



# PONTIFICAL JOHN PAUL II INSTITUTE FOR STUDIES ON MARRIAGE & FAMILY

*at The Catholic University of America, Washington, D.C.*



**ACADEMIC CATALOG**  
2017 - 2019





**PONTIFICAL JOHN PAUL II  
INSTITUTE FOR STUDIES  
ON MARRIAGE & FAMILY**

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of America, Washington, D.C.*

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Pontifical John Paul II Institute for Studies  
on Marriage and Family at The Catholic  
University of America

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## MISSION STATEMENT

*The mission of the Pontifical  
John Paul II Institute for Studies  
on Marriage and Family is:*

1. To provide a comprehensive understanding of marriage and family faithful to the Catholic magisterial tradition in light of the teachings of the Second Vatican Council and Pope John Paul II, by means of a multidisciplinary education centered in theology and integrated in light of John Paul II's notion of man and woman as an embodied, sexually differentiated communion of persons created in the image of God and destined for a state of life;
2. To develop a critical understanding of issues on marriage and family, biotechnology and ethics in light of Western/modern assumptions regarding the human person, as these bear on the nature and dignity of human life and the transcendental meaning of beauty, truth, and goodness, in a way that fosters a unity of theory and practice at the service of the Church's "new evangelization";
3. To offer accredited pontifical degree programs, as well as civilly accredited graduate degree programs (master's, license, and doctoral-level education);
4. To prepare graduates (laypersons, priests, and religious) for teaching and research in academic, seminary, and diocesan contexts; for work in legal, medical, and other professional occupations; and for evangelization of the family as the foundation for the development of a "culture of life" leading to the creation of a "civilization of love"; and
5. To undertake significant research and publication relative to the contemporary discussion regarding person, marriage, and family.



## NATURE AND PURPOSE OF THE INSTITUTE

### *The Pontifical John Paul II Institute for Studies on Marriage and Family*

A longtime philosopher-friend of Karol Wojtyła once said that Wojtyła had always been occupied with understanding the human person in terms of love. The mission of the Pontifical John Paul II Institute, in a profound sense, begins here, in this abiding conviction of the Holy Father that love reveals the meaning of the person and, through the person, of all “flesh”—the whole of creation (cf. *Familiaris consortio*, 11; *Redemptor hominis*, 10; *Dominum et vivificantem*, 50). This conviction finds its paradigmatic expression in the great text of the Second Vatican Council: “In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear. . . . Christ . . . , in the very revelation of the mystery of the Father and of his love, fully reveals man to himself . . . .” (*Gaudium et spes*, 22). The John Paul II Institute is devoted to the study of this truth about the human person in all of its dimensions: theological, philosophical, anthropological, and indeed cosmological-scientific. The Institute centers its study of the person in the community that is the original cell of human society: marriage and family (cf. *Catechism of the Catholic Church*, 2207; *Letter to Families*, 13).

### *The Cultural Dimension of the Institute: “Reading the Signs of the Times”*

Cultural issues are central for the work of the Institute. The Institute considers the study of culture, in particular the culture of modernity as developed in America, to be an integral part of the clarification of fundamental theological concepts. The Institute engages this cultural study in light of the history of the Church and Christian

thought, with special attention to the writings of the Second Vatican Council and John Paul II.

The aim of such study is to generate a “culture of life”: a culture whose members “see life in its deeper meaning, its beauty and its invitation to freedom and responsibility”; “who do not presume to take possession of reality, but instead accept it as a gift, discovering in all things the reflection of the Creator and seeing in every person his living image” (*Evangelium vitae*, 83). A culture of life is a culture wherein the Church’s understanding of sexual and family ethics, the body and gender difference, fatherhood and motherhood, filiation and fraternity, birth and death, find a home. The culture of life resists the “consumerist, anti-birth mentality,” or again the “contraceptive mentality,” characteristic of the “technocratic logic” lying at the heart of what John Paul II has termed a veritable “anti-civilization” (LF, 13; cf. FC, 6; *Fides et ratio*, 15).

### *Marriage-Family as a Way of Life*

Recognition of the cultural dimension of theology helps to explain the breadth of the Institute’s concerns in its study of marriage and the family. The Institute conceives the family as a way of life that is generative of a new culture centered in wonder, gratitude, and gift. The Institute approaches questions of morality in the light of the order of being itself: that is, within the context of the transcendentals—truth, goodness, and beauty—all of these integrated into the “liturgy,” or “work of glory,” that John Paul II insists is “the fundamental destiny of every creature, and above all of man” (*Crossing the Threshold of Hope*, 18).



### ***The Distinguishing Feature of the Institute's Study of Marriage and Family***

The distinguishing feature of the Pontifical John Paul II Institute, in sum, lies in conceiving marriage and the family, and all the moral problems associated with these, within an entire vision of reality. The uniqueness of the Institute lies, further, in its anchoring of this vision of reality, and this marital-familial love, in God's self-revelation as a trinitarian communion of persons (LF, 6: "The primordial model of the family is to be sought in God himself, in the trinitarian mystery of his life").

### ***The "New Evangelization"***

It is thus in this distinctive way that the Institute carries on the work of John Paul II's "new evangelization," whose great task is to recapture "the ultimate meaning of life and its fundamental values" (FC, 8)—which, again, is done by examining "the relationship between the life of the person and his sharing in the life of the Trinity" (LF, 9). The family plays an essential cultural and ecclesial role as both the subject and the object of this evangelization (cf. FC, 53). Indeed, the pope sees the role of the family in the new evangelization as decisive and irreplaceable, because in fact "the future of the world and of the Church passes through the family" (FC, 75).

### ***Theological Presuppositions Concerning Marriage and Family***

The main presupposition guiding the Institute's approach to study is thus that the person, and indeed the whole of reality, are best understood in terms of the trinitarian love of God revealed in Christ; and that this trinitarian love is expressed in a privileged way in and through nuptiality. This presupposition is articulated in various ways in the pontificate of John Paul II: (1) "The divine image is present in every man, in the communion of persons," especially in

the "'we' formed by the man and the woman" (LF, 6), that is a likeness to "the union of the divine persons among themselves" (CCC, 1702; cf. 1878). (2) The covenant with the world that God establishes in Jesus Christ through his Church is one of nuptiality (CCC, 1612; cf. FC, 12). (3) The family is the "Church in miniature" (*Ecclesia domestica*: FC, 49). Christian marriage is an efficacious sign, or sacrament, of the love between Christ and his Church (CCC, 1617; FC, 3). (4) Marital-familial love is one of the two specific human vocations identified by revelation for the following of Christ (FC, 11). (5) "The sexual difference constitutes the very identity of the person" (Address to Institute Faculty, August 1999, #5). The body itself "manifests the reciprocity and communion of persons. It expresses this by means of the gift as the fundamental characteristic of personal existence." John Paul II identifies this internal aptness of the body for expressing love, or again this rootedness of the body in love, as the "nuptial attribute" of the body (*Theology of the Body: Human Love in the Divine Plan*).

### ***Bioethics and Technology; Person, Family, and Society***

Within the fundamental orientation of its studies as described, the Institute gives special attention to two areas whose significance has been stressed by John Paul II. The first concerns the "technocratic logic" lying at the heart of issues in bioethics today such as cloning, euthanasia, biogenetics, and "reproductive health." Contrasting it with a civilization centered in the "splendor of truth" about "love," "freedom," "gift," and "person," the Holy Father suggests that our contemporary "civilization of technology" is often "linked with a scientific and technological progress which is . . . achieved in a one-sided way"





and which, consequently, leads to “agnosticism” and “utilitarianism” (LF, 13).

The second area concerns the relation between person and society. John Paul II states this second concern thus: “The Christian response to the failure of individualist and collectivist anthropology calls for an ontological personalism rooted in the analysis of the primary family relations. The rationality and relationality of the human person, unity and difference in communion, and the constitutive polarities of man and woman, spirit and body, and individual and community are co-essential and inseparable dimensions. Thus reflection on the person, marriage, and the family can be integrated into the Church’s social teaching and become one of its most solid roots” (Address to Institute Faculty, August 1999, #5). As this statement makes clear, the pope—and the Institute—reject the dichotomy commonly assumed today between (so-called) “personal” or “private” ethics (i.e., sexual and family ethics) and (so-called) “public” or social ethics.

In accord with this twofold concern of John Paul II, the Institute encourages study in the areas of bioethics and technology on the one hand, and of the relation of person and family to society, on the other.

### ***Programs of Study and Objectives***

The curriculum of the Institute encompasses the full range of fields required for a complete education in the areas of marriage and family: scripture, theology, philosophy, ethics, law and public policy, natural and life sciences, and literature. This range of fields indicates why the Institute is called an institute for “studies” on marriage and family. The “transdisciplinary” nature of the curriculum receives an (analogous) unity

through the notion of the “communion of persons.” The fundamental aim of the curriculum is to develop an intelligent understanding of person, marriage, and family, as integral to a Christian vision of reality. The expectation is that the Institute’s academic programs will prepare students for work in a variety of areas: educational work as teachers and researchers in universities, theological schools, seminaries, and secondary schools; pastoral work in Life or Family Bureaus, or other specialized areas of marriage and family. Study at the Institute also provides theological, philosophical, and ethical formation for work in the biosciences, and for professional service in health care, social and community work, and law and public policy.

In a statement accompanying her application for admission, an Institute student cited a recent Catholic thinker’s observation that “sanity does not mean living in the same world as everyone else; it means living in the real world.” The student then went on to say that she wanted to study theology at the Institute “in order to better know the real world and live in it, and to help others do the same.” This expresses the purpose of the Institute in the most comprehensive sense: to study the personal-familial love that is basic to the “real world” as created by God; and through this study to deepen one’s understanding of that world, in order the better to live in it—in order to assist in developing what John Paul II calls the “civilization of love” (LF, 13).

### ***History of the Institute***

At the conclusion of the 1980 Synod of Bishops devoted to the family, the Synod Fathers called for the creation of theological centers devoted to the study of the Church's teaching on marriage and the family. Accordingly, Pope John Paul II responded to the Synod with the establishment of the Pontifical Institute for Studies on Marriage and Family and the Pontifical Council for the Family. The Institute's establishment was to be announced at the Holy Father's Wednesday audience on May 13, 1981. Because of the attempted assassination, the Institute's Apostolic Constitution, *Magnum matrimonii sacramentum*, was instead given on October 7, 1982, the Feast of Our Lady of the Rosary. On that occasion the Institute was entrusted in a special way to the care of the most Blessed Virgin Mary under her title Our Lady of Fatima.

In 1987, His Eminence, James Cardinal Hickey, Archbishop of Washington, joined Mr. Virgil C. Dechant, then Supreme Knight of the Knights of Columbus, in asking the Holy See for permission to establish a campus, or session, of the Institute in the Archdiocese of Washington to serve American and other English-speaking students. The permission was granted by the Congregation for Catholic Education on August 22, 1988, creating a session of the Institute in Washington, D.C., and empowering it to grant degrees. The Institute began its work in the fall of 1988. The Institute now offers studies leading to the Master of Theological Studies (M.T.S.), the Licentiate in Sacred Theology (S.T.L.), the Doctorate of Sacred Theology with a Specialization in Marriage and Family (S.T.D.), and the Doctorate of Philosophy in Theology with a Specialization in Person, Marriage, and Family (Ph.D.).

In the United States, the Institute is under the authority of the Archbishop of

Washington, who serves as Vice Chancellor (currently Donald Cardinal Wuerl), of a Vice President (currently Carl Anderson, Supreme Knight of the Knights of Columbus), and of a Provost/Dean (currently Rev. Antonio López, F.S.C.B.). The President of the Institute worldwide (currently Msgr. Pierangelo Sequeri) is directly appointed by the Holy Father.

As a canonically recognized ecclesiastical faculty, the Institute is one of seven institutions in the United States that grants degrees by the authority of the Holy See.

### ***Licensure and Accreditation***

The Pontifical John Paul II Institute for Studies on Marriage and Family is authorized by the Congregation for Catholic Education to grant ecclesiastical degrees. It is established and governed by the special provisions indicated in the Apostolic Constitution *Magnum matrimonii sacramentum* (1982). The administration of the Pontifical John Paul II Institute for Studies on Marriage and Family, incorporated in the District of Columbia (2013) as the "John Paul II Shrine and Institute, Inc." (formerly incorporated in the District of Columbia (1988-2013) as the "Knights of Columbus Family Life Bureau, Inc.,") is licensed by the Education Licensure Commission of the District of Columbia.

The Pontifical John Paul II Institute for Studies on Marriage and Family is accredited by the Middle States Commission on Higher Education, 3624 Market Street, Philadelphia, PA 19104. (267-284-5000) The Middle States Commission on Higher Education is an institutional accrediting agency recognized by the U.S. Secretary of Education and the Council for Higher Education Accreditation.

### ***International Character of the Institute***

Full sessions of the John Paul II Institute have also been established or are developing in Valencia (Spain); Mexico City, Guadalajara, and several other Mexican cities; Cotonou (Benin); Salvador da Bahia (Brazil); Changanacherry (India); and Melbourne (Australia); Beirut (Lebanon); Daejeon (Korea); Bacolad (Philippines). Together these campuses have offered the Institute's programs to thousands of students from almost every nation. Faculty and students have come to the Washington session from Asia, the Middle East, Africa, Latin America, and Europe, as well as Canada and the United States. The John Paul II Institute is thus a community of scholars, global in its environment and vision and multidisciplinary in its academic scope.

### ***Domestic Institutional Affiliations***

*Sapientia christiana* and *Ex corde ecclesiae*, the documents that govern pontifical

faculties and Catholic universities, respectively, encourage mutual cooperation among these faculties and universities, especially when they are located in the same geographic region. Accordingly, the Washington session of the Institute has entered into an agreement with The Catholic University of America in Washington, D.C., pursuant to such cooperation.

The Institute resides in McGivney Hall on the campus of The Catholic University of America, and has a special "cooperative agreement" with the university. This agreement permits cross-registration of certain courses in accord with established norms and with the approval of the pertinent deans at each institution and encourages shared facilities, cooperation in scholarship, and jointly sponsored events.

 **GENERAL  
INFORMATION**

**2017-18 ACADEMIC CALENDAR**

Friday, August 18	Ph.D. Booklist Examinations
Friday, August 25	Orientation and Opening Charge
Monday, August 28	Classes begin
<i>Monday, September 4</i>	<i>Labor Day (holiday)</i>
Friday, September 8	Last day to add or drop courses without record; final day for 100% refund
Monday, September 11	Opening Mass, 2:30 p.m.
Saturday, September 16	Institute Picnic 1-5 p.m.
<i>Monday, October 9</i>	<i>Columbus Day (holiday)</i>
Tuesday, October 10	Ph.D./S.T.D. Dissertation Deposit Date
Tuesday, October 10	Administrative Friday (Friday classes meet instead of Tuesday)
Friday, October 13	Midterm
	Last day to change from “credit” to “audit”; last day to receive a 50% refund; last day to resolve grades of “I” from Spring 2017 semester
Monday, October 23	S.T.L. Dissertation Deposit Date
Mon.-Fri., November 6-10	Registration for returning students
Sat.-Mon., November 4 & 6	M.T.S. Comprehensive Examinations
Friday, November 10	Last day to withdraw from courses with a mark of “W” (approved withdrawal)
<i>Wed.-Fri., November 22-24</i>	<i>Thanksgiving Recess</i>
November 27	Classes Resume
<i>Friday, December 8</i>	<i>Feast of the Immaculate Conception (holiday)</i>
Monday, December 11	Last day of classes
Tues.-Sat., December 12-16	Final examinations
Saturday, December 16	Christmas Gathering
<i>Mon., December 18-January 5</i>	<i>Christmas &amp; New Year’s Break</i>
Monday, January 8	Spring Semester begins
Mon.-Fri., January 8-12	Registration for new students
<i>Monday, January 15</i>	<i>Martin Luther King, Jr., Day (holiday)</i>
Tuesday, January 19	Last day to add or drop courses without record; final day for 100% refund
January 22-26	Ph.D. Qualifying Examinations
Tuesday, February 20	Administrative Monday (Monday classes instead of Tuesday)
Friday, February 23	Midterm
	Last day to change from “credit” to “audit”; last day to receive a 50% refund; last day to resolve grades of “I” from previous semester
Monday, March 5	Ph.D./S.T.D. Dissertation Deposit Date
<i>Mon.-Fri., March 5- 9</i>	<i>Spring Recess</i>
Monday, March 12	Classes resume
Sat. & Mon., March 17 & 19	M.T.S. Comprehensive Examinations
Monday, March 19	S.T.L. Dissertation Deposit Date
Mon.-Wed., March 26-28	Registration for returning students
Wednesday, March 28	Last day to withdraw from courses with a mark of “W” (approved withdrawal)
<i>Thursday, March 29</i>	<i>Holy Thursday (holiday)</i>
<i>Friday, March 30</i>	<i>Good Friday (holiday)</i>
<i>Monday, April 2</i>	<i>Easter Monday (holiday)</i>
<i>Tuesday, April 3</i>	Classes Resume
Friday, April 27	Last day of classes
Mon.-Fri., April 30-May 4	Final Examinations
May TBA	Graduation Ball
Monday, May 7	Graduation Mass

## STUDENT LIFE

The Institute recognizes that its distinctive character ultimately depends on the intellectual and moral quality of its students. To create an environment that is intellectually stimulating and characterized by the generosity and mutual support required for collegial life and personal growth, the Institute seeks men and women who are not only professionally competent but who will also contribute to its Catholic moral and cultural milieu. A student enrolling in the Institute assumes an obligation to live in a manner compatible with the Institute's mission as a Catholic educational institution.

### FACILITIES

The administrative and faculty offices of the Institute are located on the second and third floors of McGivney Hall on the campus of The Catholic University of America. Office hours are from 9:00 a.m. to 5:00 p.m., Monday through Friday. The telephone number of the Institute is (202) 526-3799.

Classrooms are located on the ground floor of McGivney Hall.

### BROOKLAND/CUA AREA

Located across the mall from the Basilica of the National Shrine of the Immaculate Conception, on the campus of The Catholic University of America, the Institute situates its students in the center of the life of the Church in the United States. The Brookland/CUA area is home to a number of religious communities, including the Franciscan Monastery.

When traveling throughout the Brookland area students should exercise normal prudence. The Catholic University of America campus is staffed 24 hours-a-day, seven days-a-week by campus police officers.

### HOUSING OPTIONS

The following residences may have rooms available for students of the Institute. Arrangements should be made directly with each facility. Costs and fees are subject to change and inquiries should be made directly of the appropriate institution.

### Rosary House of Studies

1201 Monroe St., N.E.  
Washington, D.C. 20017  
(202) 529-1768

The Rosary House of Studies is the home of the Dominican Sisters of the Presentation. They have facilities for housing young women, but space is limited. Breakfast foods and dinner are provided during the week. Rosary House is a ten-minute walk from the Institute.

### Centro Maria Residence

650 Jackson St., N.E.  
Washington, D.C. 20017  
(202) 635-1697

Centro Maria Residence is located two blocks from the Institute and offers housing for women only, ages 18-29. Rates are for single air-conditioned rooms in a smoke-free building. Applications may be made in writing or in person. Rates include breakfast and dinner six days a week, and facilities include a chapel, dining room, laundry, TV room and limited maid service.

### St. Francis Capuchin Friary

4121 Harewood Rd., N.E.  
Washington, D.C. 20017  
(202) 529-2188

The Capuchin College is a house of formation for the Capuchin community. Residence is available to men religious and priests. All student residents are asked to participate in common prayer and meals and to help maintain the house. For more information, write to the local superior at the above address.

### Casa Sacri Cuori

3620 15th St. N. E.  
Washington, D.C. 20017  
(202) 526-0130  
[www.littleworkers.org](http://www.littleworkers.org)  
Sr. Ada Grano, POSC

Casa Sacri Cuori is a residence run by the Little Workers of the Sacred Hearts which offers housing for women studying or working in the Washington, D.C. area. Rates are for single, unair-conditioned rooms in a smoke-free building.

## GENERAL INFORMATION

Applications may be made in writing or in person. Rates include all utilities paid, large common library, cable internet service in each room, washer and dryer, large chapel, large kitchen with unlimited use, and large common dining room and TV room. Limited maid service. Some parking is available off main road but is limited. Unlimited phone use in the continental USA. Casa Sacri Cuori is a ten-minute walk to the Red Line Brookland/CUA metro station and a fifteen-minute walk to the Institute.

### *Housing Listings*

The Institute maintains a housing page on its website that lists private rental and roommate opportunities that may be of interest to its students. Additional listings may be found at the **Online Off-Campus Housing Resource Center at The Catholic University of America**

<http://offcampushousing.cua.edu>

The online off-campus housing resource center is designed to assist CUA students in search of living accommodations. These accommodations are available in privately-owned homes, apartments, and rooming houses. Organized as a self-help service, the online center provides listings of available housing and a roommate search function.

### *MEALS*

The cafeteria at the Basilica of the National Shrine of the Immaculate Conception is open for breakfast and lunch. Dining services are also available at the Pryzbyla Center on The Catholic University of America campus. The student restaurant on the third floor offers a buffet for breakfast, lunch, and dinner Monday through Friday and brunch and dinner on the weekend. The food court on the second floor offers breakfast, lunch, and dinner Monday through Friday. Additionally, there is a convenience store located on the first floor of the Pryzbyla Center.

### *MEDICAL INSURANCE*

Medical insurance is required of all full-time domestic students and of all full-time and part-time international students. Student health insurance is available through The Catholic University of America to students enrolled full-time and part-time at the Institute. Students interested in this option should direct questions to the Administrative Assistant (Room 312), where enrollment procedures will be explained.

Opportunities for enrollment are in January and August. There is no option for a prorated fee in the case of late enrollment. The policy is portable for domestic students who withdraw from the Institute during the course of the year. For international students, the coverage ends when the student returns to his or her own country. This health insurance policy does not include services at The Catholic University of America Student Health Service.

### *STUDENT IDENTIFICATION CARDS*

Student identification cards are available through the Office of Public Safety, Room 121, Leahy Hall. These cards allow Institute students access to the John K. Mullen Memorial Library at The Catholic University of America. Students may obtain admission to some theaters and other events at a student rate with this card.

### *LITURGICAL LIFE*

Study at the Institute affords students the opportunity to participate in liturgical life with fellow students and faculty. An Institute Mass is celebrated each Tuesday at 12:30 p.m. in the chapel of Caldwell Hall on the campus of The Catholic University of America. Students, faculty, and staff are encouraged to participate in this liturgy. There are also a number of parishes and religious houses in the area with opportunities for Mass and/or Adoration:

#### **Dominican House of Studies**

487 Michigan Avenue, N.E.  
Washington, D.C. 20017  
202-529-5300; [www.dhsprory.org](http://www.dhsprory.org)  
*Daily Mass* Monday to Friday at 7:00 a.m.;  
Saturday at 8:00 a.m.  
*Sunday Mass* at 11:15 a.m.

**Basilica of the National Shrine of the Immaculate Conception**

400 Michigan Avenue, N.E.  
Washington, D.C. 20017-1566  
202-526-8300; www.nationalshrine.com  
*Daily Mass* at 7:00, 7:30, 8:00, 8:30 a.m., and at 12:10 and 5:15 p.m.  
*Sunday Mass* at 5:15 p.m. (Saturday Vigil), 7:30, 9:00, 10:30 a.m., and at 12:00 (Choir), 1:30 (Spanish) and 4:30 p.m.  
*Holy Days of Obligation* at 5:15 p.m. (vigil), 7:00, 7:30, 8:00, 8:30, 10:00 a.m., and at 12:00 and 5:15 p.m.  
*Confessions:* Monday to Saturday, at 7:45 a.m.-8:15 a.m., 10:00 a.m.-12:00 noon, 3:30 p.m.-6:00 p.m.; Sunday, at 10:00 a.m.-12:00 noon, 12:30 p.m.-1:30 p.m. (Spanish), 2:00 p.m.-4:00 p.m.  
*Exposition of the Blessed Sacrament:* Mondays 9:00 a.m.-12:00 noon, Fridays 1:00 p.m.-5:00 p.m., First Saturdays 1:00 p.m.-4:30 p.m.

**CUA Campus Ministry**

Ground Floor Caldwell Hall  
The Catholic University of America  
620 Michigan Avenue, N.E.  
Washington, D.C. 20064  
202-319-5575; ministry.cua.edu  
*Daily Mass* at 12:30 p.m. and 5:10 p.m.  
Monday-Friday in Caldwell Chapel.  
*Daily Mass* at 12:10 p.m. in the Columbus Law School Chapel.  
*Exposition of the Blessed Sacrament* in Caldwell Chapel on Wednesdays, 9:00 p.m.-10:00 p.m. (praise and worship), and Thursdays, 9:00 p.m.-10:00 p.m. (solemn).

**Franciscan Monastery**

1400 Quincy St., N.E.  
Washington, D.C. 20017  
202-526-6800; www.myfranciscan.org  
*Daily Mass* is at 6:00 and 7:00 a.m., Monday-Friday except Tuesday; 6:00 a.m., 9 a.m., and 5:30 p.m. on Tuesdays; Saturdays at 7:00 a.m.  
*Sunday Mass* at 5:00 p.m. (Saturday Vigil), 8:00 a.m., 10:00 a.m., and 12:00 noon; Spanish Mass is at 2:00 p.m. on Sunday.  
*Confessions:* Monday-Saturday on the hour, 9:00 a.m.-4:00 p.m. (except at noon).

**Saint John Paul II National Shrine**

3900 Harewood Road, N.E.  
Washington, D.C. 20017  
202-635-5400; www.jp2shrine.org

*Daily Mass* at 12:00 p.m., Monday-Saturday.  
*Sunday Mass* at 11:00 a.m. and 2:00 p.m.  
*Confessions:* 30 minutes before each Mass  
*Hour of Mercy:* Remembered daily at 3:00 p.m.

**St. Anthony's Parish**

1029 Monroe Street N.E.  
Washington, D.C. 20017  
202-526-8822;  
www.stanthonyofpaduadc.org  
*Daily Mass* at 8:00 a.m.  
*Sunday Mass* at 5:00 p.m. (Saturday vigil), 7:00 a.m., 10:00 a.m., 12:00 p.m. and 6:30 p.m.  
*Confessions:* Saturdays, 4:00-4:45 p.m

**DRESS CODE**

Modesty in dress and dignified apparel reflects the Christian understanding of the human person. The appearance and behavior of students during the normal class periods, and in all Institute-related activities, should therefore reflect positively on the student and the Institute. The Institute expects that all students will maintain a neat, clean, and modest mode of dress and appearance. Extremes of dress should be avoided.

For women, inappropriate dress includes, but is not limited to: casual sandals such as flip-flops, sneakers, tee shirts, athletic wear, shorts, leggings, jeans, spaghetti straps, tank tops, and the like.

For men, inappropriate dress includes, but is not limited to: casual sandals such as flip-flops, sneakers, tee shirts, athletic wear, shorts, jeans, and the like.

**CULTURAL EVENTS**

The unique setting of Washington, D.C. enriches the Institute's academic programs. From the Library of Congress to the historic Woodstock Library at Georgetown University, from the National Institutes of Health to the National Academy of Sciences, from Mount Vernon to the Kennedy Center, educational and research opportunities abound.

Washington, D.C. also offers a variety of opportunities for students to deepen their appreciation for and understanding of the arts. The Institute encourages attention to beauty as an essential dimension of building a culture of life. To complement

## GENERAL INFORMATION

the numerous local activities that are free of charge, the Institute sometimes sponsors a limited number of student tickets to performances by local groups such as the Washington Bach Consort, Chantry, and the National Philharmonic Orchestra.

### **TRANSPORTATION**

The Brookland/Catholic University Metrorail stop is located to the east of The Catholic University of America campus, near the intersection of Michigan Avenue and John McCormack Road, which is a five minute walk to the Institute.

Patrons of Metro must purchase a SmarTrip card, which is a permanent, rechargeable fare-card. See [www.wmata.com](http://www.wmata.com) for details.

### **PARKING**

Catholic University of America parking permits (on-campus) are available at Leahy Hall, Room. 121. Students may purchase only one vehicle hangtag permit. Permits are not transferable. Students may inquire in McGivney Room 312 about possible availability of limited permits for off-campus parking at 3900 Harewood Road, NE.

### **INCLEMENT WEATHER**

The Institute follows the decision of The Catholic University of America regarding a full day's closure of campus or a delay of classes, with the following exceptions to accommodate the Institute's unique class schedule: in the case of a two-hour delay (campus opening at 10 a.m.), the Institute's morning classes will meet at 10 a.m. and will conclude at their normally scheduled time. The same principle holds for the Institute's afternoon classes if campus does not open until the afternoon hours.

For details, students may check the Institute's website or call the Institute's main line, 202-526-3799. On days when the class schedule is affected by the weather, a message will be posted by 7:00 a.m. indicating the starting time for classes. Information regarding CUA's decision may also be found by visiting the CUA home page ([www.cua.edu](http://www.cua.edu)) or calling the CUA switchboard (202-319-5000).

### **POST OFFICE**

The Catholic University of America operates a Contract Postal Station of the Washington, D.C., Post Office, identified as Cardinal Station. The station is located on the ground floor of McMahon Hall. Postal hours are from 9:00 a.m. to 4:00 p.m., Monday through Friday. Telephone: 202 319-5225.

The Brookland Station Post Office is located at 3401 12th St., N.E., Washington, D.C. 20017. Telephone: 202 842-3374.

### **STUDENT GRIEVANCES**

Should a student encounter a problem with a member of the faculty or administration of the Institute, the matter should first be discussed with that person. It is preferable that any conflicts be resolved informally. However, when this is not possible, the student may submit a written grievance to the Provost/Dean within 60 days of the semester in which the incident occurred. The Provost/Dean will review the grievance and respond to the student within two weeks.

### **SEXUAL HARASSMENT POLICY**

As our Mission Statement makes clear, the Institute is committed to offering and promoting education in each of its phases—learning, scholarship, and teaching—at the highest academic level and in accordance with the Catholic intellectual tradition, including its anthropological, moral and cultural teachings. Vital to the realization of this mission, the Institute's administration, faculty, and staff are actively committed both to cultivating and maintaining a safe and conducive learning and work environment for all members of the Institute community, including students, staff, and faculty. Sexual harassment detracts from the Institute's ability to pursue its mission and therefore will not be permitted.

Sexual harassment is defined as any unsolicited, offensive behavior on the part of any member of the administration, faculty, staff, or student body that is inappropriately directed at another member of the Institute community, such as unwelcome sexual advances, requests for sexual favors, unwanted and repeated requests for dates, and other verbal or



physical conduct of a sexual nature when: (1) such conduct has the purpose or effect of unreasonably interfering with an individual's work or educational performance or creating an intimidating, hostile, or offensive work or learning environment; or (2) submission to such conduct is made either explicitly or implicitly a term or condition of employment or academic admission or advancement or is used as the basis (or threatened to be used as the basis) for employment actions or academic decisions or evaluations.

All forms of sexual harassment are violations of the Institute's policy and will not be tolerated. In cases where it is determined that sexual harassment occurred, the Institute will take appropriate disciplinary action against the perpetrator of the conduct, up to and including termination of employment or, in the case of a student, expulsion.

#### ***CAREER AND PLACEMENT SERVICES***

Institute graduates enter a variety of careers involving education and the pastoral care of families. They serve in theological

education, research, publication, and teaching positions at seminaries, colleges, and Catholic secondary schools. Others assume leadership positions in parishes and dioceses, as directors of religious education, family life offices, and pro-life offices. Institute graduates also have taken positions in health care, public interest and affairs organizations, and government.

The Institute endeavors to help its students and graduates to find professional options by posting information about job opportunities. In addition, the Institute stays in contact with Institute alumni and alumnae, who may know of positions in their areas of employment. The faculty of the Institute maintains a special interest in the professional development of students attending the Institute, and faculty members are available to provide career guidance. Students are encouraged to seek faculty guidance to develop a well-defined sense of their interests, abilities, and vocation. The jobs taken by Institute graduates reflect not only the diverse interests and backgrounds of those studying at the Institute but also the variety of opportunities open to Institute alumni and alumnae.

## ADMISSIONS

### *Applications for Admission*

Committed to the teaching of Vatican Council II that every type of discrimination, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent (*Gaudium et spes*, n. 29), the Pontifical John Paul II Institute admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the Institute. It does not discriminate on the basis of race, color, national and ethnic origin in the administration of its educational policies, admissions policies, scholarship and fellowship programs, and other Institute-administered programs.

Applications for admission are available online ([www.johnpaulii.edu](http://www.johnpaulii.edu)) and from the administrative offices of the Institute. Applicants may contact the Director of Admissions for information regarding admission and to arrange to visit the Institute. The application deadline for admission to the various degree programs is January 20. After this date, the Institute considers degree-seeking applications on a rolling basis, when places remain available.

## FINANCIAL AID

### *Government Loans and McGivney Scholarship Program*

The Institute administers financial aid in such a way as to affirm the financial responsibility and integrity of both the student and the Institute. Responsibility for securing the necessary financial resources rests ultimately with the student.

Students enrolled at the John Paul II Institute who carry at least six academic credits are eligible to apply for student loans to pay tuition and living expenses through the Stafford Direct and Graduate Plus loan programs. Students may apply for these loans by completing the FAFSA online.

Additionally, the Institute designates yearly a number of complete and partial tuition scholarships on the basis of academic

merit and financial need. These scholarships are provided in memory of the Knights of Columbus founder, the Reverend Michael J. McGivney, through the support of the Knights of Columbus and may be given in conjunction with a student assistantship. Scholarship recipients are required to be enrolled full-time (that is, to carry a minimum of three courses per semester for credit). To be considered for a scholarship, the McGivney application must be completed and received by January 31.

Scholarship request forms may be obtained online or from the Director of Admissions, Pontifical John Paul II Institute for Studies on Marriage and Family, The Catholic University of America, 620 Michigan Ave., NE, Washington, D.C. 20064.

In the M.T.S. and S.T.L. programs, scholarships are renewable for a period of up to four semesters, while S.T.D. scholarships are renewable for two semesters, during full-time course enrollment. Ph.D. scholarships (and fellowships) are renewable each year for up to five years. Scholarships do not include any type of fees: application, student activity,

## TUITION AND FEES

*The following tuition and fees are effective for the 2017-18 academic year:*

### **Tuition per Semester:**

Full-time	\$8,600
Part-time (per credit)	\$850
Audit (per course)	\$400

### **Fees**

Application (non-refundable)	\$75
Registration (per academic year)	\$60
Student Activity Fee	\$200 per semester (full-time) \$100 per semester (part-time)
Thesis Direction Fee	\$1,600 per semester
Graduation and Diploma	\$150
Late Registration	\$50
Deferred Payment Plan	\$100
Returned Check Fee	\$75
Wire Transfer Fee	\$60

## REFUND POLICY

During first two weeks of term*	100%
Until mid-term*	50%
Following mid-term	0%

\*For exact dates, please refer to academic calendar.  
*Fees and tuition are subject to change without notice.*

registration, dissertation direction, graduation, etc.

Scholarships are renewable based on assessment of academic performance and subject to availability of funds. Recipients are notified by mail at the end of March.

### ***The Sobota-Kardos Fellowships***

The Sobota-Kardos Fellowships are awarded through a fund established by Paul and Paulette (Sobota) Kardos. These fellowships make a small living stipend available to lay students qualifying for financial assistance. Special consideration is given to married students. The stipend is dispensed in equal payments at the beginning of each semester of the academic year for which the fellowship is awarded. In some cases, the awards are given as tuition remission.

## **ACADEMIC INFORMATION**

### ***Registration***

#### **Students registering for the first time**

After students have notified the Institute of their decision to enroll, a registration package is sent, along with directions for registration for classes. Prior to registration, students who are not citizens of the United States must have completed an “Admissions Supplement” form. This form is sent to the student upon application to the Institute and is necessary for the completion of the I-20 form.

#### **Continuing students**

Registration packets are available for the coming semester after midterm.

#### ***Fees***

An annual registration fee of \$60 is assessed at the beginning of each academic year. Each fall and spring students who fail to comply with registration deadlines will be charged a late fee in addition to the registration fee.

#### ***Finances***

Students who have outstanding financial balances cannot (1) register for classes; (2) receive grades or transcripts; or (3) graduate until their accounts are paid in full.

#### ***Advising and Dissertation Direction***

The Program Advisor orients the student

to the degree program, guides the student through questions regarding the degree requirements, assists the student in selecting the dissertation director, and gives final approval to course selection.

The dissertation director, normally selected by registration week of the fifth semester, guides the student in preparing the dissertation prospectus, and serves as mentor during the dissertation writing process.

Other faculty members are available to offer academic and career advice to students according to their own experience and fields of interest.

### ***Classification of Students***

#### **Degree-seeking students**

There are two classifications of degree-seeking students: full-time and part-time. Full-time students take at least three courses (nine credits) each semester. Part-time students take either one or two courses per semester. Only full-time students may apply for scholarships, in accord with the stipulations for each degree program. Students in the S.T.L., S.T.D. and Ph.D. programs who have finished coursework and are completing their dissertations are considered full-time students.

#### **Non-degree-seeking students**

Persons who do not wish to pursue a degree but nevertheless desire to take courses at the Institute may apply to be special students, with “non-degree-seeking” status. Limited numbers of non-degree-seeking students are admitted based on their preparation for graduate study. A bachelor’s degree is required for admission. Financial aid is not available to non-degree-seeking students. Non-degree-seeking students who later desire to be admitted to a degree program must apply as degree-seeking students and complete the admission requirements for the relevant program. Following admission to a degree program, the student may petition the Office of the Provost/Dean to have previously completed Institute courses applied toward the degree requirements.

#### ***Auditing***

A student enrolled at the Institute may register for additional classes without course

## ACADEMIC INFORMATION

or degree credit, within his or her own program, if desired. In order for the course to appear on the student's transcript as an audited course, the student must abide by the regular attendance policy of the Institute.

Full-time students may audit up to two courses per semester without additional charge (however, to enroll in more than five courses per semester requires the permission of the Provost/Dean). Part-time students must pay the fee of \$400 per course to audit.

### *Class Attendance*

Students' presence at every class session (for both credit and audit classes) is mandatory. At the professor's discretion, an excused absence for serious reasons may be permitted. After two excused absences the professor may require that the student obtain permission from the Provost/Dean in order to remain in the course.

### *Transfer of Credits*

Students may apply to transfer credits from previous study using the form available in the Registrar's Office. In the M.T.S. program, a student may petition to transfer up to six credits from another graduate school with the written permission of the Provost/Dean. Transfer of credits in the S.T.L., S.T.D., and Ph.D. programs is considered on a case-by-case basis by the Provost/Dean. Only courses from an equivalent degree program may be considered transferable. Please note that transfer credits are not automatic and may be denied based on the Institute's current curriculum.

### *Change of Courses*

Students may add or drop courses with the approval of the Program Advisor and in accord with the deadlines published in the academic calendar. Forms are available in the Registrar's Office.

### *Plagiarism/Unethical Submission of Work*

A student who submits the academic work of another, including a research agency, as his/her own, or who uses prohibited materials in completing an examination, paper, thesis, dissertation, or other graded work is subject to a grade of F (failure) for the course or for the dissertation project. Further penalties, including possible expulsion, may be imposed in accordance with particular circumstances.

## GRADING SYSTEM

Grade	Meaning	Numerical Equivalent
A	Excellent	4.00
A-		3.66
B+		3.33
B	Satisfactory	3.00
B-		2.66
C	Passing but marginal	2.00
F	Failure	0.00
P	Pass	
I	Incomplete	0.00
W	Withdrawal	0.00
AU	Audit	0.00

### *Grade Reports*

Grade reports are issued by the Registrar after the end of each semester according to the system at the right. To remain in any of the degree programs at the Institute, students must maintain a grade-point average of at least 3.0. Please refer to GPA requirements for individual programs.

### *Grade Appeals*

A student who wishes to appeal a course grade must do so within the first 30 days of the semester following the semester of the course in question. He or she should first take up the matter with the professor of the course. The professor must respond within 30 days. If a satisfactory resolution is not reached within this period, the student may appeal formally to the Provost/Dean, who will discuss the matter with the student and the professor and make a final decision within 30 days. The grade appeal form is available in the Registrar's Office (Room 308). A successful appeal of an "F" grade will result in a mandatory grade of "P."

### *Transcripts and Diplomas*

Each student may request one transcript free of charge. Further transcripts may be obtained for a fee of \$5 each by check made payable to the "John Paul II Shrine and Institute, Inc." Requests for transcripts may be obtained through use of our on-line form and submitted to the Office of the Registrar.

Diplomas for the M.T.S., S.T.L., and S.T.D. degrees are issued through the Pontifical Lateran University in Rome.

### **Records and Directory Information**

The Pontifical John Paul II Institute complies fully with the provisions of the Family Educational Rights and Privacy Act of 1974 (also known as the Buckley Amendment), 20 U.S.C. 1232 et. seq. (1975), which guarantee the confidentiality of student records.

The following data are considered to be directory information and, at the discretion of the Institute, may be given to an inquirer, either in person, by mail, or by telephone, and may otherwise be made public: name of student; address (both local and permanent); email address; telephone (both local and permanent); date of registered attendance; school or division of enrollment; field of study; nature and dates of degrees and awards received. If an inquiry is made in person or by mail, a student's signature and date and place of birth may be confirmed.

An individual student may request that no such directory information be disclosed by completing the appropriate form, available in the Registrar's Office.

A student who alleges that the Institute has failed to comply with the requirements of Section 438 of the Act has the right to file a complaint with the Family Educational Rights and Privacy Act Office of the Department of Education.

### **Incompletes**

Coursework is to be completed by the end of the semester in which the course is taken. The provisional grade of "I" (Incomplete) may be given only to a student who has not completed the requirements of a course for serious reasons, for example, death in the immediate family or hospitalization, and who has made a formal application using the form available in the Registrar's Office. The grade of "I" is not given to one who has simply failed to meet the academic requirements of the course on time.

Incomplete grades must be removed before mid-semester of the succeeding term, whether or not the student continues in residence. If the grade of "I" is not removed by mid-semester, it will be recorded as a grade of "F" (Failure).

Under extraordinary circumstances, a student may petition the instructor of the

course and the Provost/Dean for an extension of the period normally allowed for removal of the "I." This petition must be made before the date of the mid-semester following the reported "I" grade.

### **Leave of Absence**

Students may request a leave of absence, no longer than a year, for sufficient reason, such as prolonged illness, financial difficulty, or military service. Students must submit a written request, including a specific statement of the reason, to the Provost/Dean, using the form available in the Registrar's Office. If permission is granted, the period of the leave of absence will not be counted against residency or other program requirements. Any grades of "Incomplete" must be completed in accord with the academic calendar and Institute policy, whether the student is enrolled in classes or on leave of absence in the following semester. The student may petition the Provost/Dean for exceptions to the leave of absence policy.

### **Text Books**

Prior to each semester a book list for all courses is available in the Reception Office (Room 313) or on the Institute website.

For courses that supplement books with a compendium of readings, the compendia are available exclusively through University Readers. To purchase a compendium, please visit the University Readers website at [www.universityreaders.com](http://www.universityreaders.com).

### **Library Resources**

#### **Mullen Library**

Institute faculty and students are entitled to user privileges in the John K. Mullen Library and the Kathryn J. DuFour Law Library of The Catholic University of America. Upon enrollment, registered Institute students receive a library bar code at the circulation desk of Mullen Library upon presenting an Institute student ID. The University library system contains more than 1,300,000 journals, books, dissertations, and other research materials. The Theology/Philosophy/Canon Law Library located on the third floor of Mullen Library houses specialized reference

## **ACADEMIC INFORMATION**

materials in the areas of religious studies and philosophy.

As a benefit of CUA's membership in the Washington Research Library Consortium (WRLC), students have access to ALADIN, a shared electronic library system serving several universities in the Washington, D.C. area. ALADIN includes the online library catalog as well as article databases, electronic journals, image collections, and Internet resources. Students may access ALADIN databases remotely, i.e., from home or office. In addition to the Consortium Loan Service, which allows students to borrow volumes from other universities in the WRLC via a courier service, interlibrary loan from non-WRLC-member schools is available, and requests for both loan services may be submitted to the Access Services desk via the Mullen Library website. All faculty and students are invited to take advantage of group and individual instruction in the use of electronic library resources at Mullen Library.

Mullen Library has a number of computer stations located throughout the building that are available for research and internet use. In addition, Dell PC laptops can be checked out from the Circulation Desk for use inside the library. The laptops have word-processing capability and are connected to Mullen's wireless network.

Students may purchase a photocopy card for use with the Mullen photocopying machines.

The regular semester hours of Mullen Library are as follows:

Monday-Thursday:	8 a.m.-11:30 p.m.
Friday:	8 a.m.-10 p.m.
Saturday:	9 a.m.-8 p.m.
Sunday:	11 a.m.-11:30 p.m.

Mullen Library has extended hours during the final exam periods. For vacation hours, students may call the schedule information number: 202-319-5077.

For more information, visit the library's homepage at <http://libraries.cua.edu>.

### **Washington Theological Consortium**

In the Washington, D.C., metropolitan area, the libraries of institutions which participate in the Washington Theological Consortium are available to students of the Institute for research and study through the Institute's affiliation with Mullen Library. The institutions in the Consortium are The Catholic University of America School of Theology and Religious Studies, the Dominican House of Studies, Howard University School of Divinity, Lutheran Theological Seminary in Gettysburg, Virginia Theological Seminary, Wesley Theological Seminary, John Leland Center Library, Reformed Theological Seminary, Virginia Union Proctor Theological Library, Al-Alwani Library in Islamic Studies, Woodstock Theological Library (Georgetown). Institute students should bring their Mullen Library cards when researching in Consortium libraries. Access to Consortium libraries is for research only; to check out books, Institute students may use the interlibrary loan services of Mullen Library.

### **Other Collections**

Other significant collections open to the public in the Washington, D.C. area include the Kennedy Institute of Ethics library, the Library of Congress, the National Library of Medicine, and other university libraries.

### **Commencement**

A graduation Mass is celebrated in the Redemptor Hominis Chapel of the Saint John Paul II National Shrine. All candidates on whom degrees are to be conferred must be present at the commencement exercises of the Institute, unless excused for serious reasons by the Provost/Dean.

An annual Graduation Ball completes the academic year; it typically takes place between final examinations and the graduation exercises.

## DEGREE PROGRAMS

### THE MASTER OF THEOLOGICAL STUDIES: MARRIAGE AND FAMILY (M.T.S.)

#### **Introduction**

In light of the mission statement of the Institute, the M.T.S. Marriage and Family program prepares students for further academic study in higher degree programs as well as for professional work in a variety of contexts such as high school education, diocesan family bureaus, pro-life organizations, and legal, governmental, medical, and public policy fields.

The M.T.S. conforms to the special provisions of *Magnum matrimonii sacramentum*, which establish a basic pontifical degree program for students who have completed an undergraduate liberal arts curriculum.

#### **Admissions Requirements**

Applicants must possess an undergraduate degree from an accredited institution in the United States or from its equivalent in foreign countries. While it is advisable that applicants for admission have a previous background in philosophy and theology, students without a background in philosophy and theology are strongly encouraged to apply. Further requirements are enumerated in the application for the program.

#### **Degree Requirements**

M.T.S. students are subject to the degree requirements of the academic catalog of the year in which they were first enrolled as degree-seeking students.

M.T.S. students must complete 48 credits of course work, in addition to a certain number of audits, as announced during the course of the academic year, with a grade-point average of at least 3.0 on a 4.0-point scale. Additionally, students must pass a comprehensive examination administered in the final semester of study.

As part of the M.T.S. curriculum, master's program students are expected to participate in the Book Forum during the second and third semesters of their degree program.

#### **Comprehensive Examination**

The comprehensive examination is based on the areas of study in the M.T.S. curriculum, including the areas of Sacred Scripture, patristics, fundamental and systematic theology, philosophy, moral theology, law, and science. Each of the M.T.S. specializations (see below for a description of the Biotechnology and Ethics specialization) has its own examination, in accordance with the differences in the two curricula. In either case, the purpose of the comprehensive examination is to assist the candidate in synthesizing and integrating his or her knowledge in the specialization.

The examination consists in three two-hour written examinations. All components are graded on a pass-fail basis. If a student should fail any one of the questions, he or she may be required to retake the examination in whole or in part. If a student fails the second time, he or she will cease to be a candidate for the degree.

In the examination, the student must demonstrate a mastery of the material covered in the program commensurate with graduate study, including concrete historical and theoretical bases, and offer substantive interpretations, pertinent interrelationships between fields, and relevant concluding judgments.

#### **Book Forum**

The Book Forum consists in a series of evening lectures followed by discussion on selected works of literature. The purpose of the Book Forum is to promote common reflection and conversation around the themes of person, God, love, marriage, and family as these have been articulated especially within the great tradition of twentieth century Catholic/Christian authors in fiction, poetry, drama, essays, and the like. The authors to be read will include Bernanos, Chesterton, Claudel, O'Connor, Péguy, Berry, (possibly Eliot, Waugh, Percy, and others). In the words of Joseph Ratzinger, "Culture at its core means an opening to the divine." At the heart of every culture is an implicit understanding of ultimacy, of the meaning of our existence in relation to God. It is this relation to God that endows all of the

## DEGREE PROGRAMS

activities of a culture – raising and educating children, marriage, music, dance, architecture, economy, etc. – with their deepest significance. Reciprocally, in order to discern how a culture conceives the human being's relation to God, all the aspects of that culture should be considered. Reflection on great works of literature is integral to cultural discernment, and thus integral to the educational mission of the Institute.

Students receive a “pass” or “fail” grade for the Book Forum based on attendance and

participation in the discussion and on a short paper, to be submitted the day before the meeting.

### *Residency*

This degree program requires four semesters of full-time study in residence. In certain cases, the Provost/Dean will consider requests to fulfill course requirements on a part-time basis. In all cases, total tuition payments for the degree must equal at least the cost of four full-time semesters.



## THE MASTER OF THEOLOGICAL STUDIES: BIOTECHNOLOGY AND ETHICS (M.T.S.)

### **Introduction**

In light of the mission statement of the Institute, the M.T.S. Biotechnology and Ethics program prepares students for further academic study in higher degree programs as well as for professional engagement in a variety of contexts such as teaching, research, policy development, and clinical consultation work related to bioethics. The program also offers continuing education for professionals in the medical, legal, and other fields.

The M.T.S. conforms to the special provisions of *Magnum matrimonii sacramentum*, which establish a basic pontifical degree program for students who have completed an undergraduate liberal arts curriculum.

### **Admissions Requirements**

Applicants must possess an undergraduate degree from an accredited institution in the United States or from its equivalent in foreign countries. While it is advisable that applicants for admission have a previous background in philosophy and theology, students without a background in philosophy and theology are strongly encouraged to apply. Further requirements are enumerated in the application for the program.

### **Degree Requirements**

M.T.S. students are subject to the degree requirements of the academic catalog of the year in which they were first enrolled as degree-seeking students.

M.T.S. students must complete 48 credits of course work, in addition to a certain number of audits, as announced during the course of the school year, with a grade-point average of at least 3.0 on a 4.0-point scale. Additionally, students must pass a comprehensive examination administered in the final semester of study.

As part of the M.T.S. curriculum, master's program students are expected to attend the Book Forum during the second and third semesters of their degree program.

### **Comprehensive Examination**

The comprehensive examination is based on the areas of study in the M.T.S.

curriculum, including the areas of Sacred Scripture, biotechnology, fundamental and systematic theology, philosophy, moral theology, law, and science. Each of the M.T.S. specializations (see above for a description of the Marriage and Family specialization) has its own examination, in accordance with the differences in the two curricula. In either case, the purpose of the comprehensive examination is to assist the candidate in synthesizing and integrating his or her knowledge in the specialization.

The examination consists in three two-hour written examinations. All components are graded on a pass-fail basis. If a student should fail any one of the questions, he or she may be required to retake the examination in whole or in part. If a student fails the second time, he or she will cease to be a candidate for the degree.

In the examination, the student must demonstrate a mastery of the material covered in the program commensurate with graduate study, including concrete historical and theoretical bases, and offer substantive interpretations, pertinent interrelationships between fields, and relevant concluding judgments.

### **Book Forum**

The Book Forum consists of a series of evening lectures followed by discussion on selected works of literature. The purpose of the Book Forum is to promote common reflection and conversation around the themes of person, God, love, marriage, and family as these have been articulated especially within the great tradition of twentieth century Catholic/Christian authors in fiction, poetry, drama, essays, and the like. The authors to be read will include Bernanos, Chesterton, Claudel, O'Connor, Péguy, Berry, (possibly Eliot, Waugh, Percy, and others). In the words of Joseph Ratzinger, "Culture at its core means an opening to the divine." At the heart of every culture is an implicit understanding of ultimacy, of the meaning of our existence in relation to God. It is this relation to God that endows all of the activities of a culture – raising and educating children, marriage, music, dance, architecture, economy, etc. – with their deepest significance. Reciprocally, in order to discern how a culture conceives the human being's relation to God, all the

 **DEGREE  
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aspects of that culture should be considered. Reflection on great works of literature is integral to cultural discernment, and thus integral to the educational mission of the Institute.

Students receive a “pass” or “fail” grade for the Book Forum based on attendance and participation in the discussion and on a short paper, to be submitted the day before the meeting.

***Residency***

This degree program requires four semesters of full-time study in residence. In certain cases, the Provost/Dean will consider requests to fulfill course requirements on a part-time basis. In all cases, total tuition payments for the degree must equal at least the cost of four full-time semesters.

## THE LICENTIATE IN SACRED THEOLOGY OF MARRIAGE AND FAMILY (S.T.L.)

### Introduction

The S.T.L. program prepares the graduate for teaching posts, especially in Roman Catholic seminaries, colleges, and universities, as well as for further studies at the doctoral level. This is a post-S.T.B program offering further academic development and research skills in accordance with the mission statement of the Institute. As an ecclesiastical degree, the licentiate is granted by the authority of and in the name of the Holy See.

The S.T.L. program conforms in its specifications to the requirements set forth in *Sapientia christiana* and *Magnum matrimonii sacramentum*.

### Admissions Requirements

Admission to the S.T.L. program requires the pontifical Bachelor of Sacred Theology (S.T.B.) or a graduate degree with coursework that is equivalent to that of the S.T.B. In the case of applicants with a Master of Arts in Theology, normally two years of additional full-time study in theology and philosophy will be required to meet the equivalency requirement. Further requirements are enumerated in the application for the program.

### Degree Requirements

S.T.L. students must complete 48 credits of prescribed three-credit courses, in addition to selected seminars as announced during the course of the school year, with a grade-point average of at least 3.3 on a 4.0-point scale. S.T.L. students must write and defend a thesis and satisfactorily present a *lectio coram* in order to receive the degree.

### Languages

Students are required to demonstrate reading proficiency in scholastic Latin by successful completion of a written examination administered by Institute faculty. This requirement is to be fulfilled during the first semester of residency.

Students must also demonstrate reading proficiency in a modern language from the following list: French, Spanish, Italian, or German. Proficiency is demonstrated by

successful completion of a written examination administered by Institute faculty. This requirement must be fulfilled by the end of the third semester, but students are urged to fulfill it by the end of the first year.

### Lectio Coram

S.T.L. students must satisfactorily present a *lectio coram* – a public lecture – during the final semester of study, to be presented on the same day as the thesis defense. Before a panel of examiners, consisting in the thesis director and two readers of the thesis, the *lectio coram* should demonstrate the candidate's competence in theology and as a teacher. It must be clearly and logically organized, manifest the candidate's familiarity with a wide range of relevant literature, and exhibit soundness of theological judgment. As the name implies, the *lectio coram* is open to the public.

The thesis director will propose a topic unrelated to the thesis. The candidate is notified of the selected topic 48 hours prior to the *lectio coram*.

The candidate may present the lecture using a one-page written outline. The lecture may not be delivered from a written text. If an outline is used by the candidate, copies must be submitted to the board prior to the lecture. After the *lectio coram* each examiner gives a secret grade, and the final grade is the average of those grades. If the candidate fails this examination, he or she is not permitted to defend the thesis, which otherwise occurs immediately following the *lectio coram*. The Provost/Dean, in consultation with the chairman of the panel of examiners, will determine whether the examination may be repeated. Should a student fail a second time, he or she ceases to be a candidate for the licentiate degree.

### Thesis

The thesis is an integral part of the S.T.L. curriculum, requiring several months' planning, research, analysis, exposition, revision, and discussion. It entails both the independent investigation of some significant question arising from the work of the program and a defense of the conclusions reached. It should give evidence of training in research and make a contribution to theological and/or philosophical knowledge involving a limited yet significant issue. It

must demonstrate the student's familiarity with basic methods and techniques of research, mastery of a limited topic, and ability to exercise sound theological judgment and to formulate accurate conclusions. The thesis director, more a critic than a teacher, provides assistance in defining the question to be examined. The student alone is responsible for working out the question and its resolution.

### ***Schedule of Production of the Thesis***

By the end of the first semester, and in consultation with the S.T.L. Program Advisor, the student asks a faculty member to direct his thesis. Once a faculty member agrees to direct the thesis, the Program Advisor, in consultation with the thesis director, appoints two other faculty members to a thesis board. One of the two faculty members is designated the first reader of the thesis.

By midterm of the second semester, and in consultation with the thesis director, the student prepares and submits to the Program Advisor a five-page proposal, including the title; a detailed statement of the proposed topic, its background and its purpose; the methodology; and a proposed table of contents. In addition, a preliminary bibliography is submitted at this time.

Within two weeks, the thesis board meets with the candidate to discuss the proposal. The thesis director, other board members, and the Program Advisor may accept or reject the proposal, or they may specify required modifications to it (acceptance *sub conditione*). If substantial revision is required, the board meets again with the student, either accepting or rejecting the proposal or requiring further modifications. The proposal is deemed to be approved when it has been signed by the thesis director, the other two board members, and the Program Advisor. The proposal, with original signatures, is held in the student's official file.

Once the proposal has been approved, the student is free to commence writing the thesis in consultation with the thesis director and the other board members.

At least six weeks prior to the expected date of defense, and on or before the due date listed in the academic calendar, the student must submit five copies of the

completed thesis to the Program Advisor. The copies must be bound with a black plastic "comb binding," a black vinyl back cover, and a clear plastic front cover. The copies of the thesis are distributed to the thesis director and the other board members.

The thesis must be 60 to 70 pages in length, excluding the bibliography (page limits are strictly enforced), and written according to the *Chicago Manual of Style*. Upon completion of the thesis, the thesis director and first reader signify their approval in writing. (The thesis director and first reader may judge the thesis substantively complete and worthy of defense, while noting some mandatory corrections to be made prior to final acceptance.) The date for the *lectio coram* and the thesis defense cannot be set prior to this written approval; approval must be received at least 30 days in advance of the defense. Also, the defense of the thesis cannot be scheduled until all language requirements have been met.

### ***Defense of the Thesis***

After successful completion of the *lectio coram*, the student must defend the thesis by oral examination, to be conducted by the thesis board (the thesis director and the two readers). The student begins with a 5-minute presentation of his thesis. This presentation is followed by a 25-minute questioning period by the panel. At the end of the defense, the written thesis and the oral examination are graded separately by the members of the defense board. The votes are taken in secret and supervised by the chairman of the examination. The final grade is the average of the grades submitted by each board member. If a candidate fails this examination, he must obtain permission from the Provost/Dean to schedule another defense. A candidate will not be permitted to retake the examination until at least one semester, or an equivalent period of time, has elapsed since the date of the failure. If the student fails a second time, he or she ceases to be a candidate for the licentiate degree.

### ***Residency***

The S.T.L. program requires four semesters of full-time study in residence. In certain cases, the Provost/Dean will consider requests to fulfill course

requirements on a part-time basis. All the requirements for the S.T.L. degree must be completed within five years of the date the student enters the S.T.L. program at the Institute. If a student does not complete all requirements within five years, the student may petition the Provost/Dean for a one-

year extension. If a student fails to complete all requirements within this period, he or she ceases to be a candidate for the S.T.L. In all cases, total tuition payments for the degree must equal at least the cost of four full-time semesters.

## **THE DOCTORATE IN SACRED THEOLOGY WITH A SPECIALIZATION IN MARRIAGE AND FAMILY (S.T.D.)**

### **Introduction**

The S.T.D. is a post-S.T.L. degree completing academic formation in conformity with the mission statement of the Institute; it qualifies the graduate for teaching posts in Roman Catholic seminaries, colleges, and universities. As an ecclesiastical degree, the S.T.D. is granted by the authority of and in the name of the Holy See.

The S.T.D. conforms in its specifications to the requirements set forth in *Sapientia christiana* and *Magnum matrimonii sacramentum*.

### **Admissions Requirements**

Admission to the S.T.D. program requires the S.T.L. degree (*magna cum laude* or higher) from a session of the John Paul II Institute. Other requirements are enumerated in the application for the program. While receiving a *magna cum laude* or higher for the S.T.L. degree is a prerequisite for consideration for admission into the S.T.D. program, possession of this degree with a *magna cum laude* does not guarantee admission.

### **Degree Requirements**

S.T.D. students are required to complete four doctoral seminars maintaining a grade-point average of at least 3.5 on a 4.0 point scale. Competency in four languages must be demonstrated by S.T.D. students before the second year of the program, in preparation for the dissertation research. The dissertation must be defended within five years of the student's entry into the program.

### **Languages**

Reading proficiency in scholastic Latin is presupposed at admission and must be demonstrated by successful completion of a written examination. This requirement must be fulfilled during the first semester of residency.

Students are required to demonstrate reading proficiency in biblical Greek by successful completion of a written examination. This requirement must be

fulfilled during the first year of residency.

Students must demonstrate reading proficiency in two modern languages from the following list: French, Spanish, Italian, or German. Proficiency is demonstrated by successful completion of a written examination. This requirement must be fulfilled by the beginning of the third semester of the program.

### **S.T.D. Dissertation**

The dissertation should demonstrate maturity of theological judgment based on advanced graduate study. It should give evidence of research skills commensurate with doctoral-level study, the ability to perform independent scientific work, and mastery of the candidate's chosen field of study. The dissertation should be of sufficient quality to constitute a genuine contribution to that field of study and to warrant publication. The dissertation should be at least 175 and no more than 300 pages in length, exclusive of bibliography.

### **Schedule of Production of S.T.D. Dissertation**

By the end of the first semester, and in consultation with the S.T.D. Program Advisor, the student asks a faculty member to direct his or her dissertation. The Program Advisor, in consultation with the dissertation director, appoints two other faculty members to a board under the chairmanship of the dissertation director.

By midterm of the second semester, and in consultation with the dissertation director, the student prepares and submits to the Program Advisor a ten-page dissertation proposal, including the title; a brief presentation of the background of the topic and the current state of relevant research; a concise statement of the proposed thesis of the dissertation; a statement of the contribution and originality of the thesis; a detailed statement describing the methodology and argument of the dissertation; and a proposed table of contents. A preliminary bibliography containing the most important primary and secondary sources must be submitted with the proposal.

Once the thesis director deems the

proposal acceptable, it is circulated among the entire faculty. Every member of the faculty is expected to submit his or her approval, comments, objections, and questions to the thesis director and Program Advisor within two weeks of receiving the proposal.

Within two weeks of the end of this review, the student defends the proposal before the board, comprised of the director and two readers. The dissertation director, the other board members, and the Program Advisor may accept or reject the proposal, or they may specify required modifications to it (acceptance *sub conditione*). If substantial revision is required, the board and Program Advisor meet again with the student, either accepting or rejecting the proposal or requiring further modifications.

The proposal is deemed to be finally approved when it has been signed by the dissertation director, the first and second readers, and the Program Advisor. The proposal, with original signatures, is held in the student's official file.

Once the proposal has been finally approved, the student may begin to write his or her dissertation.

### ***Preparation for the Defense of S.T.D. Dissertation***

At least eight weeks prior to the expected date of defense, and on or before the due date listed in the academic calendar, the student must submit six copies of the completed dissertation and six copies of an abstract of 350 words to the Program Advisor. The dissertation copies must be bound with a black plastic "comb binding," a black vinyl back cover, and a clear plastic front cover. At this time the S.T.D. Program Advisor, in consultation with the dissertation director, selects a reader who is not a member of the Institute faculty to participate at the defense. The Assistant to the S.T.D. Program Advisor distributes the copies of the dissertation to the dissertation director and the other board members.

The date for defense cannot be confirmed prior to approval by the dissertation director and the board members who are Institute faculty; approval must be given at least 4 weeks before the expected date of the defense.

Also, the defense of the dissertation cannot be scheduled until all language and course-work requirements have been met.

The completed dissertation must be defended within five years of the date the student enters the S.T.D. program at the Institute. If the student is not able to defend the thesis within five years, the student may petition the Provost/Dean for a one-year extension. If a student fails to defend the thesis within this period, he or she ceases to be a candidate for the S.T.D.

### ***Defense of the Dissertation***

After acceptance of the dissertation by the dissertation director and readers, the student must defend the dissertation in an oral examination of two hours. The student will begin with a fifteen-minute presentation of his dissertation. At the end of the defense, both the written dissertation and the oral examination will be graded. A vote will be taken in secret and supervised by the chairman of the examining committee. The final grade is the average of the grades submitted by each board member. If a candidate fails the oral examination, he must obtain permission from the Provost/Dean to repeat the examination. A candidate will not be permitted to retake the examination until at least one semester, or an equivalent period of time, has elapsed since the date of the first defense. If the student fails a second time, he or she ceases to be a candidate for the S.T.D. degree.

### ***Residency***

This degree program requires two semesters of full-time study in residence. The completed dissertation must be defended within five years of the date the student enters the S.T.D. program at the Institute. If a student is unable to defend the dissertation within five years, the student may petition the Provost/Dean for a one-year extension. If a student fails to defend the dissertation within this period, he or she ceases to be a candidate for the S.T.D. In all cases, total tuition payments for the degree must equal at least the cost of two full-time semesters.

## **THE DOCTORATE OF PHILOSOPHY IN THEOLOGY WITH A SPECIALIZATION IN PERSON, MARRIAGE, AND FAMILY (PH.D.)**

### ***Introduction***

The purpose of the Ph.D. program is the formation of students toward an understanding of person, marriage, and family, in accord with the mission statement of the Institute. The program prepares students to carry out significant research and publication and qualifies students for academic positions in universities, colleges, and seminaries.

### ***Admissions Requirements***

Admission to the Ph.D. program requires the successful completion of a master's degree in theology or a related field and the completion of the application process as outlined on the appropriate admissions form. Prior to acceptance, an on-site interview is normally required.

### ***Degree Requirements***

The Ph.D. program is a 45-credit program (15 courses); course work is to be completed over three years. Ph.D. students must be in residence for full-time study during the first three years of the program, and ordinarily for the two years of dissertation writing. Full-time study is defined as taking three courses per semester and fulfilling the requirements of the Symposium, which meets four times each semester.

Proficiency in four languages is required of all Ph.D. students: scholastic-ecclesiastical Latin, New Testament Greek, and two modern languages, as delineated below.

Additionally, students are expected to complete successfully the two foundational works examinations at the start of the second and third years of study and qualifying examinations by the end of January of the sixth term of study. (More precise guidelines are given below.)

Following completion of coursework, language requirements, foundational works examinations, and qualifying examinations, Ph.D. students must successfully defend the dissertation prospectus by the end of November of the seventh term of study.

After the prospectus has been approved, students are expected to complete their dissertations in two years.

### ***Courses***

Ph.D. courses are generally offered on a three-year cycle, and students may choose any 15 courses of those offered at the Institute during the first five semesters.

Ph.D. students who are new to the Institute are typically required to take additional courses at the master's or licentiate level. With the permission of the Ph.D. Program Advisor and the fulfillment of an additional writing requirement, one of these courses may be substituted for a Ph.D.-level course. A maximum of two additional non-Ph.D. courses may be audited during the years of course work.

### ***Languages***

Students are required to demonstrate reading proficiency in scholastic-ecclesiastical Latin, New Testament Greek, and two modern languages (French, Spanish, Italian, or German). Proficiency is demonstrated by successful completion of a written examination administered by Institute faculty.

One ancient and one modern language examination must be taken before the end of the first semester. The remaining language examinations must be taken by the end of the third semester.

An additional language may be required, depending on the dissertation topic.

### ***Symposium***

The Symposium consists in monthly evening seminars on selected "Great Books" (and occasionally works of art or music), for the purpose of developing a community of conversation among all Ph.D. students and the faculty around the themes of God, person, love, marriage, and family as these have been articulated by, and shape, the tradition of Christianity and the West. This community of conversation is integral to both the method and the substance of the educational mission of the Institute. An overarching concern of the conversation is to explore the sense in which the meaning and dignity of human life are recognized and can finally be sustained only from within a



culture of gratitude. John Paul II wrote often of a “civilization of love” or again a “culture of life.” The Symposium examines civilization, love, and life as matters above all of what the Greeks termed “*morphosis*,” or “*morphe*,” of being formed, hence of “form.” Literature and art (along with the theology and philosophy comprising the rest of the curriculum) constitute a primary mode of this fully human formation.

### ***Foundational Works***

The two foundational works reading lists cultivate both the breadth and depth of students’ knowledge of theology, philosophy, and of the Catholic intellectual tradition. The two examinations based on these lists require students to demonstrate a profound grasp of the main concepts, issues, and themes contained in each of the works constituting the reading lists.

The foundational works reading list is available in the administrative offices of the Institute. Although some of these books appear on course bibliographies, each student is expected to read and prepare on his or her own all the books for the foundational works examinations.

### ***Qualifying Examinations***

The qualifying examinations consist of both written and oral components. The written component is divided into three sections, and the student’s responses in these three sections are treated in the oral component. The qualifying examinations take place in the second week of the sixth semester of study.

The written component is comprised of the following sections.

**Section 1:** This section treats what is termed “the quarrel between the ancients and the moderns.” The examination should indicate the student’s capacity for synthesis as well as his or her grasp of the thread that, where pertinent, manifests the unity in the development of doctrine. These questions will be examined through the following authors:

1. **Ancient writers:** Plato, Aristotle
2. **Medieval writers:** Aquinas, Bonaventure, Scotus

3. **Modern writers:** Machiavelli, Hobbes, Bacon, Descartes, Locke, Kant
4. **Recent Christian authors and the Second Vatican Council:** Balthasar, De Lubac, Rahner, Selected Documents of Vatican II
5. **American authors:** I. Hecker, J. C. Murray, J. Rawls

A list of the selected works by each of these authors is available in the administrative offices of the Institute.

**Section 2:** This section requires critical elucidations of the fundamental anthropological-ontological, theological, and moral teaching of Karol Wojtyła/John Paul II and Joseph Ratzinger/Benedict XVI. Students will answer questions regarding such topics as the meaning of person, being as gift, nuptiality, action and freedom

**Section 3:** This section requires students to take up currently vexed issues in theology and philosophy pertinent to marriage, family, and the person. Questions will be drawn from such areas as sexual ethics, bioethics, sacramental theology, feminism, gender, and their social, cultural, and political/juridical contexts, requiring students to discuss the current status of an issue in contemporary literature.

Once a student has received a grade of “pass” for the qualifying examinations, he or she may defend the dissertation prospectus.

### ***Dissertation Prospectus***

The dissertation prospectus is prepared under the guidance of the dissertation director, who must be selected by registration week of the fifth semester. The key elements of the dissertation prospectus are the production of the dissertation prospectus and the collegial process of guidance by the dissertation director and the first and second readers of the dissertation.

### ***Dissertation Prospectus Defense***

The student must have passed the qualifying examinations before the prospectus can be defended.

Once the thesis director deems the prospectus acceptable, it is circulated among the entire faculty. The prospectus may be submitted by April 15 of the sixth semester,

if possible, but no later than November 1 of the seventh semester. Faculty members have two weeks to submit comments, objections, and/or questions to the thesis director and Program Advisor.

Within two weeks of the end of this review, the student defends his or her prospectus before the board, comprised of the director and two readers.

The prospectus is deemed to be finally approved when it has been signed by the dissertation director, the first and second readers, and the Program Advisor. The prospectus, with original signatures, is held in the student's official file.

Once the prospectus has been approved, the student may begin to write his or her dissertation.

### ***Ph.D. Dissertation***

The Ph.D. degree is awarded after the successful completion of the doctoral dissertation and a defense of the dissertation before the dissertation board. The dissertation should not exceed 300 pages (bibliography excluded) and should demonstrate maturity of theological judgment based on advanced graduate study. It should give evidence of capacity for research and reflection commensurate with advanced study, an ability to perform independent intellectual work, and a profound comprehension of the candidate's chosen field of study. The dissertation should be of sufficient quality to constitute a genuine contribution to that field of study.

### ***Defense of the Ph.D. Dissertation***

After acceptance of the dissertation by the director and readers, the student must defend the dissertation in a public defense of at least two hours. The student will begin with a fifteen-minute presentation of the dissertation, which will be followed by a period of questions from each member of the dissertation board.

### ***Advising***

Ph.D. students have two types of advisors: the Ph.D. Program Advisor and the dissertation advisor. The Program Advisor orients the student to the degree program,

guides the student through questions regarding the degree requirements, assists the student in selecting the dissertation advisor, and gives final approval to course selection. The dissertation advisor, selected during the third semester in the program, guides the student in the selection of courses and of a dissertation topic; normally the dissertation advisor will serve as the student's dissertation director.

### ***Residency***

The Ph.D. program normally requires six semesters of full-time study in residence, plus two years of dissertation writing. The completed dissertation must be defended within seven years of the date the student enrolls in the Ph.D. program. If a student is unable to defend the dissertation within seven years, the student may petition the Provost/Dean for a one-year extension. If a student fails to defend the dissertation within this period, he or she ceases to be a candidate for the Ph.D. degree.

### ***Assistantships***

Ph.D. students are required to serve in research or teaching assistantships during the fourth and fifth years of study, as available. The assistantships may entail ten to fifteen hours of work per week assisting a designated professor or teaching a full-semester course offered through the Institute's Continuing Education Program. Acceptance of assistantships is required for continued receipt of any scholarships or stipends.

### ***Ph.D. Handbook***

Further details of the Ph.D. program requirements are elaborated in the Ph.D. Handbook, distributed to Ph.D. students at orientation and available from the Institute's Reception Office (Room 313).

## COURSES OF INSTRUCTION

### **JPI 510/729**

#### ***Theological Anthropology: History and Method***

Beginning with an examination of the problem of anthropology in modernity, this course will examine the main themes of a theological anthropology. They are: predestination (of Jesus Christ and of men in Jesus Christ), creation (in Christ), man as *imago Dei*, the relation between nature and grace, the meaning of person, the meaning of sexual difference, original sin, and justification.

3 credits

### **JPI 511/731**

#### ***Faith and American Culture***

This course attempts a theological-ontological interpretation of American culture against the background, most immediately, of the Second Vatican Council and the pontificates of John Paul II and Benedict XVI. The purpose is to frame the fundamental terms of a Catholic's engagement with modernity as expressed in the history of America. Readings for the course will be drawn from authors influential in the founding and history of American culture, as well as from significant Catholic interpretations of the culture.

3 credits

### **JPI 517/817**

#### ***Jesus Christ: Revealer of God and Man***

This course seeks to give students an introduction to Christology that will help them to deepen their understanding of the Christocentric approach to anthropology that characterizes the pontificate of John Paul II. The course thus seeks to impart familiarity with the development and significance of key ideas in Christology. The first part of the course presents Christ's self-revelatory method, examining what he reveals of God and how this revelation occurs. The second part of the course studies the major controversies surrounding the person and mission of

Jesus Christ and the thinkers who played a decisive role in these controversies. Attention is paid to the patristic era and to the gradual development of the understanding of the crucial concepts of nature and person. The sense in which Christ reveals man to himself is elucidated in the last part of the course.

3 credits

### **JPI 518/757**

#### ***Theology of Mary***

This course deals with the theological significance of the Virgin Mary, which can only be understood if presented in the wide horizon of God's plan to recapitulate all things in Christ. That means that we will consider Mary, following the guidelines traced by the Second Vatican Council, in relation to the mystery of Christ and the Church. In her unique relationship with Christ she appears as the fulfillment of the nuptial covenant of God with the people of Israel and, at the same time, as the living and concrete image of the pilgrim Church. The structure of the course follows an historical thread: the mysteries of the life of Mary. All the traditional topics of Mariology (Immaculate Conception, Virginity, Divine Motherhood, Assumption, collaboration in the redemption, etc.) will be covered as we consider Mary's course of existence (from her Old Testament roots to the final Parousia). Her pilgrimage in faith will give us the key to contemplating the whole life of Jesus as a mystery, that is, as the revelation and action of the Triune God in the midst of human history.

3 credits

### **JPI 546/762**

#### ***The Nuptial Mystery according to St. John***

This course is an introduction to the theological doctrine of love (*agape*) offered by the Fourth Gospel. It imparts familiarity with the key words and concepts necessary to deepen John's understanding of Jesus Christ as the Revealer and Giver of God's Trinitarian Love by exploring the different

dimensions of the rich Johannine doctrine on love: Christological, Trinitarian, sacramental, ecclesiological. Finally the course wants to initiate the students to the still little-explored study of John's highly theological usage of symbolism. The course focuses particularly the nuptial symbolism as a fitting key to grasp the very core of John's gaze upon the flesh of Jesus. Jesus' flesh is the true temple where those who believe in Him can finally arrive to see (Jn 1:14, 18; 14:9; 17:24) and to participate in the glory of God's Trinitarian Love (Jn 17:26).

3 credits

**JPI 548/748**

***Fundamental Moral Theology: Freedom and Human Action***

This course takes up themes arising within fundamental moral theology. In what sense is moral theology really a theology? What constitutes morality? What role do desire, fulfillment, love, truth, beauty, and the invitation to communion (cf. *Veritatis splendor*, ch. 1) play in our grounding of moral theology? The course takes up the question of freedom, the foundation and meaning of natural law, and the structure and character of moral action. Readings include *Veritatis splendor* and texts drawn from J. Ratzinger, St. Thomas Aquinas, Kant, H. U. von Balthasar, S. Pinckaers, M. Rhonheimer, and L. Melina.

3 credits

**JPI 549/752**

***Marriage and Virginity as States of Life***

This course considers the concept of a "state of life" as a specification of the human vocation to love (*Familiaris consortio*, 11). The tradition has often stated that marriage and virginity are complementary rather than fundamentally opposed to each other. At the center of this complementarity is each state's analogous realization of the interior "form" of the vocation of human nature itself as revealed in the life and mission of Christ. The course explores the foundation of the two states in creation and their eschatological destiny, whether and in what sense we might call marriage a "state of

perfection," and the relation of the two states to the human person's most fundamental and interior level of freedom. Readings include texts drawn from John Paul II, H. U. von Balthasar, St. Thomas Aquinas, D. Crawford, and M. Ouellet.

3 credits

**JPI 550/850**

***Gender/ The Sexual Difference***

This course considers the question of gender/the sexual difference in terms of its theological and anthropological foundations, and in light of issues raised regarding this question in the current cultural situation. Readings are drawn from Aristotle and Aquinas, St. John Paul II, various Church documents, and a variety of contemporary authors (e.g., biologists, social scientists, theologians, gender theorists, cultural critics).

3 credits

**JPI 553/763**

***Being as Gift: Philosophical Foundations***

This course elucidates the constitutive elements of a metaphysics of love necessary to undergird John Paul II's nuptial anthropology. John Paul II's anthropology, to which his interpretation of *Gaudium et spes* 22 and 24 in terms of nuptial mystery witnesses, is rooted in the recognition that being (both God and man) is gift. Through readings of Plato, Aristotle, Dionysius, Aquinas, Hegel, F. Ulrich, Balthasar, and John Paul II, the course revisits main philosophical themes—form, nature, substance, relation, the transcendentals, and causality—in light of an ontology of gift. In so doing, the course seeks to illustrate the intrinsic relation between theology and philosophy as presented in John Paul II's *Fides et ratio*.

3 credits

**JPI 554/764**

***Catechesis on Human Love***

This course studies John Paul II's *Man and Woman He Created Them: A Theology of the Body* through a sequential reading of the text and a discussion of its scriptural, theological, and philosophical methodology.

The course seeks to elucidate the spousal meaning of the body as it is revealed by Christ, in the first place, through his deepening of the historical condition of married love in two directions: towards the beginning when Christ confirms marriage's absolute indissolubility (Mt 19:3-9) and towards the eschaton when he states that man and woman "neither marry nor are given in marriage" (Mt 22:30). The beginning consists of three original experiences (solitude, unity, nakedness) to which we have a certain access in our fallen condition. The eschaton reveals the final form of the spousal meaning of the body, a meaning that is enjoyed in inchoate way in the virginal state and of which the sacrament of matrimony is a historical expression. In the second place, Christ reveals the spousal meaning of the body, and hence of human existence, through the sacrificial gift of himself for the Church on the Cross. This redemptive act that brings man the gift of divine sonship is, at the same time, a nuptial act: the forgiveness of man's sins is at the service of the fruitful nuptial union of the Church, the immaculate Bride, with Christ, the Bridegroom. Participating in a real and sacramental way in Christ's love for the Church, the sacrament of marriage acquires a depth that both transforms and super-abundantly confirms natural marriage and the created order. This participation in Christ's total, indissoluble, and fruitful love grounds the adequate anthropology that, according to John Paul II, undergirds *Humanae vitae's* defense of the inseparability of the unitive and procreative dimensions of the conjugal embrace as well as the Christian understanding of the goods of marriage.

3 credits

**JPI 555/716**  
***Encyclicals of John Paul II***

The aim of this course is to familiarize students with the theological vision of John Paul II as embodied in his Encyclical Letters. The course begins with an overview of the life and thought of Karol Wojtyła / John Paul II. The second, and longest, part of the course consists of close reading of nine of John Paul II's Encyclical Letters

from *Redemptor hominis* (1979) through *Ecclesia de Eucharistia* (2003). The unifying theme for our interpretation of the thought of John Paul II is the intersection of theology and anthropology as set forth in the great text of *Gaudium et spes*, 22: "In reality it is only in the mystery of the Word made flesh that the mystery of man becomes clear. . . Christ the new Adam, in the very revelation of the mystery of the Father and His love, fully reveals man to himself and brings to light his high calling." In order to deepen our understanding of John Paul II's contribution to Catholic theology and philosophy, we will situate his writings in the context of the development of Catholic Social Doctrine from *Rerum novarum* through the Second Vatican Council. The course concludes with a reflection on Pope Benedict XVI's interpretation and development of John Paul II's theology and the challenge of the new evangelization.

3 credits

**JPI 568/768**  
***Revelation, Scripture, and the Nature of Exegesis***

*Dei verbum* teaches that Scripture is the "soul of theology," thus showing its fundamental importance to the theological endeavor. This course will operate along two major thematic lines: the text as *sacred* text and the development of an exegetical approach congruent with the text. The lectures will examine the phenomenon of divine self-disclosure within the created order and the specific form this communication takes within the community of God's people. Included in this study will be an examination of a) the nature of revelation; b) the nature of the Word of God as Scripture; c) the relationship between eternal Word and human event; d) the categories by which truth is conveyed, including Semitic categories of thought, the actualizing power of the word, vows, covenantal reality, etc.; and e) the relationship of the two testaments. Central to this investigation will be the insight of John Paul II and his linking of the Incarnation to the Scriptural text

itself. The second theme is centered on the interpretation of the text and the appropriation of an exegetical model which enables the truth of the text to emerge. Here, an examination of the modern methodological crisis will be made (re Bultmann *et al*) along with the response of Ratzinger (*Biblical Interpretation in Crisis*). Included here will be an examination of how the Early Church Fathers read the Scriptures, a thorough investigation of the magisterial documents on biblical interpretation (especially *Providentissimus deus*, *Divino afflante spiritu*, and *Dei verbum*) and a review of the different methodologies informing today's exegesis, with reference to the Pontifical Biblical Commission's *Interpretation of the Bible*. The importance of the re-discovery of *symbolic realism* (which allows for the typological structure of Scripture to be operative) will be discussed. The work of John Paul II, Cardinal Ratzinger (Benedict XVI), Henri de Lubac, von Balthasar, Childs, Cassuto, Eichrodt, and Fishbane (among others) will be central to this study.

3 credits

**JPI 569/866**

***Dominion and Techné***

This course is essentially an exploration of the philosophical and theological meaning of work. In order to illuminate that meaning of work, we explore the philosophical roots of dominion (God's command to "subdue the earth") and of *techné* (the root of technique, technology). The first part of the course will be a survey of the attitudes toward work in the ancient Jewish and Greek traditions, the assumption of work into Christian life in light of a metaphysics of creation in monasticism, and then the origin of the modern notion of work in the Protestant reinterpretation. We will then reflect on the challenges posed to the meaning of work by modern technology and capitalism, and the attempt to recover the classical ethos in contemporary thinkers and John Paul II's encyclical *Laborem exercens*.

3 credits

**JPI 570/770**

***Sexual Ethics and the Person***

This course will study the personal character and meaning of the body as a foundation for sexual ethics. Starting with the specificity of the moral point of view, the course will develop the main lines of an ethics of sexuality in which the human person as a created whole, *corpore et anima unus*, is "the subject of his own moral acts" (*Veritatis splendor*, 48). As John Paul II said, we find in the body "the anticipatory signs, the expression and the promise of the gift of self, in conformity with the wise plan of the Creator" (ibid.). Particular issues will include the ethics of conjugal relations, contraception, homosexuality, and the use of condoms to prevent HIV/AIDS. (*Fundamental Moral Theology: Freedom and Human Action* is highly recommended as a background.)

3 credits

**JPI 605/839**

***Issues in Psychological and Neurological Science: Marriage, Family, and the Sexual Difference***

Pope John Paul II stated, "Only a Christian anthropology, enriched by the contribution of indisputable scientific data, including that of modern psychology and psychiatry, can offer a complete and thus realistic vision of humans." This vision will guide the exploration of the neurological and psychological discoveries regarding male and female gender. Topics to be covered also include divorce, sexual and physical abuse, homosexuality, abortion, psychotherapy, marriage counseling, family therapy, and pastoral responses to these issues.

3 credits

**JPI 613/848**

***History of the Church***

The aim of this course is to familiarize students with the historical unfolding of the life and mission of Church. The Church is both "in history, but at the same time she transcends it. It is only 'with the eyes of faith' that one can see her in her visible reality and at the same time in her spiritual reality as bearer of divine life"

(*Catechism of the Catholic Church*, 770). Following an introductory reflection on the nature of the Church and the relationship between time and eternity, the course will consider some of the key events in the life of Church such as the apostolic witness and the development of the canon of Scripture, the Trinitarian and Christological controversies of the fourth and fifth centuries, the development of monasticism, the tragic split between East and West, medieval theology and the rise of universities, the Protestant reformation, the Church's encounter with the Enlightenment, and the First and Second Vatican Councils. Readings include primary sources from the Church Fathers, conciliar documents, Robert Louis Wilken, *The First Thousand Years: A Global History of Christianity*, Alexander Schmemmann, *The Historical Road of Eastern Orthodoxy*, and Christopher Dawson, *The Dividing of Christendom*.

3 credits

#### **JPI 614**

##### ***Theology of the Suffering Body***

This course considers the question of the suffering human person and contemporary medicine's response to him/her in the light of John Paul II's Theology of the Body and the clinical experience of physicians and nurses working 'in the field.' It will explore how competing philosophical anthropologies directly affect patient care and the daily life, practice and self-understanding of medical professionals. It will consider how medicine's response to suffering plays a central role in the call to build a civilization of love. "The theme of suffering...is a universal theme that accompanies man at every point on earth: it co-exists with him in the world and thus demands to be constantly reconsidered" (*Salvifici doloris*, 2). The experience of suffering provokes in man the deepest questions of existence and at the same time reveals to him fundamental truths of the human person and of reality. Suffering leads us to the heart of our desire for meaning; it does so directly through the body and most strikingly when we face the fact of our mortality. Medicine arises as the discipline which most frequently

responds to suffering and death and so finds itself inescapably caught up in these anthropological questions of meaning. Yet contemporary medicine seeks to operate within a thoroughly secular anthropological framework that adopts technological and mechanistic principles from the outset. Such an approach radically alters how medicine meets the suffering person, which in turn affects man's experience of suffering and his own search for meaning.

3 credits

#### **JPI 615**

##### ***Biotechnical Anthropology***

Technology is not merely an instrument to be used licitly or illicitly, but the all-embracing milieu in which we moderns live. This milieu embeds fundamental assumptions about being and the nature of the human person, and these in turn, lie at the root of bioethical dilemmas, made possible by our biotechnical prowess, which seem to grow exponentially by the day. Drawing on a wide range of sources including C.S. Lewis, Hans Jonas, John Dewey, and Hannah Arendt, this course will consider the philosophical foundations and fundamental anthropological assumptions of the biotechnical revolution as well as its practical implications.

3 credits

#### **JPI 617**

##### ***Bioethics I: Biology, Medicine, and the Contours of Human Life***

This course develops foundations for bioethical inquiry in view of the doctrine of creation, the nuptial anthropology proposed by John Paul II, and seminal documents from the recent magisterium of the Church. Bioethics I provides theological, historical-cultural, and biological context for reflection on particular issues, with an eye also to the contributions of recent thinkers including Robert Spaemann, Hans Jonas, and Stephen Talbott, whose work exposes the dualism and materialism that has shaped modern science and medicine, and points the way to a more adequate vision of the embodied person amid the vicissitudes of birth, illness, and death. Specific

bioethical issues are treated in Bioethics II. (*Fundamental Moral Theology: Freedom and Human Action* is highly recommended as a background.)

3 credits

**JPI 619**

***Bioethics II: Life, Death, and the Human Person***

This course treats questions concerning illness, medical treatments, and death within the ambit of the anthropological foundations developed in Bioethics I. Study of the virtue of prudence aids in developing an adequate method for ethical discernment. Issues such as stem cell research and artificial reproductive technologies are considered in light of magisterial teaching and current theological and philosophical reflection. End-of-life issues are also treated, including questions concerning life support and its withdrawal, the use of ordinary/proportionate and extraordinary/disproportionate means, the distinction between killing and letting die, and criteria for determining death, including the “brain death” criterion.

3 credits

**JPI 620/813**

***Communio Personarum: The Triune God***

John Paul II’s anthropology of love rests on the divine revelation that God is love and that this infinite love is a triune communion of persons. As the origin and *telos* of all that is given to be, divine triune love gives form to and is imaged by all of creation. Thus, to offer an adequate elucidation of the nature of finite being and of human love requires embracing the task of approaching the mystery of divine love as it has revealed itself in Jesus Christ. John Paul II identified the communion of the Church and the familial union formed by a man and a woman as two images of particular importance. Speaking about the dual unity of man and woman, John Paul II wrote that “being a person in the image and likeness of God thus also involves existing in a relationship, in relation to the other ‘I.’ This is a prelude to the definitive self-revelation of the Triune God: a living

unity in the communion of the Father, Son and Holy Spirit” (*Mulieris dignitatem*, 7). At the same time, he also said that “the primordial model of the family is to be sought in God himself, in the trinitarian mystery of his life” (*Letter to Families*, 6). This course seeks then to explore what it means to say that the Triune God is a communion of persons and how “communion” is to be understood.

3 credits

**JPI 634/826**

***Sacramentality of Marriage***

The sacrament of marriage is a privileged point of contact between nature and grace. Christ did not establish a new “outward sign” or a new form for entering into marriage. Instead, he recalled the original truth of creation: “he who made them from the beginning made them male and female . . . For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one . . . therefore what God has joined together let no man put asunder” (Mt 19:4-6). Rather than “adding” something to marriage from outside, Christ reveals the fullness of God’s original plan for marriage and accomplishes this plan through his death and Resurrection. Henceforth, marriage between baptized represents and participates in Christ’s spousal love for the Church. In order to gain a deeper understanding of this mystery, the course consists of three parts. Part One provides an overview of the nature and sacramentality of Christian marriage. The second part of the course explores the history of the doctrine of marriage within the Catholic tradition from Augustine through the Second Vatican Council. We will also consider the understanding of marriage in Protestant theology and in the Orthodox Churches. The last part of the course explores some disputed questions and controversies regarding the nature and sacramentality of marriage in light of the theology of John Paul II.

3 credits



**JPI 635/846**

***Marriage and Canon Law***

The purpose of this course is to explore the canonical profile of marriage articulated in the 1983 Code of Canon Law in light of a nuptial sacramental theology and the ecclesiology of the Second Vatican Council. To this end, the first part of the course addresses the basic historical and methodological issues necessary for discerning the relationship between canon law and theology, and for understanding correctly the nature of canon law's mission in the life of the Church. The second part of the course specifically considers the canonical principles and issues relevant to the pastoral care of marriage, especially the implications of the sacrament's theological and juridical elements for annulments, dissolutions, and convalidations. In this regard, special attention is given to the adequacy of matrimonial jurisprudence in American tribunals.

3 credits

**JPI 532/707**

***Biblical Theology of Marriage and Family: Old Testament***

The purpose of this course is to help the student discover the Biblical vision of the person, marriage, and family as presented in the Old Testament. Consequently, this is a text-oriented course which will examine key biblical texts which provide the foundation for these fundamental human realities. The course begins by providing the student with an adequate understanding of the nature of God's Word and of the process of appropriate exegesis. This is accomplished by an examination of the key magisterial documents which deal with hermeneutics. In the extended examination of the creation narrative of Gen 1-3, we will uncover the ground for all Biblical anthropology. For the Hebrew mind, the narrative and legal texts are also critically important because they give a concrete vision of the value and purpose of marriage and family. Thus, we will study the patriarchal narratives, the legal texts, and the familial rituals in the cult of Israel to understand how the person (*imago Dei*)

and family (*carrier of the covenant*) functioned in the Old Testament.

Within the Prophetic period there is an intensification of marital imagery for the covenant, and in the Wisdom Literature we find the ideal vision of marriage which re-establishes the divine vision. The final part of the course is a brief survey of the theological understanding of marriage in the Intertestamental period. We will conclude by an examination of how the trajectory of the OT reaches its conclusion in Jesus' teaching on marriage (Matt 19). This study will take an integrative approach which will situate the texts within the Jewish context but also allude to their appropriation in the Christian community. We will see how a balanced theological perspective developed based on the legal/cultic prescriptions along with the 'lived theology' found in the patriarchal and prophetic experiences.

3 credits

**JPI 662/862**

***Modernity and Humanism***

This course examines, from a philosophical perspective, the dynamics of the process of modernization that has continued from the late Middle Ages to today in Western culture and is making its impact felt throughout the world. The course's focal point is upon the impact of the Enlightenment, which summed up and crystallized the shape of modernity in Europe and elsewhere.

3 credits

**JPI 665**

***Beginning / End of Life Issues***

This course examines the ethical problems raised when dealing with human life at its beginning. The different biological and medical techniques that manipulate human subjects and genetic materials in order to obtain some positive outcome will be described and the social and moral aspects of its use will be discussed. The second part of the course will consider the ethical problems concerning the end of life of a person.

3 credits

**JPI 666**

***Creation: Nature and Life***

This course will deal with the philosophical foundations needed for a correct understanding of the phenomenon of life. What is organic life and how can we recognize its presence? In what does its novelty consist with respect to the material world? How does an organism differ from a machine? How essential are theology and the doctrine of creation to the adjudication of these questions? By analyzing these and similar questions, the course will provide the adequate philosophical basis needed for dealing with the ethical problems posed by biotechnology.

3 credits

**JPI 668/868**

***Law, Family, and the Person***

This course closely examines the treatment of marriage, family, and the person, as well as the related issues of sexual difference, procreation, and bio-technology, under civil law. The course will be divided into three parts. The first part will offer a philosophical and historical context by examining a number of ancient, modern, and post-modern thinkers, as well as a few legal cases and Church documents, in relation to the nature of law, the questions of natural law, law and the body, and so forth. The second part of the course will draw on this philosophical/anthropological foundation to examine the developing treatment of marriage and sexuality under the law, as present in important judicial opinions and other legal materials. Topics will include the so-called “fundamental right” to marriage, contraception, the “right to privacy” in the area of sexuality, “gay adoption,” and “same-sex marriage.” The third part of the course, also focusing on court cases and other legal materials, will address the treatment of the person in the developing context of biotechnology. Topics will include abortion, surrogate motherhood, artificial “reproduction,” cloning, and end-of-life issues.

3 credits

**JPI 669/769**

***Science, Theology, and Ethics***

The relationship between science and

theology is a preoccupation of modern scientific and political culture with great stakes hanging in the balance. Virtually everyone agrees that there is an essential difference between them and that each has a proper, relative autonomy, but in what does this autonomy consist? Is scientific integrity, for instance, constituted by science’s independence from metaphysical and theological considerations? Must metaphysical or theological criticism of science confine itself to morality, and is such criticism possible without lapsing into fideism or violating scientific autonomy? Beginning with a philosophical inquiry into the nature of scientific knowledge, exploring the historical relationship between science, philosophy, and theology and the effect of this relationship on our fundamental conceptions of nature, this course will address these and other such questions. It will contend that science is internally constituted by its relationship to metaphysics and theology and that science’s proper integrity and autonomy follow from a deeper understanding of that relationship. This then opens up largely ignored possibilities for thinking of the relationship between scientific knowledge and ethics.

3 credits

**JPI 670**

***Environment and the Cosmological Order***

In calling the human being to subdue the earth and have dominion over it, the Book of Genesis reveals an intimate relationship between human making and the natural world. But how are we to understand this relationship in light of an environmental crisis brought about largely by human technology? And how does this relationship help us to understand the nature of the ecological crisis? Developing the foundations that underlie this mission entrusted to the human person, this course will examine the destructive transformation of this relationship and explore the relevance of the doctrine of creation and a corresponding theological anthropology for thinking about the ecological crisis and our technological age.

3 credits

**JPI 671**

**Issues in Science: Genetics & Embryology**  
Modern bioethics encompasses numerous new scientific and medical techniques, and requires an understanding of the scientific basics in order to frame knowledgeable bioethical questions and answers. This course will survey basic bioscience with particular emphasis on new genetic and embryological techniques, including stem cells, cloning, genetic engineering, and other new biotechnologies. The science as well as the ethical questions raised by new biotechnologies will be discussed.

3 credits

**JPI 672/818**

**Bioethics and the Family**  
This course will address the development and content of Catholic bioethics. Issues to be discussed include reproductive technologies, embryo transfer, abortion, death and euthanasia, cloning, and stem cell research. (*Fundamental Moral Theology: Freedom and Human Action* is a prerequisite for Institute students.)

3 credits

**JPI 715**

**Covenantal Reality: Biblical Foundations**  
Covenant is at the heart of God's relationship to his people. This course will examine the numerous covenants within the Scriptures, their constitutive structure, and the relationship they have to each other. Within the OT, the meaning of covenant, its development within the canon, its relationship to its ancient Near Eastern context, and the trajectory it takes within the prophetic and messianic texts will be explored. Fundamental here are the critical questions of a) creation as a covenant; and b) the role of human response and freedom. The experience of divine revelation and of covenant profoundly affected Israel's view of the human person, marriage, and family. As the covenant is fulfilled in Christ, at the heart of our study will be how the Paschal mystery effects a re-constitution of the covenant such that it becomes "new." Here, we will examine the Marian, Eucharistic, and somatic dimensions of

the Christological form of the covenant. Critical to our study is the complex question of how the Old and New Covenants are related. Key Pauline texts will be studied and will include a critique of the modern proposal of *covenantal nomism*.

3 credits

**JPI 719**

**Issues in the Gospel of John**  
This course deals with the Gospel of John and the critical themes that form its architectural structure. This course will closely examine the Biblical text with special reference to the original Greek. We will identify those themes that are central to the Johannine proclamation of the Gospel and identify and examine the specifics of John's anthropology and how it affects his understanding of soteriology, ecclesiology, and pneumatology. We will examine the various exegetical approaches that have evolved, including the Patristic, medieval, and modern periods. Critical to this study is the examination of John's use of specific words (faith, light, sent, believe, life, glory, etc.) and his use of parallelisms and chiasmic structures. This course will investigate the critical theological themes in John, particularly the role of the Spirit, the relationship of the Son to the Father, the realism of the Eucharistic discourse, the pneumatic and Mariological dimensions of ecclesiology, and the underlying sacramental nature of reality. All of these elements become critical components in the anthropological vision that John presents, which will be unpacked.

3 credits

**JPI 814**

**Eros and Agape: The Meaning of Love**  
While most people intuit what love is – recognizing it when they see it – it is not always easy to say what it is. Moreover, while everyone experiences love as dramatic and often problematic, most do not think of love as a philosophical and theological problem. Our very word "love" witnesses to the problem, in its resistance to the perennial attempts to tie it down to one of its many elements. The tendency to

partiality is instantiated well in the so-called “problem of love” where ascending *eros* (now taken to be “need love,” “interested love,” “egoism”) is understood to be incompatible with the Christian descending *agape* (now taken to be self-abnegation, “disinterested” or “altruistic” concern for the other alone).

It is evident that persons ought to be loved “for their own sakes,” as ends, not as means. It is also evident that one cannot but desire one’s own happiness and fulfillment, which desire stands at the heart of the most basic natural inclinations. What is not clear, however, is how these two loves are to be held together in unity. This course attempts to give an account of that unity. It does so by considering the various polarities of love: love as an inclination (*amor naturalis*) and love as an act (*amor rationalis*); “love of concupiscence” and “love of friendship;” and ascending “eros” and descending “agape.” It also considers also the various “objects” of love (self, neighbor, and God) and the order between them (the *ordo amoris*). All of this is done with an eye to the novelty of Christian love and the claims made on account of it (Nygren) and against it (Comte).

The course follows an historical trajectory, beginning with Plato (*eros*), Aristotle (the three friendships) St. Augustine (the *uti-frui* distinction), the Cistercians and Victorines (the “stages” of the love of God), St. Thomas (the natural desire for happiness, love as a passion, the two-fold distinction, and the order of love), and, finally, modern and post-modern altruism (Comte, Mill, Derrida). The course will end with a consideration of the nature of the Christian novelty with respect to love (Richard of St. Victor, Balthasar, John Paul II, Scola).

3 credits

**JPI 809/928**  
***Anthropology of Karol Wojtyła/  
John Paul II***

This course examines, in its first half, the philosophical sources used by Karol Wojtyła, in particular, Kant, Schelling, and Hume. The course’s second part is given over to

an analysis of Wojtyła’s philosophical writings, especially the *Lublin Lectures*, *The Acting Person*, and several articles.

3 credits

**JPI 816**  
***Domestic Church: Biblical Foundations***

John Paul II stated that the future of humanity “passes by way of the family.” The purpose of this course is to construct a theology of the Domestic Church. This task requires the development of a hermeneutic for the recovery of a Scriptural view of reality, an analysis of the biblical basis for this doctrine from both the Old and New Testaments, and an examination of how these biblical categories were developed through the Early Church and the Fathers up to the Middle Ages. This course will examine the sudden reappearance of the term “domestic church” at Vatican II and its further development in modern times, particularly in magisterial teaching. Thematically, the course examines the structure of creation, the role of the family within the Abrahamic covenant, the importance of fatherhood and its link to memory of the faith, the family as the locus of the Hebraic cult, and the educative role of the family in the Scriptures. The course concludes with an analysis of the problems of the modern appropriation of the concept of family as domestic church.

3 credits

**JPI 837**  
***Knowledge of God in the Fathers***

This course will address important questions: While Catholic dogma affirms that man can see God, in what does this ‘vision of God’ precisely consist; what is its real object; what are its limits? Does this vision deal only with eschatology, or is it an experience “inchoately” possible for man here and now, even if only through the *speculum* (mirror) of faith? What have “mystery” and “mysticism” meant from the very beginning of the Christian tradition? Does man desire to see God? Is this vision necessary in order to become a perfect human person? The goal of the seminar is to show: 1) that the affirmative answers to the questions above

have deep roots lying in both the Old and New Testaments of Scripture itself and 2) how the Fathers achieved – more or less successfully – a creative synthesis of the genuine biblical inheritance with the contemplative ideal of Greek tradition. Focus will include study of biblical theophanies, especially of the Exodus; the complex origins of Christian mysticism, paying attention to both the platonic and the biblical understanding of “mystery”; Philo of Alexandria’s exegesis of the biblical passages studied, as well as insights drawn from Origen and Gregory of Nyssa.

3 credits

#### **JPI 844**

##### ***Christ: Icon of the Father’s Love***

What exactly does it mean that in Christ the “Word became flesh,” and therefore in Him we can really see the invisible God? This seminar follows the theological debate concerning the mystery of Jesus Christ until Nicea II (787 AD), the Council that proclaimed the legitimacy and importance of the Icons for Christian religion and devotion. Far from being a “marginal appendix,” this Council has to be understood as an important integration of the previous ones more directly concerning the ontology of Christ’s divine and human Person. Only with the iconoclastic debate, in a sense, did the new understanding of the human being’s mysterious dignity as an inseparable unity of body and spirit fully emerge, brought about by and through the Incarnation of the Logos in Jesus Christ (*GS II*).

3 credits

#### **JPI 847**

##### ***Credo ut intellegam, Intellegam ut credam: Faith and Knowledge in the Catholic Tradition***

In the words of Benedict XVI, faith is the “fundamental act of Christian existence.” The seminar explores the main dimensions and questions concerning the act of “faith.” The approach will be both historical (diachronic) and thematic (synchronic): we will focus on the constitutive dimensions of the act of faith,

in the order in which they concretely emerged throughout the people of God’s experience of divine Revelation and in and through the development of the Church’s history. The course will be therefore divided in five sections that follow the historical development of Catholic doctrine and theological debate on faith:

1. Scripture, from the Old to the New Testament
2. Pillars of the Tradition: St. Augustine, St. Thomas, and St. John of the Cross
3. Re-reading the Tradition: Rousselot, Pieper, Ratzinger, von Balthasar
4. Specific questions, including the measure of Jesus’ knowledge and the role of Mary’s faith in the Church
5. The recent Magisterium of the Church, especially *Lumen Fidei* by Pope Francis.

3 credits

#### **JPI 851/950**

##### ***Feminism in Theology and Culture***

With an eye to the “New Feminism” of John Paul II, this course examines the key elements of contemporary feminism in what has come to be its two main radical manifestations: “equality feminism” and “difference feminism”: its critique of patriarchy, its central concern about women and work, its appeal to “experience” as norm, and its understanding of gender as either a social construct or an essential (post-modern) difference. The course will, moreover, consider these elements at work in the feminist critique and re-formulation (if not rejection) of the main theological *loci* (Trinity, Christology, Ecclesiology, Mariology). Students will become familiar with the key figures in feminism and the essential features of its thought.

Key texts representing feminist thought (Mill, Beauvoir, Firestone, Irigaray), its theoretical background (Hegel, Freud, Marx, Foucault), its theological manifestation (Daly, Johnson, Hampson, Schüssler-Fiorenza) as well as its critique (John Paul II, Edith Stein, Ong, Stern, Hans Urs Balthasar) will be read.

3 credits

**JPI 852**

***Person and Community: The Social Nature of the Human Being***

Contemporary thought and culture assumes that man is essentially an active, individual agent, with only accidental relationships to others in society. In response to the various crises this assumption generates, this course is meant to be an exploration in the philosophy of human nature, with a particular focus on the subsistence of that nature in community. Although the ultimate root of the contemporary problems is theological, a specifically philosophical perspective is indispensable, since what is at issue is indeed the meaning of human nature (and of course, indissoluble from that, the meaning of being). Accordingly, we will begin the course by reading contemporary figures in political philosophy who present an assessment of the state of the modern world. Next, we will study the basic insights of ancient political thought in the major works of Plato and Aristotle, along with Aquinas's appropriation of Aristotle. Then, we will explore the radical shift that occurred in modern thought by reading the founders of Western liberalism (Hobbes, Locke, and Rousseau) and an insightful description of the concrete case of the United States (Tocqueville).

3 credits

**JPI 854**

***Philosophical Anthropology***

The philosophical study of human nature is as old as philosophy itself; nevertheless, a distinct field known as "philosophical anthropology" was explicitly delineated in the early 20th Century, above all in the work of Max Scheler. One of the hallmarks of the thought of John Paul II, himself influenced by Scheler, was the central significance he gave to anthropology in his approach to problems in both philosophy and theology. The first half of this course will be a careful study of the classical interpretation of human nature through a reading of Plato, Aristotle, and the "Treatise on Man" in Aquinas's *Summa Theologiae*. The second half will be a reading of programmatic texts on aspects of philosophical anthropology in the

modern context, with particular attention given to the nature of the body/soul relationship. In addition to this theme, some others explored in the course are the relationship between self and other as expressed in the structure of the acts of intellect and will, the relationship between human nature and nature more generally, man's place in the cosmos, and man's fundamental relationship to God in all of this.

3 credits

**JPI 921**

***Thomism, Ressourcement, and Vatican II***

This course aims to familiarize students with the key debates of twentieth-century theology which form the backdrop to the Second Vatican Council and still significantly influence its interpretation today. Particular attention will be given to the relation between nature and grace, as well as the relation between being and love, in light of a renewed interpretation of Thomas Aquinas. Authors studied include Maurice Blondel, Henri de Lubac, Etienne Gilson, Joseph Ratzinger, and Yves Congar.

3 credits

**JPI 922**

***God the Giver of Life***

Following John Paul II's reflection on *Evangelium vitae* and the Holy Spirit (*Dominum et vivificantem*), this seminar explores the understanding of "life" as disclosed in Christian revelation. Through an examination of the third hypostasis, the "person-gift" and of his role in God's work of salvation, the first part of the seminar deals with the nature of Triune divine life as revealed in Christ. It thus approaches the issue regarding the criteria for adequate speech about God and hence studies the relation between Christology and Pneumatology and the limits and place of human language in any discourse on God. These questions are examined through the most important texts of the early Greek and Latin tradition on the person of the Holy Spirit and some Eastern and Western theologians. The Holy Spirit, rightly called by Irenaeus *communicatio Christi*, gives to

man that divine life which in Christ has revealed itself to be a communion of love. The second part of the seminar therefore explores the form of this communication, in particular with regard to the nature of the Church, the sacrament of marriage, and the life of prayer. The course deals with major works of the following authors: Basil the Great, Gregory Nazianzen, Pseudo-Dionysius, St. Augustine, John Paul II, H. U. von Balthasar, Y. Congar, S. Bulgakov, Symeon the New Theologian, A. Scola, and M. Ouellet.

3 credits

### **JPI 927**

#### ***Spousal Love and the Relationship between Eros and Agape***

While most people intuit what love is – recognizing it when they see it – it is not always easy to say what it is. Moreover, while everyone experiences love as dramatic and often problematic, most do not think of love as a philosophical and theological problem. Our very word “love” witnesses to the problem, in its resistance to the perennial attempts to tie it down to one of its many elements. The tendency to partiality is instantiated well in the so-called “problem of love” where ascending *eros* (now taken to be “need love,” “interested love,” “egoism”) is understood to be incompatible with the Christian descending *agape* (now taken to be self-abnegation, “disinterested” or “altruistic” concern for the other alone).

It is evident that persons ought to be loved “for their own sakes,” as ends, not as means. It is also evident that one cannot but desire one’s own happiness and fulfillment, which desire stands at the heart of the most basic natural inclinations. What is not clear, however, is how these two loves are to be held together in unity. This course attempts to give an account of that unity. It does so by considering the various polarities of love: love as an inclination (*amor naturalis*) and love as an act (*amor rationalis*); “love of concupiscence” and “love of friendship;” and ascending “eros” and descending “agape.” It also considers also the various “objects” of love (self, neighbor, and God) and the order between them (the *ordo*

*amoris*). All of this is done with an eye to the novelty of Christian love and the claims made on account of it (Nygren) and against it (Comte).

The course follows an historical trajectory, beginning with Plato (*eros*), Aristotle (the three friendships) St. Augustine (the *uti-frui* distinction), the Cistercians and Victorines (the “stages” of the love of God), St. Thomas (the natural desire for happiness, love as a passion, the two-fold distinction, and the order of love), and, finally, modern and post-modern altruism (Comte, Mill, Derrida). The course will end with a consideration of the nature of the Christian novelty with respect to love (Richard of St. Victor, Balthasar, John Paul II, Scola).

3 credits

### **JPI 930**

#### ***The Trinitarian Meaning of Human Suffering***

This course takes as its starting point John Paul II’s encyclicals *Redemptor hominis*, *Dives in misericordia*, and *Domnum et vivificantem*, and the apostolic letter *Salvifici doloris*. The course attempts to advance a theological understanding of the meaning of evil and suffering. This reflection is set against the backdrop of the examination in the contemporary reflection on the meaning of suffering and innocent suffering. In addition to the work of John Paul II and several contemporary authors, the course also examines some of the works of Plotinus, Aquinas, Hegel, von Balthasar, and E. Mounier.

3 credits

### **JPI 937**

#### ***Causality and Retrieval of Interiority***

The course is dedicated to the recovery of a *philosophical* sense of interiority. It will begin by distinguishing other forms and modes of inwardness: physical dissection, psychological introspection, artistic and literary character depiction, religious mysticism. The appreciation of a properly philosophical interiority has tended to fade out of contemporary consciousness, both in the popular as well as the learned culture, with important consequences for

the culture at large. Readings will include texts from Avicenna, Matthew of Aquasparta, Duns Scotus, Aquinas, Descartes, Kant, Husserl, and Marcel.

3 credits

**JPI 938**  
***Biotechnology and the Good***

The purpose of this course is to reflect on the meaning of *bios* and *technê* in light of the origin and nature of the (ethical) good. The starting point for reflection is set by John Paul II's writings regarding the "nuptial body" (what does this notion imply for an understanding of biology?); by *Evangelium vitae's* understanding of human life (what is its nature and whence arises its dignity?); by *Veritatis splendor's* rejection of the notion of a "pre-moral" body and of the detachment of human freedom from "its essential and constitutive relationship to truth." The course will focus on foundational sources regarding the meaning of *bios* and *technê*. Readings will be drawn variously from Christian theology (e.g., R. Brague, Maximus the Confessor, W. Pannenberg, H.U. von Balthasar); the "ancients" (e.g., Plato, Aristotle); the "moderns" (e.g., Galileo, Descartes, Bacon, Boyle, Huygens, Newton); and alternatives to either (both) the ancients or (and) the moderns (e.g., Goethe, Heidegger, Jonas, MacIntyre, Bohm, Portmann, Monod, Dawkins). The course will also discuss the ethical issues raised by biotechnology in the current cultural situation. Readings will also be drawn variously from the writings of B. Commoner, W. Berry, G. Grant, J. Rifkin, L. Kass, the President's Council on Bioethics.

3 credits

**JPI 940**  
***Revelation and the Logic of Experience: Issues in the Meaning of Love***

The concept of experience and its relation to Christian revelation, an indispensable term when faith is understood as the encounter between the whole person and God (*Dei verbum*, 2, 8; *Deus caritas est*, 1), is the methodological kernel of John Paul II's anthropology. The seminar thus seeks to explore the adequacy of this term for

the understanding of the nature of love and of the human person. The seminar first approaches the structure of human experience in order to uncover its relation with Christian experience. Then, in light of *Dei verbum*, it elucidates the main elements of the concept of Christian experience as presented in Scripture. The third part of the course examines the objective and subjective dimensions of Christian experience. Since Christian experience springs from the encounter with God, understanding this concept requires examining the meaning of the spiritual senses, the roles of reason and freedom as man comes to see and adhere to the Incarnate Logos, and the understanding of the person as called to love (*Redemptor hominis*, 10). Lastly, after having studied the subjective dimension of the concept of experience, the course seeks to elucidate its objective side by approaching the ecclesiological dimension of experience. The main authors treated in this seminar are: John Paul II, Origen, J. Mouroux, F. Schleiermacher, selected contemporary feminist theologians, H. U. von Balthasar, and L. Giussani.

3 credits

**JPI 942**  
***Nature, Common Good, and the Language of Heterosexuality***

Emerging conceptions of sexuality and gender are often criticized as failing to acknowledge or give an account of the vital links between what is typically called "heterosexual" marriage and family and broader civil society. From ancient times and in all cultures, marriage's integral relationship with childbearing has made its relevance to the common good obvious. Because emerging conceptions have clearly challenged this anthropological/metaphysical starting point, it is natural to blame the new sexuality for being radically anti- or non-communitarian. Yet, it may be more accurate to say that the new sexuality expresses perfectly modern, liberal conceptions of common good, reason, and human community.

This seminar will ask how our changing assumptions concerning what constitutes common good (*bonum commune*) might



give rise to forms of reason and sexuality whose clearest expression is summed up in the concept and language of “sexual orientation” and its correlates, such as “homosexuality” or “heterosexuality.” The seminar will be both historical and speculative in nature. Readings will include: Aristotle, St. Thomas, F. Bacon, D. Hume, I. Kant, J. Maritain, Ch. de Koninck, L. Strauss, B. Tierney, J. Rawls, M. Foucault, and St. John Paul II.

3 credits

### **JPI 946**

#### ***Domestic Church: Water and the Mystery of Baptism***

The family in the Old Testament became a special sphere of holiness, inextricably tied to the covenant. Critically, the purity/holiness of the family was determined by a series of water rituals. In the Hebrew worldview, people were believed to have contracted impurity by way of different events, objects, or states in life which rendered a person clean or unclean. To remove impurity, ablutions or immersions were required. In certain cases, the penalty for continuing in impurity was death. Thus, water rituals were at the heart of the identity of Israel, negotiating between the four states of being and regulating the individual’s and community’s status before God, maintaining family purity.

Our study will consist of two themes. First, we will develop a hermeneutic which can adequately provide a fuller exegesis of Scriptures. In urging the recovery of a symbolic reading of reality we will investigate the psychological underpinnings of symbolic archetypes. The second part will investigate the meaning and use of water in the OT by examining critical events and practices.

3 credits

### **JPI 949**

#### ***Modernity in America***

This course ponders how best to interpret modernity in America, in light of the assumption that there exists an organic link between modernization and secularization. Does America offer an “exception” to this

assumption? Is Europe secular because it is modern, or is it secular because it is European? Is there only one road to modernity? What is one to make of the difference between the French and the American Enlightenments? The course will address these questions in terms of the root meaning of religion, or ontology of creatureliness, affirmed in Christianity: in terms of the meaning of man as *capax Dei*, as male and female, and as exerciser of dominion over creation. The purpose of the course is to show that an adequate idea of creatureliness is the necessary condition for answering the questions.

The intended outcome of the course is that the student will have arrived at an understanding of religion and modernity (in America) sufficient for engaging the above questions critically.

Readings in the course will be drawn from representative moderns—European and American—as well as twentieth century and more contemporary authors (e.g., Descartes, Bacon, M. Weber, P. Berger, D. Martin, G. Himmelfarb, S. Bruce, G. Davie, J. Ratzinger/Benedict XVI, H.U. von Balthasar).

3 credits

### **JPI 953**

#### ***Issues in 20<sup>th</sup> Century Catholic Metaphysics***

After a brief survey of the recovery and renewal of mediaeval philosophy, and especially of the study of St. Thomas Aquinas, the course will turn to the works of Etienne Gilson and Jacques Maritain in the philosophy of being, and Gabriel Marcel’s phenomenology of presence.

3 credits

### **PI 954**

#### ***God, Modern Biology, and the Metaphysics of the Person***

Modern evolutionary biology, it is often assumed, has rendered God irrelevant for our understanding of the natural and particularly biological world. But what sort of God is excluded by this theory, what are the effects of this exclusion on

our understanding of nature and persons, and what are its practical and existential consequences? This course will examine the development of modern biology from Darwin to the present and the ways that this discipline determines the status of God and the human person for contemporary culture, with particular attention given to the theological, metaphysical, and anthropological assumptions of this discipline. Along the way, we will also discuss the proper relationship between science, theology, and metaphysics more generally and the implications of a proper understanding of creation *ex nihilo* for this relationship and for the truth claims of modern biology. We will consider how modern biology is affected by modern culture and capitalist economics and how these in turn are affected by modern biology. And we will consider the tragic relationship between modern biology, classical eugenics, and contemporary developments in biotechnology, asking in what ways it can be attributed to the failure of modern biology to acknowledge its own metaphysical and theological debts and to embrace an adequate theological anthropology.

3 credits

### **JPI 955**

#### ***Nature and History***

The purpose of this course is to ponder the ontological (philosophical, theological) issues surrounding the problem of nature and history: the problem of what is often called historicism, or historical relativism.

What is nature and what is history, and in what sense does being participate at once in both? In what sense are nature and history mutually inclusive? Is intelligible order compatible with historical novelty?

The problem of nature and history thus concerns the meaning of being in its most basic “givenness.” In what sense is our own being and the being of everything (human and subhuman), in its primitive constitution as given, a matter of truth and goodness? What most basically establishes being as true and as good, and what is the relation between the two? In

what sense is this truth and goodness to be ascribed to things *qua natural and qua* (ongoingly) *historically differentiated*? Such questions carry in their train several further cognate questions, regarding the meaning of being *qua* universal *and* singular; *qua* bearer of the past *and* open to the future; *qua* eternal *and* open to time; *qua* necessary *and* spontaneous (free); *qua* same *and* other; and so on.

The intended outcome of the course is that the student will understand the sense in which nature transcends history and at the same time remains in principle open to and inclusive of history: such that it is possible—indeed, in principle necessary—for a thinker to take seriously the being and meaning of the present even as he avoids historicism.

These questions with which the course is occupied are framed most basically within the horizon of the relation between the “ancients” (“classical” culture) and the “moderns” (“modern” culture), and between “Jerusalem” (or Christian revelation) and “Athens” (reason: philosophy and science). Readings will be drawn from L. Strauss, Plato, Aristotle, R. Spaemann, H. U. Von Balthasar, J. Ratzinger, J. Monod, G. Hegel, among others

3 credits

### **JPI 956**

#### ***Covenant, Nuptiality, and the Biblical Vision of Reality***

At the heart of Biblical revelation is a vision of creation that is relational and covenantal. It is the reality of covenant that grounds creation. This course will follow a critical analysis of the development trajectory that the theology of covenant takes as it appears in the various moments of Israelite history reaching its fulfillment in Christ. While the theme is adumbrated in the earlier strata of Scripture, it is with the prophets that the nuptial nature of the covenant is explicitly announced and orient us towards its fulfillment in the Messiah, whom the NT presents as the Bridegroom. This ‘ontological’ turn is reinforced by the nuptial dimensions in the Eucharistic and Marian dimensions

of the covenant in the NT. At the heart of this study is the relationship of the Old to the New Testament. In examining Pauline theology, the critical issue will be the relationship of law to grace within a covenantal framework. The answer here determines the relationship between law (and of obedient behavior) and salvation. Is salvation predicated on being a member of the covenantal community or is faithful following of the Law essential? Within the OT there is the crucial witness of the prophets who raise a devastating critique against covenantal presumptuousness (“the temple, the temple”) while in the NT there is the struggle within the early Church over the issue of faith vs. works. In particular, the question of antinomism vs. covenantal nomism which deals with the question of legal observance, free will, and grace will be examined. Authors will include Westermann, Wenham, Cassuto, Dumbrell, Eichrodt, Heschel, Hugenberger, Barth, von Balthasar, John Paul II, Ratzinger, Blenkinsopp, N.T. Wright, and Wyschogrod.

3 credits

#### **JPI 957**

##### ***Cosmological Community: Man's Place in the Cosmos***

The modern ‘displacement’ of humanity from its ‘home’ in the ‘center’ of the cosmos is an epochal event—even a celebrated fact in some quarters—that continues to reverberate through virtually every facet of contemporary life: from the ‘bifurcation’ of nature, to the separation of the humanities and the sciences, to the reductive and accidental character of human being posited by modern biology, to the atomization of liberal society. These developments betoken not just a change in humanity’s ‘place’ in the universe, but the very abolition of ‘place’ (*topos*) and perhaps the very unity or wholeness which led Platonic, Aristotelian, and Medieval Christian cosmology to the idea of a *uni-verse* in the first place. This provokes the question: in what does the unity of the universe consist? In what sense is it a single order at all, and how are we to understand our place in it? Where does the *communio personarum* fit in this order? We will examine ancient and modern attempts to

address this question from Aristotle and Plotinus, to Maximus, Dionysius the Areopagite, and Aquinas, to Descartes, Newton and beyond. We will argue that only a theology that has recovered its metaphysical and cosmological ambitions can finally countenance and sustain the notion of the universe as a cosmos that is big enough for man.

3 credits

#### **JPI 959**

##### ***The Family in America: Historical Perspectives***

This course addresses the effects of capitalism and other liberal institutions on marital-familial integrity and stability, fertility rates, the roles of men and women (i.e. the feminist question), homosexuality, and so forth, while at the same time taking up the agrarian (e.g., Berry) and distributivist (e.g., Chesterton) movements and their implications for the family. How do liberal institutions shape the American family? What are the long-term implications of capitalism’s collusion with socialism, according to which, on the one hand, familial relations and roles are increasingly appropriated to governmental institutions, while, on the other, both parents are directed toward employment in the market economy? What is implied for the family by alternative proposals (e.g., agrarianism and distributivism)? As a backdrop, the course would also discuss the relationship, antecedents, similarities and differences, between the American situation and historical developments in Europe.

3 credits

#### **JPI 960**

##### ***Truth & Freedom in the Theology of Benedict XVI and Balthasar***

This course aims to familiarize students with the theological anthropology of Joseph Ratzinger/Benedict XVI and Hans Urs von Balthasar. In dialogue with the modern concept of freedom, both authors seek to develop a renewed understanding of freedom’s “essential and constitutive relationship to truth” (*Veritatis splendor*, 4). The key to this development is an

ontological and ultimately trinitarian conception of the personal or dramatic meaning of truth. Readings include: J. Ratzinger/Benedict XVI, *Introduction to Christianity; Truth and Tolerance; Without Roots; Deus caritas est; Spe salvi*; H.U. von Balthasar, *Theo-Logic*, I-III; *Theo-Drama*, II; *Epilogue*; “On the Tasks of Catholic Philosophy in Our Time.”

3 credits

**JPI 961**

**Early Modern Thought**

This course will seek to assess ‘the meaning of modernity’ by examining its founding ontological commitments, by considering how these commitments are operative in modern conceptions of nature and scientific knowledge, politics and the state, and freedom and anthropology, and by evaluating their theological significance, especially in light of developments at the Second Vatican Council and in the pontificates of John Paul II and Benedict XVI regarding the meaning of the human person. The course will center largely on primary sources which may include Machiavelli, Bacon, Hobbes, Descartes, Locke, Rousseau, Vico, and Newton.

3 credits

**JPI 962**

**Revelation, Practical Reason,  
and Natural Law**

Natural law has been the traditional cornerstone of Catholic moral thought, particularly in supporting Church teaching concerning “moral absolutes” in, for example, sexual ethics. But the concept of natural law has raised at least as many questions as it has answered. In particular, there are two fundamental issues, each revolving around the content of “natural.” First, “natural” is often taken to bespeak the difference between the natural and revealed orders. The significance of this difference invites a debate over the relationship between philosophy and theology or creation and redemption as well as the nature of human participation in eternal law. Second, “natural” is traditionally taken to indicate that natural

law is in some manner rooted in human nature. But this invites debate over the precise content of human nature, the extent and precise meaning of this rootedness, and the concomitant questions of the relationships between speculative and practical reason, between reason, inclination, and the body as “sign,” and whether the whole enterprise of natural law should be abandoned as naively based on the naturalistic fallacy. Do these two debates simply entail two different discourses, or are they energized by similar assumptions? The seminar will focus this question in terms of the concept of “unnatural acts.” Readings will be drawn from Aristotle, St. Thomas, F. Suarez, H. Jonas, A. MacIntyre, G. Grisez, H. Veatch, R. McNerny, M. Rhonheimer, E. Schockenhoff, R. Spaemann, J. Porter, H. de Lubac, H. U. von Balthasar, J. Ratzinger, John Paul II.

3 credits

**JPI 963**

**Christian States of Life and the  
Vocation of the Laity**

Vatican II called upon the lay faithful to work for the coming of God’s kingdom within the structures of the *saeculum*, of the world. How is this vocation specified and mediated by a Christian state of life? According to John Paul II, “Christian revelation recognizes two specific ways of realizing the vocation of the human person in its entirety, to love: marriage and virginity or celibacy. Either one is, in its own proper form, an actuation of the most profound truth of man, of his being ‘created in the image of God.’” This course seeks to show how Christian marriage and consecrated life each reveal something essential about the meaning of love as a total and irrevocable gift of one’s life in response to Christ, and as such provide the basis for the Church’s mission in the world. Readings include: Vatican II, *Lumen gentium; Gaudium et spes*; John Paul II, *Christifideles laici; Vita consecrata*; H.U. von Balthasar, *The Christian State of Life; The Laity and the Life of the Counsels*; D. Crawford, *Marriage and the Sequela Christi*.

3 credits

### **JPI 964**

#### **Issues in Biology and Bioethics**

A great deal of the confusion that results from contemporary biotechnological ‘advances’ and attends contemporary bioethical deliberation can be attributed to the unsatisfactory answers often (tacitly) given by biology and bio-philosophy to more fundamental questions: What is life? What is an organism, and how does it differ from a machine? What is the principle of organic unity, and how are we to understand the relation between parts and wholes in living things? In what sense is the world of living things hierarchical? This course will draw on important texts in the natural philosophy and biology from Aristotle to the twenty-first century in order to address these questions, and will ponder various issues raised in modern and contemporary bioscience and bioethics in light of the answers. Readings may include Aristotle, C. Darwin, C. Barnard, Goethe, H. Driesch, H. Jonas, R. Dawkins, B. Goodwin, and R. George.

3 credits

### **JPI 965**

#### **Technè: Ancient and Modern**

This course considers the theological and ontological roots of the meaning of *technè* (skill)/technology, in light of the dominion granted to man in God’s command to “subdue the earth.” Central concerns of the course are to examine what kind of knowledge is involved in an adequate notion of *technè*/technology; what kind of *technè* is proper to man in his creatureliness; and, finally, what is the place of technological intervention in the enhancement of human life? The course considers the biblical-Christian meaning of dominion and the ancient (classical) Greek understanding of *technè*; and then focuses on the reconfiguration of that meaning that occurs in modernity, in the seventeenth-century beginnings of modern science and on into the contemporary period. What is meant by the claim that technology is already the form and not merely the eventual product of modern science? That technology is “the ontology of modernity”?

The intended outcome of the course is that the student will develop theological-

ontological criteria for assessing the phenomenon of technology as a pervasive feature of modern culture.

Readings will be drawn from ancient, modern, and contemporary sources: e.g., Genesis, Plato, Aristotle, W. Jaeger, F. Juenger, H. Jonas, R. Brague, W. Berry, G. Grant, M. Heidegger, J. Ratzinger, H.U. von Balthasar, K. Kelly.

3 credits

### **JPI 966**

#### **Symbolic Ontology and Practical Reason**

This course will take a close look at the constitution of practical reason and its relationship to physicality and, in particular, the body. This will require a review of texts dealing with a cluster of knotty themes: the constitution of practical reason; the role/meaning of form and matter; the real and the symbolic; the relation between cosmos and person; personal and biological aspects of physicality and the body; subjectivity and objectivity. Readings drawn from Plato, Aristotle (*De Anima*, *Nicomachean Ethics*), Thomas, Hume, Kant (*Groundwork of the Metaphysics of Morals*, *Critique of Practical Reason*), de Lubac (*Corpus Mysticum*), Balthasar, John Paul II (*Theology of the Body*).

3 credits

### **JPI 967**

#### **The Pauline Vision of Marriage and Family**

For St. Paul, marriage and family become radically redefined in Christ. This course examines how Paul develops his Christological vision, showing how both realize their divinely ordained purpose in the Paschal mystery. We will examine key texts on the body, gender differentiation, sexuality, and celibacy; their functional/symbolic meaning in creation/salvation; and the nature of marriage/divorce/family within the Paschal mystery. A proper understanding of Paul requires a careful exegesis of key texts (in Romans, Corinthians, Ephesians, etc.) and locating his specific teachings within the wider context of his theology of creation and

justification in Christ, as well as his appropriation of Semitic categories of thought operative in the OT. In discussing texts, we will examine the different ways these texts have been appropriated and the critical theological controversies that developed because of them (especially in the Reformation and modern eras e.g., New Pauline Perspective and Covenantal Nomism). Readings include Pauline letters, Augustine, Aquinas, Luther, Barth, von Balthasar, N. T. Wright, Sanders, Dunn, Fitzmeyer, and Watson.

3 credits

**JPI 968**

***Eucharist and Marriage***

“The Eucharist, as the sacrament of charity, has a particular relationship with the love of man and woman united in marriage” (*Sacramentum caritatis*, 27). This course will consider the reciprocal relationship between the Eucharist and marriage in light of the supreme revelation of love in the death and Resurrection of Jesus Christ. This means, on the one hand, showing that the Eucharist itself is a nuptial mystery; it is the Sacrament of God’s espousal to the world—a mystery announced by the prophets of the Old Testament and fulfilled on Golgotha. On the other hand, we will consider how Christian marriage is interiorly ordered to the Eucharistic sacrifice as “the source from which their own marriage covenant flows, is interiorly structured and continuously renewed” (*Familiaris consortio*, 57). Readings for the course include: Thomas Aquinas, *Summa theol.* III, qq. 73-83; H. de Lubac, *Corpus Mysticum*; J. Ratzinger, *God is Near Us*; John Paul II, *Familiaris consortio*; *Letter to Families*; *Ecclesia de Eucharistia*; Benedict XVI, *Sacramentum caritatis*; M. Ouellet, *The Divine Likeness: Toward a Trinitarian Anthropology of the Family*.

3 credits

**JPI 969**

***Recovering Origins: Augustine, De Trinitate***

This doctoral seminar offers a careful reading of St. Augustine’s *De Trinitate*.

At a time in which it is ever more crucial for theological reflection to have solid foundations, this seminar is dedicated to learning with the help of St. Augustine what it means to contemplate the mystery of God, what God has revealed about himself, and what the Christological revelation of the *Deus Trinitas* discloses of the mystery of the human being. This text, which has shaped the Church’s Trinitarian dogmatic reflection, was composed with the desire to address fundamental questions such as: (1) How does God’s action reveal his tri-personal being? (2) What does it mean to say that God is One and Triune? (3) What can be said of the person of the Holy Spirit? The seminar studies Augustine’s immensely rich work with the desire to listen to Augustine’s questions and answers while letting them open up new vistas that can help us think through and deepen our contemporary questions.

3 credits

**JPI 970**

***Action, Object, and the Body***

This course will focus on the question of the constitution and meaning of human action from both theological and philosophical perspectives. Is action constituted only in rational deliberation? Do the body and its structures play a role? What is really expressed in relation to reality and human destiny by action? Discussion will center on various authors’ theory of action, the conditions and structure of human action, and the continuities and discontinuities between various theories. Readings will include selections from St. Thomas, M. Blondel, P. Ricoeur, H. U. von Balthasar, E. Anscombe, R. McNerny, M. Rhonheimer, Wojtyła/John Paul II.

3 credits

**JPI 971**

***The Meaning of Courtship***

In light of cultural shifts (owing to liberalism, feminism, the sexual revolution, and technology) which have called the system of courtship (leading to marriage) into question, this course will consider the basic assumptions of that *approach* to

marriage, namely: (i) that the chief undertaking of youth (adolescence) is to find someone with whom to bind oneself irrevocably in the hope of *fruitful* life, (ii) that the undertaking follows some determined (given) pattern, (iii) that it is guided from within a community, (iv) that the goal itself has far-reaching social/economic implications (not being a private affair).

Above all the course will consider these (challenged) assumptions in light of their anthropological (philosophical and theological) roots, beginning with the most basic one – the orientation of human life towards a “state of life” and of human love (*eros*) toward a transcendent horizon. It will furthermore consider the conception of “youth” (“adolescence”) and “adulthood” (and therefore of education) that courtship implies, as well as the public dimension of love, marriage, and sex that courtship assumes. Readings for the course will include texts from Denis de Rougement, Bailey, Coontz, Carlson (historical), from Kass and Bloom, Whitehead, Hymowitz, and Marquardt (cultural), Austen, Tolstoy, Berry, Wojtyła (literary), finally from Plato, Bacon, Smith, Tocqueville, Balthasar, Giussani (anthropological).

3 credits

### **JPI 973**

#### ***Dionysius on Beauty and His Tradition***

The goal of this seminar is to give an account of the fruitfulness of the platonic doctrine of Beauty and Eros in Dionysius’s theology and mystical doctrine. This account will follow the process of metamorphosis that this doctrine undergoes thanks to the creative dialogue of the Fathers with the writings of Plato, Plotinus and the Neoplatonists. The seminar also studies the influence of Dionysius on the subsequent tradition, with a particular focus on medieval authors (St. Thomas, Richard of St. Victor, etc.).

3 credits

### **JPI 974**

#### ***Americanism: A Theological-Ontological Inquiry in Light of Vatican II***

This course reflects on the problem historically identified as “Americanism” (cf. Leo XIII, *Testem benevolentiae*, 1899). The purpose of the course is to assess the presuppositions that have shaped the dominant self-understanding of Catholics in their relation to America. The course will focus primarily on the writings of Isaac Hecker (d. 1888) and John Courtney Murray (d. 1967), arguably the two most important Catholic figures for the constellation of issues linked with “Americanism” and the encounter between Catholicism and America’s liberal tradition. The method of the course is theological and ontological; among the main issues to be pondered are: the integrity of reason/nature relative to faith/the supernatural; human individuality and freedom; the “worldly” (cultural) mission of the Church; the nature and distinct roles of laity, religious, and priests relative to this “worldly” mission; rights, religious freedom, and truth. The terms of reflection are set by the ancient-medieval view of human being and action as developed in light of the Second Vatican Council (and authors associated with the pontificates of John Paul II and Benedict XVI), on the one hand, and the historical patterns of life, thought, and action in America, on the other. The course concludes by considering the distinct American (personalist-distributist) approach to cultural problems expressed in the work of Dorothy Day and Peter Maurin.

Readings will include the following books: Isaac Hecker, *Aspirations of Nature*; Hecker, *The Church and The Age*; John Courtney Murray, *We Hold These Truths: Catholic Reflections on the American Proposition*; Murray, *Religious Liberty: Catholic Struggles with Pluralism*; Dorothy Day, *On Pilgrimage*; Mark and Louise Zwick, *The Catholic Worker Movement: Intellectual and Spiritual Origins*.

Other readings will include several articles by Murray reflecting the range of his concerns over the span of his career; and selections from Walter Elliott, biographer of Hecker, and from contemporary interpreters and critics of Murray such as

Herminio Rico; Joseph Komonchak, and David L. Schindler.

3 credits

**JPI 975**  
***Scriptural Exegesis of the Fathers and John Paul II/Benedict XVI***

This seminar aims to familiarize students with the guiding principles and the concrete results of the Scriptural exegesis of some of the most significant doctors of the early Church. At the same time, it also seeks to introduce students to the contemporary debate about the actuality of the exegesis of the Fathers, focusing especially on the similar but different approach of two theologians: Henri de Lubac and Jean Daniélou. Benedict XVI will be often taken as an example of a creative representation of spiritual exegesis in the contemporary milieu. The main goal of the seminar is in this sense not so much an historical or philological exploration of the Fathers' exegesis, but an effort to appropriate a method of approach to the Scripture in the light of Christ, able to inspire us here and now. The students will be invited in this way to risk a personal work of "spiritual" interpretation of the studied Scriptural passages, "boldly" interacting with the tradition.

3 credits

**JPI 976**  
***Man and Woman He Created Them: Adam/Eve Typology in Scripture***

It is evident to any reader of John Paul II's *Theology of the Body* how much this teaching is grounded on the Pope's reading and exegesis of some crucial passages of Scripture. As is well known, of foundational importance in this context is, on the one hand, John Paul II's reading of chapters 2 and 3 of Genesis (cycles I & II); and on the other hand, his broad reflection on Ephesians 5:22-32, the most important passage of the New Testament regarding Adam/Eve-Christ/Church typology (cycle V), and on one of the most debated books of Scripture: the Song of Songs (cycle V). The intention of the seminar is to study the biblical texts, taking into consideration the perspective of the history of their

interpretation, in order to enable the student to appreciate simultaneously the continuity and the creative originality of John Paul II's exegesis—both in its relationship to the tradition of the Church and considering the positive contribution of contemporary exegetes and theologians regarding his exegetical essays.

3 credits

**JPI 977**  
***Anarchy, Causality, and the Gift of Self***

Through key philosophical and theological texts, this seminar seeks to ponder in what sense the perception of being as gift is able to retrieve and deepen an adequate account of causality. This reflection is also at the service of the clarification of what it means to give of oneself. The contemporary conception of causality as extrinsic imposition of (normally topographic) movement by means of force has silenced the classic conception of causality as the communication of *esse as act* (Aquinas, *De principiis naturae*). It has also established anarchy, lack of principle, as a fundamental contemporary axiom. Since one of the main reasons for this radical shift was the corresponding change in the perception of the transcendental good—from perceiving the good in terms of generosity to those of power (dominance, ruling, and ordering)—it is crucial to elucidate in what sense perceiving the communication of *esse* in light of gift, thus retrieving generosity, may yield an adequate understanding of causality. Pondering the meaning of causality, therefore, is a twofold task. First, it necessitates a philosophical reflection on the specificity and interconnectedness of the fourfold causality. Second, it requires a theological reflection on the divine communication of *esse*; that is, to ask what it means for God to give in and to himself and to give in such a radical way that it allows the concrete singular both the possibility of being and the capacity to give. The seminar approaches the speculative issue of causality from a historical perspective. The seminar is divided into three parts. The first revisits the Greek understanding of causality and the good (Plato, Aristotle, Plotinus). The second examines the understanding of causality



within the framework of the Triune God (Dionysius, Aquinas, Ockham). The third approaches the modern shift that reads causality in terms of power (Hume, Hegel, Heidegger).

3 credits

**JPI 978**

***Action and Destiny: Blondel, Thomas, Balthasar***

This course will take a close look at the philosophical and theological meanings of human action in each of the three writers.

3 credits

**JPI 979**

***The “American Way of Life”: Historical and Theological-Ontological Roots***

At the heart of every culture or institution lies, “at least implicitly, a vision of man and his destiny, from which it derives the point of reference for its judgment, its hierarchy of values, its line of conduct” (CCC, 2244). The course seeks to exhibit the truth of this statement with respect to America’s dominant patterns of life as expressed in its main institutions. The argument will be developed in conversation with selected 20<sup>th</sup> and 21<sup>st</sup> century genealogies of these patterns of life, and in light of the Christian understanding of creation *ex nihilo*: of the human creature as conceived by Blessed John Paul II in terms of “original solitude” and “original unity.” The purpose of the course is to show that one can rightly interpret the claims made in these different genealogies—in a way that sustains what is true in each claim—only to the extent that one integrates such claims in terms of the deeper and more comprehensive horizon set by the ontological order of love indicated by creation *ex nihilo*. The course, then, in sum, explores the nature of this ontological order of love vis-a-vis alternative *accounts of the origins* of America’s distinctive sense of freedom and intelligence, and of economic, political, academic, and religious activity and institutions.

3 credits

**JPI 980**

***Vatican II and the Theology of the Laity***

The aim of this course is twofold: First, students will gain a deeper understanding of the teaching of the Second Vatican Council, which John Paul II (*Novo millennio ineunte*, 57) described as “the great grace bestowed on the Church in the twentieth century . . . [and] a sure compass by which to take our bearings in the century now beginning.” Secondly, the course will familiarize students with the specific vocation and manner of life of the lay faithful. In *Christifideles laici*, John Paul II observed that “in responding to the question ‘Who are the lay faithful?’ the Second Vatican Council went beyond previous interpretations which were predominately negative.” Instead, the Council affirmed that the laity have a specific vocation which consists in representing and embodying the mystery of the Church within the temporal or secular order — stated differently, the lay faithful are called to order the world from within to the kingdom of God; to bring the world into communion with the body of Christ. At the heart of the authentic “secularity” proper to the lay vocation is an acknowledgment that creation itself, as well as each distinct aspect of human culture (science, economics, politics, etc.), has been endowed by the Creator with a certain “rightful autonomy.” The key question, then, is what sort of autonomy? And how is this autonomy related to the mystery of Christ and the mission of the Church? This course will explore these questions in the context of interpreting the major texts of the Second Vatican Council.

3 credits

**JPI 981**

***Truth and Technology***

The advent of modern science and technological society generated not only a new method for ascertaining the truth of nature, but new conceptions of nature, reason, and truth. This seminar will consider the ‘fate of truth’ in the light of this transformation. Reflecting philosophically and theologically on the meaning and history of truth, we will take special care to consider how a mechanistic

ontology alters our understanding of truth, the means of attaining it, and our desire to seek it. Reading for the course will draw from such thinkers as Plato, Aristotle, Augustine, Aquinas, Balthasar, Ratzinger, Descartes, Bacon, Locke, Hume Kant, Nietzsche, James, Dewey, and Heidegger.

3 credits

**JPI 982**  
***Christian Metaphysics: Divine and Human Freedom***

According to Hegel, freedom is Christianity's gift to the world. But why is freedom especially Christian and Christianity especially concerned with freedom? What *is* freedom, after all? What exactly does it mean to say that freedom is a perfection, which God himself *is* most sovereignly, and which he shares in some sense with man? The purpose of this course is to explore the meaning of freedom as it pertains to God, and then analogously to man, and to do so above all from a philosophical perspective—specifically, that of metaphysics. The path that we will follow in this particular course will be guided by a set of theses: First, we will suggest that the conventional modern view that identifies freedom simply with the power to choose between alternatives is both problematic in itself and significantly different from the traditional notion. Second, a genuine tradition always hands on something greater than it itself can articulate at any given time: what is given exceeds the giving. The traditional notion of freedom thus cannot be identified with any single formulation, and is far richer and more mysterious than is typically recognized. Arguably, we still need properly to receive the meaning of freedom that has been handed down to us. Third, it seems that the problematic modern notion of freedom as nothing but the power to choose has arisen in part precisely from a failure properly to receive this fullness, and so from an impoverishment of the original sense of the term. A decisive moment of this impoverishment appears to be the emergence of nominalism and the attendant “voluntarism” of the late middle ages. We will consider these theses, and “test” them, over the course of the

semester, as we read some of the classic texts on freedom in late antiquity, among the Church Fathers, and in the beginning and end of the High Middle Ages.

3 credits

**JPI 983**  
***Happiness, Law, and the Christian Basis for Moral Action***

This course will consider the perennial division between eudaimonistic and law-centered theories of the moral life. Is reconciliation possible for these seemingly diverse avenues for understanding the meaning of human action and goodness? Can revelation and an adequate sense of creation and the Christian state(s) of life help to arrive at a higher synthesis? Readings will be drawn from Aristotle, Aquinas, Kant, Spaemann, de Lubac, and von Balthasar.

3 credits

**JPI 984**  
***The Memory of God***

How do we arrive at the idea of God, at the awareness of his existence? The course ponders this question in terms of such issues as whether knowledge of God is immediate (innate, “a priori”) or inferential (“a posteriori”); whether affirmation of God's existence is a function primarily of some (non-cognitive) human need (e.g., for security); whether the act by which we reach God is a matter of freedom or intelligence (or affectivity), of supernatural faith or man's natural capacities. The overarching purpose of the course is to consider the sense in which the idea of God operates in every act of human consciousness, and in which the memory of God is necessary for the integrity of human experience (human being, thinking, and acting). Readings for the course will be drawn from among the following: Plato; Aristotle; Augustine; Aquinas; Hume; Locke; Kant; de Lubac; Balthasar; Ratzinger; Polanyi; writings from 20<sup>th</sup>/21<sup>st</sup> century debates among Catholic (Thomistic) philosophers as these bear on the concerns of the course.

3 credits

**JPI 987**

***The Roots of Catholic Phenomenology***

Phenomenology has been one of the main philosophical movements of the 20<sup>th</sup> and 21<sup>st</sup> Centuries and has occupied the attention of Catholic thinkers from the beginning. The purpose of this course is, on the one hand, to reflect on the project of phenomenology as it was formulated by its founder, Edmund Husserl, at the beginning of the last century, and as it was developed in its “realist” and ethical direction by Max Scheler. On the other hand, the class will explore the reception of this approach to philosophy in its early and realist form by certain Catholic philosophers: Edith Stein, Dietrich von Hildebrand, and Karol Wojtyła. The aim is to reflect on both what it is in phenomenology that has attracted Catholic thinkers and what has proved to be an obstacle to a full integration into a Catholic vision of the world. One of the regular themes of the course will be a comparison between phenomenology and more traditional metaphysics as an approach to philosophical reflection on God, the world, and the meaning of man.

3 credits

**JPI 988**

***Philosophical Anthropology:***

***Body, Soul, Spirit***

This course will be a study in philosophical anthropology, focusing on Thomas Aquinas, on the one hand, and Hegel on the other. Aquinas represents a culmination of the classical Christian tradition, and Hegel is one of the few modern thinkers who sought, not to replace the classical tradition, but to embrace it and carry it forward in the light of new developments. One of the reasons Hegel is especially interesting is because of his efforts to integrate a specifically *Trinitarian* conception of spirit into our understanding of human nature, though, as we will see, he arguably does so at the cost of eliminating a radical difference between God and man. Our aim in this course will be, first, to come to an understanding of these two thinkers through a careful reading of their primary texts, and, second, to compare the positions they take on such themes as: the relationship

between the soul and body, the nature of the powers of the soul (senses, intellect, and will), the relationship between the individual and the community, and the relationship between man and God. In the first half of the semester, we will begin with a reading of De Lubac’s seminal essay on the Tripartite Anthropology in patristic thought, and then turn our focus to Aquinas’s “Treatise on Man” from the *Summa Theologiae*. In the second half we will study Hegel’s *Philosophy of Spirit*, giving special attention to the social dimension of human existence (“objective spirit”), which Hegel elaborates in his *Philosophy of Right*.

3 credits

**JPI 990**

***Augustine***

This doctoral seminar will reflect on major themes in the thought of St. Augustine, his anthropology, his ecclesiology, his theology of history and of grace, as well as his historical importance, by concentrating on principal works such as the Confessions and the City of God. Additional works and secondary sources may be assigned by the professor.

3 credits

## FULL-TIME FACULTY

### **Carl A. Anderson**

Vice President

Professor of Family Law

B.A., Philosophy, Seattle University

J.D., University of Denver

Professor Anderson has served as Vice President of the Washington Session of the Institute since its founding in 1988, and was its Dean until 1998. While Dean, he also taught as a visiting professor at the Institute's Rome Session at the Pontifical Lateran University. As Supreme Knight of the Knights of Columbus, he leads the world's largest lay Catholic organization with more than 1.9 million members worldwide. From 1983 to 1987, he worked in the White House of President Ronald Reagan. For nearly a decade, Professor Anderson served on the United States Commission on Civil Rights. He has been a frequent participant in international congresses on the family organized by the Holy See. He was appointed to the Pontifical Academy for Life in 1998 by Pope John Paul II, and again in 2017 by Pope Francis. He is the author of *A Civilization of Love* and co-author of *Our Lady of Guadalupe: Mother of the Civilization of Love*, both *New York Times* bestsellers. He was also the editor with Msgr. Livio Melina of *The Way of Love: Reflections on Pope Benedict XVI's Encyclical Deus Caritas Est* and co-author with Rev. José Granados of *Called to Love: Approaching John Paul II's Theology of the Body*.

### **Joseph C. Atkinson**

Associate Professor of Sacred Scripture  
Registrar

B.A., English, Kings College

B.Ed., Acadia University

B.Th., McGill University

M.Div., Montreal Diocesan Theological  
College

S.T.L., S.T.D., Pontifical John Paul II  
Institute, Washington, D.C.

Professor Atkinson's work has included foundational research in developing the Biblical and theological foundation of the family. He is a primary authority on the concept of the Domestic Church, which explores the ecclesial structure and meaning of the family. The Domestic Church is an ancient idea that has achieved critical prominence since Vatican II. He teaches on the Biblical structure and meaning of marriage and the family, on the Jewish background of the family, on the nature and role of covenant, and on hermeneutics and the role of symbol. He has produced a 13-part series with EWTN on the Domestic Church and has authored numerous articles on Scriptural exegesis and the biblical vision of the family including "Ratzinger's 'Crisis in Biblical Interpretation': 20<sup>th</sup> Anniversary Assessment," "Nuptiality as a Paradigmatic Structure of Biblical Revelation," and "Paternity in Crisis: Biblical and Philosophical Roots of Fatherhood," and presented the research report, "Primordial Biblical Triptych: The Symbolic Structure of Water in the OT," at the Catholic Biblical Association. His work also includes "The Revelation of Love in the Song of Songs" in *The Way of Love* (Ignatius Press) and "Family as Domestic Church: Developmental Trajectory, Legitimacy and Problems of Appropriation" (*Theological Studies*). His book *The Biblical and Theological Foundations of the Family: The Domestic Church* is published by CUA Press. He is founder of the Theology of the Family Project which promotes the recovery of the Biblical vision of marriage and family.

**David S. Crawford**

Associate Professor of Moral Theology  
and Family Law  
Associate Dean for Academic Affairs  
S.T.L., S.T.D., and Ph.D. Program Advisor  
B.A., English, University of Iowa  
M.A., Writing, University of Iowa  
J.D., University of Michigan Law School  
M.T.S., S.T.L., S.T.D., Pontifical John Paul II  
Institute, Washington, D.C.

Professor Crawford teaches and writes in the areas of fundamental moral theology, bio- and sexual ethics, marriage and family, and law. Recent articles have addressed issues such as gender, sexuality, “gay marriage,” human action, natural law, and the anthropological implications of modern civil law. He is currently engaged in research concerning morality and nature, as well as the theological and anthropological issues arising under modern legal theory, particularly as they concern marriage, family, and the person. He is the author of *Marriage and the Sequela Christi*, published by the Lateran University Press.

**Michael Hanby**

Associate Professor of Religion and  
Philosophy of Science  
B.S., University of Colorado  
M.Div., Duke University  
Ph.D., University of Virginia

Professor Hanby came to the Institute in 2007 from Baylor University where he was Assistant Professor of Theology in the Honors College and Associate Director of the Baylor Institute for Faith and Learning. Before that he was Arthur J. Ennis Fellow in the Humanities at Villanova University. Professor Hanby is author of the 2013 monograph from Wiley-Blackwell, *No God, No Science? Theology, Cosmology, Biology* which reassesses the relationship between the doctrine of creation, Darwinian evolutionary biology, and science more generally. He is also author of *Augustine and Modernity* (Routledge 2003), a re-reading of Augustine’s Trinitarian theology and a protest against the contemporary argument for continuity between Augustine and Descartes. He has

contributed chapters to a number of volumes and is also author of articles appearing in *Communio*, *Modern Theology*, *Pro Ecclesia*, *Theology Today*, and *First Things*.

**Nicholas J. Healy**

Associate Professor of Philosophy and  
Culture  
M.T.S. Program Advisor  
B.A., History, M.A. Philosophy, Franciscan  
University of Steubenville  
D.Phil., Theology, Oxford University

Professor Healy received his doctorate from Oxford University, with a dissertation on the theology of Hans Urs von Balthasar. Since 2002 he has served as an Editor of the North American edition of *Communio: International Catholic Review*. He is the author of *The Eschatology of Hans Urs von Balthasar: Being as Communion* (Oxford University Press, 2005) and the co-author of *Freedom, Truth, and Human Dignity: The Second Vatican Council’s Declaration on Religious Freedom* (Eerdmans, 2015). Recent articles have addressed the doctrine of providence, the question of “Christian philosophy,” the sacramentality of marriage, and the theological anthropology of Thomas Aquinas and Henri de Lubac. Currently he is working on the theology of the Eucharist and Christian states of life.

**Antonio López, F.S.C.B.**

Provost/Dean  
Associate Professor of Theology  
Phil.L., Universidad Complutense  
(Madrid, Spain)  
S.T.B., Gregorian University  
S.T.L., Weston Jesuit School of Theology  
Ph.D., Boston College

Rev. López teaches and writes in the areas of Trinitarian theology, theological anthropology, sacramentality of marriage, and metaphysics. He is the author of *Spirit’s Gift: The Metaphysical Insight of Claude Bruaire* (CUA Press, 2006), *Gift and the Unity of Being* (Wipf & Stock, 2013), and *Rinascere: La memoria di Dio in una cultura tecnologica* (Lindau, 2015). With Rev. Javier Prades he edited *Retrieving Origins and the Claim of Multiculturalism*

(Eerdmans, 2015). He serves as editor of Humanum Academic Press and of the English Critical Edition of the Works of Karol Wojtyła and John Paul II, forthcoming from CUA Press.

**Margaret Harper McCarthy**

Assistant Professor of Theological

Anthropology

B.A., Religion/French, Grove City College  
M.A., Theology, University of St. Thomas  
S.T.L., S.T.D., Pontifical John Paul II  
Institute, Pontifical Lateran University

Professor Margaret Harper McCarthy received her doctoral degree in theology at the Pontifical John Paul II Institute at the Lateran University in Rome (1994), with a dissertation on the contemporary theology of predestination. Since then her teaching and writing has focused on various themes belonging to theological anthropology: creation, predestination, christocentrism, the relation between nature and grace, the “*imago Dei*,” person, the nature of love and sexual difference (feminism, equality, fertility, courtship, work, divorce and “gender”). She is the editor of *Torn Asunder – Children, the Myth of the Good Divorce, and the Recovery of Origins*, published by Eerdmans Publishing Co. in 2017. She is also the editor of the quarterly review of *Humanum* books and serves on the editorial board of the English edition of *Communio: International Catholic Review*, where she publishes regularly. Professor McCarthy is a member of the Academy of Catholic Theology. Professor McCarthy is a wife and mother of three children.

**Paolo Prosperi, F.S.C.B**

Assistant Professor of Patristic and  
Systematic Theology

B.A., Philosophy, Pontifical Lateran  
University, Rome  
S.T.B., S.T.L., S.T.D., Pontificio Istituto  
Orientale, Rome

Rev. Prosperi joined the faculty of the Institute in January 2011, bringing his expertise in the Greek Fathers as well as in Scriptural symbolism and typology. He has taught on the nuptial dimension of the Paschal Mystery in Rome and also in St. Petersburg and Moscow, Russia. In

addition to being published in *Communio* on the subject of typological exegesis, Rev. Prosperi is the author of *Al di là della parola: Apofatismoe personalismo nel pensiero di Vladimir Losskij* published by Roma: Città nuova in 2014.

**D. C. Schindler**

Associate Professor of Metaphysics and  
Anthropology

B.A., Program of Liberal Studies, The  
University of Notre Dame  
M.T.S., Pontifical John Paul II Institute,  
Washington, D.C.  
M.A., Ph.D., Philosophy, The Catholic  
University of America

Professor Schindler received his Ph.D. from The Catholic University of America in 2001, writing his dissertation on the philosophy of Hans Urs von Balthasar. He taught at Villanova University from 2001-2013, first as a teaching fellow in the Philosophy Department, and then in the Department of Humanities, where he received tenure in 2007. He received an Alexander von Humboldt fellowship to do research in Munich from 2007-2008. The author of six books, *Hans Urs von Balthasar and the Dramatic Structure of Truth: A Philosophical Investigation* (Fordham, 2004), *Plato's Critique of Impure Reason: On Truth and Goodness in the Republic* (CUA Press, 2008), *The Perfection of Freedom: Schiller, Schelling, and Hegel Between the Ancients and the Moderns* (Cascade Books, 2012), *The Catholicity of Reason* (Eerdmans, 2013), *Freedom from Reality: The Diabolical Character of Modern Liberty* (Notre Dame, 2017), and *Love and Reality: Philosophical Anthropology in the Light of Beauty, Goodness, and Truth* (Humanum, in press), he is currently working on additional studies on the metaphysical roots of freedom. Professor Schindler is a translator of French and German, and has served as an Editor of *Communio: International Catholic Review* since 2002.

**David L. Schindler**

Dean Emeritus  
Edouard Cardinal Gagnon Professor of  
Fundamental Theology  
B.A., M.A., Philosophy, Gonzaga  
University (1967; 1970)  
Ph.D., Religion, Claremont Graduate  
School (1976)

Formerly a Weaver Fellow (1972-73) and a Fulbright Scholar (1974-75, Austria), Professor Schindler taught in the Program of Liberal Studies at the University of Notre Dame (1979-92), where he received tenure in 1985, and in Philosophy at Mount St. Mary's University (1976-79), where he received tenure in 1978. Since 1982 he has been editor-in-chief of the North American edition of *Communio: International Catholic Review*, a federation of journals founded in 1972 by Hans Urs von Balthasar, Joseph Ratzinger (Pope Benedict XVI), Henri de Lubac, and other European theologians. He serves as editor of the series "Ressourcement: Retrieval and Renewal in Catholic Thought" with Eerdmans Publishing Company. Professor Schindler has published over seventy-five articles (translated into ten languages) in the areas of metaphysics, philosophical issues in biology and biotechnology, and the relation of theology/philosophy and culture. He is the author (with Nicholas Healy) of *Freedom, Truth, and Human Dignity: The Second Vatican Council's Declaration on Religious Freedom* (Eerdmans, 2015); *Ordering Love: Liberal Societies and the Memory of God* (Eerdmans, 2011); and *Heart of the World, Center of the Church: Communio Ecclesiology, Liberalism, and Liberation* (T&T Clark and Eerdmans, 1996). He is Editor (with Doug Bandow) and contributor to *Wealth, Poverty, and Human Destiny* (ISI, 2003). His most recent edited collections are *Love Alone is Credible: Hans Urs Von Balthasar as Interpreter of the Catholic Tradition* (Eerdmans, 2008); *Joseph Ratzinger in Communio*, Vol. 1, *The Unity of the Church* (Eerdmans, 2010); and *Joseph Ratzinger in Communio*, Vol. 2, *Anthropology and Culture* (Eerdmans, 2013). Other edited collections include *Beyond Mechanism: The Universe in Recent Physics and Catholic Thought* (1986); *Act and Agent: Philosophical Foundations of Moral Education*, with Jesse

Mann and Frederick Ellrod (1986); *Catholicism and Secularism in America* (1990); and *Hans Urs Von Balthasar: His Life and Work* (1991). Professor Schindler was appointed by Pope John Paul II as a Consultor to the Pontifical Council for the Laity from 2002 to 2007.

**ADJUNCT FACULTY**

**Ruth Ashfield**

Adjunct Assistant Professor of Biomedical  
Science  
M.A., Lady Margaret Hall, Oxford  
University  
M.T.S., Pontifical John Paul II Institute,  
Washington, D.C.  
B.Sc. Hons., Kingston University/  
St. George's Hospital Medical School

**Allen J. Aksamit**

(Associate Professor of Neurology, Mayo  
Graduate School of Medicine)  
M.D., Loyola University of Chicago-Stritch  
School of Medicine

**Timothy R. Aksamit**

(Associate Professor of Medicine, Mayo  
Graduate School of Medicine)  
M.D., Northwestern University Medical  
School

**Andrea D'Auria, F.S.C.B.**

Adjunct Professor of Canon Law  
Baccalaureate in Law, Catholic University  
of the Sacred Heart (Milan)  
S.T.B., Pontifical Lateran University  
J.C.L., Pontifical Lateran University  
J.C.D., Pontifical Gregorian University

**Sara Deola**

Adjunct Assistant Professor of Biomedical  
Science  
M.D., University of Milan  
Ph.D., University of Milan

**John I. Lane**

(Professor of Radiology, Mayo Graduate  
School of Medicine)  
M.D., Jefferson Medical College

**Margaret Laracy**

Adjunct Assistant Professor of Psychology

B.A., University of Notre Dame  
M.S., Institute for the Psychological  
Sciences  
Psy.D., Institute for the Psychological  
Sciences

**Andrew J. Majka**

(Instructor of Medicine, Mayo Graduate  
School of Medicine)  
M.D., State University of New York,  
Buffalo

**Dennis M. Manning**

(Assistant Professor of Medicine, Mayo  
Graduate School of Medicine)  
M.D., Hahnemann University School of  
Medicine

**David A. Prentice**

(Vice President & Director of Research –  
Charlotte Lozier Institute)  
Adjunct Professor of Molecular Genetics  
B.A., Cellular Biology, University of Kansas  
Ph.D., Biochemistry, University of Kansas

**Andrew Sodergren**

Adjunct Assistant Professor of Psychology  
B.S., University of Illinois  
M.S., Institute for Psychological Sciences  
M.T.S., Pontifical John Paul II Institute,  
Washington, D.C.  
Psy.D., Institute for Psychological Sciences

## VISITING FACULTY

**José Granados, dcjm**

*Vice President, Rome Session*  
M.S., Engineering, Pontifical University of  
Comillas, Madrid  
S.T.L., S.T.D., Pontifical Gregorian  
University, Rome

**Stanisław Grygiel**

*Professor Emeritus, Rome Session*  
Visiting Professor of Philosophical  
Anthropology  
M.A., Philology, Jagiellonian University,  
Krakow  
Ph.D., Catholic University of Lublin

**Stephan Kampowski**

*Professor of Philosophical Anthropology,  
Rome Session*

B.A., Theology and Philosophy, Franciscan  
University of Steubenville  
M.A., Philosophy, Franciscan University of  
Steubenville  
M.A., Theology, Franciscan University of  
Steubenville  
S.T.L., International Theological Institute  
of Studies on Marriage and Family,  
Gaming, Austria  
S.T.D., Pontifical John Paul II Institute,  
Rome

**Livio Melina**

*Professor of Moral Theology, Rome Session*  
Visiting Professor of Moral Theology  
Ph.D., Università di Padova  
S.T.D., Pontifical John Paul II Institute,  
Rome, Italy

**José Noriega, dcjm**

*Professor of Moral Theology, Rome Session*  
Visiting Assistant Professor of Moral  
Theology  
S.T.B., S.T.L., Pontificia Universidad del  
Norte de España, Burgos  
S.T.D., Pontifical John Paul II Institute, Rome

**Angelo Cardinal Scola**

*Archbishop Emeritus of Milan*  
Visiting Professor of Theological  
Anthropology  
Ph.D., Catholic University of the Sacred  
Heart, Milan  
S.T.D., Université de Fribourg, Switzerland



## THE MCGIVNEY LECTURE SERIES

Visiting lecturers add an essential dimension to the educational experience at the Institute. Father Michael J. McGivney founded the Knights of Columbus in 1882 as a fraternal benefit society to protect the widows and children of working men and to foster their faith and their social progress. In honor of Father McGivney, the Institute invites distinguished Catholic scholars to lecture in the fields of theology, philosophy, and allied disciplines. Lecturers have included John Finnis; Elizabeth Anscombe; Ralph McInerny; Kenneth Schmitz; Benedict Ashley, O.P.; Jérôme Lejeune; Christoph Cardinal Schönborn, O.P.; Marc Cardinal Ouellet, P.S.S.; Luis Alonso Schökel, S.J.; Francis Martin; and Marko Ivan Rupnik, S.J., artist and theologian; renowned philosopher Robert Spaemann; Stanislaw Grygiel; and Giorgio Buccellati.

## DISTINGUISHED LECTURERS

In addition to the McGivney Lecture Series, the Institute sponsors periodic conferences and special visits by noted scholars and Church leaders. These interdisciplinary discussions engage the entire academic community of the Institute. Among those who have visited and lectured at the Institute in Washington, D.C., are Joseph Cardinal Ratzinger (Pope Benedict XVI); Edouard Cardinal Gagnon; Archbishop Jan Schötte; Archbishop Daniel E. Pilarczyk; Avery Cardinal Dulles, S.J.; Louis Bouyer; Andrzej Szostek; Leon Kass; Bishop Elio Sgreccia; and Bishop Jean Laffitte.

## **STRUCTURES OF GOVERNANCE**

The Pontifical John Paul II Institute, according to the provisions of its own Statutes and of the Apostolic Constitution *Sapientia christiana*, is governed by personal and collegial authorities.

### **I. Personal Authorities of the Institute**

- Most Rev. Vincenzo Paglia, Grand Chancellor
- His Eminence Donald Cardinal Wuerl, Vice Chancellor (who is always the Archbishop of Washington)
- Msgr. Pierangelo Sequeri, President
- Carl A. Anderson, Vice President
- Rev. Antonio López, Provost/Dean
- David S. Crawford, Associate Dean for Academic Affairs
- John E. Sites, Associate Dean for Institutional Effectiveness
- Nick J. Bagileo, Associate Dean for Programs and Administration
- Joseph C. Atkinson, Registrar
- Sara L. Trudeau, Director of Admissions

### **II. The Collegial Authorities of the Institute**

- The Corporation which is the legal organizational body established in the District of Columbia under the name “John Paul II Shrine and Institute, Inc.” and
- the Board of Governors of the Corporation, which is composed of the Supreme Officers of the Knights of Columbus.

### **III. Members of the Corporation**

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# ✠ STUDENT ENROLLMENT

## ENROLLMENT 1988-2016

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 Christendom College  
 Claremont McKenna College  
 Cleveland State University  
 College of Notre Dame of Maryland  
 College of St. Thomas  
 College of the Holy Cross  
 Colorado State University  
 Conception Seminary  
 Concordia University (Canada)  
 Cornell University  
 Creighton University  
 D'Youville College  
 Dalhousie University (Canada)  
 De Paul University  
 Delta College  
 Digby Stuart College  
 Dominican House of Studies  
 Dominican School of Philosophy and  
 Theology  
 Duquesne University  
 Eastern Virginia Medical Center  
 Eckerd College  
 Episcopal Divinity School  
 Fordham University  
 Franciscan University of Steubenville  
 Gallaudet University  
 George Mason University  
 George Washington University  
 Georgetown University  
 Graduate Theological Union, Berkeley  
 Grand Séminaire de Montreal  
 Harvard University  
 Hebrew University (Israel)  
 Holy Apostles Seminary and College  
 Holy Cross College (India)  
 Immaculata College  
 Indiana University  
 Indiana University School of Law  
 Iona College  
 Iowa State University  
 Istituto Salesiano (Italy)  
 Jersey City Medical Center School of  
 Nursing  
 Kaunas Interdiocesan Seminary (Lithuania)  
 Kaunas Medical Institute (Lithuania)  
 Kenrick Seminary  
 Leopold Franzen University (Austria)  
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 Mount Saint Alphonsus  
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 Ohio State University  
 Ohio Wesleyan University  
 Oxford University  
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 Pontifical Gregorian University  
 Pontifical Lateran University  
 Pontifical University of St. Thomas Aquinas  
 (Angelicum)  
 Princeton Theological Seminary  
 Princeton University  
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 London

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ENROLLMENT**

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Southeastern Massachusetts University  
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St. Charles Borromeo Seminary  
St. John's University  
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St. Joseph's University  
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Stella Matituna College of Education  
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Thomas More Institute  
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United States Naval Academy  
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University of the Americas (Puebla)  
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University of Utah  
University of Virginia  
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University of the West Indies  
University of Western Ontario  
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West Virginia Wesleyan College  
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Yale Divinity School  
Yale University

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**Total: 49**

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South Africa  
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Sweden  
Taiwan  
Trinidad and Tobago  
Uganda  
Venezuela  
Vietnam

**Total: 37**



## APOSTOLIC CONSTITUTION

John Paul, Bishop, Servant of the Servants of God as an everlasting memorial

1. The Church has always shown her special pastoral concern for the great sacrament of Matrimony (cf. Eph 5:32), since she is “conscious that marriage and the family are one of the greatest goods belonging to the human race” (*Familiaris consortio*, n. 1).

Indeed “the salvation of the individual as well as of human and Christian society itself is intimately connected with the health and well-being of marriage and the family” (*Gaudium et spes*, n. 47).

A sign of this special pastoral concern is the very lengthy treatment which the Vatican Council II gave to it in its deliberations.

The popes and bishops of the entire world have never tired of teaching and furthering the loftiest ideals of marriage and the family, while at the same time supplying answers to the questions of today as our Predecessor Pope Paul VI did when he issued his encyclical, *Humanae vitae*.

Among the many signs of this great concern in more recent times has been the Synod of Bishops held in Rome from 26 September until 25 October 1980, as well as the establishment of the Pontifical Council for the Family.

2. Among the major responsibilities entrusted to the Church which have to do with marriage and the family, one of the most distinct is the duty to “state to everyone the plan of God for marriage and the family in order to safeguard its full vigor and advancement both in a human and a Christian sense” (*Familiaris consortio*, n. 3).

This is the reason why the Church was so zealous to study the theology of marriage and to set up institutes which would encourage the pastoral care of marriage and the family. These institutes were to work in a special way in the field of pastoral care.

Now it has become necessary to found a primary Institute of studies whose special

concern it will be to promote the basic theological and pastoral study of marriage and family for the good of the whole Church.

3. Therefore, after mature deliberation, We determine and decree that the Pontifical Institute for the Study of Marriage and Family, which has already been set up at the Pontifical Lateran University, should now be given juridical form. This is done so that the truth of Marriage and the Family may be given ever closer attention and study, and so that lay people, religious and priests can receive scholarly formation in the study of marriage and the family either in a philosophical-theological way, or from the point of view of the human sciences. In such a way their pastoral and ecclesial ministry for the good of the People of God will be more carefully and effectively carried out.

Central to the concept of this Institute will be its right to confer the following academic degrees:

- The Doctorate in Sacred Theology with a specialization in the Theology of Marriage and the Family.
- The Licentiate in Theology of Marriage and the Family.
- The Diploma in the study of Marriage and the Family.

4. The Institute will implement the following objectives:

- a. The establishment of a curriculum leading to a Doctorate in Sacred Theology in the theological study of Marriage and the Family for those who already have attained the Licentiate in Sacred Theology
- b. The establishment of a curriculum for the Licentiate in Sacred Theology for those who have received the Bachelor’s degree in Sacred Theology.
- c. The establishment of a curriculum for

the Diploma in the Theology of Marriage and the Family for those who are entitled to take courses at the university level in their own nation.

- d. The planning of study-seminars to “which people of sound judgment may be invited to consider the more serious and important questions pertaining to Marriage and the Family. These seminars may take place either at the request of the Dicasteries of the Roman Curia or of individual Episcopal Conferences.”

5. The academic authorities of the Institute consist of the Chancellor and Rector of the Pontifical Lateran University, the President and Council of the Institute. The Supreme Pontiff shall name the President who shall be *ex officio* a member of the Academic Senate of the Pontifical Lateran University.

6. Whatever this Apostolic Constitution establishes shall in due time be put into effect by the specific regulations of the Institute. These shall be approved by the legitimate authority of the Holy See after hearing the advice of the Academic Senate of the Pontifical Lateran University.

7. The Institute shall have a special connection with the Pontifical Council for the Family in accord with the terms of the *Motu Proprio, Familia a Deo Instituta*, 5f.

8. The Institute is entrusted in a special way to the care of the Most Blessed Virgin Mary under her title, Our Lady of Fatima.

9. The Constitution, which, contrary to custom, is promulgated by publication in *L'Osservatore Romano*, shall take effect from 14 October 1982.

Finally, We want this Constitution of ours to be firm, valid, and effective, and it

must be scrupulously observed by all concerned, notwithstanding anything to the contrary.

Given at Rome, at St. Peter's, on the 7th of October, on the feast of Our Lady of the Rosary, in the year 1982, the fourth year of our Pontificate.



*Papal Address to the Faculty of the Pontifical John Paul II Institute for Studies on Marriage and Family, Castel Gandolfo, Italy (August 27, 1999)*

Your Eminences, Esteemed Brothers in the Episcopate, Distinguished Ladies and Gentlemen. I am glad to welcome all of you who are taking part in the International Study Week organized by the Pontifical Institute for Studies on Marriage and Family. In the first place I would like to greet Bishop Angelo Scola, Rector of the Pontifical Lateran University and President of the Institute, and to thank him for his words to me at the beginning of our meeting. Along with Bishop Scola, I also greet his predecessor, Bishop Carlo Caffara, now the Archbishop of Ferrara, the Cardinal Vicar of Rome, Camillo Ruini, Cardinal Alfonso López Trujillo, President of the Pontifical Council for the Family, the Prelates present here, the professors whose interesting presentations I have just heard, and all those who, in various ways, are helping to make this gathering a success. My greetings to you, dear members of the teaching staff of the many sessions of the Institute, who have gathered in Rome for an organic reflection on the foundation of God's plan for marriage and the family [*il disegno divino sul matrimonio e la famiglia*].

**REMEMBERING MY EXPERIENCE WITH YOUTH AT THE UNIVERSITY OF KRAKOW.**

Since its inception eighteen years ago, the Institute for Studies on Marriage and Family has made it a special task to delve more deeply into God's plan for the person, marriage, and the family, joining theological, philosophical, and scientific reflection with an unflinching concern for the *cura animarum*.

This relation between thought and life, between theology and pastoral care, is truly

decisive. Looking back on my own experience, I can see to what extent my work with young people as a student chaplain at the University of Krakow has been an aid to my meditation on certain fundamental aspects of Christian life. The fact of sharing daily life with the students, the opportunity to be with them in their joys and difficulties, their own desire to live to the full the vocation to which the Lord was calling them—all of this helped me to understand more and more deeply the truth that man grows and matures in love, that is, in self-gift, and that precisely in giving himself he is enabled in turn to attain his own fulfillment. One of the highest expressions of this principle is marriage, “which God the Creator, in his wisdom and providence, instituted in order to realize in humanity his plan of love. By means of their exclusive mutual self-giving as persons, spouses tend towards the communion of their persons, whereby they perfect one another, thus collaborating with God in the generation and education of new lives” (*Humanae vitae*, 8).

**THE PRAISEWORTHY SERVICE OF THE INSTITUTE IN MANY PARTS OF THE WORLD.**

Inspired by this profound unity between the truth proclaimed by the Church and concrete life options and experiences, your Institute has performed a praiseworthy service in the years since its founding. With the sessions located in Rome (at the Lateran University), Washington, Mexico City, and Valencia, the academic centers in Cotonou (Benin) and Changanacherry (India), which are already on their way to full incorporation, and the soon-to-be-





inaugurated center in Melbourne (Australia), the Institute will have seats on the five continents. This is a development for which we want to give thanks to the Lord, while expressing the gratitude that we owe to those who have contributed, and continue to contribute, to making this work a reality.

### THE URGENT CHALLENGES THAT THE CHURCH'S MISSION MUST FACE.

I would now like to turn our gaze towards the future, beginning with a careful look at the urgent challenges in this area that the Church's mission and, therefore, your Institute, must face.

The challenge posed by the secularist mentality to the truth about the person, marriage, and the family has in a certain sense become even more radical than what it was when you set out on your academic venture eighteen years ago. It is no longer a matter simply of calling into question individual moral norms regarding sexual and family ethics. An alternative anthropology is being offered in place of the image of man/woman belonging to natural reason and, in particular, Christianity. This anthropology refuses to acknowledge the basic given that the sexual difference constitutes the very identity of the person. As a result, the idea that the family, grounded in the indissoluble marriage between a man and a woman, is the natural and basic cell of society, is in a state of crisis. Fatherhood and motherhood are conceived merely as a private project to be realized, if necessary, by using biomedical techniques that can bypass the exercise of conjugal sexuality. Presupposed, then, is an unacceptable "division between freedom and nature," which in reality "are harmoniously joined and intimately allied"

(*Veritatis splendor*, 50).

The truth is that the sexual configuration of bodiliness is an integral part of God's original plan, in which man and woman are created in the image and likeness of God (Gen. 1:27) and are called to enact a faithful and free, indissoluble and fruitful communion that is a reflection of the richness of trinitarian love (cf. Col. 1:15-16).

Fatherhood and motherhood, then, before being a project of human freedom, constitute a vocation inscribed in conjugal love. This vocation is meant to be lived as a unique responsibility before God by welcoming children as his gift (cf. Gen. 4:1) in the worship of that divine fatherhood "from whom all fatherhood in the heavens and on earth takes its name" (Eph. 3:15).

To eliminate the mediation of the body in the conjugal act as the enabling locus of the origination of new life means, at the same time, to degrade procreation from a collaboration with God the Creator to a technically controlled "re-production" of another specimen of a species and, therefore, to lose the child's unique personal dignity (cf. *Donum vitae*, II B/5). In fact, only integral respect for the essential characteristics of the conjugal act as a personal gift of the spouses that is at once bodily and spiritual also ensures respect for the person of the child and enables a manifestation of his origin from God, the source of every gift.

By contrast, when one treats one's own body, the sexual difference inscribed in it, and one's procreative powers themselves as nothing but inferior biological items that are susceptible to manipulation, one ends up denying the limit and the vocation in bodiliness. At the same time, one displays a presumption that, beyond one's subjective intentions, fails to acknowledge one's own being as a gift from God. In the light of



these most pressing issues, I want to reaffirm with even greater conviction what I taught in the Apostolic Exhortation *Familiaris consortio*: “The destiny of humanity passes through the family” (86).

### DEEPER REFLECTION ON GOD’S PLAN FOR THE PERSON, MARRIAGE, AND THE FAMILY.

Faced with these challenges, the Church has no other recourse than to turn her eyes to Christ, the Redeemer of man, the fullness of revelation. As I stated in the Encyclical *Fides et ratio*, “Christian revelation is the true lodestar of man as he makes his way amidst the pressures of an immanentist habit of mind and the constrictions of a technocratic logic” (15). We are offered this guidance precisely through the revelation of the foundation of reality, that is, of the Father who created it and keeps it in being from moment to moment.

Deeper reflection on God’s plan for the person, marriage, and the family is the task in which you must be engaged, with renewed vigor, at the beginning of the third millennium.

### IN THE LIGHT OF THE MYSTERY OF THE MOST HOLY TRINITY.

I would now like to suggest some perspectives for this deeper reflection. The first concerns the foundation in the strict sense: the mystery of the Most Holy Trinity, the very source of being and, therefore, the ultimate key to anthropology. In the light of the mystery of the Trinity, the sexual difference fully reveals its nature as an expressive sign of the whole person.

### THE VOCATION OF MAN AND WOMAN TO COMMUNION.

The second perspective that I would like to recommend to your study regards the vocation of man and woman to communion. This vocation likewise sinks its roots in the mystery of the Trinity; it is fully revealed to us in the incarnation of the Son of God—in whom human nature and divine nature are united in the Person of the Word—and it enters historically into the sacramental dynamism of the Christian economy. In fact, the nuptial mystery of Christ, the Church’s Bridegroom, finds a unique expression through sacramental marriage, which is a fruitful community of life and love.

### IN THE SACRAMENTAL REALITY OF THE CHURCH.

In this way, the theology of marriage and the family—and this is my third suggestion for further reflection—is inscribed in the mystery of the triune God who invites all human beings to the wedding feast of the Lamb that is celebrated in the Lord’s Passover and offered to man’s freedom in the sacramental reality of the Church.

### SPECIAL ATTENTION TO THE RELATION BETWEEN THE PERSON AND SOCIETY.

Furthermore, reflection on the person, marriage, and the family can be deepened by devoting special attention to the relationship between person and society. The Christian response to the failure of individualist and collectivist anthropology calls for an ontological personalism rooted in the analysis of the primary family relations. The rationality and relationality



of the human person, unity and difference in communion, and the constitutive polarities of man and woman, spirit and body, and individual and community are co-essential and inseparable dimensions. In this way, reflection on the person, marriage, and the family can be integrated into the Church's social teaching and become one of its most solid roots.

#### **INTERACTIVE DIALOGUE WITH THE FINDINGS OF PHILOSOPHICAL REASON AND THE HUMAN SCIENCES.**

These and other perspectives for the future work of the Institute require development in line with the twofold methodological dimension that is also displayed in your meeting.

On the one hand, it is a *sine qua non* to begin with the unity of God's plan for the person, marriage, and the family. Only this unitary starting-point can ensure that the teaching offered by the Institute does not become the simple juxtaposition of what theology, philosophy, and the human sciences have to tell us about these matters. Christian revelation is the source of an adequate anthropology and a sacramental vision of marriage that can engage in interactive dialogue with the findings of philosophical reason and the human sciences. This original unity also forms the basis of collaboration among teachers of various subjects and enables an interdisciplinary research and teaching whose object is the "unum" of the person, marriage, and the family, which is investigated with specific methodologies from different, complementary points of view.

On the other hand, we should underscore the importance of the three thematic areas around which all of the

Institute's "curricula" are in fact organized. All three of these areas are necessary for the completeness and the consistency of your research, teaching, and study. How, in fact, could we prescind from the "phenomenon of man" as the various sciences present it to us? How could we forego the study of freedom, which is the linchpin of every anthropology and the gateway to the primordial ontological questions? How could we do without a theology in which nature, freedom, and grace are seen in [their] articulated unity in the light of the mystery of Christ? This is the point of synthesis for all your work, since "in truth, it is only in the mystery of the incarnate Word that the mystery of man is illumined" (*Gaudium et spes*, 22).

#### **THE INSTITUTE: MODEL OF THE DUAL UNITY OF THE ROMAN AND THE UNIVERSAL.**

The novelty of the Pontifical Institute for Studies on Marriage and Family does not have to do only with the content and method of research, but is also expressed in its specific juridical and institutional figure. The Institute is in a certain sense an "unicum" among the Ecclesiastical Academies. In fact, the Institute is one (with one Chancellor and one President) and, at the same time, it is structured on each continent by means of the juridical figure known as the session.

The Institute thus translates, in juridical and institutional terms, the normal dynamism of communion that flows between the universal Church and the particular Churches. The Institute is thus a model of the dual unity of the Roman and the universal that characterizes the universities of the Urbe, especially the Pontifical Lateran University, where the



central session is located and which article 1 of the Statutes defines as “the university of the Supreme Pontiff par excellence.”

If we consider the Institute and its history, we see the fruitfulness of the principle of unity in pluriformity! This principle finds concrete expression not only in a doctrinal unity vitalizing research and teaching, but in actual communion among teachers, students, and staff. This is true, moreover, both within each session and in the reciprocal exchange among sessions that are otherwise so different. In this way, you collaborate in the enrichment of the life of the Churches and, in the final analysis, of the Catholica itself.

**THE HOLY FAMILY OF NAZARETH:  
A PRIVILEGED GUIDE FOR YOUR WORK.**

The Son of God chose to become a member of a human family so that human

beings might participate, as members of the Church, in his very life. For this reason, the Holy Family of Nazareth, which is the “primordial domestic Church” (*Redemptoris custos*, 7), is a privileged guide for the work of the Institute. The Holy Family shows clearly the family’s role within the mission of the incarnate, redeeming Word, and sheds light on the mission of the Church itself.

May Mary, Virgin, Spouse, and Mother, protect the teachers, students, and staff of your Institute. May she accompany and sustain your reflection and your work so that the Church of God may find in you an assiduous and invaluable help in her task of proclaiming to all men the truth of God about the person, marriage, and the family.

To all of you my thanks and my blessing.

*Translated by Adrian Walker*



*Papal Address to the Faculty on the Twentieth Anniversary of the Founding of the Pontifical John Paul II Institute for Studies on Marriage and Family, Vatican City (May 31, 2001)*

Eminent Cardinals, Venerable Brothers in the Episcopate, Brothers and Sisters,

1. I am very happy to celebrate with you, teachers, students, and staff, the twentieth anniversary of your, or rather our, Institute for Studies of Marriage and Family. Thank you for your welcome presence.

I cordially greet all of you, and I wish to greet in a special way the Chancellor, Cardinal Camillo Ruini; the President of the Superior Council of the Institute, Cardinal Alfonso Lopez Trujillo; and Archbishop Carlo Caffarra of Ferrara, who launched the Institute. Finally, let me offer a special greeting to Bishop Angelo Scola, President of the Institute, the teachers and students, the staff and all those who in any way cooperate in the activity of the academic center.

This anniversary is an obvious sign of the Church's involvement in marriage and the family, which are among the greatest goods of humanity, as I said in the Apostolic Exhortation *Familiaris consortio*, written 20 years ago this year.

From the moment that the Institute has been present with different sessions on all continents, the original intuition behind the founding of the Institute has become fruitful, coming into contact as it does with new situations and facing today's radical challenges.

2. Taking up the themes dealt with in previous talks to the Institute, I want to draw your attention to the great need of an adequate anthropology that intends to understand and interpret the human person in what makes him or her essentially human.

In fact, the forgetfulness of the principle of God's creation of the human

person as male and female represents one of the major critical problems of contemporary society, and it brings with it a sweeping decline in respect for the human person in cultural expressions, moral sensitivity, and legal enactments. When the principle gets lost, the perception of the singular dignity of the human person is lost, and the way is open for an invasive "culture of death."

However, the experience of love, properly understood, remains a simple and universal gateway through which everyone can pass in order to gain an awareness of what makes a person a human being: reason, affection, and freedom. Within the continuously raised questions about the meaning of the person, and moving from the principle of the human person's being created male and female in the image and likeness of God, the believer can recognize the mystery of the Trinitarian face of God, who creates a human being by placing on him the seal of his reality of love and communion.

3. The sacrament of marriage and the family that proceeds from it represents a valid way through which the grace of Christ grants to the children of the Church a real participation in Trinitarian communion. The Risen Lord's spousal love for his Church, offered in the sacrament of marriage, also raises up in the Church the gift of virginity for the kingdom. In its turn, virginity indicates the final destiny of conjugal love. In this way, the nuptial mystery helps us to discover that the Church is the family of God. In this connection, see how, by exploring the nature of the sacrament of matrimony, the Institute contributes to the renewal of ecclesiology.



4. The whole question of the origin of human life and methods of procreation is another burning issue that affects the prospects for marriage and family. With growing insistence, plans are devised that place the beginnings of human life in situations that are completely divorced from the marital union of husband and wife. These plans are often supported by purported medical and scientific reasons. In fact, with the pretext of ensuring a better quality of life through genetic control, or of progress in medical and scientific research, experiments on human embryos and methods for their production are proposed that open the door to the use of the person as an object and run the risk of abuse by those who arrogate to themselves an arbitrary and limitless power over the human being.

The full truth on marriage and family, revealed in Christ, is a light that allows us to discern what constitutes the authentically human elements in procreation. As the Second Vatican Council taught, “the spouses joined by the marriage bond are called to express by means of acts that are moral and worthy of marriage” (*Gaudium et spes*, n. 49) their mutual self-giving and to accept with responsibility and gratitude children, “the most precious gift of marriage” (*ibid.*, n. 50). They become collaborators in their physical self-giving with the love of God the Creator. Participating in the gift of life and love, they receive the capacity of corresponding to it and transmitting it in turn.

The union of the spouses in matrimonial love and the corporal mediation of the conjugal act are the only place in which the singular value of the new human being called to life is fully recognized and respected. Man cannot be reduced to his genetic and biological

components, which certainly also form a part of his personal dignity. Every person who comes into the world is called from eternity to participate in Christ, through the Spirit, in the fullness of life in God. That is why, from the mysterious instant of his conception, he must be accepted and treated as a person created in the image and likeness of God himself (cf. Gn 1:26).

5. Another set of challenges that await an adequate response from the research and activity of the Institute are of a legal and social nature.

In some countries in recent years, permissive legislation, founded on partial or erroneous concepts of freedom, have favored what are called alternative models of family, which are not founded on the irrevocable commitment of a man and a woman to form a “lifetime community.” The specific rights recognized up until now for the family, the primary cell of society, have been extended to forms of association, *de facto* unions, civil pacts of solidarity (PAC), tailored only to personal needs and desires, to the struggle for juridical and legal recognition of options unjustly considered as the vanguard of freedom. Who cannot see that the misleading promotion of such juridical and institutional models creates yet another trend to dissolve the primary right of the family to be recognized as the chief subject of social rights and obligations?

I want to repeat forcefully that the institution of the family, created to allow the human person to attain in an adequate way a sense of his own dignity, offers him a place to grow in conformity with his natural dignity and his vocation as a human person. Family bonds come first and pave the way for other forms of solidarity in society. By promoting an in-depth awareness of the family in conformity with its academic statutes and

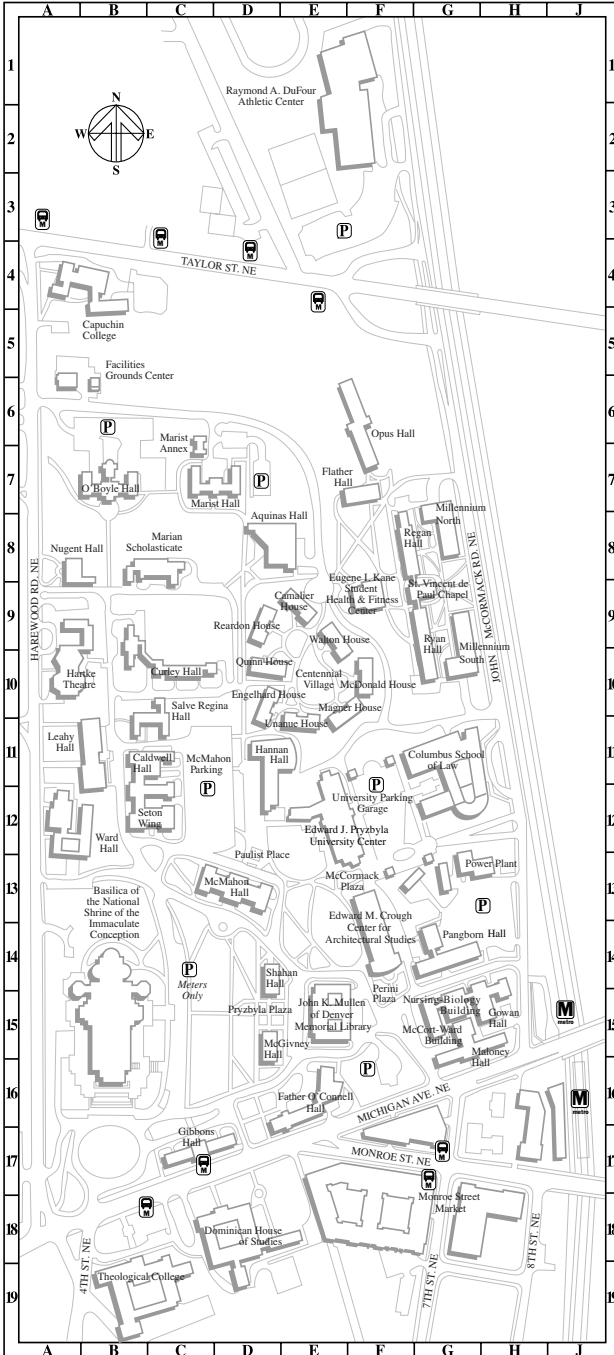


mission, the Institute contributes to developing the culture of life that I have often advocated.

6. Twenty years ago in *Familiaris consortio*, I affirmed that “the future of humanity passes by way of the family” (n. 86). I repeat it again today with greater conviction and increasing concern. I repeat it with full confidence, entrusting you and

your work to Our Lady of Fatima, in these years the kind and strong Patroness of your Institute. To her, as Queen of the Family, I entrust all your plans and the course that opens before you at the beginning of the third millennium. In assuring you of my prayers, I cordially impart my blessing.

# AREA MAP



## CUA CAMPUS MAP DIRECTORY

Admissions, Father O'Connell Hall . . . . . E16	Magner House . . . . . E10
Alumni Relations, Father O'Connell Hall . . . . . E16	Marist Hall . . . . . C7
Aquinas Hall . . . . . D8	McCort-Ward Hall . . . . . G15
Architecture and Planning, Crough Center . . . . . F14	McDonald House . . . . . F10
Arts and Sciences, McMahon Hall . . . . . D13	McGuinney Hall, Keane Auditorium . . . . . D15
Athletics, Dufour Center . . . . . F1	McMahon Hall . . . . . D13
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Curley Hall . . . . . C10	Philosophy, Aquinas Hall . . . . . D8
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