



KATHOLISCHE HOCHSCHULE ITI  
ITI CATHOLIC UNIVERSITY

# MMF COURSE CATALOGUE

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**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

<b>YEAR 1</b>		
111. Introduction to Sacred Scripture I	121. Introduction to Sacred Scripture II	131. Scripture Marriage & Family I
112. Anthropology I: Philosophical Anthropology		132. Anthropology II: Theological Anthropology
113. General Ethics	123. Moral theology I: General Perspectives	133. Moral Theology II: Marriage and Family Perspective
114. Philosophy of Nature	124. Marriage and Family in Magisterial Documents I	134. Marriage and Family in Magisterial Documents II
115. Patristics on Marriage: St. Augustine and St. John Chrysostom	125. Catechism of the Catholic Church	135. Catechism of the Catholic Church
116. Human Love & Sexuality I Premarital Chastity	126. Human Love & Sexuality II Premarital Chastity & Friendship 2 ECTS	136. Politics and Common Good 2 ECTS
		137. Practical Skills: Education and Pedagogy 2 ECTS
24 ECTS	22 ECTS	20 ECTS

<b>YEAR 2</b>		
211. Scripture Marriage & Family II	221. Canon Law	231. Song of Songs
212. Anthropology III: The Meaning of Masculinity and Femininity	222. Anthropology III: The Meaning of Masculinity and Femininity. Gender Theory 2 ECTS	232. Domestic Church – Spirituality of Marriage
213. Psychology of the Couple I	223. Psychology of the Couple II 2 ECTS	233. Childhood, Parenting, and Personality Formation
214. Love and Responsibility, Karol Wojtyła:	224. Love and Responsibility, Karol Wojtyła:	
215. Anthropology IV: Theology of the Body	225. Anthropology IV: Theology of the Body	235. NFP 2 ECTS
216. Marriage and Family in Society 2 ECTS	226. Church as Sacrament, Sacrament of Marriage and the Other Sacraments	236. Human Love & Sexuality III: Marital Chastity 3 ECTS
	227. Moral Theology III: Bio-Ethics 2 ECTS	237. Practical Skills: Political Skills 2 ECTS
	228. Practical Skills: Project	

	Development 2 ECTS	
22 ECTS	24 ECTS	19 ECTS



## COURSE DESCRIPTIONS

*At the discretion of the program director, the following courses may be subject to alteration.*

### MMF Year 1: 1<sup>st</sup> Term

#### \* MMF 111 INTRODUCTION TO SACRED SCRIPTURE I (4 ECTS credits)

**Course Content and Purpose:** The study of the word of God is “the very soul of sacred theology” (Dei Verbum, 24). Students will be introduced to Scripture as it is understood and interpreted in Catholic tradition. In this two-semester course, we will:

- (1) Discover as we read and study the Bible how it ought to be interpreted (i.e., within the heart of the Church discovering first the literal sense and then threefold spiritual sense, including typology and mystagogy) and why we need it (i.e., its salvific purpose).
- (2) Following a canonical interpretation of the Bible illuminated (but not dominated) by historical-criticism, we will read and study the chronological books of Bible history to see the “Big Picture” of God’s covenant plan of salvation especially as it leads up to and is fulfilled by the coming of Jesus Christ.

**Source:** Old Testament

**Learning outcomes:** upon successful completion of this course, students should be able to perform (or at least demonstrate familiarity with) the following:

- Examine (canonically and historically) the chronological books of Bible history to see the “panoramic” (or meta-narrative) of God’s covenant plan of salvation. Know the major themes, figures, peoples, places, events, institutions, law codes, practices, etc. of Old Testament salvation history. Discern the various literary genres of the Old Testament.
- Interpret the Scriptures employing Catholic hermeneutic principles and tools. Draw a detailed map of ancient Israel up through the Second Temple period.
- Recognize the significance of theological study of the Bible for their life of faith. Display openness to discovering truth within multiple biblical-theological traditions.

**Methodology:** close and reflective reading of the primary teacher, namely, the source text, which will subsequently be actively discussed by the students themselves under the guidance of the professor. An essay paper and a final examination are also required.

#### \* MMF 112 ANTHROPOLOGY I: PHILOSOPHICAL ANTHROPOLOGY (4 ECTS credits)

**\* MMF 113 GENERAL ETHICS**

ECTS Credits: 4	Class time: 26 hours	Individual work: 74	Total hours: 100 hours
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This course deals with fundamental contents and aspects of Philosophical Ethics.

**Learning outcomes:** Upon successful completion of this course, students (1) should know in some detail about the main themes of Philosophical Ethics, (2) should be able to deepen their knowledge and assessment of various problems in Ethics, (3) should be equipped for a qualified participation in present ethical discussion regarding such themes as moral normativity and natural moral law, conscience, personality ethics and the social principles.

**Prerequisites:** A student should be familiar with the basic contents of philosophical anthropology. Exceptions must be approved by the professor.

**Content:**

We are dealing in this MMF course with

- aspects of the history of Ethics
- the questions of meaning (sense) and beatitude in life
- natural moral law according to the Stoa, St Paul and St Thomas Aquinas
- natural moral law theory of Johannes Messner
- aspects of an ethics of personality
- the social principles (personality, common good, subsidiarity and solidarity)

**Methodology:** The method of this course includes lectures, readings and writing papers, but also questions and discussions in class. Study materials are mainly distributed electronically.

**Assessment:** Class discussion; paper writing and presentation; final oral examination.

**Texts:** Primary sources: Aristotle, *Nicomachean Ethics*; St Thomas Aquinas, *STh* (relevant parts); secondary sources: Johannes Messner, *Social Ethics: Natural Law in the Western World*, London 1965; John Finnis, *Fundamentals of Ethics*, Washington 1983; Karol Wojtyła, *Man in the Field of Responsibility*, South Bend 2011.

**Supplemental optional texts:** Relevant texts are mostly available electronically. Further reading is available upon request from the professor.

**\* MMF 114 PHILOSOPHY OF NATURE (4 ECTS credits)**

**\* MMF 115 PATRISTICS ON MARRIAGE: ST. AUGUSTINE AND ST JOHN CHRYSOSTOM (4 ECTS credits)**

**\* MMF 116 HUMAN LOVE AND SEXUALITY I: PREMARITAL CHASTITY (4 ECTS credits)**

In this course we inquire how pursuing chastity – the successful integration of sexuality within the person (CCC, 2337) – helps young men and women to fulfill their dream of love. Karol Wojtyla’s analysis of the dimensions of love, the dynamism of premarital friendship, the phenomenology of the feeling of shame, and emotional and physical forms of chastity serve as the central axis of the course. Examination of the psychological, neurobiological and sociological aspects of adolescence and young adulthood enlightens the ways of growing in chastity in general and in our times specifically.

**Learning outcomes:** Upon successful completion of this course, students can (1) explain the meaning of chastity beyond the popular reduction of this virtue to sexual abstinence, (2) explain the influence of the vulgarized version of psychoanalysis on the utilitarian attitudes in the understanding of sexuality, (3) present the rich concept of love in the classical Western tradition as compared to the one-sided emphases on feeling in the understanding of love in the contemporary culture.

**Sources:** Primary Sources: *Catechism of the Catholic Church*; St. Thomas Aquinas, *Summa Theologiae 2a2ae*, 151-153; Karol Wojtyla, *Love and Responsibility*; Paul Quay, *The Christian Meaning of Human Sexuality*;  
Secondary Sources: Sigmund Freud, *Three Essays on the Theory of Sexuality*. Paul C. Vitz, “Harmful psychological effects of common sexual practices.” 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*.

### **MMF Year 1: 2<sup>nd</sup> term**

#### **\* MMF 121 INTRODUCTION TO SACRED SCRIPTURE II (4 ECTS credits)**

**Course Content and Purpose:** 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.

**Source:** New Testament

**Learning outcomes:** upon successful completion of this course, students should be able to perform (or at least demonstrate familiarity with) the following:

- Examine (canonically and historically) the chronological books of Bible history to see the “panoramic” (or meta-narrative) of God’s covenant plan of salvation. Know the major themes, figures, peoples, places, events, institutions, law codes, practices, etc. of New Testament salvation history. Discern the various literary genres of the New Testament.
- Interpret the Scriptures employing Catholic hermeneutic principles and tools. Draw a detailed map of ancient Israel up through the Second Temple period.
- Recognize the significance of theological study of the Bible for their life of faith. Display openness to discovering truth within multiple biblical-theological traditions.

**Methodology:** close and reflective reading of the primary teacher, namely, the source text, which will subsequently be actively discussed by the students themselves under the guidance of the professor. An essay paper and a final examination are also required.

**Prerequisites:** an adequate study of the Old Testament.

**\* MMF 123 MORAL THEOLOGY I: GENERAL PERSPECTIVES**

ECTS Credits: 4	Class time: 26 hours	Individual work: 74	Total hours: 100 hours
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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 evilness of human moral activity.

**Learning outcomes:** Upon successful completion of this course, students (1) should put into context the right ordering of human action and its manifold elements, (2) should have deepened their knowledge and assessment of various problems in fundamental moral theology, (3) should be equipped for a qualified participation in present theological discussion regarding basic moral themes.

**Prerequisites:** a student should be familiar with the basic contents of moral theology and ethics, as presented in the Catechism of the Catholic Church.

**Content:** The intention of the course is to make the students conversant in the themes of moral theology such as:

- Biblical and theological foundation with regard to the last goal of Man: Old Testament (Thora, prophetic imperative, the „sapiential ethos”), New Testament (Sermon on the mount as a summary of the ethos of the Gospel, the ethos of St. Paul)
- Person and moral personality: anthropological reflection: human sciences, philosophy and theology; reason, freedom and conscience
- The moral act: essential characteristics, structure of the moral act, problems of teleological ethics, double effect of an action
- The moral and theological virtues, the beatitudes, the gifts of the Holy Spirit
- Conscience: Original, situational and prudential conscience; the problem of „creative ethics”; conscience and the Magisterium of the Church
- Moral law: natural moral law, divinely revealed law of the Old and New Testament; the problem of an autonomous morality in a Christian context
- Sin and conversion, the universal vocation for holiness

**Methodology:** The method of this course includes both lectures and readings, but also questions and discussions in class. Study materials are distributed in the form of a “Reader” and a “Scriptum”.

**Assessment:** Work in class; final exam.

**Texts:** primary sources — Thomas Aquinas, *STh* (selected parts); John Paul II, *Veritatis splendour*; secondary sources — William E. May, *An Introduction to Moral Theology*, Second Edition, 2003; Michael S. Sherwin, *By Knowledge & By Love. Charity and Knowledge in the Moral Theology of St. Thomas Aquinas*, Washington 2005.

**\* MMF 124 MARRIAGE AND FAMILY IN MAGISTERIAL DOCUMENTS I**

ECTS Credits: 4	Class time: 26 hours	Individual work: 74	Total hours: 100 hours
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This course is the first part of two and deals with the teaching of the Church on marriage and Family from the origin till pope John Paul II.

**Learning outcomes:** Upon successful completion of this course, students

- should know in some detail the teaching of the Church on marriage and Family till pope John Paul II,
- should be able to see the evolution of this teaching “in the same doctrine, in the same sense, and in the same meaning”,
- should have some understanding of the connection between the teaching on marriage and family and the teaching on the Church.

**Prerequisites:** The participant should have a clear understanding of the close connection between Sacred Scripture, Tradition and the teaching authority of the Church. A certain familiarity with the texts of the Magisterium is recommended.

**Content:** Even if we can find some documents from the very beginning, the real development of the teaching of the Church on marriage and family begins with the encyclical *Arcanum* of pope Leo XIII in 1880. This development is connected with the development of ecclesiology. It is important not to reduce the teaching to a pure moral approach on marriage and family, but to understand the profound meaning of the sacramentality of marriage and of the domestic Church.

**Methodology:** The method of this course includes both lectures, readings and writing papers, but also questions and discussions in class.

**Sources:** Synod of Elvira; The Creed of the Council of Toledo; Council of Braga II; Nicholas I: Responses to the decrees of the Bulgars *Ad consulta vestr*; Second Lateran Council, can. 6. 7. 8. 17. 23; Alexander III, Letter *Ex publico instrumento*, Letter to the Archbishop of Salerno; Innocent III: Letter *Cum apud sedem*, Letter *Quanto te magis*, Letter *Ex parte tua*, Letter *Gaudemus in Domino*, Letter *Ex parte tua*; Lateran Council, Ecumenical XII, Chap. 50-52; Gregory IX, Fragments of the Decrees n. 104; Innocent IV, Letter *Sub Catholicae*; Council of Florence, *Decree for the Armenians*, Bull “*Exultate Deo*”; Council of Trent, *Doctrine and canons concerning the Sacrament of Matrimony*; Council of Trent, *Decree Tametsi on the reformation of matrimony*; Pius VI: Pius VI: Rescript to Card. de Franckenberg, Epistle *Deessemus nobis*, Constitution *Auctorem fidei*; Pius VII, Brief *Etsi fraternitatis*; Pius IX, *Syllabus*; Leo XIII, *Encyclical Arcanum on Christian Marriage*; Pius XI, *Encyclical Divini illius Magistri on Christian Education*; Pius XI, *Encyclical Casti Connubii on Christian Marriage*; Decree of the Holy Office; Pius XII, *Allocution to midwives*; II Vatican Council, *Dogmatic Constitution on the Church Lumen Gentium*, §11, 35; II Vatican Council, *Pastoral Constitution Gaudium et Spes*, §§47-52; Majority Papal Commission Report; Minority Report of the Papal Commission; Paul VI, *Encyclical Letter Humanae Vitae on the Regulation of Birth*; Paul VI, *Apostolic Letter in the Form of Motu Proprio Matrimonia Mixta*; John Paul II, *Apostolic Exhortation Familiaris Consortio*; John Paul II, *Letter to Families Gratissimam Sane*; Holy See, *Charter of the Right of the Family*.

**\* MMF 125 CATECHISM OF THE CATHOLIC CHURCH I (4 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; Compendium to the Catechism

**\* MMF 126 HUMAN LOVE AND SEXUALITY II: PREMARITAL CHASTITY AND FRIENDSHIP (2 ECTS credits)**

The course concentrates on the dynamism of premarital friendship: 1. the mature version of it which follows the trajectory from sympathy to friendship, to chaste romantic intimacy and engagement. 2. The contemporary cultural patterns of fast development of intimacy and cohabitation before marriage. 3. The way to help the present-day young audiences to understand the value of prudent and chaste dynamism of premarital friendship employing the arguments from the side of psychology and neurobiology.

**Learning outcomes:** Upon successful completion of this course, students can (1) describe the stages of premarital friendship; (2) explain the neurobiological processes in the brain as they reflect the growth of romantic feelings, based on the activity of the generative power (3) can present the arguments against cohabitation before marriage.

**Sources:** Primary sources: Erasmus of Rotterdam, "Colloquy" (presented by Amy A. Cass & Leon R. Cass). Karol Wojtyla, *Love and Responsibility*; Thomas G. Morrow, *Christian Courtship in an Over-Sexualized World*. Erik Erikson, *Eight Ages of Man*. Secondary sources: S. Zaki, *The Neurobiology of Love*. M. Regnerus, *Cheap Sex*. B. Dafoe Whitehead, *Why There Are No Good Men Left: The Romantic Plight of the New Single Woman*.

**MMF Year 1: 3<sup>rd</sup> term**

**\* MMF 131 MARRIAGE AND FAMILY IN SACRED SCRIPTURE I**

ECTS Credits: 4	Class time: 26 hours	Individual work: 74	Total hours: 100 hours
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This course is the first part of two deals with the teaching of Sacred Scripture on marriage and Family, particularly with these texts in which the covenant between God and his people, respectively Christ and the Church, is presented in terms of marriage.

**Learning outcomes:** Upon successful completion of this course, students

- should know in some detail the teaching of Sacred Scripture on the covenant between God and his people, respectively Christ and the Church, in the light of marriage,
- should be able to identify difficult texts in Scripture and to give an interpretation conform with the catholic understanding.

**Prerequisites:** The participant should have a clear understanding of the close connection between Sacred Scripture, Tradition and the teaching authority of the Church. A certain familiarity with the texts of Sacred Scripture is recommended.

**Content:** Sacred Scripture contains not only texts dealing with marriage and family as such, but also and first of all texts using the reality of marriage to present the covenant between God and his people, respectively Christ and the Church. The teaching on marriage and family can be fully understood only in the light of this covenant. In this first part, the course studies the texts in which not only the word “marriage” but the reality itself of marriage is analogously used to present the covenant between God and his people, respectively Christ and the Church.

**Methodology:** The method of this course includes both lectures, readings and writing papers, but also questions and discussions in class.

**Sources:**

- Primary source: The Bible.
- Secondary sources: Text of Church Fathers (especially Saint Augustine) and exegetical studies.

\* **MMF 132 ANTHROPOLOGY II: THEOLOGICAL ANTHROPOLOGY** (4 ECTS credits)

\* **MMF 133 MORAL THEOLOGY II: MARRIAGE AND FAMILY PERSPECTIVE** (4 ECTS credits)

\* **MMF 134 MARRIAGE AND FAMILY IN MAGISTERIAL DOCUMENTS II**

ECTS Credits: 4	Class time: 26 hours	Individual work: 74	Total hours: 100 hours
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This course is the second part of two and deals with the teaching of the Church on marriage and Family after pope John Paul II till now.

**Learning outcomes:** Upon successful completion of this course, students

- should know in some detail the teaching of the Church on marriage and Family,
- should be able to see the evolution of this teaching “in the same doctrine, in the same sense, and in the same meaning”,
- should have some understanding of the connection between the teaching on marriage and family and the teaching on the Church,
- should be able to form judgments regarding the application of this knowledge to pastoral challenges regarding marriage and family and to action at a political level.

**Prerequisites:** The participant should have followed successfully the course: Marriage and Family in Magisterial Documents I.

**Content:** In the last decades there is a great development in the teaching of the Church on marriage and family. While the first documents consisted rather in a presentation of the doctrine, taking into account the challenges due to the concrete situation, the more recent documents insist on the pastoral application of the doctrine. Needed is a clear knowledge of the doctrine as well as of the principles that could and should be applied in front of particular irregular situations.

**Methodology:** The method of this course includes both lectures, readings and writing papers, but also questions and discussions in class.

**Sources:**

Codex Iuris Canonici, Can. 1055-1056; Codex Canonum Ecclesiarum Orientalium, Can. 776; Catechism of the Catholic Church; Benedict XVI, Apostolic Exhortation *Sacramentum Caritatis*, 16-29; Francis, Apostolic Exhortation *Amoris Laetitia*; Congregation For The Doctrine Of The Faith: *Instruction On Mixed Marriages Letter Regarding The Indissolubility Of Marriage, Instruction On The Dissolution Of Marriage In Favor Of The Faith, Declaration On Procured Abortion, Responses To Questions Concerning Sterilization In Catholic Hospitals, Declaration on Certain Questions Concerning Sexual Ethics, Instruction on Infant Baptism, Letter on The Pastoral Care of Homosexual Persons, Instruction on Respect For Human Life. Donum Vitae, Letter Concerning The Reception of Holy Communion, Concerning Some Objections, Instruction Dignitas Personae on Certain Bioethical Questions, Note on the Banalization of Sexuality*; Pontifical Council For The Family: *The Truth And Meaning Of Human Sexuality, Preparation For The Sacrament Of Marriage, Vademecum For Confessors*; Congregation for Catholic Education: *The Catholic School, Guidelines for Reflection and Renewal, The Catholic School on the Threshold of the Third Millennium*; Congregation for Divine Worship and the Discipline of the Sacraments: *Directory for Masses with Children*.

**\* MMF 135 CATECHISM OF THE CATHOLIC CHURCH I (4 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, Compendium to the Catechism

**\* MMF 136 POLITICS AND COMMON GOOD (2 ECTS credits)**

**\* MMF 137 PRACTICAL SKILLS: EDUCATION AND PEDAGOGY (2 ECTS credits)**

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: 1<sup>st</sup> Term

#### \* MMF 211 MARRIAGE AND FAMILY IN SACRED SCRIPTURE II

ECTS Credits: 4	Class time: 26 hours	Individual work: 74	Total hours: 100 hours
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This course is the second part of two and deals with the teaching of Sacred Scripture on marriage and Family.

**Learning outcomes:** Upon successful completion of this course, students

- should know in some detail the teaching of Sacred Scripture on marriage and Family,
- should be able to give an overview and to present in an organic way this teaching,
- should be able to identify difficult texts in Scripture and to give an interpretation conform with the catholic understanding.

**Prerequisites:** The participant should have followed successfully the course “Marriage and Family in Sacred Scripture I”.

**Content:** Sacred Scripture contents not only texts dealing with marriage and family as such, but also and first of all texts using the reality of marriage to present the covenant between God and his people, respectively Christ and the Church. The teaching on marriage and family can be fully understood only in the light of this covenant. In this second part texts dealing directly with marriage and family as such are studied. A special attention will be given to difficult texts of the New Testament. Finally a reflection is proposed on the masculine figure of God.

**Methodology:** The method of this course includes both lectures, readings and writing papers, but also questions and discussions in class.

**Sources:**

- Primary source: The Bible.
- Secondary sources: Text of Church Fathers (especially Saint Augustine) and exegetical studies.

#### \* MMF 212 ANTHROPOLOGY III: THE MEANING OF MASCULINITY AND FEMINITY I (4 ECTS credits)

The course examines the uniqueness and complementarity between a man and a woman on physiological-neurobiological, psychological and spiritual levels. The developmental trajectory of masculine and feminine identity in early childhood is studied for understanding both, the best circumstances instrumental to its good formation on the one hand, and the possible injuries to it on the other. Developmental, socio-cultural, and biological aspects of same-sex attraction are examined, as well as the aspects of pastoral care in these situations.

**Learning outcomes:** Upon completion of this course, students will be able: 1) to indicate the bodily and psychological aspects of masculinity and femininity as based on scientific research; (2) to explain the interplay of different factors (developmental, social, biological) conducive to the formation of homosexual tendencies; (3) to present the teaching of the Church on these matters in a

respectful and well-informed way.

**Sources:** Primary Sources: *Catechism of the Catholic Church*. William E. May, “*Marriage and Complementarity of Male and Female*.” Raphael Bonelli, *Frauen brauchen Männer und umgekehrt*. Paul McHue, Lawrence Mayer, „*Sexuality and Gender*.” Joseph Nicolosi, *Shame and Attachment Loss*. Janelle Hallman, *The Heart of Female Same Sex Attraction*. J. K. Dover, *Greek Homosexuality*. Congregation for the Doctrine of Education: “*Concerning the criteria for the discernment of vocations with regard to persons with homosexual tendencies*.”  
Secondary Sources: Louanne Brizandine, *Female Brain. Male Brain*. Judith Reisman, Kinsey, *Sex and Fraud*. J. K. Dover, *Greek Homosexuality*.

**\* MMF 213 PSYCHOLOGY OF THE COUPLE I (4 ECTS credits)**

The course analyzes marital love at the point of the intersection between the Christian and secular psychology’s points of view. Similarities and differences between the understanding of love in Christianity and psychology are examined. The laws of good communication in harmonizing different opinions, spiritual and psychological aspects of building the “domestic Church” are studied in the context of the appreciation of the complementarity between the sexes.

**Learning outcomes:** upon successful completion of the course the students can (1) explain the positive as well as negative input of psychology into the understanding of marital love; (2) describe the main laws of active listening and clear communication; (3) describe the influence of female and male modes of sexuality on the marital interactions.

**Sources:** Primary Sources: *Catechism of the Catholic Church*. Pope Frances, *Amoris Laetitia*. Karol Wojtyła, *Love and Responsibility*. Arturo Cattaneo, *Matrimonio d’Amore*. Erich Fromm, *The Art of Loving*.  
Secondary Sources: Erik Erikson, “*Eight Ages of Man*.” Katharine G. Baker, “*Stalin’s Purge and Its Impact on Russian Families*.” John Gray, *Men are from Mars, women are from Venus*. Alfred Adler, excerpts on the marital choice. G. G. Smith, *Resolving Conflict*.

**\* MMF 214 LOVE AND RESPONSIBILITY, KAROL WOJTYŁA I (4 ECTS credits)**

ECTS Credits: 4 + 4	Class time: 26 + 26 hours	Individual work: 74 + 74	Total hours: 100 + 100 hours
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This course deals with structure, content and arguments of the book “Love and Responsibility” by Karol Wojtyła, the later Pope John Paul II.

**Learning outcomes:** Upon successful completion of this course, students

- should know in some detail the structure and content of the book “Love and Responsibility”,
- should be able to follow, explain and defend the arguments – mostly philosophical – of this book,
- should be trained in using a strictly philosophical method in the analysis of the human person’s striving for love,
- and should be able to form moral judgments regarding important questions of marital love and family life in the present sociocultural context.

**Prerequisites:** The participant should be familiar with the basic contents of the teaching of Holy Scripture regarding marriage and family. It would also be useful to have some knowledge in philosophical anthropology and moral theology.

**Content:** A main theme of the philosophical and theological reflection of Karol Wojtyła is marriage and family. Both his academic course in the series of “Lublin lectures” and the book about “Love and Responsibility” emphasize the personal character of marital love. Wojtyła follows the Aristotelian-Thomistic view of the human person as a substantial unity of body and soul but suggests some modifications of the Thomist understanding. He elaborates a method based on the integral human experience of love. He shows the personalistic norm to be in conformity with the divine commandment of love.

The course includes a general introduction into the philosophical and ethical thinking of Karol Wojtyła. In our reading, we follow the order of the book’s chapters:

- The Person and the Drive
- The Person and Love
- The Person and Chastity
- Justice with Respect to the Creator

**Methodology:** The method of this course includes both lectures, readings and writing papers, but also questions and discussions in class.

**Assessment:** Class discussion (20%); paper writing and presentation (30%); final oral examination (50%).

**Texts:** primary sources: Our main text is the book “Love and Responsibility” by Karol Wojtyła in the newest English translation arranged by Grzegorz Ignatik, a former ITI-absolvent.

Secondary sources: other works by Karol Wojtyła as indicated in the list of literature of the scriptum.

**\* MMF 215 ANTHROPOLOGY IV: THEOLOGY OF THE BODY I (4 ECTS credits)**

**Course Content and Purpose:** 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.” This course 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.

**Sources:** St. Pope John Paul II, *Man and Woman He Created Them: A Theology of the Body*; “*A Mediation on Givenness*”; St. Pope Paul VI, *Humanae Vitae*; Second Vatican Council, *Gaudium et Spes* (selections); Karol Wojtyła, *Love and Responsibility* (selections); Karol Wojtyła, “*The Teaching of the Encyclical Humanae Vitae on Human Love*” and “*On the Meaning of Spousal Love*” in *Person and Community*; St. Thomas Aquinas, *Summa Theologiae* (selections); *Majority Papal Commission Report* (on contraception)

**Learning outcomes:** upon successful completion of this course, students should be able to perform (or at least demonstrate familiarity with) the following:

- Understand more fully the biblical and anthropological aspects of the doctrine contained in St. Pope Paul VI’s encyclical *Humanae Vitae*.

- Answer common questions, objections, critiques, and doubts about the possibility of authentically living the vocation of marriage as it has been revealed by Messiah Jesus and handed on in his Catholic Church.
- Recognize the significance of theological study of the Bible for their life of faith, and to appreciate the work of the Father, the Son, and the Holy Spirit in the Church as a unified whole through her mystagogy—the doctrine of her sacraments.

**Methodology:** close and reflective reading of the primary teacher, namely, the source text, which will subsequently be actively discussed by the students themselves under the guidance of the professor. An essay paper and a final examination are also required.

**Prerequisites:** a foundational study of philosophical, psychological, and theological anthropology and ethics/moral theology; an adequate study of the Old and New Testament; and a familiarity with the Magisterium’s teaching on marriage and the family.

**\* MMF 216 MARRIAGE IN SOCIETY (2 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 Evangélisation*; Congregation for the Doctrine of the Faith, *Considerations Regarding Proposals to Give Legal Recognition to Unions between Homosexual Persons*.

**MMF Year 2: 2<sup>nd</sup> Term**

**\* MMF 221 CANON LAW (4 ECTS 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 222 ANTHROPOLOGY III: THE MEANING OF MASCULINITY AND FEMINITY II (2 ECTS credits)**

The course examines the socio-cultural dimensions of gender theory, as the further development of the sexual revolution in the post-modernist epoch. The developmental dynamism of children and adolescents with gender dysphoria and gender incongruence is analyzed in the context of the discussion about its biological and psychological causes. The best pedagogical, psychological, and medical strategies for persons with gender dysphoria are discussed.

**Learning outcomes:** Upon completion of this course, students will be able: (1) to describe the development of gender theory as the continuation of the emphasis on subjectivist approach to reality in the second part of the xx and the beginning of the xxi centuries. (2) to explain the interplay of different factors (developmental, social, biological) conducive to the formation of unstable gender identity; (3) to present the teaching of the Church on these matters in a respectful and well-informed way.

**Sources:** Primary Sources: Paul McHue, Lawrence Mayer, “*Sexuality and Gender.*” Margaret Peters, *The New Global Ethics*. Joseph Nicolosi, *Shame and Attachment Loss*. Judith Butler, *Undoing Gender*.

Secondary Sources: Dale O’Leary, *The Gender Agenda*. John Colapinto, *As Nature Made Him*.

**\* MMF 223 PSYCHOLOGY OF THE COUPLE II (2 ECTS credits)**

In this course, the laws of marriage and family functioning, as described by classical schools of family psychology, are analyzed. The most attention is given to Family Systems School of family therapy, also the views of Virginia Satir and Salvador Minuchin are examined. Concepts of “emotional system”, “triangling”, “multigenerational transmission process”, etc. are examined. Comparably to the first part of the course, harmony and differences between the secular-psychological and Christian understanding of harmonious marital interaction are discussed.

**Learning outcomes:** upon successful completion of the course the students can (1) explain the main psychological dynamisms influencing the spousal communication and emotional connection between all family members, (2) as a result of both parts of the course on the Psychology of the Couple and Family, building on the knowledge of the teaching of the Church and scientific insights into the psychology of the family, be able to conduct a relevant part in the marriage preparation courses.

**Sources:** Primary Sources: Murray Bowen & Michael Kerr, *Family Evaluation*. Virginia Satir, *Conjoint Family Therapy*.

Secondary Sources: Katharine G. Baker, “*Stalin’s Purge and Its Impact on Russian Families.*” Salvador Minuchin, *Family Therapy Techniques*.

**\* MMF 224 LOVE AND RESPONSIBILITY, KAROL WOJTYLA II (4 ECTS credits)**

See: MMF 214 LOVE AND RESPONSIBILITY, KAROL WOJTYLA I

**\* MMF 225 ANTHROPOLOGY IV: THEOLOGY OF THE BODY II (4 ECTS credits)**

See MMF 215 ANTHROPOLOGY IV: THEOLOGY OF THE BODY I

\* **MMF 226 CHURCH AS SACRAMENT, SACRAMENT OF MARRIAGE AND THE OTHER SACRAMENTS** (4 ECTS credits)

\* **MMF 227 MORAL THEOLOGY III: BIO-ETHICS** (2 ECTS credits)

\* **MMF 228 PRACTICAL SKILLS: PROJECT DEVELOPMENT** (2 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 Year 2: 3<sup>rd</sup> Term**

\* **MMF 231 SONG OF SONGS** (4 ECTS credits)

\* **MMF 232 DOMESTIC CHURCH – SPIRITUALITY OF MARRIAGE** (4 ECTS credits)

ECTS Credits: 4	Class time: 26 hours	Individual work: 74	Total hours: 100 hours
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This course deals with the relationship between family – family as domestic church – and Church – Church as family of God –, as with the conjugal and familial spirituality.

**Learning outcomes:** Upon successful completion of this course, students

- should be able to have a coherent thought on the family as domestic Church and on the Church as family of God, and to present it,
- should be able to identify further possible theological developments on the domestic church,
- should have a clear understanding on matrimonial and familial spirituality.

**Prerequisites:** The participant should know the main aspects of theology on marriage and family, including more recent developments.

**Content:** In a first part, the course presents the development of the notion of domestic church from the approach of the Church Fathers till the most recent developments. It is nowadays fully accepted that the family is a domestic church. Nevertheless there is still a great need for a more precise understanding of the expression. The purpose is to develop a theology of the family as domestic Church but also to give some elements on an – almost not developed approach – of the Church as family of God, emphasizing the connection between theology of family and ecclesiology. Lastly the course propose a presentation of some elements constitutive for a spirituality of marriage and

family.

**Methodology:** The method of this course includes both lectures, readings and writing papers, but also questions and discussions in class.

**Sources:**

- **Domestic Church:** Clement of Alexandria, *The Stromata*; John Chrysostom, *Homilies on Ephesians, Homilies on 1 Timothy*; Council Vatican II, *Lumen Gentium*, 6. 11, *Apostolicam actuositatem*, 11; Paul VI, *Evangelii nuntiandi*, 71; Paul VI, *Address to the Teams of Our Lady*, 4 May 1970; John Paul II, *Familiaris consortio*, 15. 21. 38. 48-65, *Ecclesia in Africa*, 63; Francis, *Amoris laetitia*, 86-88, *Angelus* 31 January 2021; CCC, 1655-1658; *Compendium of the Social Doctrine of the Church*; *Lexicon: Ambiguous and Debatable Terms Regarding Family Life*; Pierre Fourier; Paul Evdokimov, *Ecclesia Domestica*; Henri Caffarel, *This Mystery Is Great. In relation to Christ and the Church*; Joseph C. Atkinson, *Biblical & Theological Foundations of the Family*.

- **Spirituality:** Council Vatican II, *Lumen Gentium*, V; Paul VI, *Sanctitas Clarior* (Excerpt); John Paul II, *Apostolic Letter Novo Millennio Ineunte*, 2001; Saint Thomas, *Summa Theologiae, IIaIIae*, q.184, a.1-3; Pope Paul VI, *Address*, Nazareth; John Paul II, *Familiaris consortio*, 56-61; Francis, *Amoris laetitia*, chap. 9; The Roman Ritual. The Order of Celebrating Matrimony; Ritual of Marriage in Byzantine Rite.

**\* MMF 233 CHILDHOOD, PARENTING AND PERSONALITY FORMATION (4 ECTS credits)**

This course examines the foundations of personality structure, which are mainly rooted in the first six years of the person's life. Also, the laws of sexual development in the context of the cultural discussion on sexual education of youths are discussed. An important dimension of the course is given to the analysis of parenting skills at the intersection of Catholic ideals and the relevant knowledge of psychological principles for raising harmonious personality.

**Learning outcomes:** after completing this course, the students are able (1) to delineate the course of development of the basic layers of personality structure; 2) to give a critical analysis of psychological theories of personality development in view of the principles of Christian anthropology; (3) to describe how the psychological insights into the laws of personality development can enrich Catholic pedagogical approaches.

**Sources:** Primary Sources: John Bowlby, *A Secure Base*. Eva Dreikurs Ferguson, *Adlerian Theory*. Sigmund Freud, *Three Essays on the Theory of Sexuality*. Daniel Stern, *The First Relationship*. Margaret Mahler, *The Birth of the Human Infant*. Erik Erikson, "Eight Ages of Man."  
Secondary Sources: Sue Gebhard, *Why Love Matters. How affection forms a baby's brain*. Thomas Millar, *The Omnipotent Child*. Tyson & Tyson, *Psychoanalytic Theories of Development*. Pieper & Pieper, *Smart Love*. Gregory K. Popcak, Lisa Popcak, *Parenting Grace. The Catholic Parent's Guide to Raising Almost Perfect Kids*.

**\* MMF 235 NFP (2 ECTS credits)**

**\* MMF 236 HUMAN LOVE AND SEXUALITY II: MARITAL CHASTITY (3 ECTS credits)**

The course concentrates on the integration of the generative power within the person in

marital life. The rich dynamism of the interplay between the eros and agape aspects of conjugal love, the blessing impact of children for growth in holiness, and the detrimental impact of contraceptive mentality on marital harmony are examined. The views of modern authors on various dimensions of conjugal intimacy are discussed in the context of the Catholic tradition.

**Learning outcomes:** After successfully completing this course the students will be able, (1) to reveal the value of chastity in conjugal life to engaged and married couples, (2) to defend the Catholic teaching against reproaches of being inimical to the passionate nature of spousal love, (3) to show the beneficial influence of openness to life for marital harmony in contrast to the usage of contraception.

**Sources:** Primary Sources: *Catechism of the Catholic Church*. Pope Paul VI, *Humanae Vitae*. Karol Wojtyla, "Sexology and Ethics" in *Love and Responsibility*. Fulton J. Sheen, *Three to Get Married*. John & Sheila Kipley, *The Art of Natural Family Planning*.

Secondary sources: Fabian Parmesano, "Love and Marriage in the Middle Ages" (St. Thomas on conjugal intimacy). Janet Smith, *Humanae Vitae, A Generation Later*. Erik Erikson, "Eight Ages of Man." Karel Skocovsky, *Psychology of Natural Family Planning*. Gabriel Marciel, "The Mystery of the Family" in *Homo Viator*.

#### **\* MMF 237 PRACTICAL SKILLS: POLITICAL SKILLS (2 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).