



**INTERNATIONAL THEOLOGICAL INSTITUTE
CATHOLIC SCHOOL OF THEOLOGY**

MMF COURSE CATALOG

Table of Contents

PROGRAM DESCRIPTION	3
CURRICULUM OVERVIEW	5
COURSE DESCRIPTIONS	6
MMF YEAR 1 : SEMESTER 1	6
ITI and Christian Psychology of Marriage and Family	7
MMF YEAR 1 : SEMESTER 2	8
ITI and Moral Theology	8
ITI and Magisterial Documents	8
ITI and Practical Skill Development	9
MMF YEAR 2 : SEMESTER 1	10
MMF YEAR 2 : SEMESTER 2	12



◆ PROGRAM DESCRIPTION ◆

MASTER OF STUDIES ON MARRIAGE AND THE FAMILY (Magister in Studiis de Matrimonio et Familia, MMF)

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.



◆ CURRICULUM 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>	



◆ COURSE DESCRIPTIONS ◆

MMF YEAR 1: SEMESTER 1

◆ MMF 111 SCRIPTURE I: INTRODUCTION TO THE OLD TESTAMENT (6 ECTS 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.

Source: *Old Testament*

◆ MMF 112 MYSTERY OF SALVATION I (6 ECTS 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.

Source: *Catechism of the Catholic Church; Companion to the Catechism*

◆ MMF 113 ANTHROPOLOGY I: PHILOSOPHICAL & THEOLOGICAL PERSPECTIVES ON THE HUMAN PERSON (6 ECTS CREDITS)

This course analyzes man from both a theological and philosophical perspective, considering his innate dignity and his social dimension. The object of this course is to give a holistic philosophical and theological description of man. The first half the course introduces the Aristotilean 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.

Sources: 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 (6 ECTS 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.

Sources: Primary Sources: Presocratic fragments; Aristotle, *Physics* I-III; St. Thomas, *On the Principles of Nature*; Secondary Sources: 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 (6 ECTS CREDITS)**

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*.

Sources: *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 (6 ECTS 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.

Source: *New Testament*

◆ MMF 122 MYSTERY OF SALVATION II (6 ECTS 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.

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

◆ MMF 123 ANTHROPOLOGY II: MORAL THEOLOGY (6 ECTS 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.

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

◆ MMF 124 MARRIAGE AND FAMILY IN MAGISTERIAL DOCUMENTS (6 ECTS 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.

Sources: Primary Sources: Pope Leo XIII, *Arcanum divinae sapientiae*; Pius XII, *Casti Connubii*; 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**
(3 ECTS credits)

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.

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

MMF YEAR 2: SEMESTER 1

◆ MMF 211 SCRIPTURE III: MARRIAGE AND FAMILY IN SCRIPTURE (6 ECTS 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.

Sources: *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 (6 ECTS 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.

Sources: *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 (6 ECTS credits)

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

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

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

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

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

Sources: 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 (3 ECTS 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 (6 ECTS 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.

Sources: Primary Sources: Paul VI, *Humanae Vitae*; Pope John Paul II, *Man and Woman He Created Them: A Theology of the Body*; Secondary Sources: 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 (6 ECTS credits)

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

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

◆ MMF 223 CHILDREN, PARENTING AND CHARACTER FORMATION (6 ECTS 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.

Sources: 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 (6 ECTS 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.

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

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