian</i> St. Jerome, <i>Letter to Paulinus on the Study of Scripture</i>, <i>Against the Pelagians</i> Nestorius and Apollinaris, writings Tertullian <i>Against Praxeas, On the Flesh of Christ</i></p>
EASTERN FATHERS	<p>St. Athanasius of Alexandria, <i>Against the Arians; On the Incarnation, Life of St. Anthony</i> St. Basil, <i>The Holy Spirit, Long and Short Rules, Moralia, Hexameron, Three Canonical Letters 188, 199, and 217, sent to Amphilochius, bishop of Iconium;</i> St. John Chrysostom, <i>Homilies on the Gospel of John, Homilies on Gospel of Matthew</i> and on the Pauline epistles; <i>How to Choose a Wife, Baptismal Instructions, Homilies on Marriage</i> St. Clement of Alexandria, <i>The Stromata</i> St. Cyril of Alexandria, <i>The Unity of Christ; Commentary on the Gospel of John</i>, texts on the Eucharist and the Church St. Cyril of Jerusalem, <i>Catechetical Lectures, Mystagogical Catecheses</i> St. John Damascene, <i>The Orthodox Christian Faith</i> <i>Didache</i> St. Dionysius, <i>On the Divine Names, The Divine Images</i> St. Ephraem, <i>Hymns</i> Eusebius of Caesarea, <i>Ecclesiastical History</i> St. Gregory Nazianzen, <i>Theological Orations 3–5; Paschal Oration; In Defense of His Flight</i> St. Gregory of Nyssa, <i>On the Beatitudes; The Soul and the Resurrection; To Ablabius; Against Apollinaris; Sermons on the Song of Songs, Orations on the Theophany, the Holy Lights, and Baptism</i> St. Ignatius of Antioch, <i>Epistle to the Romans, Magnesians, Smyrnaeans, Polycarp, Letter to Diognetus</i> St. Justin Martyr, <i>The First Apology of Justin, Dialogue with Trypho</i> St. Maximus the Confessor, <i>On the Ascetic Life; Disputation with Pyrrhus; The Church's Mystagogy</i> St. Gregory of Nazianzus, <i>Poems, In Defense of his Flight</i> St. Gregory of Nyssa, <i>The Life of Moses, De Professione Christiana, On Virginity</i> Origen of Alexandria, <i>On First Principles, Book II, On Prayer, Exhortation to Martyrdom; St. Polycarp of Smyrna, The martyrdom of St. Polycarp</i></p>
MEDIEVAL THEOLOGAINS	<p>St. Anselm, <i>Proslogion; Cur Deus Homo</i> St. Bede, <i>Ecclesiastical History of the English People</i> St. Bernard, <i>On Loving God, Sermons in Praise of the Virgin Mother</i> Richard of St. Victor, <i>On the Trinity 3</i> St. Thomas Aquinas, <i>Summa Theologiae</i> I, qq. 1–49, 54, 59–60, and 75–105; I-II, qq. 1–28, 55–114; II-II, qq. 10–12, 17–46, 81–85, 179–182; III, qq. 1–26, 45–83; <i>Summa contra gentiles</i> I.1–9 and IV.79–97; <i>Compendium of Theology</i> I.213–216; <i>On Boethius' De Trinitate</i>, qq. 1, 2 and 5; <i>Quodlibet</i> 7.6.2; <i>In I Sent.</i> 4.1 ad 3; <i>On the Perfection of Spiritual Life; Commendation and Partition of Scripture; Commentary on John; Commentary on Matthew 5; Commentary on Romans; Sermons on the Apostles' Creed 9; Collations on the Ten Commandments; Prologue to Commentary on the Posterior Analytics; Commentaries on the Physics and On the Soul; On the Principles of Nature; On the Mixture of Elements</i></p>
MODERN SCRIPTURE COMMENTATORS	<p>Brown, <i>The Gospel according to John</i> De la Potterie, <i>The Hour of Jesus</i> Fitzmyer, <i>Commentary on Romans</i> Heschel, <i>The Prophets</i> Moloney, <i>John</i> Matera, <i>Galatians; Romans</i> Mitchell, <i>Hebrews</i> Schnackenburg, <i>The Gospel according to St. John</i> Wright, <i>Romans</i> Johnson, <i>Hebrews</i></p>
MODERN	<p>Augros, "Reconciling Science with Natural Philosophy"</p>

PHILOSOPHERS	<p>Bacon, <i>Great Instauration; New Organon; Natural and Experimental History</i></p> <p>Boyle, “Excellency and Grounds of the Corpuscular or Mechanical Philosophy”</p> <p>Copernicus, <i>Commentariolus</i>; Dedicatory Epistle to <i>Revolutions</i></p> <p>Darwin, <i>The Origin of Species; The Descent of Man</i></p> <p>De Koninck, “The Lifeless World of Biology”; “The Unity and Diversity of Natural Science”; “The Nature of Man and His Historical Being”; “The Primacy of the Common Good”</p> <p>Descartes, <i>Discourse on Method; The World, or Treatise on Light; Meditations on First Philosophy; Passions of the Soul</i></p> <p>Fabre, <i>Entomological Recollections</i></p> <p>Galileo, <i>The Assayer; Two Chief World Systems; Two New Sciences</i></p> <p>Goethe, <i>The Metamorphosis of Plants</i></p> <p>Hegel, <i>Encyclopedia Logic, Encyclopaedia of the Philosophical Sciences</i>; Introduction to <i>Philosophy of History</i></p> <p>Heidegger, <i>Modern Science, Metaphysics and Mathematics</i>, “What is Philosophy?”, <i>An Introduction to Metaphysics</i>, “On the Essence of Truth”</p> <p>Hume, <i>A Treatise of Human Nature; Enquiry Concerning Human Understanding</i></p> <p>Hobbes, <i>Leviathan</i></p> <p>Kant, <i>Prolegomena to Any Future Metaphysics, Critique of Pure Reason, Groundwork of the Metaphysics of Morals</i></p> <p>Kepler, <i>Epitome of Astronomy IV</i>, Preface</p> <p>Locke, <i>Second Treatise on Civil Government</i></p> <p>Machiavelli, <i>The Prince</i></p> <p>Marcel, “On the Ontological Mystery”, <i>The Philosophy of Existentialism, Mystery of the Family</i></p> <p>Marx, selected writings</p> <p>Mill, <i>Utilitarianism</i></p> <p>Newton, <i>Philosophiae Naturalis Principia Mathematica, Opticks</i> Query 31; letters</p> <p>Nietzsche, <i>On the Genealogy of Morals, The Advantage and Disadvantage of History for Life</i></p> <p>Pieper, “Learning How to See Again” from <i>Only the Lover Sing, Cardinal Virtues</i></p> <p>Philippe, <i>Retracing Reality</i></p> <p>Portmann, <i>Animal Forms and Patterns</i></p> <p>Rousseau, <i>Second Discourse, On the Social Contract</i></p>
MODERN THEOLOGAINS	<p>St. Alphonsus Liguori, <i>Conformity to the Will of God</i></p> <p>Balthasar, “The Holy Spirit as Love”</p> <p>St. Catherine of Genoa, <i>Treatise on Purgatory</i></p> <p>St. Francis de Sales, <i>Treatise on the Love of God</i></p> <p>Journet, <i>Theology of the Church</i></p> <p>Kierkegaard, <i>The Lily in the Field; Three Discourses; Christian Discourses 1–2</i></p> <p>Newman, <i>An Essay on the Development of Christian Doctrine; University Sermons 10–11</i>; historical writings, <i>Letter to Pusey</i></p> <p>Pascal, <i>Pensées</i></p> <p>Ratzinger, <i>Eschatology, Called to Communion</i>, “The Ecclesiology of <i>Lumen Gentium</i>”, Erasmus Lecture, “Biblical Interpretation in Crisis”, <i>Spirit of the Liturgy</i></p> <p>Scheeben, <i>The Mysteries of Christianity, Mariology</i></p> <p>St. Thérèse of Lisieux, <i>Story of a Soul</i></p> <p>Troeltsch, “Historical and Dogmatic Method in Theology”</p> <p>Wojtyła, <i>Love and Responsibility</i></p>



◆ COURSE DESCRIPTIONS ◆

MASTER OF SACRED THEOLOGY (STM)

FIRST PHASE COURSE DESCRIPTIONS AND READINGS

ITI's Point of Reference: The longing for the fullness of life, the thirst for the living God

“Sicut cervus ad fontes,”

“As a deer longs for sources of water, so my soul longs for you, O God. My soul thirsts for God, for the living God. When shall I come and see the face of God?” (Psalm 42:2-3).

Purpose of Studies at the ITI and the Inner Unity of Theology

The purpose of study at the ITI is no different from the purpose of theology itself: to enter ever more deeply into the reality of God, Father, Son, and Holy Spirit, as this mystery is revealed to us through the Incarnate Word. Receiving this divine truth humbly, we seek to make it the center of our life and thought, through disciplined study of the word of God and its classic exponents, in a context of vigorous discussion and, above all, prayer.

As a pursuit of God Himself, the study of theology is not a means to some further end; it is a foretaste, limited but precious, of the beatific vision, the ultimate end and fulfillment of man. For this reason, courses in the main degree programs are not designed in response to current fashions or particular careers, but rather according to perennial truths, in a sequence determined by their inner relationships. To speak of *perennial* truths is to speak of truths which out of their very profundity are alive and brimming with relevance at all times, in all places including our own time. While certain degree programs focus on particular questions or problems of contemporary society, the basic orientation to the divine truth loved and known for its own sake remains as the guiding principle of our life and efforts.

Thus, the ITI studies Catholic theology as a unified whole. Within that whole, particular additional attention is devoted to the theme of marriage and the family. We are convinced that there is a deep unity in the whole theological tradition from the beginning to the present, and we have this confidence because the Holy Spirit remains with the Church. Such a viewpoint, however, is not the prevailing perspective, as our Grand Chancellor, Christoph Cardinal Schönborn, states: “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... The real situation of theology today is that of poverty, a lack of greatness, a lack of great inspiration.” Foregoing premature specialization, therefore, the ITI seeks to unfold theology out of its inner unity, in conformity with its essence as a scientific reflection of the faith of the Church. The courses are ordered around the central mysteries of the faith—the Trinity, the Incarnation, grace, justification, the Church, etc.—and all particular questions are addressed in the light of these central mysteries.

Because of this the ITI is able to provide a much needed solid theological formation 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. Hence, our purpose, as expressed in the first part of our motto, *sicut cervus*, “As the deer longs and thirsts. . .”, 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 for the

fullness of life. This is the academic culture which we hope to cultivate: our aim is the growth of a person who has matured in a certain manner, namely, a person in whose heart the great sources of theology are present and can flow in a living manner toward the living God. In short, the most important thing for us is a heart formed in a certain way.

The Pedagogical Principles of the ITI

“Ad Fontes” – The Study of Primary Sources

The curriculum has its point of departure in the primary sources (“*ad fontes*”) written by the great masters of the theological tradition, from 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.

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 complimented with holiness and the connatural insight into theological matters that accompanies a heart burning with love. Such an eye for quality and holiness is necessary for critically distinguishing between dead ends and promising paths among the theological works of any time period, but especially today: the plurality of opinions that currently abounds can lead to wasted time and, worse still, misled minds if one is not in possession of a critical eye, steeped in the truth contemplated and lived by the masters of the theological tradition. As our Chancellor, Cardinal Christoph Schönborn, states: “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.”

The texts of the masters are neither fast nor are they junk. They contain untold treasures but offer them only to those who have the love and patience to remain with them beyond a first glance. Just as water continues to flow from a source, so also does the intellectual wealth in the great sources of theology continue to unfold itself; and this wealth becomes the source of active thought that raises questions freely and widely—they build themselves a presence in memory and this presence continues to operate in one’s heart in a living fashion. Their texts call for clarifying questions and drive the flow of thought deeper and deeper. The sources are truly sources, namely, origin and stimulus for active thought.

The great masters lead faculty and students most directly to the realities discussed in theology, above all God himself. They enable us to place at the center of our work the great questions themselves, the great themes themselves, and not primarily the question, “What has so and so said about this or that question?” There is much at stake here, indeed the inner energy and passion of theology itself. In a truly living theology, the thing itself—especially the living God—must stand in the foreground. Again, Cardinal Schönborn illustrates well this principle of the ITI: “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.” In these manifold ways, the great masters of theology bring the flowing source of life into sight and into the heart for those willing to converse with them, to walk with them, to pray with them.

Looking to the voices of the past finds its completion in bringing these voices into the present conversation. The voices of the masters are not dead voices, the sources have not run dry. They continue to be life giving and by turning to them we find ourselves caught up in their transforming power: if a thirst for God truly shapes our heart, we will discover welling up within us a passionate love for our contemporary problematic, a love that impels us to take our place in the present day renewal of the Church and the world. A new springtime is at hand within Christendom and the new life blossoming into renewal is one drawn from the sources. This is the testimony of Second Vatican Council, the promise of John Paul II: “The words of the Council are clear: the [conciliar] Fathers saw that it is fundamental for the adequate formation of the clergy and of Christian youth that it preserve a close link with the cultural heritage of the past, and in particular with the thought of St. Thomas; and that this, in the long run, is a necessary condition for the longed-for renewal of the Church.”

Active Questioning and Discussion

Our students should work through these sources in a discussion that flows as freely and openly as possible. Discussion is of paramount importance since it deeply effects the formation of a certain kind of person—it fosters a permanent disposition to act well, that is, it fosters virtue. Virtue is gained only through activity and with respect to the virtues of the intellectual life this involves the activity of asking, examining, attempting to argue from principles, etc. We want our students to have the occasion for growing in the virtues of careful, searching, responsible reading and thinking, which raises questions and pursues them to the end. In the much used system of lectures and exams that test memorization of the lectures what is it that is acquired as a virtue? Capacity for actual thought and for critical reflection is what stands in the foreground for us. These virtues are not simply a natural endowment of intelligent people, but they must slowly grow through activity. It is of utmost importance that the students become the protagonists of their own education. It is vital that students truly 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 free and responsible play of thought, of raising questions and pursuing inquiries—while being faithful to the faith and the pastoral office of the Catholic Church—is what we hold of great value here at the ITI. The experience of a serious discussion which pursues truth, not power, a discussion in which all become aware of truth as a common good, is of the greatest importance. This experience requires a discussion in which students call each other to responsible thought, to transforming opinions into knowledge. Many are used to considering classes, whether lectures or seminars, the privileged place of learning. At the ITI, by contrast, the reading of the sources is to become more and more this privileged place. Classes are to assume more and more the role of helping this privileged place.

Twofold Structure of STM Curriculum

Master of Sacred Theology (Sacrae Theologiae Magister, STM) is a ten semester theology program (four to six semesters for applicants with a US Bachelor) for the first academic degree in theology (equivalent to the Canonical Baccalaureate in Sacred Theology, STB). Thus, The STM program consists of two parts:

1. FIRST PHASE: six semesters of coursework (no degree earned);
2. SECOND PHASE: four semesters of coursework (STM earned).

Texts and Readings at the ITI: Criteria and Regulation

ITI's curriculum is a unified, stable, and perennial one. Not only are the courses unified and stable, but the primary, essential texts for each course are stable. The following rules govern and regulate the texts read for each course:

- In the majority of classes, most books listed are authored by the *great masters* of the Catholic Tradition, in addition to Sacred Scripture and Magisterial documents, esp. the Fathers and the Doctors of the Church. In few instances books by *good authors* are read, and we rarely utilize textbooks or overviews.
- Since time is so much at a premium in a course of fourteen weeks, the ITI has been uncompromising in the choice of texts. Texts have been chosen that are *relatively* brief (i.e., readable in the amount of time allotted to us during the semester), doctrinally lucid and sound, and deeply nourishing to a meditative reader.
- The *primary*, essential texts for each course, precisely selected as suitable and profitable for the specific aims of the ITI, are intended to be *permanent* features of specific courses. Secondary texts for particular courses are suggested, but are optional.
- Not every text or the whole of every text listed for a particular course will necessarily be assigned and studied each semester.

STM YEAR 1 : SEMESTER 1

The first year of ITI's theological curriculum is essentially scriptural, catechetical and philosophical in nature. Its aim is to lay a solid foundation upon which one can build a secure and lasting theology.

Courses are limited to thirteen students, usually meeting for three hours of instruction and discussion per week.

◆ STM 111 INTRODUCTION TO SACRED SCRIPTURE I (4 credits)

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ITI and Sacred Scripture – The Second Vatican Council boldly proclaimed that the inspired Word of God is “the very soul of sacred theology” (*Dei Verbum, 24*). It is precisely from the source of Scripture that the living water flows which both stills and inflames thirst for the living God. Thus, Scripture as the Church receives it stands at the center of the curriculum. All other courses are ordered to unfolding its meaning.

Because ITI is committed to the Word of God as the foundation and soul of all theology, Scripture is reverently studied in every semester of our program. Each student will study in various degrees all of Sacred Scripture: our main focus of our study of Scripture begins with the most important books in Scripture, namely, the Gospels. Then we return to the beginning of the Bible to study the Pentateuch, then to the Psalms, then the Prophets. Finally, we reach an apex with our study of Scripture in investigating the Gospel of John, as well as the Epistles of Paul (particularly Romans, Galatians and Hebrews). Our curriculum also devotes an entire semester to examine the principles of interpretation of Scripture within the Catholic Church.

In order to fully interpret the meaning of Scripture, historical-critical investigations play a helpful and necessary role. Such investigations, however, find their inner completion only in the properly theological question, “What is the truth of the matter?” Precisely this question always holds the primacy of place at the ITI.

In *Introduction to 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*

◆ STM 112 MYSTERIUM SALUTIS I (4 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*

◆ STM 113 NATURAL PHILOSOPHY I – PRINCIPLES OF NATURE (4 credits)

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ITI and Natural Philosophy – As the study of Scripture and the Catechism are foundational for theology, so the study of natural philosophy is foundational for the study of philosophy. Because sensible things are what we know first, it is imperative to look with care at the natural world, discover our place within it, and read in it the signs of those things that transcend the visible world. It is this “rumor of angels”, discovered by the attentive philosopher in the natural world, that points in the direction of the divine. And it is precisely such a philosophy that assists theology in its pursuit of divine mysteries. Grace perfects nature, runs the Scholastic maxim, and thus a natural philosophy that corresponds to reality is the proper preparation for faith seeking understanding. In this way, we strive to study *philosophia perennis*. A philosophy is perennial or timeless in that it pursues the

understanding of God, man, and reality as it has been passed on from the ancient Greek philosophers (Socrates, Plato and Aristotle) and rational reflection on Scripture through the Christian Middle Ages into our present times. The ITI holds St. Thomas Aquinas as its guide in teaching the perennial philosophy. Aristotle, too, is of particular importance as one from whom St. Thomas takes much thought and terminology, developing it and making it his own.

In *Principles of Nature* one studies the fundamental principles, causes, and elements of natural, sensible things in general. 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 Texts: Presocratic fragments; Plato, *Phaedo*, *Timaeus*; Aristotle, *Physics* I–II, *Parts of Animals* Book 1; St. Thomas Aquinas, *On the Principles of Nature*; Secondary Texts: Portmann, *Animal Forms and Patterns*; Fabre, *Entomological Recollections*; Goethe, *The Metamorphosis of Plants*; De Koninck, “The Lifeless World of Biology”; Josef Pieper, “Learning How to See Again” from *Only the Lover Sings*

◆ STM 114 LOGIC (4 credits)

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ITI and the Truth of the Matter – The ITI is primarily concerned with the question: “What is the truth of the matter?” Only secondarily are we interested in what a particular author thought about a specific subject. More than simply recalling what is said by a given author, we are primarily concerned with judging whether what is said is true or not. Hence, the ITI is interested in forming students to think and make judgments in regards to what is the truth of the matter. For this reason, the ITI offers a robust and vigorous philosophical formation that begins with *Logic*, which hones our ability to know and judge the truth, and culminates in *Metaphysics*, which considers those things most true.

A first step towards such formation is taken in our course, *Logic*. The goal of this course is to understand and perfect the natural and fundamental activity of the human mind, namely, thinking. To this end, we shall proceed both theoretically, pursuing knowledge of human thinking, of the ways of knowing, and of the expression of this thinking in words; and practically, developing and applying the skills of critical thinking, argument analysis and formation, and perceptive and charitable discussion.

Texts: Primary Texts: Plato, *Meno*; Porphyry, *Isagoge*; Aristotle, *Categories*, *On Interpretation*, *Posterior Analytics*, *Topics*; St. Thomas Aquinas, Prologue to *Commentary on the Posterior Analytics*

◆ STM 115 INTRODUCTION TO PHILOSOPHY – LOGOS AND EROS (4 credits)

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

◆ STM 118 INTRODUCTION TO SCHOLARLY METHODS (2 credits)

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ITI and the Intellectual Life – As a student enters into the study of theology, he or she also enters into the intellectual life. The intellectual life consists not only in wonderment, reflection and deliberation, but also in reading, writing and being able to dialogue and communicate. We desire that our students have the occasion for growing in the virtues of careful, deliberate reading, raising questions and pursuing them to the end. These virtues are not simply a natural endowment of intelligent people, but must grow slowly through activity. It is of paramount importance for our students to become the protagonists of their own education.

The focus of this course is primarily to introduce our students to the liberal, contemplative heart of the ITI—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. For instance, this course includes critical reading of various genres (e.g., history, poetry, drama, philosophy, politics, etc.), analyzing persuasive prose compositions in an endeavor to deduce the principles and rules used and to dynamically present various texts in different public settings (e.g., seminar reading and discussion, dialoguing in small groups, individual presentations, etc.).

Texts: A. G. Sertillanges, *The Intellectual Life*; Corbett, *Classical Rhetoric for the Modern Student*; M. Adler and Van Doren, *How to Read a Book*; J. Guitton, *Student's Guide to the Intellectual Life*; Newman, *Idea of a University*; C. Dawson, *The Crisis of Western Education*; P. Kreeft, *Socratic Logic*; Strunk & White, *The Elements of Style*; Scott Crider's *The Office of Assertion*; Richard Weaver, *A Rhetoric and Handbook*; Mary-Claire Leunen, *A Handbook for Scholars*; Tony Buzan, *The Buzan Study Skills Handbook*

◆ **STM 101 INTRODUCTION TO LATIN I (4 credits)**

This course introduces Latin morphology and syntax through direct exposure to a wide selection of original texts ranging from Plautus (2nd century B.C.) to authors from 2007.

STM YEAR 1 : SEMESTER 2

◆ STM 121 INTRODUCTION TO SACRED SCRIPTURE II (4 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*

◆ STM 122 MYSTERIUM SALUTIS II (4 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*

◆ STM 123 NATURAL PHILOSOPHY II – MOTION AND ORDER (4 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-physical (i.e., non-bodily) cause of all physical (i.e., bodily) 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: Primary Texts: Aristotle, *Physics* III–VIII; *On the Heavens*, *On Generation and Corruption*, St. Thomas Aquinas, *On Boethius’ De Trinitate*, q. 5; *On the Mixture of the Elements*, Secondary Texts: *Commentary on the Physics*, Roger Bacon, *Opus Majus*, John Buridan, *Questions on the Physics*

◆ STM 124 ETHICS I – ANCIENT MORAL THEORY (4 credits)

Knowledge is not simply 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

◆ STM 125 INTRODUCTION TO THEOLOGY – MAN BEFORE GOD (4 credits)

ITI and the Saints of the Church – At the ITI we believe in the profound unity between theology and sanctity. The ITI holds that the Saints are the true theologians. No person understands God and His revelation better than the Saints. To come into contact with a Saint—for instance through his or her writings—is to come in contact with someone who has entered into the depth of the mysteries of revelation not only by way of intellectual learning, but also through experience—a lived faith in the living God. They have a first-hand, almost experiential knowledge of the things of God, that is, the revealed realities that scientific theology tries to understand.

As our chancellor Cardinal Christoph Schönborn states, “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 . . . [We must] 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 *patri divina*—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?"

Thus, the vision of those who know about the divine from their own experience is certainly one of the great sources of inspiration for theology. This is why we pay special attention to the reading of the saints, even if they were not theologians in the academic sense.

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 Texts: St. Augustine, *Confessions*; Secondary Texts: 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 104 INTRODUCTION TO LATIN II (4 credits)**

This course is a continuation of the preceding semester.

STM YEAR 2 : SEMESTER 3

◆ STM 211 SYNOPTIC GOSPELS (4 credits)

The ITI's dedication to the Word of God as the soul of theology begins with a consideration of the most important books of the Bible, namely, the Gospels. First, we will grasp the various hermeneutical questions that hover over the Synoptic Gospels in light of their respective parallels and differences (e.g., harmony of Gospels, synoptic view of Gospels). Secondly, we will examine the person of Jesus the Messiah and the events of his life, death, and resurrection. Thirdly, we will discover the theological truth of the divine revelation disclosed by Jesus the Messiah via the Synoptic Gospels. To know what the Gospels say is to reflect on the full datum of revelation and all of the theological depth that it contains.

Texts: Primary Texts: *The Gospel of Matthew, Mark, and Luke* with patristic, medieval, and modern commentaries. Secondary Texts: St. Augustine, *The Harmony of the Gospels*; Goodacre, *The Synoptic Problem: A Way Through the Maze*

◆ STM 212 CHURCH HISTORY I AND INTRODUCTION TO PATROLOGY (4 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.

◆ STM 213 NATURAL PHILOSOPHY III – SCIENCE AND MASTERY OF NATURE (4 credits)

Because of the important role that natural philosophy plays in the service of theology, it is vital that the investigation be conducted patiently and deliberately. For this reason, the curriculum entails a third semester of natural philosophy. In this course we study the roots of modern physical science, its fundamental methodologies, and the philosophical premises underlying it. We compare and contrast this scientific approach with the classical philosophy of nature in order to understand more thoroughly the positive contributions of modern science, as well as its inherent limitations. Additionally, modern theories of evolution are critically read and analyzed.

Texts: Primary Texts: F. Bacon, *Great Instauration; New Organon; Natural and Experimental History*; Boyle, "Excellency and Grounds of the Corpuscular or Mechanical Philosophy"; Comte, "The Positive Philosophy"; Copernicus, *Commentariolus*; Dedicatory Epistle to *Revolutions*; Darwin, *The Origin of Species; The Descent of Man*; Descartes, *Discourse on Method; The World, or Treatise on Light*; Kepler, *Epitome of Astronomy IV*, Preface; Galileo, *The Assayer; Two Chief World Systems; Two New Sciences*; Newton, *Philosophiae Naturalis Principia Mathematica; Opticks* Query 31; letters. Other texts: Secondary Texts: Michael Augros, "Reconciling Science with Natural Philosophy"; Lucretius, *The Nature of Things*; De Koninck, "The Lifeless World of Biology"; "The Unity and Diversity of Natural Science"

◆ STM 214 POLITICAL PHILOSOPHY I – ANCIENT POLITICAL THEORY (4 credits)

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 Texts: Plato, *The Republic*; Aristotle, *Politics*; St. Thomas, *Summa Theologiae* I. 96, I-II. 85, 87, 95–97; Secondary Texts: *Disputed Questions on Charity 2*

◆ STM 215 PHILOSOPHICAL ANTHROPOLOGY – ON THE SOUL (4 credits)

God and man are the two protagonists in the narrative of divine revelation. In this narrative God comes to man, becomes man, in order to perfect man. To understand most fully this salvific act of love, we must make our own the question, "What is man?" (*Gaudium et spes*, §12). In this course, we address this question from a philosophical

perspective, examining man as a rational animal, as set apart from and having dominion over the lower animals. This will involve considering the relationship between body and soul, the immortality of the human soul, man's external and internal sense powers, his passions, his intellectual powers of intellect and will, as well as his innate dignity and social dimension.

Texts: Primary Texts: Aristotle, *On the Soul*; St. Thomas, *Summa Theologiae* I. 75–90

◆ **STM 201 LATIN READING I (2 credits)**

The study of Latin morphology and syntax will be continued through direct exposure to a very wide selection of original texts, ranging from Plautus (2nd century B.C.) to authors from 2009.

STM YEAR 2 : SEMESTER 4

◆ STM 221 PENTATEUCH (4 credits)

Since the inspired Word of God stands at the center of our curriculum, we study Scripture from its very beginning, namely, the first five books—the Hebrew Pentateuch. We will accompany Adam, Abraham, Isaac, Jacob and Moses on your journey of faith through salvation history and explore the manifold theological themes encountered throughout the Pentateuchal narrative. Our chief aim is to lay a foundation for an understanding of Jesus Christ as the fulfillment of the Torah in all of its respects.

Texts: *The Pentateuch*, with patristic, medieval and modern commentaries including some choice specimens of ‘Hexaemeron’ commentary

◆ STM 222 CHURCH HISTORY II (4 credits)

Continuation of the preceding semester

◆ STM 223 METAPHYSICS I (4 credits)

Metaphysics marks the culmination of the philosophical inquiry: whereas the other branches of philosophy consider being not yet in its full breadth, metaphysics considers the whole horizon of existing things, i.e. being in all its universality, or being as being. Guided as we are by the properly theological question, the study of metaphysics comes into its own as it supports and serves theology. This it does by bringing us into contact with universal truths of profound worth, particularly those relating to the First Cause, which ultimately help to confirm and deepen the revealed truths of supernatural faith. In this course, we will explore the fundamental principles of that which exists—of being—and the transcendental properties of all beings (i.e., unity, goodness, truth, beauty), as well as becoming and causality (e.g., the four causes). Other topics include the analogy of being, the sciences of being, the structure of composite being, substance and accident, act and potency and being and essence. Above all, we will contemplate the First Cause—God—from which emanates all finite being, in which we find something of this Cause’ attributes.

Texts: Primary Texts: Aristotle, *Metaphysics*; Secondary Texts: Pieper, “The Philosophical Act”; L. Dewan, *Lectures on Metaphysics*

◆ STM 224 MORAL THEOLOGY I – LIFE IN CHRIST (4 credits)

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ITI and Moral Theology – Living the Christian faith is of primary importance at the ITI; this principle finds its expression and motivation in the Fourth Pillar of ITI, which encourages a rich Catholic community that lives and prays together in the same place and its close vicinity. Our academic life fosters such a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. The well-designed sequence of ethics and political philosophy serves as a foundation for an equally well-designed moral theology sequence. By reading Aristotle, Plato, St. Thomas, and the early moderns, students approach and analyze the relevant topics from both a philosophical and theological perspective, leading ultimately to knowledge and practice of the good, in a particular way those goods pertaining to family life.

Because of its importance, there are four courses of moral theology in the ITI curriculum. The first course—*Life in Christ*—builds upon the catechetical survey of the moral life presented in *Mysterium Salutis* and will serve as a preparation for the more systematic treatment of the moral life in St. Thomas (*Human Acts and Final End, Virtue and Vice, Law and Grace*). This course introduces the biblical source and foundation of the Christian moral life by investigating the “New Law” of the Gospel of Jesus Christ as it is expressed in his very words in the Sermon on the Mount (particularly the Beatitudes). The Fathers of the Church will guide our Scriptural instruction leading up to St. Thomas’ commentary on the Beatitudes. Our goal is to investigate how Christians are conformed to Christ according to the teaching of the Sermon on the Mount. The examination of the beatitudes will enable us to grasp the intimate relationship between Scripture and life in Christ, which includes human actions, the moral and theological virtues, the gifts of the Holy Spirit, divine and natural law, and grace, which is the New Law.

Texts: Primary Texts: Sections of Old Testament, Gospel of Matthew and Luke; St. Leo the Great, *On the Beatitudes* (Sermon 95); St. Gregory of Nyssa, *On the Beatitudes*; St. John Chrysostom, *Homilies on the Gospel of Matthew*; St. Augustine, *On the Catholic Way of Life*, *On the Lord's Sermon on the Mount*; S. Pinckaers, *The Sources of Christian Ethics* Secondary Texts: St. Maximus the Confessor, *On the Ascetic Life*; St. Thomas, *Commentary on Matthew*; *Collations on the Ten Commandments*;

◆ **STM 225 THEOLOGICAL ANTHROPOLOGY I – IMAGO DEI (4 credits)**

God and man are the two protagonists of the narrative of divine revelation. Hence, it is vital to explore man's place and character before God as being made in the image and likeness of God. This course considers various aspects of man: his dignity, his social nature, the Christocentric and Trinitarian vision of man, human sexuality, and suffering and death. The dignity of man is examined by considering the significance of man's creation, fall and redemption. The social nature of man considers the role of human society and the state in its relationship to the human person. The doctrine of the man as the *imago Dei* are considered in the traditional and developed manners, particularly in regards to a Christocentric vision of man and the image of God in man according to God as the "communion of persons". These developments are then considered in regard to human sexuality and gender.

Texts: Primary Texts: St. Augustine, *On the Trinity*; St. Thomas, *Summa Theologiae* I. 50-51, 54, 59-60, 90-101 (carefully selected questions/articles, esp., q. 93); Secondary Texts: Vatican II, *Gaudium et Spes*, 10-24; John Paul II, *Redemptor Hominis*, *Salvifici Doloris*, *Mulieris Dignitatem* (esp., 6-7); International Theological Commission, *Communion and Stewardship*; F. Sheed, *Sanctity and Sanity*, *Society and Sanity*; texts on the common good

◆ **STM 204 LATIN READING II (2 credits)**

Continuation of the preceding semester

STM YEAR 3 : SEMESTER 5

◆ STM 311 PROPHEETS (4 credits)

Scripture—both Old and New Testaments—holds the central place in the curriculum of the ITI. The prophets are, in several ways, the center point of the biblical revelation in that they on the one hand build upon the redeeming interventions of God that occurred with the Patriarchs and Monarchs and, on the other hand, move above and beyond such dealings in anticipation of greater—eschatological—divine interventions. Hence, an examination of the prophets is necessary for a fuller understanding of what has occurred before their prophecies, for a complete understanding of what happened to Israel in the present time of their prophecies, and also for a fuller grasp of the definitive events that will occur “on that day”, namely, the last, definitive day of salvation. This course provides an overview of all of the prophets of the Old Testament as well as a detailed study of Ezekiel, Jeremiah, and Isaiah. Also, sections of the Historical Books (e.g., 1 and 2 Kings) will be studied.

Texts: Major and Minor Prophets, sections of the Historical Books, with patristic, medieval and modern commentaries.

◆ STM 312 PATROLOGY I (4 credits)

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ITI and the Church Fathers from East and West – The Curriculum has its point of departure the primary sources written by the great masters and saints of the theological tradition. This especially concerns an encounter with the original texts of the Church Fathers. It draws on the theological tradition of the East as well as of the West, seeking in this way to “breathe with both lungs of the Church.” The Fathers of the Church have a great importance in our curriculum since “by reason of the office assigned to them by God in the Church, they are distinguished by a certain subtle insight into heavenly things and by a marvelous keenness of intellect, which enables them to penetrate to the very innermost meaning of the divine word and bring to light all that can help to elucidate the teaching of Christ and promote holiness of life.” (Pope Pius XII, *Divino Afflante Spiritu*, 28)

For the reasons given, the curriculum of the ITI sets aside two semesters to explore the lives and chief writings of the Fathers of the Church from both the Eastern and Western traditions. Our aim is to participate in their first-hand, almost experiential knowledge of the things of God, that is, the revealed realities that scientific theology tries to understand.

Texts: *Didache*; St. Clement of Rome, *Epistles to the Corinthians*; St. Ignatius of Antioch, *Epistle to the Romans, Magnesians, Smyrnaeans, Polycarp, Letter to Diognetus*; St. Polycarp of Smyrna, *The martyrdom of St. Polycarp*; St. Justin Martyr, *The First Apology of Justin, Dialogue with Trypho*; St. Irenaeus of Lyons, *Against Heresies*; St. Clement of Alexandria, *The Stromata*; Origen of Alexandria, *On First Principles*, Book II, *On Prayer, Exhortation to Martyrdom*; Tertullian *Against Praxeas, On the Flesh of Christ*; Eusebius of Caesarea, *Ecclesiastical History*; St. Cyprian, *De Lapsis, De Unitate*.

◆ STM METAPHYSICS II (4 credits)

After an introduction to metaphysics and modern thought this course enquires into the understanding of ‘being’ of the following philosophers: (1) René Descartes (1596-1650): *Meditations on First Philosophy*; (2) David Hume (1711-1776): *The sceptical interplay*; (3) Immanuel Kant (1724-1804): *The Copernican revolution in the Critique of Pure Reason (CPR)*; (4) G.W.F. Hegel (1770-1831): *Philosophy as the conscious coming-to-itself of absolute Spirit*; (5) Martin Heidegger (1889-1976): *Being is the truth of being*; (6) Gabriel Marcel (1889-1973): *The Ontological Mystery*; (7) Does Aquinas have an answer to modern thought?

Texts: Descartes, *Meditations on First Philosophy*; Hume, *An Enquiry Concerning Human Understanding*; Kant, *Prolegomena to Any Future Metaphysic, Critique of Pure Reason*; Hegel, *Encyclopaedia of the Philosophical Sciences*; Heidegger, *Modern Science, Metaphysics and Mathematics*, “What is Philosophy?”, *An Introduction to Metaphysics*, “On the Essence of Truth”; Marcel, *The Philosophy of Existentialism*; Philippe, *Retracing Reality*.

◆ **STM 314 POLITICAL PHILOSOPHY II – MODERN POLITICAL THEORY** (4 credits)

Following upon the course Ancient Political Theory, in this course we study the development of later political thinking, and seek to unfold both the philosophical implications and the practical consequences of these ways of thinking, especially insofar as these affect our own time.

Texts: Primary Texts: Machiavelli, *The Prince*; Hobbes, *Leviathan*; Locke, *Second Treatise on Civil Government*; Rousseau, *Second Discourse, On the Social Contract*; Marx, selected writings.

◆ **STM 315 ECCLESIOLOGY I – CITY OF GOD** (4 credits)

The living God is the Creator and Master of history in which He is the Provider and Governor of mankind in general and in a particular manner for his people, Israel. In this light, history is truly theological. We will explore the depths of the theology of history through the inspiring witness and rich experience of one of the greatest Saints and Doctors, St. Augustine. His powerful testimony of an experientially lived faith, coupled with his moving rhetorical abilities so wonderfully displayed in his classic *City of God*, will enable us to grasp the extensive historic unfolding of God's providential plan for His Church. Our exploration will generate theological judgments by intellectual knowledge of reason and by the spiritual intuition of the heart with the goal of growing in a certain connaturality with the truth of God and his historic interventions. St. Augustine's incarnational and ecclesiological theology of history, which is based upon his own lived experience, will be a great source of inspiration for further considerations of theology in general and for a theology of the Church in particular. Our practical aim is to present a theology of history which posits the general framework of God's salvific plan for His Church in His Son Jesus Christ. From this we will later build a foundational course which systematically explores the mystery of the Church.

Text: St. Augustine, *City of God*

◆ **STM 102 INTRODUCTION TO GREEK I** (4 credits)

Greek morphology and syntax are introduced through direct exposure to original New Testament texts.

STM YEAR 3 : SEMESTER 6

◆ STM 321 PSALMS AND WISDOM LITERATURE (4 credits)

The Psalms have a unique place in the Scripture canon since they not only time and time again re-tell the wondrous narrative of God's salvific plan with Israel, but they do so in a liturgical fashion which makes present in cultic form the saving deeds of God. Being lyrics of worship and praise, they are able to penetrate to the very depths of the relationship between God and His people.

The Wisdom literature written by the 'wise men' of Israel will be studied in-depth. Since knowledge of God is the basis of all wisdom, we will search the revelation of God that is disclosed through the personal experience of these wise men illuminated by faith. In pondering this knowledge of God, we will be able to more fully grasp the moral teaching contained in the Wisdom books.

The goal of this course is to come in contact with the Psalmists' and wise man's fundamental theological experiences, and their faith, and to contemplate these texts in the light of the entire history of salvation. Stemming from their Davidic origin, selected Psalms will be considered in light of their Christological meaning, as well as particular Wisdom texts. For this purpose we will examine the Hebrew, Greek Septuagint, and Latin Vulgate texts making use of the Latin and Greek Fathers, and classical Jewish sources. Furthermore the interpretations of modern commentaries will also be taken into consideration.

Texts: Psalms and Wisdom literature, with Jewish, patristic, medieval and modern commentaries

◆ STM 322 PATROLOGY II (4 credits)

Because of the unique office in the Church, their subtle insight into heavenly things, their keenness of intellect that allows them to deeply penetration the meaning of the divine word and shed light on the teaching of Christ, the curriculum of the ITI sets aside two semesters to explore the lives and chief writings of the Fathers of the Church from both the Eastern and Western traditions. As with the first, this second semester's aim is to participate in their first-hand, almost experimental knowledge of the things of God, that is, the revealed realities that scientific theology tries to understand.

Texts: St. Athanasius of Alexandria, *Life of St. Anthony*; St. Cyril of Jerusalem, *Catechetical Lectures*; St. Basil, *Long and Short Rules, Moralia, Hexameron, Three Canonical Letters 188, 199, and 217, sent to Amphilocheus, bishop of Iconium*; St. Gregory of Nazianzus, *Poems, In Defense of his Flight*; St. Gregory of Nyssa, *The Life of Moses, De Professione Christiana*; St. Ephraem, *Hymns*; St. John Chrysostom, *Homilies on the Gospel of Matthew*; St. Cyril of Alexandria, *Commentary on St. John*; St. Damascene, *The Orthodox Christian Faith*; St. Ambrose of Milan, *On the Mysteries*; St. Jerome, *Against the Pelegians*; St. Augustine of Hippo, *The Enchiridion, The Harmony of the Gospels*.

◆ STM 323 PHILOSOPHY OF HISTORY (4 credits)

After studying St. Augustine's classic work *City of God* which provided an incarnational and ecclesiological theology of history, we turn in sharp contrast to a modern philosophy of history.

This course enquires into the possibility of the truth of historical understanding by looking at the following texts of the history of philosophy: (1) The metaphysical point of view: Truth as such does not change - Aristotle and Aquinas; (2) Modern philosophical concepts of the relation of history and truth – (a) Immanuel Kant (1724-1804): Truth is a-historical, but mankind unfolds the truth of reason in time; (b) G.W.F. Hegel (1770-1831): History of philosophy as the unfolding of the eternal development of absolute Spirit Philosophy of history; (c) Martin Heidegger (1889-1976): Time and Being - the history of Being in the different epochs of metaphysics; (d) The will to power as ultimate consequence of the history of Being - Nietzsche's metaphysics; (e) The anti-metaphysical approach to history: Positivistic historiography; (f) H.G. Gadamer (1900-2002): The historicity of understanding and being as language; (g) E. Troeltsch (1865-1923): Historicism and its problems

Texts: Kant, *Critique of Pure Reason, Idea for a Universal History from a Cosmopolitan Point of View*; Hegel, *Philosophy of History*; Nietzsche, *The Advantage and Disadvantage of History for Life, The Gay Science*; Heidegger, *On Time and Being, The Question Concerning Technology*; De Koninck, "The Nature of Man and His Historical Being"; Gadamer, *Truth and Method*; Troeltsch, "Historical and Dogmatic Method in Theology"; Ven. Newman, *An Essay on the Development of Christian Doctrine*

◆ **STM 324 ETHICS II – MODERN MORAL THEORY** (4 credits)

Following upon the course Ancient Moral Theory, this course examines modern moral thinkers. We seek to understand the insights of these thinkers, their relationship to earlier thinkers, and their relevance for present day moral thinking and life.

Texts: Descartes, *Passions of the Soul*; Hume, *A Treatise of Human Nature* 3.1; Kant, *Groundwork of the Metaphysics of Morals*; Mill, *Utilitarianism*; Nietzsche, *On the Genealogy of Morals*

◆ **STM 325 CATHOLIC SOCIAL TEACHING** (4 credits)

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ITI and Magisterial Documents – The ITI studies theology within the very heart of the Catholic Church. We are faithful in all respects to the teaching of the Magisterium. The majority of the most important papal encyclicals and many conciliar documents, especially of Vatican II, are appointed to be read in different courses. This is absolutely essential, given the role of authority in theology and the intended function of these magisterial documents—which is precisely to pass on the truth without distortion, and to settle disputed questions. Thus, studying key magisterial documents is second in importance only to the study of Scripture itself. Of particular interest, are the writings of Pope John Paul II.

The aim of the course is to give a thorough understanding of Catholic Social Doctrine. The first half of the course will cover the Compendium of Catholic Social Doctrine which considers Catholic Social Teaching thematically, drawing from the major magisterial documents from *Rerum Novarum* (1891) until the present day. In the second half of the course we will read the major documents from the Magisterium which concern Catholic Social Doctrine.

Texts: documents of the Magisterium on political authority, common good, law, freedom, rights and duties of citizens, Church and State relations, culture, economy, etc. (Gregory XVI, *Mirari Vos*; Pius IX, *Qui Pluribus, Quanto Conficiamur, Quanta Cura*; Leo XIII, *Diuturnum Illud, Immortale Dei, Libertas Praestantissimum, Sapientiae Christianae, Rerum Novarum*; Pius XI, *Quas Primas, Mortalium Animos, Summi Pontificatus, Quadragesimo Anno*; John XXIII, *Ad Petri Cathedram, Pacem in Terris, Mater et Magistra*; Vatican II, *Dignitatis Humanae*; Paul VI, *Octogesima Adveni-ens, Populorum Progressio*; John Paul II, *Laborem Exercens, Sollicitudo Rei Socia-lis, Centesimus Annus, Evangelium Vitae*)

◆ **STM 105 INTRODUCTION TO GREEK II** (4 credits)

Continuation of the preceding semester



MASTER OF SACRED THEOLOGY (STM) CORE CURRICULUM

SECOND PHASE COURSE DESCRIPTIONS AND READINGS

The Second Phase of STM Curriculum

The four semesters of the Master of Theology Second Phase are to be understood mainly in terms of the last semester, which focuses on the sole “program” and goal of Christian life, the love of God and neighbor (*Perfection in Charity*), which is realized eternally in the wedding feast of the Lamb which is accomplished in the passion, death and resurrection of Jesus Christ (*Paschal Mystery, Resurrection and Eternal Life*). This goal of spousal union is lived out in the mystery of the Church, who is Christ’s bride (*Mystical Body of Christ*), is anticipated in the Eucharistic liturgy (*Eucharistic Body of Christ*), and is announced and carried forward in different ways by both marriage and consecrated life (*Priesthood, Marriage, and Virginity*). The remaining semesters approach this goal with a sequence of courses that follow closely the *ordo disciplinae* (the order of learning) present in the theological tractates themselves. The first two semesters provide the foundations in the mystery of the one and triune God and man whom he has created in his image, while the last two semesters trace out the riches of the redemptive Incarnation—moral, spiritual, ecclesial (including pastoral), sacramental, eschatological.

Thus, the study of marriage and the family is inscribed in the study of theology as a whole, particularly in the study of the four most important mysteries: first, the beginning of all things, which is the Trinity; second, the end of all things, which is the wedding of the Lamb; third, the center of history, which is the cross and resurrection of Jesus; and fourth the Church as the sign and effective instrument of communion with God on our pilgrimage through history.

STM YEAR 4 : SEMESTER 1 (7)

By the fourth year of courses, students are ready to build upon their philosophical and catechetical/theological foundation and are mature to progress into a systematic study of the Catholic faith.

◆ STM 411 SCRIPTURE AND ITS INTERPRETATION (4 credits)

The study of Sacred Scripture is at the center of the ITI curriculum. Thus, how one is to interpret the Sacred Page is of utmost importance. This course devotes an entire semester to explore the important and influential texts regarding Catholic principles of interpretation. Our practical aim is to establish a definite and ascertained method of biblical interpretation. The student will receive a genuine introduction to exegetical method by performing an exegesis of a Scriptural text. Our overall goal is to impart “the method of using the word of God for the advantage of religion and piety.” (Pope Leo XIII, *Providentissimus Deus*, 13)

Texts: Primary Texts: St. Augustine, *On Christian Doctrine*; St. Thomas, *Quodlibet* VII.6.2; *In I Sent.* IV.1 ad 3; *Commentary on St. Paul’s Epistle to the Galatians*, ch. 4, lect. 7; *Summa Theologiae* I.1.10; II-II.171-174; *Commendation and Partition of Scripture*; Leo XIII, *Providentissimus Deus*; Benedict XV, *Spiritus Paraclitus*; Pius XII, *Divino Afflante Spiritu*; Second Vatican Council, *Dei Verbum*; Pontifical Biblical Commission, *The Interpretation of the Bible in the Church*; Benedict XVI, *Verbum Domini*; Secondary Texts: St. Jerome, *Letter to Paulinus on the Study of Scripture* (Letter 53; NPNF 96-102); Spinoza, *Theological-Political Treatise*; Troeltsch, “History and Dogmatic Method in Theology”; Pontifical Biblical Commission, *Sancta Mater Ecclesia*; Harrington, *Interpreting the New Testament*; Ratzinger Erasmus Lecture, “Biblical Interpretation in Crisis”; de la Potterie, “Biblical Exegesis: Science of Faith”; C. S. Lewis, “Elephant and Fern-Seed”

◆ STM 412 FUNDAMENTAL THEOLOGY – FIDES ET RATIO (4 credits)

Having laid the foundation of salvation history both Scripturally and catechetically, the fourth year puts forth a treatment of how theology is built on that foundation. Our treatment includes how theology is rooted in Divine Revelation and its two distinct modes of transmission: Sacred Scripture and Apostolic Tradition; the nature and characteristics of faith, the role of faith and reason, their relationship and differences; and how theology is uniquely different from other sciences in its role as Queen of the Sciences. This course follows St. Thomas’ understanding of faith and reason as it is mirrored by the teaching of the Church.

Texts: Primary Texts: Vatican I, *Dei Filius*; St. Thomas, *Summa Theologiae* I. 1, I-II. 1–11, *Contra gentiles* I.1–9; *De Trinitate* 1–2; John Paul II, *Fides et Ratio* Secondary Texts: Ven. Newman, *University Sermons* 10–11; *Essay on the Development of Christian Doctrine*; St. Pius X, *Pascendi Dominici Gregis*

◆ STM 413 THE ONE GOD I – EXISTENCE AND ATTRIBUTES OF GOD (4 credits)

ITI and St. Thomas Aquinas – The Curriculum has its point of departure in the primary sources written by the great masters of the theological tradition, from the Fathers of the Church to the present age. Scripture is the center point of our curriculum. The Saints are those *par excellence* who assist us understanding God and His self-Revelation in Scripture. With this in mind, the curriculum grants a unique dedication to St. Thomas Aquinas the “principal Doctor of the Church” (Pope Paul VI), whose chief labor was to reverently understand the inspired Word of God and to humbly open up its inexhaustible wealth of truth contained therein. Regarding this labor—in which he drew upon a wealth of resources—he is highly regarded among the most brilliant of Saints. He is our “guide and model for theological studies” (Pope John Paul II). With Pope Paul VI we are in full agreement that the teaching of St. Thomas “is a most efficacious instrument not only for safeguarding the foundations of the faith, but also in gaining the fruits of healthy progress with profit and security.”

The Chancellor of the ITI, Cardinal Christoph Schönborn, has remarked in his sermon for the inauguration of the ITI that “Thomas Aquinas is a holy theologian. He is not holy despite his theology, but was pronounced holy *as* a theologian . . . Among these saints there are also holy thinkers and theologians. Thomas Aquinas is considered the greatest of them . . . 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 . . . His theology itself is holy, and this means that the mystery of the cross shines in it. . . . 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 . . . 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.”

The major presence of St. Thomas in the STM Second Phase, and in particular the use of the *Summa Theologiae* which gives us a introductory view of the whole of theology, is exemplary for a Catholic program of theology. We are accomplishing exactly what the Church has so strongly recommended from Leo XIII to Vatican II and John Paul II. We are, furthermore, fulfilling our own specific mission of breathing with both lungs of the Church, for St. Thomas brings together the writings of great saints and thinkers from both the East and West.

After establishing the structures of how theology is built up and how it functions in *Fides et Ratio*, our curriculum examines in two semesters the highest being itself, namely, God Himself: first, as He is in Himself, and second, as He is in relation to His creatures.

This first course, which studies the existence and attributes of God, begins our extensive journey through St. Thomas’ brilliant *Summa Theologica* and is therefore foundational for all our courses in the second phase of our curriculum. This course returns to many of the basic philosophical notions and truths that were studied in the first phase, and employs them in the understanding of divine realities. This crucial course establishes such a solid foundation for the further study of God and His work in the following semesters that it is to proceed slowly and systematically, allowing ample time for wonderment, deliberation, questions and understanding. Regarding content, we will study the extent of human capacity to know and to name God, and the attributes that belong to God according to his essence: his simplicity, perfection, infinity, etc.

Texts: Primary Texts: St. Dionysius, *The Divine Names*; St. Anselm, *Proslogion*; St. Thomas, *Summa Theologiae* I. 2–13

◆ STM 414 MYSTERY OF THE TRIUNE GOD I (4 credits)

We reach an apex in our curriculum as we begin our two semester consideration of the central, ineffable and inexhaustible mystery of our Faith, the Most Holy Trinity. During this first semester we will enter into God’s self-revelation of His inner life first through a study of the unfolding and development in the understanding of this divinely revealed this mystery by the Fathers of the Church, especially the contributions made by the Cappadocian Fathers.

Texts: Nicaea I and Constantinople I; Arius, Fragments; St. Athanasius, *Against the Arians*; St. Gregory Nazianzen, *Theological Orations* 3–5; St. Basil, *The Holy Spirit*; St. Gregory of Nyssa, *To Ablabius*; St. Augustine, *The Trinity* 1, 8, 12, 15;

◆ STM 415 MORAL THEOLOGY II – HUMAN ACTS AND FINAL END (4 credits)

The academic life of the ITI fosters a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. Because of its importance, there are four courses of moral theology in the ITI curriculum. The first course—*Life in Christ*—built upon the catechetical survey of the moral life presented in *Mysterium Salutis* and serves as a preparation for the three systematic treatments of the moral life in St. Thomas (*Human Acts and Final End, Virtue and Vice, Law and Grace*).

The first systematic course on the moral life in which St. Thomas will act as our guide—*Human Acts and Final End*—has as its goal to understand the final end, structure, and goodness or evil of human activity. In particular, the study of our final end as human beings will put into context the right ordering of human action and its manifold elements.

Text: Primary Texts: St. Thomas, *Summa Theologiae* I-II. 1–21; Secondary Texts: John Paul II, *Veritatis Splendor*

◆ **STM 419 RESEARCH, WRITING AND PROJECT MANAGEMENT (2 credits)**

The focus of this course is primarily to introduce our students to the liberal, contemplative heart of the ITI—the truth and beauty of our intellectual life—which must always be pursued for its own sake. Secondly, this course aims at imparting the practical skills that will foster and bring to maturity such a life. For instance, this course provides information on methods of research, strategies on how to write a scientific thesis and encourages a formal initiation into the thesis writing process. Hence, this course is both ‘informative’ and ‘performative’. This course will attempt to formulate a strategic plan of orientation for written work that will be generated in the normal pursuit of the intellectual life (e.g., course papers) in such a way that such work can be later appropriated into the context of a thesis. As a fruit of our exploration of our ordered, integral curriculum, which is always our primary object of study and contemplation, we hope to generate a thesis that is deeply rooted in the content of our theological curriculum. The thesis will then become a case in point of our pursuit of the truth of the intellectual life, which necessarily involves research and writing as an active showing of a truth beheld in contemplation.

Texts: Sertillanges, *The Intellectual Life*; Newman, *Idea of a University*; Kreeft, *Socratic Logic*; Corbett, *Classical Rhetoric for the Modern Student*; Adler and Van Doren, *How to Read a Book*; J. Guitton, *Student’s Guide to the Intellectual Life*; G. Highet, *The Art of Teaching*; Strunk & White, *The Elements of Style*; Rowena Murray, *How to Write a Thesis*; Mary-Claire Leunen, *A Handbook for Scholars*; Joan Bolker, *Writing Your Dissertation in Fifteen Minutes a Day*; Tony Buzan, *The Buzan Study Skills Handbook*; Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*

◆ **STM 101 OR 102 INTRODUCTION TO LATIN OR GREEK I (4 credits)**

STM YEAR 4 : SEMESTER 2 (8)

◆ STM 421 GOSPEL OF JOHN (4 credits)

At the heart of the ITI curriculum lies the study of Sacred Scripture; at the heart of our study of Sacred Scripture is our contemplation of the Gospel of John. Since the ITI considers theology through the lens of marriage and the family, this course has a unique importance in our curriculum, for the Fourth Gospel provides the key to understanding how divine revelation is truly familial and spousal in nature. This Gospel pinpoints the ultimate revelation, namely, the mystery of the Father (and therefore also the Son) and His love. This revelation of the mystery of the Father in the Trinity is the beginning of all beginnings and is, therefore, the most illuminating light that can be thrown on the whole of theology. Hence, our aim for this course is to turn our gaze toward Jesus Christ, the fullness of revelation and the savior of the world, looking for above all the revelation of the Father and His love (see Jn 14:9-10).

Texts: *Gospel of John*, with patristic, medieval and modern commentaries (e.g. Origen, St. Augustine, St. John Chrysostom, St. Cyril of Alexandria, St. Thomas, R. Brown, R. Schnackenburg, I. Potterie, F. Moloney, M.M. Thompson; C. Keener)

◆ STM 422 MYSTERY OF THE TRIUNE GOD II (4 credits)

We reach an apex in our curriculum as we enter the second consideration of the central, ineffable and inexhaustible mystery of our Faith, the Most Holy Trinity. Especially with the study of the Gospel of John in the foreground of this semester which revealed the beginning of all beginnings, namely, the mystery of the Father in the Trinity, we will enter into God's self-revelation of His inner life through a study of St. Thomas' treatise of the Divine Persons and their missions in his *Summa Theologiae*. Our goal is to consider and unfold the meaning of the revealed doctrine concerning the Trinity, both as the mystery of God's own inner life, and in relation to our salvation.

Texts: Primary Texts: St. Thomas, *Summa Theologiae* I. 27–43; Secondary Texts: Richard of St. Victor, *On the Trinity* 3; John Paul II, *Dominum et Vivificantem*; Balthasar, "The Holy Spirit as Love"

◆ STM 423 THE ONE GOD II – CREATOR AND CREATION (4 credits)

This is the second course out of two which examines God Himself: His existence, attributes and, in this course especially, His providential, governing action with creation.

This topic of our second course is displayed in its title: Creator and creation. Building upon St. Thomas' examination of the simplicity and unity (or undividedness) of divine being in *Summa Theologiae* I.3-11, this course puts forth first a consideration of divine operation within the Godhead, which serves as a preparation for considering divine operation as it proceeds to an exterior effect, i.e., creation and its governance.

Texts: St. Thomas, *Summa Theologiae* I.14–26, 44–49, 103–105

◆ STM 424 MYSTERY OF THE INCARNATE WORD I (4 credits)

Another great ascent of our curriculum begins in our consideration of the redemptive Incarnation of the Son of God, Jesus Christ. A study of the Church Fathers will be the first of a two-semester consideration of such a chief mystery of Faith: the mystery of Jesus Christ, true God and true man. The Fathers of the Church will guide us through the unfolding and development of the fullness of the mystery of the Incarnation, the assumption of human nature by the Son of the living God.

Texts: Ephesus I to Nicaea II; St. Athanasius, *On the Incarnation*; Apollinaris; St. Gregory of Nyssa, *Against Apollinaris*; Nestorius, readings; St. Cyril of Alexandria, *The Unity of Christ*; St. Leo the Great, *To Flavian*; St. Maximus the Confessor, *Disputation with Pyrrhus*; St. John Damascene, *The Divine Images*

◆ STM 425 MORAL THEOLOGY III – VIRTUE AND VICE (4 credits)

The academic life of the ITI fosters a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. *Virtue and Vice* is the second systematic course on the moral life in which St. Thomas is our guide. It has as its aim to thoroughly explore human virtue and sin. The cardinal virtues are studied in particular with the help of J. Pieper.

Texts: Primary Texts: St. Thomas, *Summa Theologiae* I-II. 23–89 (carefully selected questions/articles); selections from the 2a2ae on the cardinal virtues and their corresponding gifts; Secondary Texts: Pieper, *Cardinal Virtues*

◆ STM 104 OR 105 INTRODUCTION TO LATIN OR GREEK II (4 credits)

Continuation of preceding semester

STM YEAR 5 : SEMESTER 3 (9)

◆ STM 511 ROMANS, GALATIANS, HEBREWS (4 credits)

Being the center of our curriculum, Scripture animates our theology. Thus, it is all-important to immerse ourselves in a thorough study of the Scripture texts.

This course examines major themes of the key books of the Pauline Corpus such as the faith/grace and law, life in the Spirit, the priesthood of Christ, the Temple cult, covenant, justification, and divine sonship. Emphasis will be placed on investigating God's covenant plan of salvation and its fulfillment in Jesus Christ. Of special interest is the biblical understanding of justification/atonement (*hilasterion*). The brief mentioning of the *hilasterion* and the blood of Christ in Romans, which is also alluded to in Galatians yet in different terms, are expanded in a full symbolic reading of the temple cult in Hebrews. We will study the doctrine of justification exegetically so to serve the study of the same doctrine that will be considered in our systematic dogmatic course (*STM 515 Moral Theology IV: Law and Grace*).

Texts: *Romans, Galatians, Hebrews* with patristic, medieval and modern commentaries (e.g., those of Origen, St. Augustine, St. Thomas, William of St. Thierry, J. Fitzmyer, F. Matera, N. T. Wright, A. Mitchell, etc.)

◆ STM 512 MYSTERY OF THE INCARNATE WORD II (4 credits)

Another great ascent of our curriculum comes to a climax in our consideration of the redemptive Incarnation of the Son of God, Jesus Christ. In this second course of a two-semester consideration of the chief mystery of the Incarnation, we will partake primarily in an examination of St. Thomas' treatise on the Incarnation of the Son of God and its manifold aspects. Standing at the crest of a rich theological tradition which he had made his own, St. Thomas brilliantly explores the mystery of the Word Incarnate, considering it from almost every angle that suggests itself to human reason illuminated by divine revelation. Reading St. Thomas on the Incarnation and life of Jesus is, therefore, not only a profound immersion in the Fathers and early Councils, but also a summons to approach, by small steps, a deeper understanding of what these Fathers and Councils are teaching and why the contrary teachings are false.

Texts: Primary Texts: St. Anselm, *Why God Became Man*; St. Thomas, *Summa Theologiae* III. 1–26

◆ STM 513 SOTERIOLOGY AND ESCHATOLOGY: PASCHAL MYSTERY, RESURRECTION AND ETERNAL LIFE (4 credits)

Following upon our consideration of the Triune God and the Incarnation of the Son of God, the curriculum of the ITI takes up the invitation of the Triune God to come to the wedding of the Lamb. In and through the redemptive cross and resurrection of Jesus Christ, the beginning of all things, namely the Triune God, has invited us to the end of all things in the wedding of the Lamb.

As the title suggests, this course has a two-fold orientation in which St. Thomas will be our primary guide: a soteriological and eschatological orientation. Regarding the former, this course systematically considers the passion, death, resurrection, ascension of our Lord Jesus Christ, and its significance for our salvation. Concerning the latter, after a reflection on hope we will open a systematic discussion of the Wedding of the Lamb and the Last Things. Our treatment of the Wedding of the Lamb, which is accomplished in the passion, death and resurrection of Jesus Christ, includes a theology of death, asks for the immortality of the soul, for the state of the separated soul after death and the bodily resurrection. Places and states after death are considered as well as questions on the communion of saints in heaven and the return of Christ in the Last Judgment.

This course is rightly ordered to a discussion of the mystery of the Church, which is also part of this semester's course work, since a share in this Wedding of the Lamb is continually offered to us in the Church as the comprehensive sacrament, the effective sign of communion with God and each other.

Texts: **Paschal Mystery:** Primary Texts: Gregory, *Paschal Oration*; St. Thomas, *Summa Theologiae* III. 46–59. **Eschatology:** Primary Texts: St. Gregory of Nyssa, *The Soul and the Resurrection*; St. Thomas, *Summa Theologiae* III. 50–59, II-II. 17–22, *Summa Contra Gentiles* IV.79–97; St. Catherine of Genoa, *Treatise on Purgatory*; Secondary Texts: Scheeben, *Mariology* (Mary's death and assumption); Ratzinger, *Eschatology*

◆ STM 514 ECCLESIOLOGY II – MYSTICAL BODY OF CHRIST (4 credits)

The Church is the extension of the Incarnation of the God-man, Jesus Christ. To understand the “whole Christ” one must contemplate the mystery of the Church, born from the wounded side of Christ. This foundational course relies upon the great Masters and Magisterial teachings of our tradition to consider systematically the questions that pertain specifically to the mystery of the Church—her nature, origin, foundation, structure, visible and invisible aspects, membership, hierarchical constitution, purpose and destiny. This course explores the various images of the Church such as Immaculate Bride of Christ, Mystical Body of Christ, the Family of God, the New Israel, the Mother and Teacher of all nations. Our goal is to reflect scientifically and reverently on the mystery of the Church into which we have been reborn and by whose life we live as members of Christ. Our gaze upon the Church reaches a supreme intensity as we turn to the Icon of the Church—the Blessed Virgin Mary who is the embodiment and archetype of the bridal-maternal Church. It is in this context that we raise the question of ecumenism, of non-Christian religions and the salvation of unbelievers.

Texts: Primary Texts: texts from Scripture; St. Cyprian, *On the Unity of the Church*; texts from St. Augustine on “Whole Christ”; texts from St. Cyril of Alexandria on Eucharist and Mystical Body; St. Thomas, *Summa Theologica* II-II.10-12, 39, III.8 (and other selected texts); Pius XII, *Mystici Corporis*; Vatican II, *Lumen Gentium*; Secondary Texts: Vatican I, *Pastor Aeternus*; Pope Leo XIII, *Satis Cognitum*; Journet, *Theology of the Church*; Ratzinger, “Ecclesiology of *Lumen Gentium*”, *Called to Communion*; Congregation for the Doctrine of the Faith, *Mysterium Ecclesiae, Communionis Notio, Dominus Iesus*; St. Bernard, *Sermons in Praise of the Virgin Mother*; St. Louis de Monfort, *True Devotion to Mary*; Newman, *Letter to Pusey*

◆ STM 515 MORAL THEOLOGY IV – LAW AND GRACE (4 credits)

The academic life of the ITI fosters a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. The last systematic course on the moral life in which St. Thomas will act as our guide—*Law and Grace*—has as its goal to examine the external principles provided to man to guide and assist him in living out his vocation to beatitude, namely, law and grace. The general nature, properties, and types of law are studied, with a particular emphasis given to divine law, and this consideration of law is then complemented by the consideration of grace, its relationship to law, and its perfecting role in man's divine vocation.

Texts: Primary Texts: St. Augustine, *On the Spirit and the Letter, On Grace and Free Will*; St. Thomas, *Summa Theologiae* I-II.90–114; Secondary Texts: Luther, *Commentary on Galatians*; Trent, *Decree and Canons on Justification*; The Lutheran World Federation and the Catholic Church, *Joint Declaration on the Doctrine of Justification*; John Paul II, *Dives in Misericordia*

◆ STM 516 INTRODUCTION TO CANON LAW (3 credits)

Text: Code of Canon Law

◆ STM 201 OR 202 LATIN OR GREEK READING I (2 credits)

The study of Latin/Greek morphology and syntax will be continued through direct exposure to original Old Testament, New Testament and Patristic texts.

STM YEAR 5 : SEMESTER 4 (10)

◆ STM 521 SACRAMENTAL THEOLOGY I – EUCHARISTIC BODY OF CHRIST (4 credits)

The patristic maxim “The Son of God became a son of man so that the sons of men may become sons of God” makes manifest the meaning and purpose of the Church’s mystagogy—that is, the “doctrine of the saving mysteries” otherwise known as the “doctrine of the Sacraments”. Such doctrine of the sacramental channels through which our divine Savior applies the power and fruits of His Passion to our bodies and souls is the subject matter of this course. After a discussion of mystagogy in general, this course analyzes what a Sacrament is in general: what constitutes a Sacrament, the particular purposes and effects of each, and why visible signs are used. Our primary focus is on the Eucharist as the “source and summit” of our life in Christ and as the paradigm for understanding sacramental theology generally. The other Sacraments of Initiation are also explored. Lastly, we will penetrate into the immeasurable depths of the Liturgy through which we are united in worship with the living God by examining its nature, characteristics and purpose.

Texts: Primary Texts: St. Cyril of Jerusalem, *Mystagogical Catecheses*; St. Thomas, *Summa Theologiae* II-II. 81-85, III. 60-83; Pius XII, *Mediator Dei*; Secondary Texts: St. Maximus, *The Church’s Mystagogy*; St. Ambrose, *On the Mysteries, On the Sacraments*; St. Peter Chrysologus, *Man as Priest and Sacrifice to God*; St. John Chrysostom, *Baptismal Instructions* 1-4 and 11; St. Gregory Nazianzen, *Orations on the Theophany, the Holy Lights, and Baptism*; Trent, *Decrees and Canons on the Eucharist and the Sacrifice of the Mass*; Leo XIII, *Mirae Caritatis*; Vatican II, *Constitution on the Sacred Liturgy Sacrosanctum Concilium*; Paul VI, *Mysterium Fidei*; Ratzinger, *Spirit of the Liturgy*; Pope John Paul II, *Dominicae Cenaе, Ecclesia de Eucharistia*; Roman Liturgy; Divine Liturgy of St. John Chrysostom

◆ STM 522 SACRAMENTAL THEOLOGY II – PRIESTHOOD, MARRIAGE AND VIRGINITY (4 credits)

Continuing our treatment of the Church’s mystagogy or “doctrine of the Sacraments”, this course considers the states of life within the Church, ordered to personal holiness and the service of the Church. We begin by contemplating the Church’s universal call to holiness. Then the distinction among the states of life that are ordered to holiness is considered, first in a general manner—according to the distinction between the contemplative and active life, and between the commandments and counsels—and then each of the three states is considered individually and in more detail.

Texts: Primary Texts: St. Thomas Aquinas *Summa Theologiae*, II-II. 179-182 and 184:3 and 186; St. Augustine, *On the Good of Marriage*; Pius XI, *Casti Connubii, Ad Catholici Sacerdotii*; Pius XII, *Sacra Virginitas*; John Paul II, *Familiaris Consortio, Redemptionis Donum, Pastores Dabo Vobis*; Congregation for the Doctrine of the Faith, *Inter Insigniores*; Secondary Texts: St. Gregory Nazianzen, *In Defense of His Flight*; St. Gregory of Nyssa, *On Virginity*; St. Thomas, *The Perfection of the Spiritual Life*; St. John Chrysostom, *Homilies on Marriage*; Vatican II, *Lumen Gentium*; John Paul II, *Dilecti Amici, Vita Consecrata*; Matthias Scheeben, “On Christian Matrimony” in *Mysteries of Christianity*; Hans Urs von Balthasar, “Evangelical State, Priestly State, Lay State” in *The Christian State of Life*

◆ STM 523 THEOLOGICAL ANTHROPOLOGY II – SPOUSAL MEANING OF THE BODY (4 credits)

One goal of the ITI is to pursue theology through the lens of marriage and the family. In light of this goal, this course has a unique importance in our curriculum: John Paul II’s landmark catechesis—*Man and Woman He Created Them: A Theology of the Body*—goes to great lengths to show how God’s salvific plan is essentially a familial plan of spousal love for His Church unfolding in what he calls the “hermeneutic of the gift”. In one sense, this course acts as a recapitulation of our entire curriculum. For John Paul II’s theology of marriage and family is inscribed in the contemplation of the mystery of the Triune God (which is our first and most important task as theologians). His theology also takes up the invitation of the Triune God to come to the wedding of the Lamb. Hence, the Pope’s theology contained in this significant catechesis is expressed in terms of the beginning of all things inviting us to the end of all things in the wedding of the Lamb, which is accomplished in the cross and resurrection of Jesus Christ. A share in this wedding is continually offered to us in the Church as the comprehensive sacrament, the effective sign of communion with God and each other.

This course, too, continues our consideration of the Church’s mystagogy or “doctrine of the Sacraments”—especially the Sacrament of Marriage—from a unique anthropological perspective. We thoroughly read and study Pope John Paul II’s momentous catechesis on human love and marriage in God’s plan for mankind. We examine how our late Pope faced the questions and criticisms of *Humanae Vitae* by working out more completely the biblical and anthropological (including personalistic) aspects of the doctrine contained in Pope Paul VI’s important encyclical.

Texts: Primary Texts: Paul VI, *Humanae Vitae*; Pope John Paul II, *Man and Woman He Created Them: A Theology of the Body* Secondary Texts: Karol Wojtyła, *Love and Responsibility*; Congregation for the Doctrine of the Faith, *Persona Humana, Donum Vitae*

◆ **STM 524 PASTORAL THEOLOGY – THE CHURCH IN THE MODERN WORLD (4 credits)**

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 of the great Masters, Saints, Doctors and of the Magisterium can be sources of life for the world today. It is to our contemporary situation and the Church's relation to it that this course is directed.

The object of the course is to consider the engagement of the Church in the world, a mission newly invigorated at and since Vatican II. It takes *Gaudium et Spes* as the central text and then picks up the major themes of the Council such as dialogue, ecumenism, the role of the laity, the Church's mission to the people and religious freedom. It considers these as they are presented by the Council and as subsequently developed by the Magisterium.

Texts: Leo XIII, *Inscrutabili Dei Consilio, Tametsi Futura, Annum Ingressi Sumus*; St. Pius X, *E Supremi*; Benedict XV, *Ad Beatissimi Apostolorum*; Pius XI, *Ubi Arcano Dei Consilio*; Ven. Pius XII, *Summi Pontificatus*; Bd. John XXIII, *Ad Petri Cathedram, Humanae Salutis, Gaudet Mater Ecclesia*; Paul VI, *Ecclesiam Suam, Address to the Last General Meeting of the Council, Address at the Formal Closing of the Council, In Spiritu Sancto*; Second Vatican Council, *Apostolicam Actuositatem, Ad Gentes, Nostrae Aetate*; Congregation for the Doctrine of the Faith, *Libertatis Nuntius, Libertatis Conscientia, Some Questions Regarding the Participation of Catholics in Political Life*; John Paul II, *Redemptor Hominis; Dives in Misericordia; Laborem Exercens, Christefidelis Laici, Redemptoris Missio, Tertio Millennio Adveniente, Address to a Study Conference on Vatican II, Novo Millennio Ineunte*

◆ **STM 525 SPIRITUAL THEOLOGY – PERFECTION IN CHARITY (4 credits)**

The four semesters of the Master of Theology Second Phase find their completion and fulfillment in this course which focuses on the sole “program” and goal of Christian life: the love of God and neighbor. Charity is the summit and goal of a Christian life of virtue. This course treats charity's nature, origin and cause, its interior and exterior effects and their contraries, etc. Our two patron Saints—St. Thomas Aquinas and Thérèse of Lisieux—will assist us and have the final word in our study of Catholic theology as a unified whole within which particular attention is devoted to the theme of marriage and the family.

Texts: Primary Texts: *Epistles of John*; St. Thomas, *Summa Theologiae* I-II. 26–28, II-II. 23-46, *On the Perfection of the Spiritual Life*; Secondary Texts: St. Augustine, *Commentary on 1 John*; St. Bernard, *On Loving God*; St. Francis de Sales, *Treatise on the Love of God*; St. Thérèse of Lisieux, *Story of a Soul*, Manuscript B

◆ **STM 517 CANON LAW OF THE EASTERN CHURCHES (3 credits)**

◆ **STM 204 OR 205 LATIN OR GREEK READING II (2 credits)**

Continuation of previous semester.



MASTER OF STUDIES ON MARRIAGE AND THE FAMILY (MMF)

COURSE DESCRIPTIONS AND READINGS

The most important thing for the ITI is a heart formed in a certain way. This approach corresponds to the fundamental structure of Christian ethics as an ethics that springs from wonder and joy about the gift of love and forgiveness. For this reason Augustine summarized the whole of Christian ethics in the sentence, “Ama et quod vis fac. Love, and then do what you will.” John Paul II’s Exhortation *Familiaris Consortio* expresses the same point from a different angle. In the eleventh paragraph, which is certainly the most central paragraph of this text, Pope John Paul II writes,

“God is love and in Himself He lives a mystery of personal loving communion. Creating the human race in His own image and continually keeping it in being, God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion. Love is therefore the fundamental and innate vocation of every human being.” (*Familiaris Consortio*, 11)

To return to our familiar images already used, man and woman thirst for the living God, for the welling up of His life in their love with all its fruitful dynamism. This fruitful dynamism is what we want to think about at the ITI. For this purpose nothing seems more important to us than studying the sources that allow us a deeper understanding of the dynamism of love.

One can see the same point from a slightly different angle. What is the most important thing one brings into each situation of decision, into each situation of common life, into each situation of pastoral care? One brings one’s own heart. Everything proceeds from this point. Everything is decided in this point. We want to educate persons for work in the area of marriage and the family whose heart is shaped by thirst for the living God and by the presence of the sources. Of course, specialized knowledge is necessary as well. But specialized knowledge alone is like a machine that clatters away empty.

One particular emphasis that characterizes the work of the International Theological Institute is the following. In Luke a particular task of John the Baptist is mentioned at the very beginning and this is quite remarkable. “He will turn many of the people of Israel toward the Lord their God. With the spirit and power of Elijah he will go before him, to turn the hearts of fathers toward their children.” (Luke 1,16-17) The emphasis is striking. The first concrete aspect of turning the people toward God is turning the hearts of the fathers toward their children. It is in this way that John prepares the coming of the Lord.

This emphasis seems to be a prophetic word for our opulent western free market culture in which fathers are so absent, in which their hearts are turned toward quite different things, in which they unload their children on their mothers, in which they placate their children with money which flows into the hugely powerful entertainment industry with all its questionable advertisement tactics. If after their brief and pleasurable contribution men turn away from the lives of children and women, they turn away also from their own life. They turn away from the overflowing sources of the living God, whose turning toward us his children is radical and complete and at the same time full of tenderness in granting us the space of freedom.

Following the example of John Paul II whose theology is shaped by the spousal/marital/familial imagery of Scripture, the ITI turns our gaze toward Jesus Christ, the fullness of revelation and the savior of the world, looking for above all the ultimate revelation of the mystery of the Father and His love (see Jn 14:9-10). For John Paul II’s theology of marriage and family is inscribed in the contemplation of the mystery of the Triune God (which is our first and most important task as theologians). His theology also takes up the invitation of the Triune God to come to the wedding of the Lamb. Hence, the Pope’s theology is expressed in terms of the beginning of all things inviting us to the end of all things in the wedding of the Lamb, which is accomplished in the cross and resurrection of Jesus Christ. Marriage and the family come between the beginning and the end. A theology of marriage and the family must therefore continually look toward what comes before and after. We think correctly about marriage and the family when we see them in terms of the beginning of all things inviting us to the end of all things in the wedding of the Lamb.

Since the ITI wants to educate persons for work in the area of marriage and the family whose heart is shaped by thirst for the living God and by the presence of the sources our MMF curriculum has foundational courses in philosophy, Scripture and Sacred Doctrine. Here we encounter such sources as Sacred Scripture, the *Catechism of the Catholic Church*, St. Thomas Aquinas, Pope John Paul II, as well as many others, not to mention a large list of Magisterial documents. This enables us to primarily study theology as a whole within which the spousal mystery is central and connected with all other mysteries. Such a context of the saving mysteries of our Catholic Faith establishes firm ground for a secondary study of specialized knowledge.

MMF YEAR 1 : SEMESTER 1

◆ MMF 111 SCRIPTURE I: INTRODUCTION TO THE OLD TESTAMENT (4 credits)

It is precisely from the source of Scripture that the living water flows which both stills and inflames thirst for the living God. Thus, Scripture as the Church receives it stands at the center of the curriculum. All other courses are ordered to unfolding its meaning.

In *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*

◆ MMF 112 MYSTERY OF SALVATION I (4 credits)

Building on the foundation of Scripture, this course aims to establish a secure foundation in Sacred Doctrine as it 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: *Catechism of the Catholic Church; Companion to the Catechism*

◆ MMF 113 ANTHROPOLOGY I: PHILOSOPHICAL & THEOLOGICAL PERSPECTIVES ON THE HUMAN PERSON (4 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 Aristotelean 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*.

◆ MMF 114 INTRODUCTION TO PHILOSOPHY: PERSPECTIVES ON MAN IN NATURE (4 credits)

As the study of Scripture and the Catechism are foundational for theology, so the study of natural philosophy is foundational for the study of philosophy. Since philosophy assists theology in the latter’s attempt to seek understanding of divine mysteries, it is necessary to posit a natural philosophy that will truly serve theology—namely, a natural philosophy that corresponds to reality and that is sound and secure. In this way, we strive to study *philosophia perennis*. It must be said that the ITI holds St. Thomas Aquinas as its guide in teaching the perennial philosophy.

In *Perspectives on Man in Nature* one studies the fundamental philosophical questions about the natural world and man. This includes an inquiry into principles, causes, and elements of natural, sensible things in general. We begin with ancient Greek philosophy, follow the development of Aristotle’s philosophy by Aquinas, and finally study the positions and issues raised by more recent philosophers and by modern science.

Texts: Primary Texts: Presocratic fragments; Aristotle, *Physics* I-III; St. Thomas, *On the Principles of Nature*; Secondary Texts: De Koninck, "The Lifeless World of Biology"; Bacon, *Great Instauration, New Organon*; Boyle, "Excellency and Grounds of the Corpuscular or Mechanical Philosophy"; Comte, "The Positive Philosophy"; Hume, *An Inquiry Concerning Human Understanding*; Kant, *Prolegomena to Any Future Metaphysics*; Darwin, *The Origin of Species*; Pieper, "The Philosophical Act"; Michael Augros, "Reconciling Science with Natural Philosophy"; Majority Report on Contraception; Karol Wojtyła, *Love and Responsibility*.

◆ MMF 115 HUMAN LOVE AND SEXUALITY I: PREMARITAL CHASTITY AND FRIENDSHIP (4 CREDITS)

The ITI and Christian Psychology of Marriage and Family – 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. With this in mind, we must highlight another special aspect of ITI's unique MMF program, namely, the integration of psychology within our theological rationale. Our MMF program uniquely incorporates important psychological findings (as understood within the Christian worldview and Catholic tradition) into a theology of marriage and the family. Hence, our theology is richer and more diverse because of it.

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 given us a foundation in the whole of theology. Upon such a foundation of the saving mysteries of our Catholic Faith, we begin our specialized courses that are concerned primarily with a strict study of a theology of marriage and family.

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. Cass & Leon R. Cass); 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)

MMF YEAR 1 : SEMESTER 2

◆ MMF 121 SCRIPTURE II: INTRODUCTION TO THE NEW TESTAMENT (4 credits)

As a continuation of *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 especially as such a history leads up to and is fulfilled by the coming of Jesus Christ. During this Spring semester we will study the New Testament in its entirety.

Text: *New Testament*

◆ MMF 122 MYSTERY OF SALVATION II (4 credits)

This course continues the study of the mystery of God and his plan for man. Beginning with the accomplishment of our salvation by Jesus Christ, we explore more deeply our adoption as sons in the Son of the Father, our new life in the Spirit, and the concrete form this life takes: the ecclesial, sacramental, and eschatological dimensions of the Christian mystery.

Text: *Catechism of the Catholic Church, Companion to the Catechism*

◆ MMF 123 ANTHROPOLOGY II: MORAL THEOLOGY (4 credits)

ITI and Moral Theology – Living the Christian faith is of primary importance at the ITI; this principle finds its expression and motivation in the Fourth Pillar of ITI, which encourages a rich Catholic community that lives and prays together in the same place and its close vicinity. Our academic life fosters such a living Christian faith by cultivating an intellectual knowledge of an authentic Christian morality. The well-designed sequence of ethics and political philosophy serves as a foundation for an equally well-designed moral theology sequence. By reading Aristotle, Plato, St. Thomas, and the early moderns, students approach and analyze the relevant topics from both a philosophical and theological perspective, leading ultimately to knowledge and practice of the good, in a particular way those goods pertaining to family life.

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. McNerny, *Ethica Thomistica*; Pieper, *The Cardinal Virtues, The Concept of Sin*; C. Rice, *Fifty Questions on the Natural Law*; John Paul II, *Veritatis Splendor*.

◆ MMF 124 MARRIAGE AND FAMILY IN MAGISTERIAL DOCUMENTS (4 credits)

ITI and Magisterial Documents – The ITI studies theology within the very heart of the Catholic Church. We are faithful in all respects to the teaching of the Magisterium. The majority of the most important papal encyclicals and many conciliar documents, especially of Vatican II, are appointed to be read in different courses. This is absolutely essential, given the role of authority in theology and the intended function of these magisterial documents—which is precisely to pass on the truth without distortion, and to settle disputed questions. Thus, studying key magisterial documents is second in importance only to the study of Scripture itself. Of particular interest, are the writings of Pope John Paul II.

The goal of this course is to gain familiarity with the important documents of the Magisterium in regards to the area of marriage and the family. Such a connaturality will establish a solid foundation for the upcoming courses which study the theology of marriage and the family from a systematic theological perspective.

Texts: Primary Texts: Pope Leo XIII, *Arcanum divinae sapientiae*; Pius XII, *Casti Cannubii*; Second Vatican Council, *Gaudium et Spes* 46-52; Paul VI, *Humanae Vitae*; Congregation for the Doctrine of the Faith, *Persona*

◆ **MMF 125 PRACTICAL SKILLS AND IMPLEMENTATION I: EDUCATION AND PEDAGOGY**
(2 credits)

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ITI and Practical Skill Development – The ITI studies theology as a whole within which the nuptial mystery is central and connected with all other mysteries. Such a context of the saving mysteries of our Catholic Faith establishes firm ground for a secondary study of specialized knowledge. Within the realm of specialized knowledge, the ITI recognizes the need for various practical skills in a theology of marriage and family. Thus, our MMF curriculum includes four courses which develop vital practical skills which serve to implement the speculative truths that we contemplate. With the thirst for the living God that forms our heart, coupled with this union between the speculative and the practical, our hope is to actively participate in the present day renewal of the Church and the world.

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*; Pieper, *Leisure: The Basis of Culture*; J. Schall, *Another Sort of Learning*; Pope Pius XII, *On Christian Education*; P. Conway, *Principles of Education: A Thomistic Approach*

MMF YEAR 2 : SEMESTER 1

◆ MMF 211 SCRIPTURE III: MARRIAGE AND FAMILY IN SCRIPTURE (4 credits)

Being the center of our curriculum, Scripture animates our theology. Thus, it is all-important to immerse ourselves in a thorough study of the Scripture texts.

In this course we will examine the theological and sociological aspects of marriage. This includes an investigation into the institutions, themes, persons and places that are at the heart of marriage and family in both the Old and New Testaments (e.g., covenant, ancient kinship models and relations, domestic codes, etc). We will also observe marriage and family life as it is exhibited in specific instances throughout the scriptural narrative, especially in Genesis, Exodus, Leviticus, Prophets, Song of Songs, Tobit, Wisdom literature, the Gospels, 1 Corinthians, Ephesians, 1 Peter, etc. Here we will be able to draw immeasurable riches on the origin, nature, pathway and purpose of marriage and the family. This endeavor will better enable us to understand what marriage and the family are and how they ought to be lived as intended by God.

Texts: *Old and New Testaments*; R. Davidson, *Flame of Yahweh: Sexuality in the Old Testament*; J. Grabowski, *Sex and Virtue*; F. Martin, *The New Feminism*, “Marriage in the OT Period”, “Marriage in the NT Period”, “Israel as the Spouse of YHWH”, “The New Feminism”; J. Pedersen, *Israel: Its Culture and Life*; S. Hahn, “Curse on Canaan”; F. M. Cross, “Kinship and Covenant”; C. Dawson, “The Patriarchal Family”; D. J. McCarthy, “Israel, My First-Born Son”, “Love in Deuteronomy and the Father-Son Relationship”; M. Smith, “Family and Covenant in Ruth”; various commentators on the *Song of Songs* (e.g., B. Arminjon, *The Cantata of Love*); D. Novak, “Jewish Marriage”; T. Longman III, “Family in the Wisdom Literature”; T. Radcliffe, “1 Corinthians 6 as a Sexual Ethic”

◆ MMF 212 ANTHROPOLOGY III: CHRISTIAN MEANING OF MASCULINITY AND FEMININITY (4 credits)

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*.

◆ MMF 213 PSYCHOLOGY OF THE COUPLE AND FAMILY (4 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 *Casti Connubii*, *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 (2 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 215 PRACTICAL SKILLS AND IMPLEMENTATION II: PROJECT DEVELOPMENT (2 credits)

By studying theology as a whole within which the nuptial mystery is central and connected with all other mysteries, the ITI's curriculum has established firm ground for secondary specialized knowledge which includes practical skill development. With the thirst for the living God that forms our heart, coupled with this union between the speculative and the practical, our hope is to actively participate in the present day renewal of the Church and the world.

The aim of *Project Development* is to provide students with concrete instruction on how to begin pastoral work in areas of marriage and family. Among other things, this includes learning how to establish family centers, organize parish-based programs, plan and coordinate events, conferences and seminars, synchronize national and international networks, communicate in public sectors, and to fundraise. Each student will be assigned to develop a concrete project to be accomplished in their own respective diocese.

◆ MMF 216 CANON LAW OF MARRIAGE AND FAMILY (3 credits)

This course aims to grant students a familiarity with the Code of Canon Law with a particular focus on Canons 1055-1165 dealing with marriage and the family.

MMF YEAR 2 : SEMESTER 2

◆ MMF 221 ANTHROPOLOGY IV: THEOLOGY OF THE BODY (4 credits)

Since the ITI theologizes through the lens of marriage and the family, this course has a unique importance in our curriculum for John Paul II's landmark catechesis goes to great lengths to show how God's salvific plan is essentially a familial plan of spousal love for His Church rooted in what he calls the "hermeneutic of the gift". John Paul II's theology of marriage and family is inscribed in the contemplation of the mystery of the Triune God (which is our first and most important task as theologians). His theology also takes up the invitation of the Triune God to come to the wedding of the Lamb. Hence, the Pope's theology contained in this significant catechesis is expressed in terms of the beginning of all things inviting us to the end of all things in the wedding of the Lamb, which is accomplished in the cross and resurrection of Jesus Christ. A share in this wedding is continually offered to us in the Church as the comprehensive sacrament, the effective sign of communion with God and each other.

This course considers the Church's mystagogy or "doctrine of the Sacraments"—especially the Sacrament of Marriage—from a unique anthropological perspective. We thoroughly read and study Pope John Paul II's landmark catechesis—*Man and Woman He Created Them: A Theology of the Body*—on human love and marriage in God's plan for mankind. We examine how our late Pope faced the questions and criticisms of *Humanae Vitae* by working out more completely the biblical and anthropological (including personalistic) aspects of the doctrine contained in Pope Paul VI's important encyclical.

Texts: Primary Texts: Paul VI, *Humanae Vitae*; Pope John Paul II, *Man and Woman He Created Them: A Theology of the Body*; Secondary Texts: Karol Wojtyla, *Love and Responsibility*; Congregation for the Doctrine of the Faith, *Persona Humana, Donum Vitae*

◆ MMF 222 MARRIAGE SACRAMENT, SPIRITUALITY, AND THE DOMESTIC CHURCH (4 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, *Marriagee: The Mystery of Faithful Love*; F. Sheen, *Three To Get Married*; D. Crawford, *Marriage and the Sequela Christi*

◆ MMF 223 CHILDREN, PARENTING AND CHARACTER FORMATION (4 credits)

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*.

◆ MMF 224 HUMAN LOVE AND SEXUALITY II: MARITAL CHASTITY (4 credits)

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: Encyclical *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*.

◆ MMF 225 PRACTICAL SKILLS AND IMPLEMENTATION III: POLITICS SKILLS (2 credits)

By studying theology as a whole within which the nuptial mystery is central and connected with all other mysteries, the ITI’s curriculum has established firm ground for secondary specialized knowledge which includes practical skill development. With the thirst for the living God that forms our heart, coupled with this union between the speculative and the practical, our hope is to actively participate in the present day renewal of the Church and the world.

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).