Accreditation
The Dominican House of Studies is fully accredited by the Association of Theological Schools and the Middle States Commission on Higher Education.

The Association of Theological Schools
10 Summit Park Drive
Pittsburgh, PA 15275-1103
412-788-6505

Middle States Commission on Higher Education
3624 Market Street
Philadelphia, PA 19104-2680
215-662-5606

Ecclesiastical Authority
The Pontifical Theological Faculty of the Immaculate Conception at the Dominican House of Studies is fully accredited by the Congregation for Catholic Education.

Incorporation and Licensing
Incorporation in the District of Columbia (1903) as “The College of the Immaculate Conception”, reincorporated (1988) as “Dominican House of Studies”

Educational Licensure Commission of the District of Columbia

Memberships
The Association of Theological Schools in the United States and Canada
The Middle States Association of Colleges and Secondary Schools
The National Catholic Educational Association
The Association of Theological Field Education
The American Theological Library Association
The Washington Theological Consortium

The Pontifical Faculty’s website has the latest school information, including special events, and application forms: www.dhs.edu

This catalog is accurate as of August 2019. It is not a contract between the Pontifical Faculty of the Immaculate Conception and the student. The school reserves the right to make changes to the academic and financial policies in order to reflect current educational and economic needs.
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Greetings from the President

On behalf of the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies, its staff, and the Dominican Province of St. Joseph, which sponsors the Faculty, I am happy to present this catalogue for the 2019-2021 academic years.

Almost fifteen years ago in 2005, the Dominican House of Studies celebrated its centenary. At the time of its establishment, the school’s exclusive mission was the education and spiritual formation of Dominican student brothers of the Province of St. Joseph for priestly ministry. While that remains our primary raison d’être and most privileged responsibility, we have since come to see our mission in broader terms, particularly in light of the Second Vatican Council’s emphasis on the evangelical mission of laity in the Church and the world. Our mission, then, has come to include sharing the riches of our Dominican and Thomistic intellectual heritage with a mixed student body of seminarians, religious sisters, and lay students, preparing them for ordained and non-ordained ministry in the Church, through the M.A., M.Div., S.T.B. and S.T.L. degree programs, as well as the new S.T.D. in Thomistic Studies. This is indeed an exciting time for the Pontifical Faculty of the Immaculate Conception as we boldly move forward into our second century.

When St. Dominic founded the Order of Preachers nearly 800 years ago, he envisioned a well-trained corps of preachers, faithful to the Magisterium of the Church, who would devote themselves to a life of study and contemplation of Sacred Truth in order to share with others the fruits of their contemplation, particularly in the face of rampant heresy. Theological study thus has always had an evangelical dimension in the Dominican tradition, since it is ordered to the salvation of souls. This is precisely the spirit which informs the way theology is taught at the Pontifical Faculty of the Immaculate Conception, faithful to the Church and dynamic in thrust. I invite you to consider entrusting your theological formation to us as you discern how the Lord is calling you to become a messenger of his Gospel in a world that so desperately needs the consolation of his saving Truth!

Sincerely in Christ,

Very Rev. John A. Langlois, O.P.
President
The Dominican House of Studies (DHS) traces its mission to the vision given to the Order of Preachers by its founder, St. Dominic de Guzman (c.1171 – 1221). He addressed the needs of the Church in his own time by establishing an order of friars who were to be well-prepared and competent preachers. A prescribed course of studies trained them for their pastoral mission. St. Dominic, whose Order was approved in 1216, was equally convinced that intellectual and spiritual formation cannot be separated. Accordingly, the program of study was supported by a religious community committed to liturgical prayer, regular observance and fraternal charity.

The integration of the spiritual and the intellectual was epitomized in the life and works of the thirteenth century Dominican saint and genius, St. Thomas Aquinas (c.1225 – 1274). He built on St. Dominic’s vision by placing the friars’ training within a broader philosophical and theological framework, which embraced dialogue with the speculative and scientific investigations of his day. This Thomistic heritage, with its theological vision and profound scholarship, has shaped the intellectual dimension of Dominican houses of study throughout the Order for nearly eight centuries. DHS is a direct heir to this tradition.

When Edward Dominic Fenwick (1768 – 1832) established the Province of St. Joseph in 1805, he sought to continue this long-standing tradition and established schools where the thought of St. Thomas could be taught. Shortly after Fenwick’s death, the first General Studium of the Dominican Order in the United States was founded in 1834 at Somerset, Ohio. The studium combined spiritual formation with academic training in a religious community. DHS continues to provide that for the Dominican students and freely shares the academic and spiritual components of the studium experience with all its students.

In 1905 the Dominicans moved the studium to Washington, at the invitation of James Cardinal Gibbons, soon after The Catholic University of America opened its doors (1889). This move conformed to the Order’s historic practice of establishing its houses of study near major universities. DHS received its civil charter on December 24, 1902 when it was incorporated in the District of Columbia under the title of “The College of the Immaculate Conception.” The name of the corporation was legally changed to “The Dominican House of Studies” on October 20, 1988.

From the beginning DHS offered a complete curriculum of theological and pastoral studies for Dominican students and conferred degrees recognized within the Dominican educational system. Under the provisions of Pope Pius XI’s Deus Scientiarum Dominus (1931) DHS applied for
Pontifical status. The Vatican Congregation of Seminaries and Universities designated DHS as a Pontifical Faculty with authority to confer theology degrees in the name of the Church on November 15, 1941. With the further modification of the curriculum mandated for pontifical faculties by Sapientia Christiana (1979), the school was able to grant degrees to all qualified students: men and women, lay and religious.

In 1970, together with the De Sales School of Theology and Oblate College, DHS formed the Cluster of Independent Theological Schools. By pooling resources, the Cluster enabled the school to retain its identity and improve the quality of its education program. In May 1997, Oblate College and the De Sales School of Theology closed, ending the twenty-seven-year cooperative venture. Since this date, DHS has been a freestanding school of theology.

As the original building of the Dominican House of Studies approached its centennial anniversary in 2005, it became clear that the classrooms and offices of the Pontifical Faculty were in need of restoration and expansion. The library also was experiencing serious space restrictions for its growing collection. To rectify these problems and to express its dedication to on-going commitment to Thomistic theological education in the Catholic Church, plans for a new Academic Center that would house both the Pontifical Faculty and the Dominican Theological Library were drawn up. The architectural design expressed the institute’s continuity and harmony with the past as well as faith in Divine assistance for the future. Ground was broken for the Academic Center in the autumn of 2006, and in November 2008 the administration, faculty, and staff moved into the new building. On April 19, 2009 the Academic Center was dedicated by the Most Reverend Donald W. Wuerl, Archbishop of Washington, the Most Reverend Pietro Sambi, Papal Nuncio to the United States of America, and the Most Reverend Allen H. Vigneron, Archbishop of Detroit.

The Dominican House of Studies strives to provide a quality Thomistic theological education and to be a center for the renewal of Thomism. To further this end, the Doctorate in Sacred Theology (STD) pontifical degree program was re-launched in 2013-14.

The Dominican House of Studies is fully accredited by the Association of Theological Schools of the United States and Canada and by the Middle States Commission on Higher Education. The Education Licensure Commission of the District of Columbia (Washington) has also granted the Dominican House of Studies permanent authority to operate in the District.
Mission

The Dominican House of Studies traces its mission to the preaching charism and Catholic intellectual heritage bequeathed to the Order of Preachers by its founder, St. Dominic de Guzman. Dominic constructed a religious order international in scope yet decentralized in structure to address the needs of the Church by preparing preachers both intellectually informed and pastorally competent. This evangelizing mission is asserted in the basic claim of the Fundamental Constitution of the Order of Preachers that the Order was instituted “especially for preaching and the salvation of souls.”

To prepare preachers, Dominic established houses near the leading universities of his time in which students of the Order could follow a prescribed course of study in preparation for their pastoral work. Since Dominic insisted that spiritual formation is essential to intellectual formation, academic study was situated within a religious community shaped by a common life, liturgical prayer, modified monastic observance, a democratic form of government, and fraternal charity. St. Thomas Aquinas completed this vision by sharpening the speculative quest for truth within a broad Aristotelian framework and marked by a respect for scientific method, freedom of inquiry, broadness of scope, precision of concepts, and largeness of spirit. St. Thomas remains even today guide and model of the Dominican intellectual life by reason of his docility of mind to revelation, unwavering respect for the visible world and the human person, and unflagging commitment to think with and within the Church. The Dominican House of Studies is direct heir to this theological and spiritual tradition which Dominic founded and St. Thomas developed, a theological heritage both speculatively inclined and pastorally charged that spans nearly eight centuries.

In service to the evangelizing mission of the Dominican Order, the primary purpose of the Dominican House of Studies is to provide a Catholic theological education that prepares students for the ordained ministry in the Province of St. Joseph. Recognizing the wide appeal of a theological education in the Dominican tradition, the Dominican House of Studies accepts all interested and qualified students without regard to race, gender, religion, or ethnic background. The Dominican House of Studies is committed to imparting to all of its students a capacity for serious scholarship and a basic competence in philosophy and theology through the study of St. Thomas Aquinas in dialogue with the best of contemporary thought. For ministry preparation it offers a comprehensive program of studies integrated with spiritual and pastoral components in order to form stu-
Students imbued with a desire for holiness, capable of effective preaching, and competent pastoral ministry. With an academic environment shaped by a Thomistic focus, a small student enrollment, and a high faculty/student ratio, the Dominican House of Studies fosters among students and faculty an intimacy conducive to personal formation in the spiritual, intellectual, and ministerial spheres of preaching, teaching, and other ministries.
Library

Librarian

Rev. John Martin Ruiz, O.P.

jruiz@dhs.edu

B.A., St. Anselm’s College
M.A., Pontifical Faculty of the Immaculate Conception
M.Div./S.T.B., S.T.L., Pontifical Faculty of the Immaculate Conception
M.S.L.S., The Catholic University of America

Fr. Ruiz entered the Order of Preachers in 2002 and was ordained a priest in 2008. He previously served as Associate Pastor of St. Pius V Church in Providence, R.I. He has been Director of the Dominican Theological Library since 2011.

History and Mission of the Library

The Dominican Theological Library opened in 1905, and is located in the Academic Center of the Pontifical Faculty. It is a project of the Province of St. Joseph of the Order of Preachers and is at the service of the Pontifical Faculty of the Immaculate Conception (PFIC). The Dominican Theological Library is a private academic library. Therefore, we restrict access to authorized users only.

The Library is a rich resource for theological research, study, and preparation for the ministry. The collection is especially strong in the writings of St. Thomas Aquinas, Thomistic studies, and in the history of the Dominican Order.

In addition to its PFIC patrons, the library is used by students, faculty and scholars from other institutions (particularly those of the Washington Theological Consortium) who value its rich collections, quiet atmosphere, and helpful staff.

Main Collection

The collection contains over 77,000 items in a variety of languages (including English, Latin, Italian, German, French, and Spanish) and formats (monographs, serials, audiovisuals, microforms, incunabula and manuscripts, and CD-ROMs).

The collection includes over 60,000 book titles and monographs, more than 200 current periodicals, and 17,000 bound periodicals. Among these are a wide variety of titles in the areas of Scripture, Patristics, Dogmatic and Moral Theology, and Canon Law, which support the school’s degree programs. Additionally, the library maintains extensive holdings of works by and about St.
Thomas Aquinas, most of which are in the circulating collection.

**Reference Collection**

The reference collection includes the Migne Patrologia Graeca and Patrologia Latina, the Acta Sanctorum of the Bollandists, the Leonine edition of the works of St. Thomas, and the Index Thomisticus, edited by R. Busa, S.J., as well as a number of important series in Scripture Studies and Patristics.

**The Dominicana Collection**

The Dominicana Collection is a large research collection of works related to the Order of Preachers. Highlights include: liturgical books (including a parchment elephant folio choir volume), the acts of the chapters and statutes of Provinces, critical editions of the works of St. Catherine of Siena, St. Catherine de Ricci, and Savonarola, the sermons of Lacordaire, the histories of Dominican Provinces, convents, and churches, and studies on the Order’s spirituality and missionary work. The collection also includes works by and about the cloistered contemplative Dominican nuns and their communities. These holdings are non-circulating.

**Periodicals**

The Library’s periodical collection includes over 200 current subscriptions, more than 17,000 bound periodical volumes, and over 1,000 microforms.

**Electronic Databases and Software**

The library has the following research electronic resources: ATLA Religion Database with ATLASerials; Catholic Periodical and Literature Index; Past Masters-The Works of St. Augustine; Library of Latin Texts; and Bible Works 10 (stand-alone database).

**Rare Books and Manuscripts**

Rare book holdings consist of over 2,500 monographs, 39 incunabula, and 23 manuscripts. These holdings are non-circulating.

**Circulation & Inter-Library Loan Policies**

Books and videos circulate for three weeks. Periodicals, reference works, microforms and special collections do not circulate. The Pontifical Faculty of the Immaculate Conception shares the goal of the Washington Theological Consortium for enriching seminary theological education. Students enjoy direct borrowing privileges from other libraries, such as The Catholic University of America, within the Consortium, which provides them with
access to well over one million volumes.

**Catalog**

The Library’s catalog is available online through the OCLC WorldCat discovery services. This is accessible directly through the Pontifical Faculty’s website.
Structures of Governance

The Pontifical Faculty of the Immaculate Conception, according to the provisions of the apostolic constitution Sapientia Christiana (15 April 1979) and its own Statutes, is governed by personal and collegial authorities.

The Personal Authorities:

The Chancellor, who is always the Master of the Dominican Order.

The Vice Chancellor, who is always the Provincial of the Province of St. Joseph and serves as the Chairman of the Board of Directors of the Corporation.

The President, who is nominated by the Chancellor after presentation by the Vice Chancellor and the Board of Trustees, and after consulting the faculty, but appointed directly by the Holy See for a renewable term of four years.

The Vice President and Academic Dean, who is appointed by the Vice-Chancellor with the consent of the Board of Trustees, after consulting the faculty, for a renewable term of three years.

The Secretary of Studies, who is appointed in the same way as the Vice President and Academic Dean.

The Collegial Authorities:

The Board of Trustees

The Board of Trustees is the Provincial Council of the Province of St. Joseph:

Very Rev. Kenneth Letoile, O.P., Chair
Very Rev. Darren Pierre, O.P., Socius to the Provincial
Very Rev. John Langlois, O.P., PFIC President and Regent of Studies
Rev. Allen Moran, O.P., Treasurer
Rev. James Cuddy, O.P.
Rev. Albert Duggan, O.P.
Rev. Thomas More Garrett, O.P.
Very Rev. Aquinas Guilbeau, O.P.
Very Rev. Jonathan Kalisch, O.P.
Rev. Kevin Robb, O.P.
Rev. Gregory Schnakenberg, O.P.
Very Rev. Walter Wagner, O.P.
Rev. Reginald Whitt, O.P.
The Board of Overseers

The Board of Overseers, which serves as an advisory board for the Board of Trustees and the President, consists of fifteen members, one-third of whom are Dominicans:

Very Rev. Kenneth Letoile, O.P., Chair
Very Rev. John Langlois, O.P., President and Regent of Studies
Very Rev. Aquinas Guilbeau, O.P., Prior
Dr. Hugh Dempsey
Ms. Anna Halpine
Br. Ignatius Perkins, O.P.
Mr. John F. Reim
Dr. Chetan Sanghvi
Rev. Paul Scalia
Mr. Steven C. Straus
Dr. Susan Timoney
Mrs. Bridgett Wagner

The Council of the Faculty

The Council of the Faculty is made up of the President, the Vice President and Academic Dean, the Secretary of Studies, the Director of Pastoral Field Education, the Director of the Library, all full-time professors, and at least three student representatives.

These authorities are assisted by the following administrative officials:

The Director of Pastoral Field Education, who is appointed by the Vice-Chancellor after consulting the faculty.

The Director of the Library, who is appointed by the Vice Chancellor on the recommendation of the President.

The Registrar, who is appointed by the President, when this office is distinct from that of the Secretary of Studies.

The Director for Advancement and Special Events, who is appointed by the President.

The Director of Philanthropy, who is appointed by the President.

The Treasurer, who is appointed by the President.
PFIC Administrative Officers and Staff

Chancellor — Very Rev. Bruno Cadoré, O.P.
Vice Chancellor — Very Rev. Kenneth Letoile, O.P.
President — Very Rev. John Langlois, O.P.
Vice President and Academic Dean — Very Rev. Thomas Petri, O.P.
Secretary of Studies — Rev. Brian P. Chrzastek, O.P.
Registrar — Ms. Audrey Quade
Librarian — Rev. John Martin Ruiz, O.P.
Treasurer and Director of Financial Aid — Ms. Shauna Roye
Director of Facilities — Ms. Shauna Roye
Director for Advancement and Special Events — Mr. George Cervantes
Director of Career Placement — Dr. Jem Sullivan
Director of Resident Students — Rev. Andrew Hofer, O.P.
Circulation and User Services Librarian — Ms. Hannah Jones
Technical Services Librarian — Mr. Benjamin Turnbull
IT Director — Mr. Carlos Molina
IT Assistant — Mr. Carlos Aguilar
Chaplain to Commuter Students — Rev. John Martin Ruiz, O.P.
Executive Assistant — Mrs. Patricia Work
Administrative Secretary — Ms. Daniela Talamante

The administration is assisted by the following standing committees:

The Academic Affairs Committee, which is made up of the Academic Dean ex officio, who serves as Chairman, and five full-time teachers appointed by the President for terms of three years.

The Admissions Committee, composed of the Academic Dean ex officio, two full-time teachers, appointed by the President for renewable terms of three years.

The Library Committee, composed of the Librarian ex officio, no more than four teachers, and at least one student, appointed by the President for renewable terms of three years.

The Planning Committee, composed of the President, the Academic Dean, a member of the Board of Overseers, a faculty member, and a student.

The Programmatic Review Committee, composed of the Academic Dean and members of the Faculty to oversee the institutional self-assessment of courses and teaching methods.

The Rank and Tenure Committee, composed of three teachers, two of whom hold the rank of Professor. Its members are appointed by the President for renewable terms of three years.

The Student Committee, composed of the student members of the
Council of the Faculty. They are elected by ordinary students for a term of two years, which is renewable.

**Related Programs and Publications**

**The Washington Theological Consortium**

The Washington Theological Consortium is a community of Theological Schools of diverse Christian traditions—with partners in education, spirituality, and interfaith dialogue—that supports ecumenical unity and interfaith understanding in four ways:

1. By supporting ecumenical study and dialogue that explores the distinct theological traditions of the churches, analyzes barriers to Christian unity, and explores opportunities for shared public witness.
2. By providing an ecumenical context for equipping clergy and laity to serve the mission and ministry of the Church in the world through diverse communities and in ways that witness to the unity that is ours in Christ.
3. By helping member institutions share their rich theological, spiritual, and practical resources through programs and services that are best done in collaboration, and in ways that enrich the mission and programs of each member.
4. By engaging in interreligious study and dialogue with members of other faiths that explores the differences and shared values of the theologies and practices of the great world religions.

The Washington Theological Consortium began in 1971 in the wake of ecumenical energies from the Faith and Order Commission, the National and World Council of Churches, and the Vatican II Council. Originally seven member schools from Roman Catholic, mainline Protestant, and Historic Black University schools joined forces to begin collaborative learning, symposiums, and faculty collegiality. Since then, schools have joined from contemporary Evangelical traditions, and associates and affiliates have joined from institutes of Spirituality, theological research, and interfaith work. Today the Consortium offers over 300 courses per semester for cross-registration, a dozen theological libraries, and opportunities for public and adult education that are unsurpassed in the nation.

The Consortium web-site ([www.washtheocon.org](http://www.washtheocon.org)) offers many details on ecumenical events and its own activities.
Member Institutions:
Capital Bible Seminary
The Catholic University of America, School of Theology & Religious Studies
The Howard University School of Divinity
John Leland Center for Theological Studies
Lutheran Theological Seminary at Gettysburg
Pontifical Faculty of the Immaculate Conception
    at the Dominican House of Studies
Reformed Theological Seminary
Virginia Theological Seminary
Samuel Dewitt Proctor School of Theology at Virginia Union Seminary
Wesley Theological Seminary

Associates and Affiliates:
St. Paul's College (Associate Member)
Shalem Institute for Spiritual Formation (Associate Member)
Woodstock Theological Center (Associate Member)
Graduate School of Islamic and Social Sciences (Affiliate Member)
Interfaith Conference of Metropolitan Washington DC (Affiliate Member)

The Thomist
The Thomist, which is a “Speculative Quarterly Review of Theology and Philosophy,” appeals to a wide international readership in universities, seminaries, and the Church. It is the official journal of the PFIC. In the tradition and spirit of St. Thomas Aquinas, it seeks to promote original and penetrating inquiry into a broad range of contemporary philosophical and theological questions. It undertakes to support sustained discussion of central issues in the various sub-fields of philosophy and systematic theology. The Thomist particularly seeks to cultivate a fruitful dialogue between modern and contemporary philosophical systems and the classical tradition of philosophy and Christian theology. The history of philosophy, historical theology, and textual studies, as they bear on enduring speculative questions which illumine the intellectual setting of Thomistic thought, also come within the scope of the journal. More information on The Thomist is available on the journal’s website: www.thomist.org.
ADMINISTRATION
AND FACULTY
Administration

Very Rev. John Langlois, O.P.
President
president@dhs.edu
Church History
Assistant Professor
B.A., Providence College
M.Div./S.T.B., S.T.L., Pontifical Faculty of the Immaculate Conception
S.T.D., University of Fribourg, Switzerland

Fr. Langlois is a native of Berlin, New Hampshire. After earning a B.A. from Providence College in 1985, he entered the Dominican Order and was ordained a priest in 1991. He holds an S.T.L. from the Pontifical Faculty of the Immaculate Conception and the S.T.D. in Church History, with a special concentration in the Reformation period, from the University of Fribourg, Switzerland. Prior to his appointment as President of the Pontifical Faculty of the Immaculate Conception in June 2013, Fr. Langlois held a number of different positions. From 1992-2002, he taught in the Theology Department and the Development of Western Civilization Program at Providence College, achieving the rank of Assistant Professor. While there he also served as archivist for the Dominican Province of St. Joseph from 2000 to 2002. In June 2002, he was appointed Master of Students at the Dominican House of Studies and also joined the Pontifical Faculty as Assistant Professor of Church History at that time. From 2010-2013, he was assigned to New York City where he served as Vicar Provincial of the Province of St. Joseph as well as prior of St. Vincent Ferrer Priory.

Very Rev. Thomas Petri, O.P.
Vice President and Academic Dean
dean@dhs.edu
Moral Theology and Pastoral Studies
Assistant Professor
B.A., The Pontifical College Josephinum
S.T.B., The University of St. Mary of the Lake/Mundelein Seminary
S.T.L., The Pontifical Faculty of the Immaculate Conception
S.T.D., The Catholic University of America

Fr. Petri was born in Detroit, Michigan, and grew up in Madisonville, Kentucky. He initially studied to be a priest for the Diocese of Owensboro, Kentucky. He attended Saint Meinrad College and holds a Bachelor of Arts
degree from the Pontifical College Josephinum. He earned a Baccalaureate in Sacred Theology from the University of St. Mary of the Lake/Mundelein Seminary in Chicago. He entered the Order of Preachers in 2004 and was ordained a priest in 2009. He holds a Licentiate in Sacred Theology from the Pontifical Faculty of the Immaculate Conception and a Doctorate in Sacred Theology from The Catholic University of America. Prior to his appointment as Vice-President and Academic Dean of the Pontifical Faculty of the Immaculate Conception in 2013, Fr. Petri was an Assistant Professor of Theology at Providence College in Rhode Island. He is a member of the Academy of Catholic Theology and the Society of Christian Ethics. He has published articles in *Nova et Vetera* and *The National Catholic Bioethics Quarterly*. He is also the author of *Aquinas and the Theology of the Body: The Thomistic Foundations of John Paul II’s Anthropology*, published by CUA Press.

**Full Professors**

**Rev. Basil B. Cole, O.P.**  
bbcole@dhs.edu

*Moral, Spiritual and Systematic Theology*

B.S., University of San Francisco  
B.Ph., St. Albert’s College, Oakland  
S.T.L., S.T.Lr., Le Saulchoir, France  
S.T.D., Pontifical University of St. Thomas Aquinas (Angelicum)

After joining the Dominicans of the Western Province in 1960, Fr. Cole was ordained to the priesthood in 1966. He finished his theological studies at Le Saulchoir in Etiolles, France earning the lectorate and licentiate degrees in 1968. He later received the Doctorate in Sacred Theology from the Pontifical University of St. Thomas Aquinas in Rome (the Angelicum). After teaching theology and philosophy at Pilarica College for the Notre Dame Sisters (1968-69), Fr. Cole was elected prior of St. Dominic’s in San Francisco, where he also served as parish priest, a member of the provincial council and lecturer at various institutions (1970-1975). Having been elected prior of Daniel Murphy High School community in Los Angeles, he became a member of the Western Dominican preaching band and preached throughout the American West. Fr. Cole was an invited professor at the Angelicum from 1985-97, and has taught moral, spiritual and dogmatic theology for the Pontifical Faculty of the Immaculate Conception since 1997.

Fr. Cole has authored: *Music and Morals*, Alba House, Staten Island,
Dr. Gregory LaNave  
glanave@dhs.edu  
Systematic Theology  
B.A., St. John's College, Sante Fe, NM  
M.A., St. John's University, Collegeville, MN  
Ph.D., The Catholic University of America

Dr. LaNave was born and raised in St. Cloud, Minnesota, but has lived in the Washington, D.C. area since 1991, when he came to Catholic University to begin a doctoral program in theology. After stints in publishing at the New Catholic Encyclopedia and The Catholic University of America Press, he joined the Pontifical Faculty of the Immaculate Conception as a full-time faculty member in 2006, and was promoted to Full Professor in 2014. His special expertise is medieval theology and fundamental theology. He is the author of Through Holiness to Wisdom: The Nature of Theology according to St. Bonaventure (Rome: Istituto storico dei cappuccini, 2005), and scholarly articles on Bonaventure and/or Aquinas in Theological Studies, Franciscan Studies, and The Thomist, as well as essays on “Bonaventure on the Spiritual Senses,” in The Perception of God: The Spiritual Senses in the Christian Tradition (Cambridge Univ. Press, 2012) and “Bonaventure’s Theological Method,” in A Companion to Bonaventure (Brill, 2013). Since 1996 he has served the Pontifical Faculty as managing editor of The Thomist, the quarterly journal of philosophy and theology published by the Dominican Fathers, and is the Series Editor for The Fathers of the Church: Mediaeval Continuation, published by CUA Press. He is working on a book on the relationship between theology and holiness.

Rev. Gabriel B. O’Donnell, O.P.  
godonnell@dhs.edu  
Spiritual Theology  
B.A., St. Stephen’s College  
M.A., University of Notre Dame  
S.T.B., Pontifical Faculty of the Immaculate Conception  
S.T.L., Pontifical University of St. Thomas Aquinas (Angelicum)
Fr. O’Donnell grew up in Syracuse, New York. After two years as a student at Providence College he entered the Order of Preachers in 1963 and was ordained a priest in 1970. In 1971 he earned an MA in Liturgical Studies from the University of Notre Dame and in 1980 earned an STD degree in the area of Liturgical Spiritual Theology. He has previously taught at the Pontifical Faculty of the Immaculate Conception, St. Charles Seminary in Philadelphia, PA and the Angelicum in Rome. In addition to teaching he currently serves as Postulator for the cause of canonization of Father Paul of Graymoor, founder of the Franciscan Friars of the Atonement and as vice-postulator for the cause for sainthood of Father Michael J. McGivney, the founder of the Knights of Columbus. He also served as postulator for the cause of Rose Hawthorne, founder of the Dominican Sisters of Hawthorne, NY whose cause is now being considered in Rome. With Robin Mass, Ph.D., Fr. O’Donnell is the author of *Spiritual Traditions for the Contemporary Church* and has contributed to *A Love That Never Ends: A Key to the Catechism of the Catholic Church*.

**Associate Professors**

**Rev. Andrew Hofer, O.P.**

ahofer@dhs.edu

Director of Resident Students (Student Master)

*Patristics and Ancient Languages*

B.A., Benedictine College  
M. Litt., St. Andrews University (Scotland)  
M.Div./S.T.B., S.T.L., Pontifical Faculty of the Immaculate Conception  
Ph.D., University of Notre Dame


Rev. Stephen D. Ryan, O.P.
sdryan@dhs.edu
Sacred Scripture
B.A., Trinity College, Hartford, CT
M.A., Providence College
M.Div./S.T.B., S.T.L., Pontifical Faculty of the Immaculate Conception
Ph.D., Harvard University


Assistant Professors

Rev. Timothy Bellamah, O.P.
bellamahop@dhs.edu
Editor of The Thomist
Director of the Doctoral Program in Sacred Theology
Systematic Theology
B.S., Wake Forest University
M.Div., S.T.B., S.T.L., Pontifical Faculty of the Immaculate Conception
Ph.D., École Pratique des Hautes Études, Paris

Fr. Bellamah was born and raised in Washington, D.C. He entered the
Order of Preachers in 1991 and was ordained a priest in 1998. He studied at Wake Forest University (B.S., 1982), the Pontifical Faculty of the Immaculate Conception (M.Div. and S.T.B., 1997; S.T.L, 1999) and the Ecole Pratique des Hautes Etudes, Paris, (Ph.D., Section des sciences Religieuses, 2008). He has previously taught at Providence College in the Department of Theology and the Department of the Development of Western Civilization. He is editor of the speculative review *The Thomist* and is a collaborator of the Leonine Commission, a team of Dominican scholars responsible for the production of critical Latin editions of the writings of St. Thomas Aquinas. He is also currently preparing a critical Latin edition of the Commentary on John’s Gospel by one of St. Thomas’ Dominican contemporaries, William of Alton.

**Rev. James Brent, O.P.**

jbrent@dhs.edu  
*Philosophy*  
B.S., Central Michigan University  
M.A., Wayne State University  
Ph.D., St. Louis University

Fr. James Dominic Brent, O.P. was born and raised in Michigan. He pursued his undergraduate and graduate studies in Philosophy, and completed his doctorate in Philosophy at Saint Louis University on the epistemic status of Christian beliefs according to Saint Thomas Aquinas. He has articles in the Internet Encyclopedia of Philosophy on Natural Theology, in the Oxford Handbook of Thomas Aquinas on “God’s Knowledge and Will”, and an article forthcoming on “Thomas Aquinas” in the Oxford Handbook of the Epistemology of Theology. He earned his STB from the Dominican House of Studies in 2010, and was ordained a priest in the same year. He taught in the School of Philosophy at The Catholic University of America from 2010-2014, and spent the year of 2014-2015 doing full time itinerant preaching on college campuses across the United States.

**Fr. Brian P. Chrzastek, O.P.**  
Secretary of Studies  
bchrzastek@dhs.edu  
*Philosophy*  
B.A., M.S, University of Virginia  
L.Phil., The Catholic University of America  
M.Div., S.T.L., Pontifical Faculty of the Immaculate Conception
Ph.D., Loyola University, Chicago

Fr. Chrzastek joined the Pontifical Faculty of the Immaculate Conception in 2002 to teach Philosophy, specializing in logic, epistemology, and modern philosophy. He completed his doctoral studies at Loyola University Chicago in the area of the history of modern thought. His dissertation is entitled, “Kant’s Transcendental Account of Empirical Cognition.”

Rev. John D. Corbett, O.P.
jcorbett@dhs.edu
Moral Theology
B.A., Providence College
S.T.B., S.T.L., Pontifical Faculty of the Immaculate Conception
Ph.D., University of Fribourg, Switzerland

Fr. Corbett grew up in Columbus, Ohio, and came to know the Dominicans through family members in the Order, through St. Patrick’s Parish, and through attending Providence College, from which he graduated in 1973 with a B.A. in Political Science. Fr. Corbett joined the Dominicans in the summer of 1974 and was ordained a priest on May 12th, 1980. He completed his Licentiate in Sacred Theology in 1981 and began to teach moral theology as well as the Development of Western Civilization at Providence College. Three years later he began his doctoral studies under Servais Pinckaers, O.P., at the University of Fribourg in Switzerland and was awarded his Ph.D. after completing his dissertation on the theology of virtue in the thought of St. Thomas Aquinas. Fr. Corbett was appointed to the Faculty of the Pontifical College Josephinum in Columbus, Ohio, in 1991, and spent the next seven years teaching various courses in moral theology, as well as offering retreats, spiritual direction, and personal formation for seminarians.

Joining the Pontifical Faculty of the Immaculate Conception in the Fall of 1998, Fr. Corbett teaches in the area of fundamental moral theology and the theology of the virtues, covering material from the Prima Secundae and the Secunda Secundae in four sequential courses. He also offers seminars in Thomistic Action Theory, Contemporary Interpretations of Natural Law, as well as a seminar in the thought of Charles Taylor and Alasdair MacIntyre. He is interested in developing courses on the Ethics of Homicide, as well as on the Development of Casuistry in the Catholic Church.

Rev. Aquinas Guilbeau, O.P.
aguilbeau@dhs.edu
Fr. Guilbeau received his doctorate in moral theology from the University of Fribourg in 2016. His research focused on Charles De Koninck’s defense of the Thomistic doctrine of the common good. Since joining the Pontifical Faculty in the spring of 2016, Fr. Guilbeau has taught courses on the moral and theological virtues, and he has overseen the formation of the clerical students in preaching. He is also the Faculty’s chaplain to commuter students. Complementing his academic duties, Fr. Guilbeau works for EWTN Radio, and he serves as senior editor at Aleteia.org.

Rev. John Baptist Ku, O.P.
jbku@dhs.edu
Systematic Theology
B.S., University of Virginia
M.Div./S.T.B., S.T.L., Pontifical Faculty of the Immaculate Conception
S.T.D. University of Fribourg, Switzerland

Fr. John Baptist Ku was born in Manhattan (1965) and grew up in Fairfax, Virginia. After graduating from the University of Virginia, he worked at AT&T for five years before entering the Dominican Order in 1992. After serving for three years in St. Pius V Parish in Providence, Rhode Island, he completed his doctoral studies in dogmatic theology at the University of Fribourg in Switzerland and began teaching for the Pontifical Faculty of the Immaculate Conception in 2009. He is the Student Master for the Dominican students resident at St. Dominic’s Priory in Washington, D.C.

Rev. Dominic M. Langevin, O.P.
dlangevin@dhs.edu
Systematic Theology
B.A., Yale University
M.Div./S.T.B., S.T.L., Pontifical Faculty of the Immaculate Conception
S.T.D., University of Fribourg, Switzerland

Fr. Langevin entered the Order of Preachers in 1998 and was ordained a priest in 2005. He has previously served as parochial vicar at St. Thomas Aquinas University Parish in Charlottesville, Virginia, serving the Univer-
Rev. Dominic D. F. Legge, O.P.
dlegge@op.org
Systematic Theology
B.A., Claremont McKenna College
J.D., Yale Law School
Ph.L., The Catholic University of America
M.Div./S.T.B., S.T.L. Pontifical Faculty of the Immaculate Conception
S.T.D., University of Fribourg, Switzerland

Fr. Legge entered the Order of Preachers in 2001 and was ordained a priest in 2007. He was raised in Seattle, Washington, and, before becoming a Dominican, practiced law for several years as a trial attorney for the U.S. Department of Justice. He also holds a Ph.L. from the School of Philosophy of the Catholic University of America and an S.T.L. from the Pontifical Faculty of the Immaculate Conception. He has taught at the Catholic University of America Law School and at Providence College. He joined the faculty in January of 2014. His research interests include the intersection of Christology and Trinitarian theology, the theology of grace, the theological virtues, and the intersection of faith, law, and public life.

Dr. Jody Vaccaro Lewis
jvlewis@dhs.edu
Sacred Scripture
B.A., Westminster College
M.A., Kent State University
M.A., Ph.D., University of Notre Dame

Professor Lewis works in the areas of the New Testament and Patristics. She teaches courses on the Synoptic Gospels, Johannine Writings, and Pauline Letters, as well as various patristic topics. Her interests include the history of biblical interpretation, women in the Bible and early Church, and early Christian biography. Professor Lewis received her doctorate from the University of Notre Dame, with a dissertation entitled “Early Jewish and Christian Interpretations of the Character of Isaac,” which focuses on the rabbinic and patristic exegesis of Genesis 22, the sacrifice of Isaac. She
has also taught biblical studies and English at Notre Dame, St. Mary’s College, and Kent State University. Professor Lewis has published articles and book reviews on biblical interpretation and patristics for such publications as *Communio*, *The Thomist*, and *The Word Among Us*.

**Rev. Albert Trudel, O.P.**
Registrar  
[registrardhs.edu](mailto:registrardhs.edu)
*Latin and Medieval Studies*
B.A., University of Saskatchewan  
M.A., University of Toronto  
M.Div., University of St. Michael’s College  
M.St., D.Phil., University of Oxford  
L.M.S., Pontifical Institute of Mediaeval Studies

Fr. Trudel received his doctorate from the University of Oxford in 2000, and after receiving the post-doctoral License in Mediaeval Studies in 2002, he served as a Junior Fellow at the Pontifical Institute of Mediaeval Studies until 2006. He has taught courses in English Literature and Medieval Studies at the University of Toronto, Providence College, and Aquinas College (Nashville, TN). His academic interests are in editing medieval Latin and vernacular texts. He joined the Faculty in the spring semester of 2014.

**Instructors**

**Rev. John Chrysostom Kozlowski, O.P.**  
[jckoslowski@dhs.edu](mailto:jckoslowski@dhs.edu)
*Canon Law*
B.A., John Carroll University  
M.Div./S.T.B., The Pontifical Faculty of the Immaculate Conception  
J.C.L., The Catholic University of America  
J.C.D., The Catholic University of America

Fr. Kozlowski received the doctorate of canon law from The Catholic University of America in 2017. He received the licentiate of canon law from the same university in 2012. Since 2012, Fr. Kozlowski has served a three-year term as parochial vicar at the Church of St. Vincent Ferrer (New York, NY), concluding in 2015, and he continues to participate in different capacities in matrimonial and penal processes as well as serves as a canonical consultant to numerous religious communities.
Rev. Jordan Schmidt, O.P.
pastoralformation@dhs.edu
Director of Pastoral Formation
Pastoral Studies
B.A., Saint John's University, Collegeville
M.Div./S.T.B., Pontifical Faculty of the Immaculate Conception
S.T.L., The Catholic University of America
Ph.D., The Catholic University of America

Part Time/Adjunct Faculty

Rev. Msgr. J. Brian Bransfield
bbransfield@usccb.org
Moral and Spiritual Theology
B.A. (Phil.), St. Charles Borromeo Seminary
MDiv., M.A., St. Charles Borromeo Seminary
S.T.L., and S.T.D. Pontifical John Paul II Institute for Studies on
Marriage and Family, Washington, D.C.

Rev. Hyacinth Cordell, O.P.
hcordell@dhs.edu
Pastoral Studies
B.A., St. Louis University
M.Div./S.T.B., The Pontifical Faculty of the Immaculate Conception
S.T.L., The Pontifical Faculty of the Immaculate Conception

Sr. Maria Kiely, O.S.B.
smkiely@dhs.edu
Greek
B.A., Thomas Aquinas College
M.A., Stanford University
M.A., L'Université Laval (Quebec)
Ph.D., The Catholic University of America
Programs of Study
**Master of Arts (Theology) Degree**

The M.A. (Theology) was introduced in 1993 to better serve lay persons with a two-year program of theology in the Thomistic tradition facilitating further theological studies or the faithful service of pastoral needs in the Church.

**Learning Objectives**

Upon the successful completion of this degree, students should be able to:

1. Demonstrate a general and integrated foundational knowledge in Sacred Scripture, systematic theology and moral theology in harmony with the theology of St. Thomas Aquinas.

2. Undertake Church-related work for which an M.A. is required at the diocesan or parish level, e.g. religious education, or teaching at the secondary school level.

3. Begin a program of higher studies if so desired. This involves: (a) knowledge of necessary topics including philosophy pre-requisites, (b) an ability to engage contemporary modes of thought, (c) rootedness in both classical and modern Catholic theology.

**Degree Requirements**

**Admission**

The following prerequisites for admission will be evaluated by the Committee on Admissions which may, in individual cases, allow the student to remedy particular deficiencies during the first year of the program:

1. A bachelor’s degree from an accredited college or university.

2. Superior achievement and the ability to pursue graduate work as indicated by the transcript of previous studies (with a minimum GPA of 3.00).

3. Three letters of recommendation by persons who are in a position to judge the applicant’s ability in this academic area, along with a current photo and a completed application form.

4. Results of the Graduate Record Examination (GRE) indicating aptitude for graduate studies in theology if one has no previous graduate work. The PFIC is listed under Dominican House of Studies, code 2498.

5. An undergraduate foundation in philosophy, consisting of a minimum of 18 credit hours drawn from the following areas: history of philosophy, logic, philosophy of being, philosophical ethics, philosophical anthropology, natural philosophy, and philosophy of knowledge.

6. A reading knowledge of Latin.
Course Work
A minimum of 36 semester hours of graduate coursework is required according to the following distribution:

30 required: Pentateuch or Prophets (3); Synoptic Gospels (3); Principles of Christian Moral Life I, II (6); Church History (6); Nature and Method of Theology (3); Ecclesiology (3); Triune God (3); Christology (3)

6 electives: Six hours must be spent in the student’s area of concentration. These concentrations may include systematic theology, moral theology, or biblical theology.

Language Requirements
Reading proficiency in Latin and a modern language, e.g. French, German or Spanish, may be demonstrated either by successfully completing two semesters of graduate coursework in the language or by passing a written proficiency examination, offered twice per semester. Since Latin is considered a prerequisite, this requirement must be satisfied within the first year of study.

Comprehensive Examination
To qualify for the comprehensive examination, the student must have satisfied the language requirements and have a grade point average of 3.00 or above. The student usually takes the comprehensive examination during the fourth semester of study although the Academic Dean may allow students to take the exam at other times. The exam has a single written component and its subject matter includes material covered in the required courses in systematic theology, moral theology, and Scripture as well as topics indicated in a special packet that the student will receive during his or her first year in the program. In order to pass the comprehensive exam, a student must receive an average grade of 3.00 on the exam. During the exam, the student will have three hours to write on three themes (theses), one each from the assigned areas of sacred scripture, systematic theology, and moral theology. In each area, the candidate will be able to choose from three possible questions. The student must pass the comprehensive examination before defending his or her M.A. thesis. Candidates may not continue in the program after two failures of the comprehensive examination.

Thesis
Under the direction of a faculty member, the student must write a thesis between 60-75 pages in length. The purpose of the thesis is to demonstrate the student’s ability to identify and investigate a theological question, to
carry out research appropriate to the topic, and to organize and present this material in a critical and coherent manner. The form to be used is that prescribed by Kate Turabian in A Manual for Writers of Term Papers, Theses and Dissertations, 8th Edition (University of Chicago Press). The entire thesis must be approved by the director before the final draft is submitted to the Academic Dean. The requirements outlined in Appendix D of this handbook in preparing the thesis must be followed exactly. Failure of a thesis normally results in a student’s termination from the program.

**Residency**

Normally the M.A. program will require a minimum of two full-time academic years or their equivalent. The program may be taken on a part-time basis, but must be completed in no more than six years. The residency requirement for the M.A. degree is four semesters.

**Model Curriculum for the Master of Arts (Theology)**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I Theology</strong></td>
<td></td>
</tr>
<tr>
<td>Elementary Latin I</td>
<td>Elementary Latin II</td>
</tr>
<tr>
<td>Synoptic Gospels</td>
<td>Prophets of Israel</td>
</tr>
<tr>
<td>Early and Medieval Church History</td>
<td>Reformation &amp; Modern Church History</td>
</tr>
<tr>
<td>Nature and Method of Theology</td>
<td>Triune God</td>
</tr>
<tr>
<td><strong>II Theology</strong></td>
<td></td>
</tr>
<tr>
<td>Principles of Christian Moral Life I</td>
<td>Principles of Christian Moral Life II</td>
</tr>
<tr>
<td>Basic Elements of Christology</td>
<td>Ecclesiology</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
</tbody>
</table>

Latin Reading Comprehension Test (1st Year of Matriculation)
Modern Language Reading Comprehension Test (1st Year of Matriculation)
Comprehensive Examination (2nd Year of Matriculation)
Thesis and Thesis Defense (2nd Year of Matriculation)

**Grade Point Average**

The student must maintain a grade point average of 3.00 or above throughout the M.A. program. Students are also required to receive an average of 3.00 on both their written thesis and a 3.00 on their thesis defense
in order to complete the degree program.

**Summer Study**

Each summer a limited number of M.A. courses are offered; students may enroll in these courses if the courses meet their degree requirements.

**Model Timeline for M.A. Thesis and Defense**

**I  M.A. Candidates (1st Year)**

*Spring*  M.A. candidates should begin discussing possible areas and topics for their M.A. thesis with a chosen director.

**II  M.A. Candidates (2nd Year)**

*30 September*: Deadline for II M.A. candidates’ submission of a definitive proposal to the Academic Dean for approval, signed by the candidate and his or her director. The proposal should contain a brief description of the topic in one or two paragraphs and a brief bibliography.

*October - March*: Candidate and director should be in frequent contact regarding the chosen thesis. The thesis is to be between 60-75 pages in length, demonstrating the student’s ability to identify and investigate a theological question, to carry out research appropriate to the topic, and to organize and present this material in a critical and coherent manner. The format to be used is that prescribed by Kate Turabian in *A Manual for Writers of Term Papers, Theses and Dissertations*, 8th Edition (University of Chicago Press, 2013). The entire thesis must be approved by the director before the final draft is submitted to the Dean.

*31 March*: Last day for submitting three unbound copies of the M.A. thesis to the Dean, as well as a written petition, signed by the director, for a defense. One copy of the thesis will be distributed to the director and two copies will be distributed to the two readers chosen by the Dean.

N.B. For students intending to complete their M.A. during the fall semester, the deadline is November 1 for submitting to the Academic Dean three unbound copies of the M.A. thesis, as well as a written petition for a defense signed by the director.

*Special Exam Week*: The director and two readers assigned by the Academic Dean examine the student on the thesis topic for no more than 1½ hours, the first 30 minutes of which is dedicated to the candidate’s exposition of the thesis. Each member of the board may then question the candidate for 20-30 minutes. After the defense, the director and two readers
leave the testing area to determine the grade of the defense (the average of three scores). The candidate may field questions from the audience at this time, although this portion is not graded. When the director and readers return, the director announces the outcome of the defense (successful/unsuccessful) to the candidate and attending guests. The Academic Dean and Registrar compute the average of the thesis grade and defense grade (25%) relative to the candidate’s comprehensive examination grade (15%) and coursework (60%) to determine what “honors” may apply. Honors will be announced at graduation.

N.B. Candidates must fulfill all of their academic requirements, including their Latin and modern language requirements, before the thesis defense.
Master of Arts (Thomistic Studies) Degree

The M.A. (Thomistic Studies) is a degree program offered by the Thomistic Institute of the PFIC specializing in the study of the theological synthesis of St. Thomas Aquinas. Students receive an intensive formation in Aquinas’s texts and ideas. Classical Thomistic thinking is presented in the areas of both systematic and moral theology. Modern topics are also considered with a view to seeing the relevance of Thomistic studies for contemporary theological discourse. This 36-credit degree program is designed to be taken over four consecutive summers with the possibility of a fifth summer for thesis development and defense. The degree is intended to prepare students for advanced degrees in the area of Thomistic thought and theology.

Learning Objectives

Upon the successful completion of this degree students should be able to:

1. Demonstrate a general and integrated foundational knowledge of Thomistic speculative and moral theology, grounded in Scripture and philosophy.
2. Give evidence of a basic familiarity with the primary texts of St. Thomas Aquinas.
3. Employ the knowledge and skills necessary to enter doctoral studies, especially in Thomistic theology.
4. Undertake Church-related work for which an M.A. is required or desirable, especially from a Thomistic point of view.
5. Pursue an ongoing personal integration of theological study and the living of the faith (morally, liturgically, and spiritually).

Degree Requirements

Admission

The following prerequisites for admission will be evaluated by the Committee on Admissions which may, in individual cases, allow the student to remedy particular deficiencies during the first year of the program:

1. A bachelor’s degree from an accredited college or university.
2. Superior achievement and the ability to pursue graduate work as indicated by the transcript of previous studies (with a minimum GPA of 3.0).
3. Three letters of recommendation by persons who are in a position to judge the applicant’s ability in this academic area, along with a current photo and a completed application form.
4. Results of the Graduate Record Examination (GRE) indicating aptitude for graduate studies in theology if a candidate has not completed
any previous graduate work. The PFIC is listed under Dominican House of Studies, code 2498.

5. An undergraduate foundation in philosophy, consisting of a minimum of 18 credit hours drawn from the following areas: history of philosophy, logic, metaphysics, ethics, philosophical anthropology, natural philosophy, and philosophy of knowledge.


7. A reading knowledge of Latin and either French, German, Spanish, or Italian.

Course Work

A minimum of 36 credit-hours of graduate coursework is required according to the following distribution:

- **Systematic Theology (20 credits):** Triune God (4); Creation and the Human Person (4); Theology of Grace (4); Basic Elements of Christology (4); Eucharist & Ecclesiology (4);
- **Moral Theology (12 credits):** Principles of Christian Moral Life I, II (8); Theological & Cardinal Virtues (4)
- **Thesis Direction (4 credits)**

Language Requirements

Reading proficiency in Latin and a modern language (e.g. French, German or Spanish) may be demonstrated either by successfully completing two semesters of graduate coursework in the language or by passing a written proficiency examination, offered prior to the beginning of the summer session. Since both languages are considered prerequisites, these requirements must be satisfied within the first year of study.

Comprehensive Examination

To qualify for the comprehensive examination, the student must have satisfied the language requirements and have a grade point average of 3.00 or above. The student usually takes the comprehensive examination on the first day of the summer special exam week following the fourth or fifth summer of study, although the Academic Dean may allow students to take the exam at other times. The exam has a single written component and its subject matter includes material covered in the required courses in systematic theology and moral theology as well as topics indicated in a special packet that the student will receive during his or her first summer in the program. In order to pass the comprehensive examination, a student must receive an average grade of 3.00 on the exam. During the exam, the stu-
dent will have three hours to write on three themes (theses): two themes from the area of systematic theology, and one from the area of moral theology. For each theme, the candidate will be able to choose from three possible questions. The student must pass the comprehensive examination before defending his or her M.A. thesis. Candidates may not continue in the program after two failures of the comprehensive examination.

Thesis

Under the direction of a faculty member, the student must write a thesis between 60-75 pages in length. The purpose of the thesis is to demonstrate the student’s ability to identify and investigate a theological question, to carry out research appropriate to the topic, and to organize and present this material in a critical and coherent manner. The form to be used is that prescribed by Kate Turabian in A Manual for Writers of Term Papers, Theses and Dissertations, 8th Edition (University of Chicago Press). The entire thesis must be approved by the director before the final draft is submitted to the Academic Dean. The requirements outlined in Appendix D of this handbook in preparing the thesis must be followed exactly. Failure of a thesis normally results in a student’s termination from the program.

Residency

Normally the M.A. (Thomistic Studies) requires a minimum of four summer sessions or their equivalent. A fifth summer may be added for thesis writing and defense. The program may be taken on a part-time basis, but must be completed in no more than six years.

Model Curriculum for the Master of Arts (Thomistic Studies)

<table>
<thead>
<tr>
<th>Summer I</th>
<th>Summer II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Triune God</td>
<td>Principles of Christian Moral Life I</td>
</tr>
<tr>
<td>Creation and the Human Person</td>
<td>Basic Element of Christology</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Summer III</th>
<th>Summer IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Principles of Christian Moral Life II</td>
<td>Theological &amp; Cardinal Virtues</td>
</tr>
<tr>
<td>Theology of Grace</td>
<td>Eucharist &amp; Ecclesiology</td>
</tr>
<tr>
<td></td>
<td>Thesis Direction</td>
</tr>
</tbody>
</table>

Latin Reading Comprehension Test (1st Year of Matriculation)
Modern Language Reading Comprehension Test (1st Year of Matriculation)
Comprehensive Exam (4th Year of Matriculation)
Thesis and Thesis Defense (5th Year of Matriculation)

**Grade Point Average**

The student must maintain a grade point average of 3.00 or above throughout the M.A. program. Students are also required to receive an average of 3.00 on both their written thesis and a 3.00 on their thesis defense in order to complete the degree program.

**Model Timeline for M.A. (Thomistic Studies) Thesis and Defense**

*Nota Bene:* The timeline belows presumes the candidate will spend a fifth summer completing the thesis and preparing for the comprehensive examination. If a student intends to complete the program in four summers, an alternate timeline can be proposed by the Academic Dean after consultation with a thesis director.

**Spring before the Fourth Summer:** Candidates should begin discussing possible areas and topics for their M.A. thesis with a chosen director. This can be done via email or telephone conversation.

**After the Fourth Summer:**

*30 September:* Deadline for candidates’ submission of a definitive proposal to the Academic Dean for approval, signed by the candidate and his or her director. The proposal should contain a brief description of the topic in one or two paragraphs and a brief select bibliography.

*October – June* Candidate and director should be in frequent contact regarding the chosen thesis. The thesis is to be between 60-75 pages in length, demonstrating the student’s ability to identify and investigate a theological question, to carry out research appropriate to the topic, and to organize and present this material in a critical and coherent manner. The form to be used is that prescribed by Kate Turabian in *A Manual for Writers of Term Papers, Theses and Dissertations*, 8th Edition (University of Chicago Press, 2013). The entire thesis must be approved by the director before the final draft is submitted to the Academic Dean.

*1 July* Last day for submitting three unbound copies of the M.A. thesis to the Dean, as well as a written petition, signed by the director, for a defense. One copy of the thesis will be distributed to the director and two copies will be distributed to the two readers chosen by the Academic Dean.
Master of Divinity Degree

The degree of Master of Divinity (M.Div.) is a first professional degree, designed to foster basic theological understanding and develop initial pastoral competence on the part of students preparing for ministry. Accordingly, the M.Div. curriculum involves an in-depth study of the Christian, and especially the Roman Catholic, theological tradition, and a supervised practice of ministry. The degree program is open to candidates for ordained ministry in the Roman Catholic Church.

The degree conforms to the revised standards of the Association of Theological Schools, as well as the United States Conference of Catholic Bishops’ Program of Priestly Formation. Integral to the Master of Divinity program, accenting our Dominican tradition, is the emphasis given to the preaching ministry and to ministerial formation (PFE).

Learning Objectives

Upon the successful completion of this degree students should be able to:

1. Speak in the name of the Church in harmony with the tradition through the lens of open Thomism.
2. Engage pastoral issues from a Thomistic perspective and effectively integrate academic studies with pastoral work.
3. Integrate doctrinal and effective communication skills in his preaching.
4. Administer the sacraments in fidelity to the rites of the Church with a clear understanding of sacramental theology and with sensitivity to the pastoral needs of those to whom they minister.
5. Exercise effective ministerial leadership in the pastoral and catechetical formation of the lay faithful at a parish or diocesan level.

Degree Requirements

Admission

The following prerequisites for admission will be evaluated by the Committee on Admissions which may, in individual cases, allow the student to remedy particular deficiencies during the first year of the program:

1. A bachelor’s degree from an accredited college or university.
2. Superior achievement and the ability to pursue graduate work as indicated by the transcript of previous studies (with a minimum GPA of 3.00).
3. Three letters of recommendation by persons who are in a position
to judge the applicant’s ability in this academic area, along with a current photo and a completed application form.

4. Results of the Graduate Record Examination (GRE) indicating aptitude for graduate studies in theology if the candidate has not completed any previous graduate work. The PFIC is listed under Dominican House of Studies, code 2498.

5. An undergraduate foundation in philosophy, consisting of a minimum of 18 credit hours drawn from the following areas: history of philosophy, logic, philosophy of being, philosophical ethics, philosophical anthropology, natural philosophy, and philosophy of knowledge.

6. A reading knowledge of Latin.

Philosophical Preparation for Theology

Dominican Students. In order to prepare Dominican students according to the standards of the Ratio Studiorum Generalis of the Order of Preachers and the Apostolic Constitution Sapientia Christiana for ecclesiastical faculties, Dominican students will be required, unless they present an unusually strong preparation in philosophy, to follow two full years of courses in historical and systematic philosophy.

Non-Dominican Students. Students who are not Dominicans are required to demonstrate familiarity with the philosophy of St. Thomas Aquinas before beginning the degree programs.

Course Work

A minimum of 112 semester hours of graduate coursework is required according to the following distribution:


2. Liturgical Studies and Sacramental Theology (18): Liturgiology (3), Sacraments: Theology and Initiation (3), Eucharist (3), Orders (3), Marriage (3), Penance and Anointing (3)


4. Scripture (18): Three courses from Old Testament offerings (9), three courses from New Testament offerings (9)

5. Church History (6): Two courses from the appropriate offerings

6. Preaching (6): Communicating God’s Word (3), Preaching: Prepara-
7. **Canon Law (6)**: Two courses chosen from the appropriate offerings.

8. **Pastoral Theology (6)**: Introduction to Pastoral Ministry (3), Supervised Ministry (3)

9. **Practica (7)**: Ministries Practicum (1), Deacon Practicum (3), Priesthood Practicum (3)

10. **Electives (9)**: Three courses chosen from the appropriate offerings.

**Language Requirements**

Reading proficiency in Latin may be demonstrated either by successfully completing two semesters of graduate coursework in the language or by passing a written proficiency examination, offered twice per semester. Since Latin is considered a prerequisite, this requirement must be satisfied within the first year of study. “The study of Latin and biblical languages is foundational and should be given the emphasis that Church teaching accords it” (PPF, 178).

**Grade Point Average**

The student must maintain a grade point average of 3.00 or above throughout the M.Div. program.

**Pastoral Field Education**

Supervised field education offers a realistic and broadly-based experience of ministry both within the Church and in secular settings. It allows students to develop professional competence, typically in parishes or social service organizations, and to explore theological issues in these contexts. M.Div. degree candidates are required to complete at least two units of supervised field education. Each unit involves a planned, specified commitment of hours that are spent on site as well as in preparation, reflection, and travel. A field education unit may take place over the academic year or during the summer. Field education choices are expected to be congruent with the student’s academic and vocational goals.

**Preaching Program**

The *Fundamental Constitution of the Order of Friars Preachers* states: “[The Order] founded by St. Dominic is known from the beginning to have been instituted especially for preaching and the salvation of souls” (no. 1, II). The Second Vatican Council says: “Since nobody can be saved who has not first believed, it is the first task of priests as co-workers of the bishops to preach the Gospel of God to all” (*Presbyterorum Ordinis*, no. 4.). Finally,
Pope Paul VI puts into perspective all the teaching of the Church regarding the communication of the gospel when he identifies the element common to all forms of preaching: “modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (Evangelii Nuntiandi, no. 41).

Guided by these teachings, the Pontifical Faculty of the Immaculate Conception offers carefully structured courses within the context of a basic theology of preaching for seminarians, permanent deacons and lay persons which begin with an introduction to the mechanics of public proclamation and oral interpretation. The various courses then help each student cultivate a theological understanding and appreciation of preaching in its diverse forms: evangelization, catechesis, didascalia and liturgical preaching.

At the same time, very practical training is given in the actual preparation and presentation of sermons, homilies and other forms of Christian witness. In each course the preaching faculty focuses on the unique personal development of each student so that each acquires those preaching skills which will best utilize his God-given gifts in accord with the call of God both for the good of souls and for the good of society. The aim of all preaching in its various forms is to transform “both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieus which are theirs” (Evangelii Nuntiandi, no. 18).

**Comprehensive Examination**

To qualify for the comprehensive examination, the student must have satisfied the language requirements and have a grade point average of 3.00 or above. The awarding of the M.Div. degree depends upon the successful completion of the comprehensive examination and a cumulative grade point average of 3.00 or above in all required courses. Usually the student takes the comprehensive examination during special exam week following the sixth semester of study, although the Academic Dean may allow students to take the exam at other times. The subject matter is material covered in the courses in systematic and sacramental theology, moral theology, and Scripture. In order to pass the comprehensive exam, a student must receive an average grade of 2.50 on the exam. A candidate for the M.Div. degree may not continue candidacy after two failures in the comprehensive examination.

This examination consists of two parts:

**Written Component.** A three-hour written examination in which the
candidate for the M.Div. will be asked to write on three themes (theses), one each from the assigned areas of sacred scripture, systematic theology, and moral theology. In each area the candidate will be able to choose from three possible questions. The principal purpose of the written component of the M.Div. examination will be to test the candidate’s ability to expose theological materials, with the special emphasis (as appropriate) on the pertinent contributions of historical and positive theology. A student must pass the written component of the exam with a cumulative average of 2.50 before being admitted to the oral component.

**Oral Component.** A three-quarter-of-an-hour examination before three faculty members who will examine the candidate in the three assigned areas. Questions may be drawn from any of the thirty themes. The principal purpose of the oral component of the examination will be to test the candidate’s ability to order these materials towards a reasoned theological judgment or conclusion.

**Residency**

The residency requirement for the M.Div. degree is eight semesters; the final two semesters, however, are directed more to pastoral practice.

**Model Curriculum for the Master of Divinity**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
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<tbody>
<tr>
<td><strong>I Philosophy</strong></td>
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<tr>
<td>Ancient Philosophy</td>
<td>Medieval Philosophy</td>
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<tr>
<td>Logic</td>
<td>Philosophy of Knowledge</td>
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<tr>
<td>Introduction to the Life and Works of St. Thomas Aquinas</td>
<td>Philosophical Anthropology</td>
</tr>
<tr>
<td>Philosophy of Nature (Cosmology)</td>
<td>Communicating God’s Word</td>
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<tr>
<td>Elementary Latin I</td>
<td>Elementary Latin II</td>
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<tr>
<td><strong>II Philosophy</strong></td>
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<tr>
<td>Modern Philosophy</td>
<td>Recent Philosophy</td>
</tr>
<tr>
<td>Philosophy of Being (Metaphysics)</td>
<td>Philosophical Ethics</td>
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<tr>
<td>Minitries Practicum</td>
<td>Elective (Philosophy)</td>
</tr>
<tr>
<td>Early and Medieval Church History</td>
<td>Reformation and Modern Church History</td>
</tr>
<tr>
<td>Elementary Greek I (for STB)</td>
<td>Elementary Greek II (for STB)</td>
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</tbody>
</table>

**Fall Semester**

**I Theology**
- Pentateuch
- Nature and Method of Theology
- Principles of Christian Moral Life I
- Synoptic Gospels
- Introduction to Pastoral Ministry

**Spring Semester**
- Prophets of Israel
- Triune God
- Principles of Christian Moral Life II
- Johannine Writings
- Catholic Social and Sexual Teaching

**II Theology**
- Wisdom Literature
- Creation and the Human Person
- Theological Virtues
- Sacraments: Theology and Initiation
- Basic Elements of Christology

**III Theology**
- Introduction to Church Law
- Sacrament of Orders
- Deacon Practicum
- Preaching: Preparation & Presentation
- Elective

**IV Theology (Pastoral Year)**
- Teaching & Learning (elective)
- The People of God in Church Law
- Sacraments of Penance & Anointing
- Priesthood Practicum

**Elective**
- [Comprehensive Exam]
The degree of Baccalaureate of Sacred Theology (S.T.B.) provides the student with a solid, organic, and complete instruction in theology at the basic level, enabling graduates to pursue further studies in the sacred sciences. This is a prerequisite for the further specialization of the Licentiate in Sacred Theology (S.T.L.), which in this degree sequence presupposes familiarity with the wide variety of subject matter and disciplines that constitute the Christian theological tradition.

**Learning Objectives**

Upon the successful completion of this degree program, students should be able to:

1. Demonstrate a general and integrated foundational knowledge of Catholic doctrine in the areas of Sacred Scripture, Systematic Theology, and Moral Theology;
2. Manifest a basic knowledge of theological scientific methodology from a Thomistic perspective;
3. Engage in further studies in the sacred science of sacred theology.

**Degree Requirements**

**Admission**

The S.T.B. program is open to all qualified students who are not necessarily candidates for the M.Div. or ordained ministry in the Roman Catholic Church. The following prerequisites for admission will be evaluated by the Committee on Admissions which may, in individual cases, allow the student to remedy particular deficiencies during the first year of the program:

1. A bachelor’s degree from an accredited college or university.
2. Superior achievement and the ability to pursue graduate work as indicated by the transcript of previous studies (with a minimum GPA of 3.00).
3. Three letters of recommendation by persons who are in a position to judge the applicant's ability in this academic area, along with a current photo and a completed application form.
4. Results of the Graduate Record Examination (GRE) indicating apti-
tude for graduate studies in theology if the candidate has not completed any previous graduate work. The PFIC is listed under Dominican House of Studies, code 2498.

5. An undergraduate foundation in philosophy, consisting of a minimum of 36 credit hours in all the systematic and historical tracts: i.e. logic, philosophy of nature, philosophy of being, philosophy of knowledge, philosophical anthropology, philosophical ethics, ancient philosophy, introduction to St. Thomas Aquinas, medieval philosophy, modern philosophy, and recent philosophy.

6. A reading knowledge of Latin.

Philosophical Preparation for the S.T.B. To prepare students for the study of theology according to the apostolic constitution for ecclesiastical faculties Sapientia Christiana, all students will be required, unless they present an unusually strong preparation in philosophy, to follow two full years (a minimum of 36 credit hours) of courses in historical and systematic philosophy.

Course Work

A minimum of 87 semester hours of graduate coursework is required according to the following distribution:

**Foundational (15):** Nature and Method of Theology (3), Principles of Christian Moral Life I and II (6), Introduction to Church Law (3), Liturgiology (3)

**Systematic Theology (15):** Triune God (3), Creation and the Human Person (3), Theology of Grace (3), Christology (3), Ecclesiology (3)

**Sacramental Theology (9):** Sacraments: Theology and Initiation (3), Eucharist (3), Orders (3)

**Moral Theology (9):** Theological Virtues (3), Cardinal and Moral Virtues (3), Christian Social and Sexual Teaching (3)

**Scripture (18):** Three courses from Old Testament offerings (9), three courses from New Testament offerings (9)

**Church History (6):** Two courses chosen from the appropriate offerings

**Electives (15):** Five courses chosen from the appropriate offerings

Language Requirements

Students are expected to demonstrate, either by written examination or six credits of graduate coursework, a reading knowledge of Latin and New Testament Greek. Since Latin is considered a prerequisite, this requirement must be satisfied within the first year of study. Reading knowledge
of New Testament Greek must be satisfied by the end of the second year. Language proficiency exams are offered twice per semester. Candidates for the licentiate are also encouraged to study the languages necessary for the S.T.L. program.

**Grade Point Average**

The student must maintain a grade point average of 3.25 or above throughout the S.T.B. program.

**Comprehensive Examination**

To qualify for the comprehensive examination, the student must have satisfied the Latin and Greek requirements and have a grade point average of 3.25 or above. The awarding of the S.T.B. degree depends upon the successful completion of the comprehensive examination and a cumulative grade point average of 3.25 or above from all required courses. Usually the student takes the comprehensive examination during the special exam week following the sixth semester of study, although the Academic Dean may allow students to take the exam at other times. The subject matter is material covered in the courses in systematic and sacramental theology, moral theology, and Scripture. In order to pass the comprehensive exam, a student must receive an average grade of 3.25 on the exam. A candidate for the S.T.B. degree may not continue candidacy after two failures in the comprehensive examination.

This examination consists of two parts:

**Part One: Written Component.** A three-hour written examination in which the candidate for the M.Div. will be asked to write on three themes (theses), one each from the assigned areas of sacred scripture, systematic theology and moral theology. In each area the candidate will be able to choose from three possible questions. The principal purpose of the written component of the M.Div. examination will be to test the candidate's ability to expose theological materials, with the special emphasis (as appropriate) on the pertinent contributions of historical and positive theology. A student must pass the written component of the exam with a cumulative average of 3.25 before being admitted to the oral component.

**Part Two: Oral Component.** A three-quarter of an hour examination before three faculty members who will examine the candidate in the three assigned areas. Questions may be drawn from any of the thirty themes. The principal purpose of the oral component of the examination will be to test
the candidate’s ability to order these materials towards a reasoned theological judgment or conclusion.

**Residency**
The residency requirement for the S.T.B. degree is six semesters.

**Model Curriculum for the Baccalaureate of Sacred Theology Degree**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
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<tr>
<td><strong>Pre-theology</strong></td>
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<tr>
<td>Elementary Latin I</td>
<td>Elementary Latin II</td>
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<tr>
<td>Early and Medieval Church History</td>
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**I Theology**

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<td>Principles of Christian Moral Life I</td>
<td>Principles of Christian Moral Life II</td>
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<tr>
<td>Synoptic Gospels</td>
<td>Johannine Writings</td>
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<td>Catholic Social and Sexual Teaching</td>
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**II Theology**

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<td>Wisdom Literature</td>
<td>Ecclesiology</td>
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<td>Creation and the Human Person</td>
<td>Theology of Grace</td>
</tr>
<tr>
<td>Theological Virtues</td>
<td>Cardinal and Moral Virtues</td>
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<tr>
<td>Sacraments: Theology and Initiation</td>
<td>Sacrament of the Eucharist</td>
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<tr>
<td>Basic Elements of Christology</td>
<td>Elective</td>
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**III Theology**

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<tr>
<td>Sacrament of Orders</td>
<td>Pauline Letters</td>
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<tr>
<td>Introduction to Church Law</td>
<td>Liturgiology</td>
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<td>Elective</td>
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<td>Elective</td>
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[Comprehensive Exam]
Licentiate in Sacred Theology Degree

The Pontifical Faculty of the Immaculate Conception offers an advanced and specialized research degree, the Licentiate in Sacred Theology (S.T.L.). In accord with ecclesiastical norms (cf. Optatum totius, no. 16), the student will choose one course in each of the fields of biblical studies and historical theology, and two courses in systematic theology and moral theology. The other six courses, although they should be complementary to the area of concentration (systematic, scripture, moral, Thomistic studies), remain general electives. Lectures, seminars, research projects, and personal study are designed to promote theological competency in a particular area of scientific investigation. The Licentiate degree is granted by the authority of and in the name of the Holy See.

Learning Objectives

Upon successful completion of this degree, students should be able to:

1. Demonstrate a thorough knowledge in a particular discipline of sacred theology (Sacred Scripture, Systematic Theology, or Moral Theology);
2. Practice theological scientific research;
3. Produce researched and documented analysis of issues within a particular discipline of sacred theology;
4. Lecture competently in the foundational areas of Catholic doctrine.

Degree Requirements

Admission

The S.T.L. program is open to qualified clerical and lay students. The following prerequisites for admission will be evaluated by the Committee on Admissions which may, in individual cases, allow the student to remedy particular deficiencies during the first year of the program:

1. The Baccalaureate of Sacred Theology. Holders of a Masters of Divinity or other, similar first professional degree in theology will have their previous academic record evaluated to determine what further work is required to establish equivalence to the S.T.B. degree, and before beginning the S.T.L. program. In the case of those who hold only a Master of Arts degree in theology, this will typically involve at least one and a half additional years of full-time study of theology before beginning the S.T.L. program.
2. Superior achievement and the ability to pursue graduate work as indicated by the transcript of previous studies (with a minimum GPA of 3.25).
3. Three letters of recommendation by persons who are in a position to judge the applicant’s ability in this academic area, along with a current photo, and a completed application form.
4. A reading knowledge of Latin and Greek.

Course Work
A minimum of 36 semester hours of credit is required in twelve special courses of theological or allied studies, including courses in Sacred Scripture (3), Historical Theology (3), Systematic Theology (6), the Thomistic Seminar I and II (6), and Teaching and Learning (3) for those who have not taught.

The Faculty requires a comprehensive two-semester Pro-Seminar for the first S.T.L. year. This Seminar ensures that all students who fulfill all of the other requirements for the degree are adequately imbued with the theological understanding of St. Thomas. The Seminar meets two hours per session once a week over two semesters, and offers three credits per semester. The Seminar satisfies six elective credits in the S.T.L. program, the Academic Dean granting exemptions on an individual basis.

Language Requirements
Reading proficiency in Latin, New Testament Greek, and a modern foreign language, e.g. French, German or Spanish is to be demonstrated by written examination or six credits of graduate coursework. Since Latin and Greek are required for the S.T.B. degree, S.T.L. candidates must have satisfied the Pontifical Faculty’s requirements for these languages within the first year of matriculation in the S.T.L. program. The modern foreign language requirement is normally demonstrated within the first year of study as well. Language proficiency exams are offered twice per semester.

Grade Point Average
The student must maintain a grade point average of 3.25 or above throughout the S.T.L. program.

Lectio coram (magisterial lecture)
In early March of the Candidate’s second year, he or she must present to the Academic Dean ten theses for the lectio coram. These will be reviewed and corrected by the Faculty. If necessary, they will be returned to the candidate to be redone. Each thesis should contain a bibliography of
seven to ten items, generally as current as possible and clearly related to the point of the lectio. This indicates the candidate’s ability to pinpoint the relevant literature for the topic and guide those who will be following (and judging) the lectio. The lectio coram consists of a presentation of forty-five minutes before a board of four examiners followed by a ten minute period of questioning by each examiner. Follow up questions may be permitted after each examiner has completed his or her period of questioning. A minimum average grade of 3.25 is required for successful completion of the lectio coram.

Tesina (Thesis)
Candidates are required to complete a successful tesina (thesis). The student manifests competence in methods of scientific research by completing a tesina under the direction of a member of the faculty on an approved topic relating to the student’s specialization. The tesina must represent a substantial and sustained intellectual endeavour in the student’s chosen area. Following the agreement of a faculty member to direct the tesina and the approval of the Academic Dean, the student submits an initial tesina proposal to the Academic Dean’s office. This initial proposal includes a statement and brief synopsis of the topic, reasons for the choice of the topic, and a statement of methodology. The initial proposal must be signed by the director and the candidate. The Academic Dean sends the proposal to the Faculty for approval and comment by the end of the first year of full-time study. The student and director receive from the Academic Dean any feedback offered by the faculty, along with his approval or rejection of the topic.

A more definitive prospectus of the tesina is due at the beginning of the second year of study. Along with a more detailed proposal, this prospectus must also include an anticipated outline of the tesina and a preliminary bibliography.

The tesina should be no less than 75, nor more than 100, pages of text in length. The tesina grade will consist of the average of the grades submitted by the tesina director, and a second reader appointed by the Academic Dean. The tesina grade will be determined by satisfactory completion of the approved tesina proposal, through an exploration of the state of the question within contemporary research, innovative reflections or approaches to the question, adherence to standards of graduate-level scholarship and approved Faculty style regulations. Students who successfully
complete a tesina receive three credits, which may be counted as part of the thirty-six required credits for the S.T.L. degree. Normally, the candidate is to submit three unbound copies of the tesina to the Academic Dean by 1 April before anticipated graduation. No lectio coram will be scheduled before the completed tesina is submitted. In order to complete the tesina portion of the degree requirements, the student must receive an average grade of 3.25 or higher.

Residency
The residency requirement for the S.T.L. degree is four semesters.

Timeline for S.T.L. Tesina and Lectio Coram

I  S.T.L. Candidates (1st Year)

September  I S.T.L. candidates should begin discussing possible areas and topics for the S.T.L. tesina.

15 April  Deadline for I S.T.L. candidates’ submission of an initial proposal to the Academic Dean, signed by the candidate and his or her director.

II  S.T.L. Candidates (2nd Year)

15 October  Deadline for II S.T.L. candidates’ submission of the S.T.L. tesina prospectus (a formal proposal and outline) to the Academic Dean. This includes a concrete description of the tesina, an outline, and a selected bibliography. At this time the Academic Dean will appoint a second reader.

early March  Presentation to the Academic Dean of ten theses for the lectio coram. These will be reviewed and corrected by the Faculty. If necessary, they will be returned to the candidate to be redone. Each thesis should contain a bibliography of 7 to 10 items, generally as current as possible and clearly related to the point of the lectio. This indicates the candidate’s ability to pinpoint the relevant literature for the topic and guide those who will be following (and judging) the lectio.

1 April  Last day for submitting the S.T.L. tesina to the Academic Dean.
N.B. For students intending to complete their S.T.L. during the fall semester, the deadline for submitting the *tesina* prospectus is April 15. The ten theses for the *lectio coram* must be submitted to the Dean by October 15, and the *tesina* must be submitted to the Dean by November 1.
Doctorate in Sacred Theology Degree

The Doctorate in Sacred Theology (S.T.D.) is a specialized degree program in Thomistic studies. It offers a terminal degree (the ecclesiastical doctorate) that is granted by the authority and in the name of the Holy See. Candidates may specialize either in the domain of Thomistic systematic theology or Thomistic moral theology.

The program consists of two parts. First, the candidate must complete a specialized S.T.L. program consisting of 36 credits, a tesina, and a lectio coram. This program has specific course content that is historical and systematic in kind, and which is ordered toward doctoral research in Thomistic theology. This stage normally takes two years to complete. Second, the candidate must complete the official proposal, research and composition of the doctoral thesis, which are subject in various stages to both internal and external examination.

Degree Requirements

The Pontifical Faculty of the Immaculate Conception offers a terminal degree in theology, the Doctorate in Sacred Theology (S. T. D.). This degree program in Thomistic theology requires that the candidate complete specialized course work in Thomistic studies. Normally this takes the form of an S.T.L. in Thomistic studies, which is then followed by the doctoral research program. Doctoral candidates may conduct specialized research in both the domains of systematic theology and moral theology. Doctoral research may focus on historical topics in Thomistic theology, or Thomistic engagement in modern and contemporary theology.

Admission

The S.T.D. program is open to qualified clerical and lay students. The following prerequisites for admission will be evaluated by the Committee on Admissions which may, in individual cases, allow the student to remedy particular deficiencies during the first year of the program:

1. The Baccalaureate of Sacred Theology. Holders of a Masters of Divinity or of another, similar first professional degree in theology will have their previous academic record evaluated to determine what further work is required to establish equivalence to the S.T.B. degree, and before beginning the S.T.L. portion of the doctoral program. In the case of those who hold only a Master of Arts degree in theology, this will typically involve at least one-and-a-half-additional years of full-time study of theology before beginning the S.T.L. program in Thomistic studies. Those who have
already completed an S.T.L. degree program may also apply to the S.T.D. program (See “Course Work” below).

2. Superior achievement and the ability to pursue graduate work as indicated by the transcript of previous studies (with a minimum GPA of 3.25).

3. Three letters of recommendation by persons who are in a position to judge the applicant’s ability in this academic area, along with a current photo, and a completed application form.


5. Results of the Graduate Record Examination (GRE) indicating aptitude for graduate studies in theology if the candidate has not completed any previous graduate work. The PFIC is listed under Dominican House of Studies, code 2498.

6. A writing sample, such as an essay or published article, that demonstrates the applicant’s writing skills.

7. A statement of intent regarding one’s reason for doctoral study in the Thomistic Tradition [500-700 words]

8. A reading knowledge of Latin and Greek.

9. Normally an in-person interview is required as part of the application process.

Course Work

A minimum of 36 semester hours of credit is required in twelve special courses of theological studies. This includes three specialized sections: Historical Context of Aquinas’ Thought (9), Thomism in Modernity (9) and Special Topics in Speculative and Moral Thomistic Thought (6). Students who enter the program and who have already completed an S.T.L. degree in another institution will be asked to complete an appropriate proportion of these courses. The program of studies that is particular to such a student will be determined by the Director of the doctoral program, in consultation with the Thomistic Institute Committee and the Academic Dean.

Candidates admitted into the S.T.D. program who already hold an S.T.L. from another institution are not required to complete an S.T.L. in Thomistic Studies, but the President of Doctoral Studies in consultation with the Academic Dean may require the candidate to complete additional course work in Thomistic Studies as part of his or her program.

Language Requirements

Since Latin and Greek are required for the S.T.B. degree, S.T.L. candidates must have satisfied the Pontifical Faculty’s requirements for these languages within the first year of matriculation in the S.T.L. program. Reading proficiency in French and one other modern foreign language (e.g. German, Italian or Spanish) are to be demonstrated by written examination
or six credits of graduate coursework. The modern foreign language requirements are normally demonstrated within the first three years of study. Language proficiency exams are offered twice per semester.

**Grade Point Average**

In order to advance to the stage of dissertation composition, the student must maintain a grade point average of 3.5 in the coursework of the S.T.L. program.

**Lectio coram (magisterial lecture)**

In early March of the Candidate’s second year, he or she must present to the Dean ten theses for the *lectio coram*. These will be reviewed and corrected by the Faculty. If necessary, they will be returned to the candidate to be redone. Each thesis should contain a bibliography of seven to ten items, generally as current as possible and clearly related to the point of the lectio. This indicates the candidate’s ability to pinpoint the relevant literature for the topic and guide those who will be following (and judging) the lectio. The *lectio coram* consists of a presentation of forty-five minutes before a board of four examiners followed by a ten minute period of questioning by each examiner. Follow-up questions may be permitted after each examiner has completed his or her period of questioning. A minimum average grade of 3.25 is required for successful completion of the *lectio coram*.

**Tesina (Thesis)**

Candidates are required to complete a successful *tesina* (thesis). This is to show competence in methods of scientific research by completing a *tesina* under the direction of a member of the faculty on an approved topic relating to the student’s specialization. The *tesina* must represent a substantial and sustained intellectual endeavour in the student’s chosen area. Following the agreement of a faculty member to direct the *tesina* and the approval of the Academic Dean, the student submits an initial *tesina* proposal to the Academic Dean’s office. The initial proposal includes a statement and brief synopsis of the topic, reasons for the choice of the topic, and a statement of methodology. The initial proposal must be signed by the director and the candidate. The Academic Dean sends the proposal to the Faculty for approval by the end of the first year of full-time study. The student and the director receive from the Academic Dean any feedback offered by the faculty, along with his approval or rejection of the topic.

A more definitive *prospectus* of the *tesina* is due at the beginning of the second year of study. Along with a more detailed proposal, the *prospectus* also includes an anticipated outline of the *tesina* and a preliminary bibliography.
The tesina should be no less than 75, nor more than 100, pages of text in length. The tesina grade will consist of the average of the grades submitted by the tesina director, and a second reader appointed by the Academic Dean. The tesina grade will be determined by satisfactory completion of the approved tesina proposal, thorough exploration of the state of the question within contemporary research, innovative reflections or approaches to the question, adherence to standards of graduate level scholarship and approved Faculty style regulations. Students who successfully complete a tesina receive three credits, which may be counted as part of the thirty-six required credits for the S.T.L. degree. The candidate is to submit three unbound copies of the tesina to the Academic Dean by 1 April before anticipated graduation. No lectio coram will be scheduled before the completed tesina is submitted. In order to complete the tesina portion of the degree requirements, the student must receive an average grade of 3.25 or higher.

Model Curriculum for the S.T.L. in Thomistic Studies

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Year I</strong></td>
<td></td>
</tr>
<tr>
<td>Aquinas and the Fathers</td>
<td>Aquinas and the Masters of the Medieval University</td>
</tr>
<tr>
<td>Faith and Reason</td>
<td>The Shape of Modern Theology</td>
</tr>
<tr>
<td>800-level Elective (Systematics)</td>
<td>800-level Elective (Moral Theology)</td>
</tr>
<tr>
<td><strong>Year II</strong></td>
<td></td>
</tr>
<tr>
<td>St. Thomas and the Thomists</td>
<td>Thomism in Modernity</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
<tr>
<td>Latin Reading Comprehension Test (1st Year of Matriculation)</td>
<td></td>
</tr>
<tr>
<td>Greek Reading Comprehension Test (1st Year of Matriculation)</td>
<td></td>
</tr>
<tr>
<td>French Reading Comprehension Test (2nd Year of Matriculation)</td>
<td></td>
</tr>
<tr>
<td>Second Modern Language Reading Comprehension Test (3rd Year of Matriculation)</td>
<td></td>
</tr>
</tbody>
</table>
Timeline for S.T.L. Tesina and Lectio Coram

I  S.T.L. Candidates (1st Year)

September  I S.T.L. candidates should begin discussing possible areas and topics for the S.T.L. tesina.

15 April  Deadline for I S.T.L. candidates’ submission of an initial proposal to the Academic Dean, signed by the candidate and his or her director.

II  S.T.L. Candidates (2nd Year)

15 October  Deadline for II S.T.L. candidates’ submission of the S.T.L. tesina prospectus (a formal proposal and outline) to the Academic Dean. This includes a concrete description of the tesina, an outline, and a selected bibliography. At this time the Academic Dean will appoint a second reader.

Early March  Presentation to the Academic Dean of ten theses for the lectio coram. These will be reviewed and corrected by the Faculty. If necessary, they will be returned to the candidate to be redone. Each thesis should contain a bibliography of 7 to 10 items, generally as current as possible and clearly related to the point of the lectio. This indicates the candidate’s ability to pinpoint the relevant literature for the topic and guide those who will be following (and judging) the lectio.

1 April  Last day for submitting the S.T.L. tesina to the Academic Dean.

N.B. For students intending to complete their S.T.L. during the fall semester, the deadline for submitting the tesina prospectus is April 15. The ten theses for the lectio coram must be submitted to the Academic Dean by October 15, and the tesina must be submitted to the Academic Dean by November 1.

Doctoral Dissertation

Once the student has completed the S.T.L. in Thomistic Studies, (or the required equivalent coursework for those who begin the program with an S.T.L.) he or she may submit a proposal for the doctoral dissertation sub-
ject. If the student has completed the S.T.L., then a tesina proposal has already been submitted and accepted. This is not a substitute for a doctoral proposal but the tesina subject may be reviewed and submitted in modified form as a proposal in view of the doctorate.

The proposal must be approved by the potential director and then submitted to the Thomistic Institute Committee, who discuss the proposal and must approve it by a two-thirds vote. The wider PFIC faculty is then sent the proposal in order to invite comments from other faculty members.

The Thomistic Institute Committee approves a director of the thesis and a second reader. The director is not required to be a member of the Committee, nor the second reader, but both must be members of the faculty and must have some expertise in the subject matter. Once the proposal has been accepted by the Committee, the student is to be accorded 4 years for the completion of the doctorate. After 4 years, the student may petition the Committee for a 1 year extension, up to two successive times.

Two years after the initial approval by the Committee, the progress and writing of the student are to be subject to evaluation by the director and first reader from the faculty.

The doctoral thesis (S.T.D. or Ph.D.) should be no less than 100,000 words (including footnotes) and no more than 135,000 words (including footnotes). This measure does not include the obligatory bibliography of the thesis. After completion of the writing, the student can submit the thesis for acceptance only when the director has approved the thesis for submission.

The dissertation committee consists of: a) The director of the thesis, b) the first reader, from the faculty, and c) a second reader, from outside the faculty.

Readers must communicate written comments on the work of the students through the medium of the director of the thesis. The director should be made aware of any ongoing communications between the student and the readers.

**Residency**

The residency requirement for the S.T.L. degree is four semesters.

The residency requirement for the dissertation composition is an additional four semesters.

**Scholarship Policies**

Candidates to the doctoral program may apply for scholarships. Such scholarships, when available, normally consist of a waiver of tuition fees. However, they do not cover living expenses for the doctoral candidate.
Dual Degree Candidacy

Dual degree candidacy may include any combination of two of the three first cycle degrees currently offered by the Pontifical Faculty of the Immaculate Conception. This policy requires dual degree candidates, in order that the integrity of each degree program be maintained, to complete full degree requirements for each degree, including language examinations, comprehensive examinations and theses for each program where applicable.

M.Div. – M.A.

After one year of successful studies at the Pontifical Faculty, Master of Divinity (M.Div.) students may request admission to the Master of Arts (M.A.) degree program. M.Div. students who apply for dual degree status must meet the admission requirements for the M.A. degree and be approved by the Admissions Committee. Dual degree students must complete all requirements for each degree. Requirements for the M.Div., as outlined in the course catalogue, are normally completed first, and the comprehensive examination is taken in the sixth semester of study. The specific M.A. requirements are normally completed by the end of the fourth year, and both degrees are awarded at that time.

M.Div. – S.T.B.

After one year of successful studies at the Pontifical Faculty, ordination students who are pursuing the Master of Divinity (M.Div.) degree may request admission to the Baccalaureate of Sacred Theology (S.T.B.) degree program. M.Div. students who apply for dual degree status must meet the admission requirements for the S.T.B. degree and be approved by the Admissions Committee. Dual degree students must complete all requirements for each degree. Requirements for the S.T.B., as outlined in the course catalogue, are normally completed first. The S.T.B. degree is then awarded either upon successful completion of the comprehensive examination at the end of the third year, or together with the M.Div. degree at the end of the fourth year when the specific requirements for that degree are normally completed.

M.A. – S.T.B.

After two semesters of successful studies at the Pontifical Faculty, students who are pursuing the M.A. degree may request admission to the S.T.B. degree. These students must fulfill the admission requirements to
the S.T.B. degree and be approved by the Admissions Committee. Dual degree students must complete all requirements for each degree. Both degrees are normally awarded together following the third year of study, after the successful completion of the S.T.B comprehensive examination and the M.A. thesis defense.
Graduation Rates

The length of degree programs vary according to credit hour requirements. What follows are the percentage of students who have completed the designated degree programs within 150% of the estimated time period. For example, the M.A. (Theology) degree is a four semester degree program, so the 69% reflects that between Fall 2005-Fall 2012 (the last semester in which students who entered at that time would have had six semesters to complete the degree) 69% of students attempting the degree have achieved it. The M.A. (Thomistic Studies) and the S.T.D. programs are newer programs and do not yet have sufficient time periods to compute graduation rates.

<table>
<thead>
<tr>
<th>Program</th>
<th>Graduation Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.A. (Theology)</td>
<td>63%</td>
</tr>
<tr>
<td>M.A. (Thom. St.)</td>
<td>33%</td>
</tr>
<tr>
<td>M.Div.</td>
<td>65%</td>
</tr>
<tr>
<td>S.T.B.</td>
<td>80%</td>
</tr>
<tr>
<td>S.T.L.</td>
<td>75%</td>
</tr>
</tbody>
</table>

N.B. The publication of the above graduation rates is required by accrediting agencies. The figures represent the percentage of students who have completed the respective degree programs during the years of assessment. An entry year is assessed once 150% of the expected time period to complete a degree has transpired. Thus as of June 2015, this includes students who entered the M.A. (Theology), M.A. (Thomistic Studies), or the S.T.L. program between Fall 2005 and Fall 2012. For the M.Div. and S.T.B. degree programs the assessment periods are Fall 2005-Fall 2009.

These figures do not distinguish between students who fail to complete their program for academic reasons, or for personal reasons, or because he or she has been reassigned by his or her religious superiors. The MDiv program in particular is an intellectually and socially demanding program expecting the highest levels of performance and personal integrity from students in priestly formation. Most MDiv students are also STB candidates.
Degree Completion Periods

The length of time a student requires to finish a degree will vary depending upon the amount of previous studies that he brings with him.

Standard Publicized Degree Requirements

<table>
<thead>
<tr>
<th>Degree</th>
<th>Length</th>
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</thead>
<tbody>
<tr>
<td>M.A. (Theology)</td>
<td>4 semesters (36 credits)</td>
</tr>
<tr>
<td>M.A. (Thomistic Studies)*</td>
<td>4 summer sessions (36 credits)</td>
</tr>
<tr>
<td>M.Div.</td>
<td>8 semesters (105 credits)</td>
</tr>
<tr>
<td>S.T.B.</td>
<td>6 semesters (87 credits)</td>
</tr>
<tr>
<td>S.T.L.</td>
<td>4 semesters (36 credits)</td>
</tr>
<tr>
<td>S.T.D.*</td>
<td>4 semester residency requirement</td>
</tr>
</tbody>
</table>

*Both the M.A. (Thomistic Studies) and the S.T.D. program are recently introduced programs without sufficient data to report.

Average number of semesters students took to complete their studies

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Full-Time</td>
<td>4.5</td>
<td>4</td>
<td>8.5</td>
<td>7.8</td>
<td>4</td>
</tr>
<tr>
<td>Part-Time</td>
<td>4.5</td>
<td>N/A</td>
<td>N/A</td>
<td>7.5</td>
<td>4</td>
</tr>
</tbody>
</table>

N.B. The publication of the above graduation rates is required by accrediting agencies. The assessment period follows that described above under “Graduation Rates”.

No distinction is made between students who begin studies in one program and complete it, and students who switch programs at some later date. The latter will have effectively shortened degree completion periods, but since these are highly variable they are not accurately reflected in a separate table. Likewise, the above periods make no distinction between those who transfer credits from another school, whether pre-requisites or otherwise, and those in more or less need of credits with the PFIC. Any such table will bear significant limitations in the impression it conveys because of the high variability of coursework with which an individual student begins a program. Only those students who have graduated are considered herein.
The Thomistic Institute

The Purpose of the Institute
The Thomistic Institute promotes research into the thought of St. Thomas Aquinas and the subsequent Thomistic tradition. The research of the Institute is both historic and systematic, deeply rooted in the classical Catholic tradition while engaging contemporary discourse and thought. It recognizes also the importance of the philosophical heritage of the Common Doctor of the Church as a well-spring that can enrich the study of theology.

The Living Tradition of Thomism
An educational project of the Order of Preachers, the Thomistic Institute is situated within the Pontifical Faculty of the Immaculate Conception in Washington, D.C. The Faculty grants pontifical and civilly accredited degrees to clerical, religious and lay students alike. Its placement in our nation’s capital ideally suits the goals of the Institute, allowing it to initiate and respond to academic, cultural and public policy developments at a central crossroads of national and international exchange. Through this work, the Institute approaches Catholic theology as an invaluable resource for the evangelization of human culture and as a perennial dimension of Christian intellectual life.

Masters of Arts In Thomistic Studies
The Master of Arts (M.A.) in Thomistic Studies is a two-year accredited degree program specialized in the study of St. Thomas and his interpreters. Students receive an intensive formation in the study of Aquinas’s texts and ideas, with attention to his philosophy as well. Views of classical Thomistic thinking are presented in the domains of systematic and moral theology. Modern topics in systematic theology are also considered with a view to seeing Aquinas’s relevance for theology today. The program normally requires a general philosophical background and presumes knowledge of Latin and a modern language. Students from the Pontifical Faculty who receive this degree regularly accede to doctoral programs in theology in esteemed faculties both in Europe and the U.S. Many also enter into the field of Catholic secondary education or parish adult education programs.
The License in Sacred Theology in Thomistic Studies

The Thomistic Institute grants the Licentiate in Sacred Theology (S.T.L.) in Thomistic Studies. The S.T.L. degree includes the composition of a Licente tesina (thesis) that prepares directly for the composition of an ecclesiastical doctorate. The program consists principally of graduate seminars. It seeks to initiate students to the study of Thomistic thought on several fronts, each of which can become the basis for tesina research:

- Major Themes in Classical Thomistic Philosophy, Dogmatic and Moral Theology
- The Modern Thomistic Tradition within the context of Post-Enlightenment Theology
- The Study of Aquinas in Historical Context
- Historical Methods for the Study of Medieval Theology

The S.T.L. is the universally required degree for advancement to doctoral studies in an ecclesiastical faculty and is a canonical degree typically required for professors who will teach in ecclesiastical faculties, such as any major seminary. The program requires that students have previously obtained a Baccalaureate of Sacred Theology (S.T.B.).

Application and admission requirements are the same as those for the Pontifical Faculty of the Immaculate Conception's M.A. and S.T.L. degrees. For more information on the Thomistic Institute, please see www.thomisticinstitute.org.

Doctorate in Sacred Theology (S.T.D.)

The Pontifical Faculty of the Immaculate Conception offers a terminal degree in theology, the Doctorate in Sacred Theology (S. T. D.). This degree program is specialized in Thomistic theology. It requires that the candidate complete specialized course work in Thomistic studies. Normally this takes the form of an S.T.L. in Thomistic studies, which is then followed by the doctoral research program. Doctoral candidates may conduct specialized research in both the domains of systematic theology and moral theology. Doctoral research may focus on historical topics in Thomistic theology, or Thomistic engagement in modern and contemporary theology. The doctoral degree is granted by the authority of and in the name of the Holy See.
The Thomistic Circles are an annual cycle of conferences designed to help renew in the Church today a sense of the perennial importance of the thought of St. Thomas Aquinas, the Angelic doctor. The aim of the Thomistic Circles conferences is to bring together scholars of the highest caliber to present with clarity and insight the wisdom of Aquinas, in dialogue with one another, and in response to modern problems and questions. Several Thomistic Circles conferences are offered each academic year. If you would like to receive email updates our programming, email us at: infoti@dhs.edu.
Course Catalog

General Course Numbering System
500 Level—Pre Theology
600 Level—M.A., M.Div. and S.T.B.
700 Level—M.A., M.Div., S.T.B. and S.T.L.
800 Level—S.T.L. and S.T.D.
Philosophy and Humanities

LT 501 - Elementary Latin I (3)
This course focuses on mastery of the morphology and syntax of classical Latin in order to provide students with a solid basis to read classical, patristic, medieval, and Renaissance Latin literature of all genres.

LT 502 - Elementary Latin II (3)
Students advance to the more complex syntax and irregular morphology of classical Latin as well as to the rudiments of rhetorical stylistics. Tools of historical linguistics are introduced so that students can master the changes in orthography that occur to the language between the classical and medieval period.

LT 701 - Introduction to Medieval Latin Language and Literature I (3)
An introduction to the Latin language and literature of the medieval period with emphasis on the close reading of selected philosophical and theological texts. Designed primarily to equip students to read medieval Latin texts with an appreciation of their characteristic vocabulary, syntax and style. Prerequisite: LT 502 - Elementary Latin II or equivalent.

PH 501 - Introduction to the Life and Works of St. Thomas Aquinas (3)
This survey course will introduce the student to the life and works of St. Thomas Aquinas. To this end, we will read Jean-Pierre Torrell's Saint Thomas Aquinas: The Person and His Work and examine closely samples of Aquinas' works. So as not to depend on a single author as our guide, we will also consult Joseph Pieper's Guide to Thomas Aquinas, and miscellaneous articles or selections from other publications. We will note the different kinds of works Aquinas produced, the dates and context of their composition, as well as Thomas' own spirituality and the evolution of his thought on particular points.

PH 501C – Wisdom and Love (3)
This course is organized around the Thomistic doctrine of the three wisdoms: philosophical, theological, and infused or mystical wisdom. Special attention will be paid to the objects, ends, and modes of each, as well as the unity of wisdom. Each of these wisdoms has its own corresponding form of skepticism, and so the course will also reply to each form of skepticism. Those replies require a careful study of the role of love in knowledge, properly affective or connatural knowledge, and love in general.
PH 501D - Transcendentals in Aquinas and Scotus

This course will consider the theories of the transcendentals and their role within the metaphysics and philosophical theologies of Aquinas and Scotus, with readings of relevant primary and secondary literature. The course will run as a seminar, including student presentation based on research papers late in the semester.

PH 501E – Thomistic Personalism

The purpose of this course is to outline the history, ends, methods, and principles of the philosophical project known as Thomistic personalism. The course will begin with a review of the philosophical anthropology of St. Thomas Aquinas, and a general survey of personalism. Then follows a close study of the philosophy of Karol Wojtyla, and how in Wojtyla’s thought the wisdom of St. Thomas serves as a background given illuminating our lived experience of being persons. The course goes on to study Jacques Maritain, Martin Buber, Gabriel Marcel, and others in order to show what resources they offer for furthering Wojtyla’s project.

PH 501F - Late Medieval Philosophy (3)

This course studies the ongoing attempts in the West to integrate revelation and reason, the latter largely equated with the works of Aristotle. It begins with a consideration of the degree to which the Condemnations of the University of Paris influenced subsequent debate. It then proceeds to the works of such authors as Henry of Ghent, Peter John Olivi, John Duns Scotus, William Ockham, and others. The general topics of study will be those epistemology and metaphysics, particular attention will be given to the problem of universals.

PH 511 - Ancient Philosophy (3)

This is the first of a four-course sequence that studies the historical development of Western philosophy. This course first explores the contrast between what may be called the scientific and theological investigations of the Pre-Socratics versus the mytho-poetic view that preceded them. It then follows the more intentionally public pursuit of philosophy as undertaken by the Sophists; within this context a proper study can be undertaken of the enigmatic figure of Socrates. The bulk of this course is devoted to the achievements of Plato and Aristotle, with particular attention given to those insights which served as the basis for subsequent historical epochs. As time permits, attention is give to some of the more important philosophical movements of the Hellenistic era: the Epicureans, Stoics and neo-Platonists.
PH 512 - Medieval Philosophy (3)
Beginning with what may be understood as the Christian neo-Platonic synthesis of the Patristic era, particularly as evident in the writings of St. Augustine, this course follows the gradual emergence of intellectual activity in the West as it followed upon the breakdown of the Roman Empire. It then traces the emergence of Aristotelian-based alternatives as first suggested in the writings of Arab and Jewish commentators and culminates with a reading of St. Bonaventure and St. Thomas. This course concludes with a brief consideration of a few alternatives to the Thomistic synthesis.

PH 513 - Modern Philosophy (3)
This course follows the continuing development of the Western philosophical tradition as it progressed from the Renaissance through the French Revolution (1400-1800). Particular emphasis is given to the manner in which the results and methods of the Scientific Revolution replaced the Aristotelian world-view. Following this paradigmatic shift, the course’s main focus is directed to the two main philosophical movements: Rationalism and Empiricism, each of which developed competing appropriations of modern science. It concludes with the resolution of these two strands of thought effected by Immanuel Kant’s critical philosophy.

PH 514 - Recent Philosophy (3)
This course appraises the various intellectual developments that emerged in the nineteenth and twentieth centuries – an era that has been marked by a declining confidence in achievements of systematic achievements of philosophical reasoning. It begins with a careful overview of Hegel’s Phenomenology of Spirit, perhaps one of the last works in the Western canon to offer a synoptic overview of human experience and knowledge. Though generally rejected in its scope and organization, a number of its chapters have served as the basis of some of the particular problems that have drawn the attention of later thinkers. Thus, this course proceeds with the study of various philosophical movements of later modernity which include: Existentialism, Phenomenology, Analytical Philosophy, Hermeneutics, Deconstructionism, Pragmatism. Concluding the historical survey of Western philosophy, it considers many of the same topics of inquiry, but does so, as the previous three historical courses, in the light of the various cultural and scientific factors that determine its context.

PH 521 - Logic (3)
This course will offer an introduction to Aristotelian logic, organized around the threefold distinction between apprehension, judgment, and
reasoning. In addition to forming intellectual habits through assigned problems, the course will introduce students to reading Aristotle’s texts, with selected readings from his logical works, especially the Categories, De interpretatione, Prior Analytics, and Posterior Analytics.

PH 523 - Philosophy of Nature (Cosmology) (3)

This course will offer an introduction to Aristotelian-Thomistic natural philosophy, the science that studies nature or being as mobile. The course primarily consists in a detailed reading of Aristotle’s Physics, assisted by St. Thomas’s Commentary on that work. Topics treated include nature, motion, time, place, continuity, the elements, and the argumentation for the existence of an immobile mover.

PH 524 - Philosophy of Knowledge (Epistemology) (3)

This course will offer a detailed consideration of Aristotelian and Thomistic cognitive theory. After an introductory survey of the various approaches to epistemology found among Thomists, the first half of the course will present a detailed reading of Books 2 and 3 of Aristotle’s De anima, assisted by St. Thomas's Commentary on that work. The second half of the course will consider selected topics from St. Thomas's cognitive theory. The course will also compare and contrast human knowledge with angelic and divine knowledge.

PH 526 - Philosophical Anthropology (3)

This course will offer a philosophical consideration of human nature. We will begin with an Aristotelian-Thomistic consideration of what nature is in general and how nature differs from art and technology. We will then proceed to consider ancient, medieval, and modern views of what human nature is, focusing on such issues as the relation of the mind to the body, the purpose of human life, and man’s relation to technology.

PH 551 - Philosophy of Being (Metaphysics) (3)

This course offers a Thomistic consideration of metaphysics, the science that studies being in general. The course begins by identifying the subject matter and scope of this science, the nature of being, its attributes, its divisions, and its causes. Topics to be addressed include the problem of the one and the many, the analogous nature of being, participation theory, and the existence and attributes of the first being, viz., God. The course presumes that students have a basic familiarity with Aristotelian natural philosophy (supplementary readings will be provided for students who do not).
PH 554 - Philosophical Ethics (3)
This course will provide an overview of several major ethical theories, as they are presented in works from the history of philosophy. The course will examine Aristotle’s Nicomachean Ethics, St. Thomas Aquinas’s Treatise on Law in the Summa theologiae, Immanuel Kant’s Groundwork for the Metaphysics of Morals, and John Stuart Mill’s Utilitarianism. The course will conclude with consideration of the relationship between moral philosophy and moral theology.

PH 564 - Aesthetics (3)
This course follows, in historical order, various philosophical theories of beauty grouped according to three basic epochs. Beginning with ancient and medieval discussions which view beauty as a transcendental (Plato, Plotinus, Augustine, and Aquinas), it moves on to the more subjectivist views of early modernity (e.g., Shaftesbury), and concludes with the idealist views of the German Enlightenment (Kant, Schelling, and Hegel). As time permits, consideration will be given to some of the theological implications of these various theories.
SS 581 - Elementary Greek I (3)
First course in a two-semester sequence giving intensive grounding in the forms, vocabulary, and syntax of Attic and New Testament Greek; frequent exercises in reading and writing Greek.

SS 582 - Elementary Greek II (3)
Second course in a two-semester sequence: frequent exercises in reading and writing Greek. Reading of selected portions of the Greek New Testament and Attic prose.

SS 611 - Pentateuch (3)
An introduction to the first five books of the Bible and to the ways the Old Testament has been interpreted in Catholic tradition. Special attention will be given to the history of the interpretation of the Pentateuch in Judaism and Christianity.

SS 621 - Prophets of Israel (3)
An introduction to the prophetic books of the Old Testament, focusing on the three Major Prophets (Isaiah, Jeremiah, Ezekiel), and the twelve Minor Prophets (The Book of the Twelve: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The final part of the course will briefly introduce the Book of Daniel and aspects of the reception of the Old Testament prophets in early Jewish and Christian tradition. Introductory questions to be considered include prophecy in the ancient Near East, the Former Prophets, the extent and canonical shaping of the prophetic corpus, the prophetic vocation, the prophet as mediator, teacher, and watchman, and the typological interpretation of history in Israelite prophecy.

SS 632 - Wisdom Literature (3)
An introductory survey of the wisdom literature of the Old Testament, including Proverbs, Job, Qoheleth (Ecclesiastes), Sirach, and the Book of Wisdom, as well as a consideration of wisdom traditions elsewhere in the Bible (e.g., Deuteronomy, the Psalms, the Song of Songs, and the New Testament). Prominent themes to be discussed include fear of the Lord, suffering, the problem of evil, and the personification of wisdom.
SS 640 - Synoptic Gospels (3)

The course considers the following issues: the history of the Synoptic problem and proposed solutions; the methodological advantages and limitations of 20th century criticism. Exegesis of selected passages will be used to provide in-depth understanding of the origins of the Synoptic traditions and their theology, ecclesiology and eschatology as seen in the life, Passion, and Resurrection of Jesus and in the early Church. This discussion will include the Christological titles, the miracles of Jesus, the parables of the Kingdom, the Sermon on the Mount, the Passion Narrative, and the Resurrection Narrative. The course will also introduce the Acts of the Apostles as the second volume of Luke’s gospel.


The Gospel according to St. Luke, as well as the whole of the New Testament, is written in harmony with the Old Testament. For the Evangelist, the Savior that the Prophets predicted is none other than Jesus from Nazareth, whom God manifested as Lord and Christ. This course is the study of Lk 1-2 and how the description of the Annunciation and the Birth of the Lord is rooted in the OT literature. The course also studies the place that the Mother of God occupies in the history of salvation.

SS 645 - Johannine Writings (3)

This course offers an introduction to the Gospel of John, the Letters of John, and the Book of Revelation. Following a consideration of theories of authorship, dating, genre, and community regarding these works, each of the Johannine writings will be studied in terms of its historical, literary, and theological contexts with an emphasis on Christology, soteriology, and discipleship. Patristic and Thomistic readings will also be considered.

SS 650 - Pauline Letters (3)

This course provides an introduction to the life and letters of St. Paul through the study of Paul’s letters, the Acts of the Apostles, and some non-canonical texts. Introductory issues include the conversion, missionary work, and martyrdom of Paul, as well as the rhetorical aspects of ancient letters. The main part of the course focuses on a close study of each of the letters attributed to Paul in terms of early Christian communities and key theological ideas such as Christian anthropology, justification, grace, and eschatology. Patristic readings of some of the letters will also be considered, as well as later traditions of Paul in the early church.
SS 671 - Introduction to Classical Hebrew I (3)
An intensive introduction to Biblical Hebrew using Basics of Biblical Hebrew by Pratico and Van Pelt. In the first semester attention will be given to mastering the basics of Hebrew grammar, acquiring fluency in pronunciation, and building vocabulary.

SS 672 - Introduction to Classical Hebrew II (3)
The second semester of an introduction to Biblical Hebrew using Basics of Biblical Hebrew by Pratico and Van Pelt. Attention will be given to completing the introductory grammar and preparing for the transition to reading texts from the Hebrew Bible.

SS 700E - Biblical Teaching on Prayer (3)
This course is a biblical and theological examination of prayer and the theology of God on which prayer is based. It will include an introductory survey of biblical teaching on prayer and a close reading of important biblical prayers in translation, including several psalms and canticles, the Benedictus, the Lord’s prayer, and representative prayers from the Pauline epistles. Finally, consideration will be given to the liturgical and catechetical use of the Bible as a school of prayer.

SS 714 - Sacrifice, Priesthood and Holiness in the Old Testament (3)
An introduction to the cultic life of Ancient Israel. The meaning and significance of sacrifice, priesthood, and holiness in the Old Testament will be studied on the basis of selected biblical and ancient Near Eastern texts. The last section of the course will trace the development of these themes in the New Testament and in the priesthood of Christ.

SS 734 - The Psalms (3)
An introduction to the Book of Psalms. Special attention will be given to the way the Psalms were received and interpreted in Early Judaism and Early Christianity.

SS 741 - The Gospel of Matthew (3)
This course will consider selected texts in the Gospel of Matthew. The texts to be considered will include both narrative and discourse. In considering the narrative texts, some accounts of healing and other miracles, we will reflect on the nature of narrative, the kind of knowledge caused by narrative, and the unique power of biblical narratives to mediate knowledge of the mysterion. In considering the discourses we will concentrate on the
SS 743 - Seminar: St. Paul’s Letter to the Romans (3)

Using the Letter to the Romans as our fundamental text, this seminar will investigate some of the basic Pauline theological teaching. Each week students will prepare to discuss a previously assigned text and this text will then be discussed in the light of other Pauline writings. We will cover such topics as: natural knowledge of God, justification by faith, Paul’s use of Scripture, Freedom from sin, from death, from Law, and the role of the Holy Spirit in the Christian life.

SS 744 - The First Letter of John (3)

This course will consider in detail the First Letter of John from the point of view of its teaching on the activity of the believer. Among the purposes which guided the author of the First Letter of John was that of establishing criteria by which believers could discern whether they or others were in fact holding fast to the truth, that is the revelation of the Father, as this had been transmitted to them by the preaching of the Gospel and the anointing of the Holy Spirit. The course will exploit the teaching of this part of the New Testament tradition in order to arrive at a descriptive definition of the person as a moral agent whose source of activity derives from the knowledge of the truth. Knowledge of Greek encouraged.

SS 747 - The Last Discourses of Jesus in John’s Gospel (3)

Chapters 13-17 of John’s Gospel will be studied as a resume of the theology of the Fourth Gospel, both in retrospect (chapters 1-12) and in prospect (the Passion Narrative, chapters 18-21). Special attention will be paid to the “Paraclete Promises,” the notions of obedience and friendship, the “works” of Jesus, and the prayer for unity in chapter 17. We will also have to consider the difference in linguistic expression between John and the Synoptics as this affects the discourse material. Finally, we will reflect on the mode of causality of Jesus’ words as they reach us via the Johannine Gospel.

SS 749/MT 749 - Poverty, Chastity, Obedience: Their Biblical Background (3)

Studying the evangelical vows in their rich biblical setting implies a survey of the three notions that still shape the consecrated Christian life and the multiple dimensions of their meaning. The class will start by studying the development of such notions in the Bible. In so doing, the objective of
this elective course is to show that the New Testament background of the religious vows is the culmination of a tradition started well before the incarnation of the Lord Jesus Christ. These vows are also a concrete example of how the Holy Spirit continues deepening the biblical treasures throughout the Church’s history, by inspiring men and women whose holiness is an illustration of God’s call and human answer.

SS 765 - Catholic Letters and Letter to the Hebrews (3)
This course focuses on the Catholic Letters, namely James, 1 Peter, 2 Peter, and Jude (note that 1, 2, and 3 John are discussed in the Johannine writings course), and the Letter to the Hebrews. For each letter, initial historical and literary issues will be considered, and then the main theological themes will be discussed through a close reading of the biblical text. About half of the course centers on the Letter to the Hebrews given its length and significance in the tradition. Patristic and Thomistic interpretations as well as contemporary scholarship will also be discussed.

SS 771 - Intermediate Classical Hebrew I (3)
SS 772 - Intermediate Classical Hebrew II (3)
Rapid reading in Biblical Hebrew prose, usually from the Pentateuch and/or historical books of the Old Testament. Readings supplemented by systematic presentations on Hebrew grammar, such as verbal syntax and patterns of derivational morphology. Prerequisite: SS 672 - Introduction to Classical Hebrew II or equivalent.

SS 775 - Introduction to Syriac I (3)
SS 776 - Introduction to Syriac II (3)
An introduction to Classical Syriac and to the literature of Syriac Christianity. No previous knowledge of a Semitic language required.

SS 781 - Intermediate Greek I (3)
SS 782 - Intermediate Greek II (3)
Review of grammar and syntax. Selected readings in Attic and Hellenistic texts, including biblical authors. Special attention given to increasing facility in reading and interpreting the Greek New Testament. Prerequisite: SS 582 - Elementary Greek II or the equivalent.

SS 784 - Introduction to the Septuagint (3)
An historical and theological introduction to the Septuagint as Christian Scripture that will include regular reading of the Greek text of the Old
Testament. Topics to be considered include the origin and purpose of the Septuagint, its inspiration and canonicity, use of the Septuagint in the New Testament and Apostolic Fathers, recent translations of the Septuagint, and the place of the Septuagint in the life of the Church. Passages of the Greek text will be studied in each class meeting and the fundamentals of Koine Greek will be reviewed as necessary. Prerequisite: elementary reading knowledge of Koine Greek.

**SS 809 - The Bible and Revelation (3)**

St. Bonaventure once said: “Revelatio refers not to the letter of Scripture, but to the understanding of the letter; and this understanding can be increased.” The purpose of this course is to begin a reflection on the relationship between “letter” and “understanding” as these terms have moved through successive stages in the history of biblical interpretation. We will begin with a study of Dei verbum and then proceed to study examples from antiquity through the watershed of what George Steiner once described as “the break of the covenant between word and world which constitutes one of the very few genuine revolutions of spirit in Western history and which defines modernity itself.” A basic knowledge of philosophy is encouraged.
ST 601 - Nature and Method of Theology (3)  
A study of the nature of theological thinking as an intellectual inquiry, arising from faith and having God himself and his promises as its proper subject matter. The course presents an interpretation of significant current trends in the light of the history of theology, with emphasis on medieval and modern theology. Shaped by St. Thomas Aquinas's conception of theology as sacra doctrina, the course advances proposals about such topics as revelation, scripture and tradition, faith and reason, the use of philosophy in theology, the nature of doctrines and their development, and the role of authority.

ST 604 - The Triune God (3)  
This three-credit core course will consider God as He is in Himself, by undertaking a close reading of St. Thomas Aquinas’ Summa Theologiae I, qq. 2-43. Qq. 2-26 treat God’s existence and what concerns the divine essence, and qq. 27-43 deal with what concerns the distinction of divine persons, who share the divine essence.

ST 611 - Creation and the Human Person (3)  
This course has as its purpose the study of Christian doctrines concerning creation and the created order. By contrast with the anthropocentric perspectives characteristic of much recent theological anthropology, this study will focus on these doctrines in their theological, metaphysical and cosmological dimensions. The main topics to be considered are creation, divine providence and the created order, the nature, origin and destiny of the human person, the development of modern theological anthropology, evil and sin. In conjunction with recent scholarship, this course makes abundant use of the writings of St. Thomas Aquinas.

ST 614 - Theology of Grace (3)  
A brief Scriptural, systematic and historical entry into the theology of grace is followed by a detailed examination of the setting and path of the Summa Theologiae’s tract on grace. Topics include the relationship of grace to law, nature and freedom; the kinds and causes of grace; the necessity and gratuity of grace; the Trinitarian indwelling and Uncreated Grace; justification and saving faith; merit in the perspective of God’s saving power; and grace as the dynamic and liberating principle of the Christian life. Pivotal moments in the theological development of grace are studied, particularly
Trent. The course concludes with a synopsis of contemporary approaches to the theology of grace. *Prerequisites: ST 601 - Nature and Method of Theology, ST 604 - The Triune God and ST 611 - Creation and the Human Person*

**ST 621 - Basic Elements of Christology (3)**

A systematic approach to Christology guides this course’s review of key historical moments in the Church’s theological elucidation of the mystery of Christ. After situating it within the larger theological domain and clarifying its nature, Christology is examined from the perspectives of a Catholic reading of Sacred Scripture, its development in the controversies and councils of the early Church, and St. Thomas Aquinas’s synthesis in the *Summa Theologiae*’s treatment of Christ. Finally, modern developments and questions are critically addressed with an eye toward outlining an adequate Christology for our age. *Prerequisites: ST 601 - Nature and Method of Theology, ST 604 - Triune God and ST 611 - Creation and the Human Person.*

**ST 621A – Basic Elements of Christology (4)**

This course systematically reviews the teaching of St. Thomas Aquinas in STh III, qq. 1-59 for his mature theological presentation on our Savior, the Lord Jesus Christ. It explores St. Thomas’s questions in tandem with an engagement in questions that arise from readings of Sacred Scripture, the Fathers and ancient ecumenical Councils, modern and post-modern debates, and the teachings of the Magisterium. The Christology of this “open Thomism” allows students to see how St. Thomas can help us answer some of the questions and concerns of Christology today.

**ST 631 - Sacraments: Theology and Initiation (3)**

An introduction to general sacramental theory by tracing various sacramental teachings from their biblical, patristic, medieval, and contemporary perspectives. The course will also address the scriptural, historical, and dogmatic developments of the Sacraments of Baptism and Confirmation and the implications for contemporary ecumenical discussion.

**ST 634 - Sacraments of Eucharist and Orders (3)**

Eucharist and order(s) in scripture, church teaching, theology, liturgy and popular devotion, Eucharist as sacrifice, word and sacrament, real presence, Orders as rite and church-related apostolic succession all will be treated.
ST 635 - Sacrament of Marriage: Theology and Canon Law (3)

A study of the principal canons on matrimony in their historical and doctrinal context: the canonical definition of marriage and its ends and properties, preparation for marriage, impediments, mixed marriage, dissolution of the bond and annulments, convalidation, sanation (canons 1055-1165). Requirements in this course include active class participation, required readings, assigned cases and studies, and a final written examination.

ST 636 - Sacraments of Reconciliation and Anointing (3)

Theology Section: An introduction to the Economy of Salvation is followed by the scriptural basis and historical development of the theology of reconciliation, stressing the Church’s realization of its own nature to counter sin. The section on Anointing then moves through the history of the sacrament to conclude with the theology contained in the new rite. Canon Law Section: The canons dealing with the administration of the sacrament of Penance, and sanctions in the Church, followed by a pastoral practicum. Students are given opportunities to function as confessors for a wide variety of practical cases, stressing the healing nature of the sacrament.

ST 637 - Sacrament of the Eucharist (3)

This course will present a basic theology of mystery of the Eucharist in light of Sacred Scripture, Tradition and the Magisterium of the Catholic Church. Topics that will be studied include: the Biblical concept of sacrifice, the Christological origins of the Eucharist, Patristic theologies of the Eucharist, the Eucharistic theology of St. Thomas Aquinas, Tridentine and Modern developments concerning the Sacrifice of the Mass, and communion ecclesiology. Theological consideration will also be given to the relation of the Eucharist to various forms of liturgical rites, and to the canonical laws of the Church.

ST 638 - Sacrament of Orders (3)

This course will examine the theology of the sacrament of Holy Orders, including the episcopacy and the diaconate, but focusing particularly upon the priesthood. Attention will be given to the historical origins of the three-fold hierarchy, to classical theologies of Holy Orders (particularly in the Thomist tradition), and to the spirituality of the priesthood. Modern magisterial teachings of the Church and contemporary questions and controversies will also be considered theologically.
ST 641 - Liturgiology (3)
This course explores the theological definition of liturgy within the Catholic Church while surveying the historical features of the Catholic Church’s liturgical tradition. The subjects treated include liturgical language, sacramentals, the divine office, liturgical time, music, sacred art, and liturgical environment. Elements of the current liturgical discipline of the Church are studied. Attention is also given to the liturgy of the Dominican Order. Students will be expected to reflect upon how the liturgy can best serve in contemporary pastoral situations.

ST 664 - Ecclesiology (3)
This course will examine the history of ecclesiology and church order from the Catholic and ecumenical perspective, as well as the contribution of St. Thomas. It will discuss the images of one Church in Lumen Gentium; models and church structure; memberships and ecumenism; clerical, religious and lay roles and their complementarity according to pertinent documents of Vatican II and the Catechism of the Catholic Church.

ST 700/800D Christ and the Trinity (3)
This course will examine the intersection of Trinitarian and Christological doctrine, and the questions that theologians (patristic, medieval, and contemporary) have posed about it. How does Christ reveal the Trinity? How is it that, seeing Christ, one sees the Father? What is the relationship between Christ and the Holy Spirit? Can we articulate an orthodox Spirit Christology? Is Christ’s crucifixion a Trinitarian event? Does Christ as man pray to the Trinity, or only to the Father? In answering these questions, special (but not exclusive) attention will be paid to the thought of St. Thomas Aquinas, in comparison with other patristic and medieval authors, and in conversation with contemporary theology.

ST 700E – The Beauty of Faith: The Theology and Pastoral Principles of Sacred Art
This elective course explores the theological foundations of sacred art, sacred architecture, and sacred music, as they express and communicate the faith of the Church in artistic forms over centuries. The history of Christian art provides the framework for class discussions on the relationship of sacred art to theology, liturgy, preaching, and evangelization. Students are introduced to the “way of beauty,” (via pulchritudinis), through select readings from Saint Thomas Aquinas, Saint John Damascene, Saint Augustine, Pope John Paul II, and Pope Benedict XVI, among others read-
ings. Class discussions will focus on the theology of icons, and masterpiece depictions of Christ, the Mother of God, the saints, and events and figures of Sacred Scripture. Students will learn to “read” masterpieces of Christian art in terms of key theological themes and artistic elements. This elective course will include lectures, slide presentations, and a field trip to the Medieval and Renaissance collections of the National Gallery of Art, Washington, D.C., and the Museum of the Bible.

ST 724 - Eschatology: Classical and Modern Perspectives (3)

This graduate seminar will discuss the development of ideas in modern Eschatology, with the goal of coming to better understand and analyze the classical Christian tradition regarding “the last things”. The course can serve as a theological introduction to Catholic doctrine, but also entails research and writing. Select readings from Aquinas, Balthasar, Bulgakov, Garrigou-Lagrange, C.S. Lewis, Rahner, and Ratzinger, as well as the contemporary Magisterium. The class will consider, in part, the question of how treatments of other fields of doctrine (theological anthropology, Christology, Mariology) should or might impact contemporary thinking about the last things.

ST 725 - Theology, Modernism, and Historical Consciousness (3)

This seminar examines 20th century modernism and historical consciousness as they affect Catholic theology. Extensive weekly readings and discussion are the heart of the course. Each student will also present a concise and critical written account of the way modernism or historical consciousness shapes Catholic treatments of a particular theological question or task in the present.

ST 731 - The Image of God in the 13th Century: St. Bonaventure, St. Albert and St. Thomas on Being Human (3)

This seminar will study the evolution of understandings of the human condition during the 13th century, especially as manifest in the works of St. Bonaventure, St. Albert the Great, and St. Thomas Aquinas. These historical inquiries will be conducted with a view to addressing contemporary theological questions. Latin reading ability is desirable but not required.

ST 733 - The Filioque (3)

This course will examine the question of the Holy Spirit’s procession from the Son, from the Cappadocian Fathers to the most recent magisterial documents of the Catholic Church. The goal will be to understand the
doctrine as well as the disagreement that has arisen with the Orthodox on account of the introduction of the filioque into the Niceno-Constantinopolitan Creed by the Latin liturgy.

**ST 740 - The Rites of Exorcism (3)**

This course will examine the biblical cosmology, angelology and demonology of the Latin West as background to a study of the reformed *Rites of Exorcism* (2004 *editio typica emendata*). Attention will be paid to the structure of the rites, their pastoral application and the theology present in the rites and text. Special examination will be made of modern encounters with the Satanic in American culture. As well, a look at hauntings and other behaviors by spirits will be considered.

**ST 742/842 - Aquinas’ Commentary on St. Paul’s Letter to the Romans (3)**

In this 3-credit course, we will read through selected sections of Aquinas’ Commentary on St. Paul’s Letter to the Romans in Latin, using Dauphinais’ and Levering’s *Reading Romans with St. Thomas Aquinas* as a guide for our reflection and discussion. The first portion of each class will be dedicated to reading and analyzing Aquinas’ Latin text; the second portion will take up the broader themes dealt with in *Reading Romans with St. Thomas Aquinas*. Prerequisite: one year of Latin.

**ST 743 - Sancti Thomae Aquinatis Super Evangelium Sancti Ioannis Lectura (3)**

We will read through selected sections of Aquinas’ *Commentary on the Gospel of John* in Latin, using Dauphinais’ and Levering’s *Reading John with St. Thomas Aquinas: Theological Exegesis and Speculative Theology* as a guide for our reflection and discussion. The first hour of each class will be dedicated to reading and analyzing Aquinas’ Latin text; the second hour will take up the broader themes dealt with in *Reading John with St. Thomas Aquinas*. Prerequisite: one year of Latin.

**ST 745 - The Gifts of the Holy Spirit in St. Thomas Aquinas’s Theology (3)**

This course aims to introduce the students to Aquinas’s teaching on the Gifts of the Holy Spirit. In Aquinas’s view, the Gifts account for the operation of the Holy Spirit in graced human action and they must be understood with as much precision as virtues can be in the Aristotelian teaching. Thus the separation of spirituality from moral theology is avoided.
However this way of seeing things is historically traceable to Paschasius Radbertus and limited in influence, since it ceases in the XIVth century. Moreover the actual Magisterium of the Church says very little about the Gifts of the Holy Spirit. The historical origin and formation of the question will be presented first. Then St. Thomas Aquinas's texts will be studied in a chronological sequence. In the course of the study of the Summa Theologicae, the connected issues, such as divine missions and grace, will be presented in order to have an organic view of Aquinas's theological understanding of the Gifts of the Holy Spirit. The conclusion will present the teachings of the Magisterium of this topic and offer the students a possibility to reflect on the worth of Aquinas's theological effort to articulate the presence of the Holy Spirit in graced action.

**ST 750 - Mariology (3)**

This course offers a study of the mystery of the Blessed Virgin Mary: her many attributes and titles, their meaning, and their order. Special attention will be given to the question of the primary attribute of Mary, and her relation to other mysteries of faith. The meaning and great value of Marian devotion and prayer in the spiritual life, especially the Rosary, will be explored as well as special questions that commonly arise in a pastoral context.

**ST 754 - Theology of Mary and Joseph, Wife and Husband, Parents of Jesus (3)**

This course is designed to synthesize two traditional branches of theology: Mariology and Josephology. Following an understanding of Mary’s call as a divine mother, transformed by grace with a call to become an associate of her Son in the redemption, what unites the two branches is the marriage between Mary and Joseph, their common end of preparing Jesus for his mission; Mary herself in her early life before the public ministry of her Son is also aided for her mission by Joseph on account of their marriage.

**ST 768 - Documents of the Second Vatican Council (3)**

This elective course will explore key theological and pastoral themes in the sixteen documents of the Second Vatican Ecumenical Council (1962 - 1965). The course begins with a discussion of the stated objectives of Vatican II drawn from the preparatory and opening speeches of the Council and concludes with a discussion of the implementation of those objectives over the past four decades.
ST 800E - Catholic Theology of Non-Christian Religions (3)

This seminar will consider Catholic theological approaches to non-Christian religions, especially Judaism, Buddhism and Islam. The goal is to assess these traditions theologically, in view of a deeper understanding of them, but also in view of modern intellectual evangelization as well as realistic inter-religious dialogue. The course will entail a study of the modern magisterium and various modern Catholic theologians, in conversation with both primary texts and modern representatives of the non-Christian traditions in question. The various religious traditions will be considered in their distinctiveness. Methodological concerns will include the role of traditional Catholic principles in inter-religious conversation, the importance of philosophy, the place of accurate historical religious studies, and the importance of the self-understanding of non-Christians in their presuppositions and typical approach to Christianity. This seminar will touch upon doctrinal issues of grace and nature, ecclesiology, salvation in Christ, text and revelation, the role of philosophy within theology, religious differences and political cooperation, and the definition of the human person. Readings from Balthasar, Buddhist texts, Danielou, D’Costa, DiNoia, Koran and Hadith, Ratzinger, Rahner, Soloveichik, Winter and others.

ST 806 - Nature-Grace Controversies in Modern Catholic and Protestant Theology (3)

This seminar examines influential debates regarding nature and grace in modern Catholic and Protestant theology. Special attention is given to the Sunaturel debate regarding the final end of the human person, and to the analogia entis debate, regarding the relations of philosophy and theology. Of particular concern will be to consider how these two distinct debates affected one another in the development of modern Catholic theology. Readings in Scheeben, Barth, Brunner, Soehngen, de Lubac, Rahner, von Balthasar, the second Vatican Council and a variety of contemporary Thomist authors.

ST 816 - Theology of Knowing and Loving (3)

This seminar investigates the highest activities of the human person in the arenas of nature simply and nature graced against the background of divine and angelic knowing and loving. While the thrust of the inquiry is speculative, pastoral concerns are also addressed in order to show the relationship between the contemplative and active lives, the metaphysical and moral spheres, and the theoretical and practical postures. Sources range from the ancient Greek philosophers to contemporary authors, but
St. Thomas Aquinas serves as leading pathfinder. One examination and one term paper.

**ST 819 - Trinity and Divine Names (3)**

This seminar will examine the interrelation between St. Thomas Aquinas’ metaphysical monotheism (exemplified by Summa Contra Gentiles I, and the De Deo Uno of the Summa Theologiae) and his mature theology of the Triune God. Why (theologically and philosophically) does Aquinas hold to a doctrine of divine simplicity, unity, immutability and other “divine attributes”? What are the contours of his theory of ‘analogical names for God’? How do these affect in turn his understanding of the immanent life of the Triune God? In the second half of the course, the thought of Aquinas will be considered in creative juxtaposition to some major themes in modern Trinitarian theology: kenosis, passibility, divine historicity, etc. A major question of the seminar will be to consider: what is gained or lost doctrinally for Trinitarian theology by the presence or absence of classical ‘divine attributes’ or by the rethinking of the latter? Readings by Rudi Te Velde, Gilles Emery, Gottfried Thomasius, Sergius Bulgakov, and others.

**ST 821 - Aquinas and the Masters of the Medieval University (3)**

Thomas Aquinas lived and worked in the midst of an intellectual revolution resulting from the diffusion of the philosophy of Aristotle. The immediate context of this transformation was the medieval university, particularly the University of Paris. This seminar will consider selected elements of Aquinas’s thought as they emerged in debate within that setting. Topics will be selected by the professor; readings will include texts not only of Aquinas, but of other university masters as well. Prerequisites: LT 502 Elementary Latin II or permission of the instructor.

**ST 822 - Early Thomism (3)**

This course will consider the initial reception of the work of St. Thomas Aquinas in the context of the condemnations at Paris (1277) and Oxford (1277, 1284, 1286) and his subsequent canonization (1323). Of particular interest will be a few key theses the defense of which distinguished Thomists from their opponents: the real distinction between existence and
essence, the unicity of substantial form, the pure potentiality of prime matter, and the immateriality of spiritual creatures. Among the supporters of St. Thomas’ views whose texts will be examined are Giles of Rome, Richard Knapwell, Thomas Sutton, William Macclesfield and Hervé de Nédélec. Among the opponents to be studied are Robert Kilwardby, John Peckam and William de la Mare.

ST 823 - St. Thomas and the Thomists: from the Medieval to the Baroque (3)

This course examines the thought of St. Thomas Aquinas among his followers from the 15th to the 17th century (e.g., Capreolus, Cajetan, de Vitoria, Soto, Bañez, and John of St. Thomas, among others) in their attempt to understand and develop it, in order to pass on its wisdom and to use its resources in response to the questions and problems of their age. Subjects of particular interest include: the debates with Franciscan theologians; the advent of nominalism; questions about grace and the de Auxiliis controversy; the Reformation, the Council of Trent and its implementation; and the rise of casuistry, probabilism and Jansenism. Reading knowledge of Latin is required.

ST 824 - Thomism in Modernity (3)

This seminar will consider the development and diversity of trends in modern Thomism from Leo XIII to the present. Some emphasis will be placed on the diversity of forms of Thomism, but also its unity as a modern tradition. The aim will be to evaluate its development, accomplishments and challenges within the landscape of the modern Church. Readings will be taken from authors such as Kleutgen, Leo XIII, Pius X, Garrigou-Lagrange, Rahner, Gilson, Maritain, Journet, De Koninck, McCabe, Anscombe, MacIntyre, and John Paul II. Themes will include: Catholic theology after Kant, metaphysics in modernity, faith and reason, modern science and Catholic thought, challenges of historicism and post-modernism, Thomism and analytic philosophy.

ST 851 - Faith and Reason: The Place of Thomistic Metaphysics in Theology (3)

This seminar examines the relationship between faith and reason within the domain of speculative theology. What are the metaphysical presuppositions that are required for a sound approach to Catholic systematic theology? The subject matter is treated from an essentially Thomist perspective, while also engaging other perspectives. Particular attention is given to the argumentation of the “five ways”, the doctrine of God, the ontology of the

**ST 854 - The Shape of Modern Theology: Systematics from Schleiermacher to Balthasar (3)**

The purpose of this seminar is to provide students with an in-depth under- standing of the essential themes in modern theology and its historical development from the late 18th century to the present. Particular attention will be given to the polarity between “anthropological” and “Christo- centric” models of theology, and their ongoing importance in theological research today. Readings in Kant, Schleiermacher, Barth, Sohngen, Rah- ner, Pannenberg, Ratzinger, and Balthasar.

**ST 865 - Contemporary Theologies of Religion (3)**

This seminar will examine the paradigms of truth involved in exclusivis- tic (e.g. “the one true religion”), inclusivistic (e.g. “anonymous Christiani- ty”), pluralistic (“all religions of equal value”), and universally negative (“all religions are false”) arguments about the comparative merits of religious truth claims. A method will be developed to help define and characterize ambivalent theories. Special attention will be paid to the diversity and self- critique of contemporary, pluralistic Christian theories. The course ad- dresses basic questions of philosophy, systematics, and religious dialogue.

**ST 881 - Thomistic Seminar I (3)**

This seminar will consider the thought of St. Thomas Aquinas in dia- logue with the 21st century. We will undertake our investigation by con- sidering Aquinas’ understanding of theology as wisdom over against the post-Enlightenment tendency to interpret religious experience in terms of practical ends. A central question to be treated in our study will be the place of metaphysics in theology. The Summa Theologiae will serve as the text of first recourse to Thomas’ own thought. In accord with the seminar format, class time will be devoted to discussion rather than lecture, and each student will submit a research paper at the end of the semester. The papers will be presented by the students in class toward the end of the se- mester.

**ST 882 - Thomistic Seminar II (3)**

This seminar will consider the thought of St. Thomas Aquinas in dia- logue with the 21st century. We will undertake our investigation by reading two Thomists of our own day who expose Aquinas’ thought with respect
to our own context. These authors will lead us to reflect on Aquinas as a spiritual master, on the place of metaphysics as a unifying wisdom, and on Thomistic accounts of the Trinity, the Church and the human person. The Summa Theologiae will serve as the text of first recourse to Thomas’ own thought. In accord with the seminar format, class time will be devoted to discussion rather than lecture, and each student will submit a research paper at the end of the semester. The papers will be presented by the students in class toward the end of the semester.

ST 884 - Sacra Doctrina: Traditional and Contemporary Formulations (3)

The kernel of this study is a penetration of St. Thomas Aquinas’s understanding of Sacra doctrina as developed in his commentary on Boethius’ De Trinitate, the Summa Contra Gentiles, and the Summa Theologiae. His teaching is examined within the tradition which first proposed the concept of theology in the patristic era and then refined it in the medieval settings of monastery, canonical school, and university. St. Thomas’s achievement is then compared with contemporary alternative approaches to the meaning and function of theology in the works of such thinkers as Karl Rahner, Wolfhart Pannenberg, and David Tracy.
Moral and Spiritual Theology

MT 601 - Principles of Christian Moral Life I (3)
MT 602 - Principles of Christian Moral Life II (3)

A two-semester exploration of the Catholic moral tradition from scriptural, doctrinal, historical, and systematic perspectives. The doctrinal part is supplemented by a continual reference to Scriptural moral teachings; the historical survey probes the specific contributions of the various Christian ages to Catholic morality; the systematic treatment uncovers the foundational moral teachings of St. Thomas as expressed in the Summa Theologiae along with their metaphysical, anthropological, and theological roots. Happiness and human ends, actions and passions, and sin and virtue are placed within a moral setting enclosed within the larger domain of divine grace penetrating human nature. Contemporary theological approaches are examined in order to assess their contributions and shortcomings.

MT 611 - Theological Virtues (3)

This class examines in depth St. Thomas Aquinas’s teaching on the theological virtues of faith, hope, and charity as expressed in the Summa Theologiae. Textual analysis will serve to uncover the systematic power of the treatise on the theological virtues as well as the treatise’s role within St. Thomas’s larger theological vision. Attention is given to the Scriptural roots of this teaching on the theological virtues and the placement of these virtues within the Catholic theological tradition.

MT 612 - Cardinal and Moral Virtues (3)

A study of St. Thomas’s presentation of the four major virtues -- prudence, justice, courage, and temperance -- and their refinements which enable the human person successfully to engage others, self, and the universe in both Christian and natural settings. Close textual analysis of the Summa Theologiae is coupled with systematic presentation and assistance from contemporary authors.

MT 622 - Catholic Social and Sexual Teaching (3)

Catholic Social and Sexual Teaching (3) Human sexuality is deeply bound to the Christian teaching concerning marriage. Understanding the purpose of chastity and its enemies under the influence of lust will be explored so that pastoral approaches to typical situations from youth through marriage can be more easily understood. The problems of sexual deviation and wrongful methods for desiring or avoiding children. The second part
of the course will the meaning and history of Catholic Christian social justice in scripture, the Fathers, Trent, Leo XIII, John Paul II together with teaching of Vatican II on human community, medical issues pertaining to the common good, economics, human work, politics, culture, peace, and international community.

**MT 640 - Medical Moral Theology (3)**

After an overview of the moral framework that guides Roman Catholic medical ethics, this course will continue with a moral analysis of such issues as hospital ethics committees, abortion, tube feeding, treatment of defective newborns, reproductive technologies, human embryo research, homosexuality, euthanasia, problems of stem cell research and cloning human beings among other bioethical issues.

**MT 700A – The Making of Catholic Spirituality in the New World (3)**

This course will explore the major factors that shaped the spirituality and piety of the Catholic faithful in the United States. Moving from the early Spanish missions to the mid-twentieth century Second Vatican Council, the course will focus on the interplay between history and theology that found expression in the religious and devotional life of ordinary Catholics. Lectures, readings and discussion.

**MT 700B – The Role of Virtue in Psychology (3)**

This team-taught course will consider the dynamic relationship between the psychological and the spiritual. Using principles drawn from each discipline, the interplay between nature and the supernatural will be studied, with particular attention to the disorders that prevent human maturity and authentic holiness of life. Special consideration will be given to the work of Dr. Conrad Baars and his attempt to blend psychological theory and practice and Thomistic theology.

**MT 700C – The Capital Vices in the Works of St. Thomas Aquinas (3)**

The capital vices are the eightfold motivators and inclinations to sin, which are often unrecognized by penitents. St. Thomas Aquinas treats these problems in his works, De Malo, and the Summa Theologiae, which will be the basic texts for understanding the problems of the spiritual life. A virtue-driven understanding of the moral life requires a knowledge of the corruptors of the virtues, lest one be left in illusion about one’s progress in the spiritual life. Obeying the commandments and precepts is only the
beginning of the journey to holiness in American culture. Ignorance of the seven capital vices and their many “daughters” allows them to enter into the soul, interfering with the good of human and divine fulfillment.

**MT 700D – Traditions in Protestant Ethics (3)**

This seminar considers Christian ethics from the perspective of the Anglican, Lutheran, Anabaptist, Methodist and Reformed traditions. Authors to be considered include Karl Barth, the Niebuhrs, James Gustafson, Stanley Hauerwas, and Gary Dorrien.

**MT 700G – Christian Spirituality Through the Ages (3)**

This course is a survey of the tradition of spiritual theology in the West from the New Testament to contemporary times. The lectures will be based on an historical outline while focusing on the theological and spiritual principles emphasized at different times through the centuries. Reading assignments will favor primary sources of the spiritual tradition. A 15-20 page research paper based on the writings or a major work or author, will be required.

**MT 700I/800I – The Primacy of the Common Good: a 20th-Century Debate (3)**

This seminar will pursue a close study of Charles De Koninck’s 1943 essay, “The Primacy of the Common Good, Against the Personalists,” which sparked a brief but intense controversy among Thomist scholars in North America. The course will begin with an examination of the works of personalist authors that may have provoked De Koninck’s essay, and it will conclude with a survey of personalist reactions to De Koninck’s criticism. De Koninck’s engagement with these reactions will also be reviewed. The heart of the course will focus on De Koninck’s essay itself. It requires a close reading in order to grasp the many subtleties of De Koninck’s defense of the classical doctrine of the primacy of the common good against the personalist doctrine of the primacy of the person. Overall, the seminar aims to appreciate De Koninck’s essay both in its historical context and in view of current discussions regarding the nature and value of the common good.

**MT 700J - The Morality of Homicide**

This course will consider the moral status of homicide. The issues will include the moral presumption against homicide, intentional killing in self defense, pacifism and the Gospel of non-violence, just war theory in the Church, proportional responses to terrorism and guerrilla warfare, abor-
tion and suicide. Both secular and theological perspectives on these issues will be considered.

**MT 707 - Seminar: Mysticism among Medieval Women (3)**

This seminar will examine the works of major medieval women mystics to discover their teaching on spiritual growth and development, the stages of prayer and the meaning of Christian asceticism. Each student will make a presentation of a single major work. Mystics such as Gertrude the Great, Mechtilde of Magdeburg, Marguerite Poret, Hadewijch of Antwerp, Julain of Norwich, Catherine of Genoa and Catherine of Siena will be the subject of our study.

**MT 708 - Contemporary Interpretations of Natural Law (3)**

The seminar will begin with a brief historical survey of the idea of natural law in Catholic theology. However, the main focus of the seminar will be on the writings of contemporary theologians such as Germain Grisez, John Finnis, Martin Rhonheimer, Jean Porter, Pamela Hall, Robert George, and Russell Hittinger. Students will be responsible for leading seminar discussions, for brief written responses to each week's reading and for a 25 page research paper.

**MT 716 - Capital Sins of the Twenty-First Century (3)**

Cassian and St. Gregory the Great looked at the problem of capital sins primarily as a practical problem. This study will consider the capital sinful attitudes of today that infect Christian social life; includes anomie, alienation, anger, anxiety, deception, and the abuse of power.

**MT 718 – Angels and Devils (3)**

A study of the nature and activities of angelic beings, both heavenly and diabolical with the help of St. Thomas Aquinas’s writings, especially his two Summas and the *De Malo*, preceded by a brief theological history of angelology and demonology. Questions surrounding their intellect and will, their first choice for or against God, their power, and purpose will be explored. In addition, the course will cover questions concerning their ability to influence human actions for better or worse. Concerning Satan in particular, we will also explore his failed strategy to thwart the plan of God and how and why he does this to human beings, concluding with an examination of exorcism.
MT 721 - The Just Market: Scholastic Moral Thought on Justice in the Marketplace (3)

The determination of market prices, the payment of interest on loans, compulsion in buying and selling, labor and wages, the debasement of the currency all involve interactions between human beings and therefore fall under the domain of justice. This course will look at the contributions of St. Thomas Aquinas in the treatment of these economic questions and then trace the development of moral thought on these questions through the peak and decline of Thomism in Salamanca in the sixteenth and seventeenth centuries.

MT 730 - Spiritual Theology According to St. Thomas Aquinas (3)

To enlighten the student about the nature, laws and experiences of the spiritual life. It is meant to aid future formation directors of religious communities, preachers of retreats for laity, religious and priests alike. There are certain values of the spiritual life which are true for all, while other more advanced persons may have to be given differing words of advice. Above all, the spiritual director needs to discern whether or not the directee is a beginner, advanced or even relatively perfect in the life of the spirit.

MT 731 - Cura Animarum: Confessional Praxis; Pastoral Spiritual Guidance; Selected Pastoral Issues (3)

Designed for students preparing for the priesthood, this course will address the actual practice of hearing confessions with attention to the theological and pastoral principles central to this sacrament. The course will also treat the principles needed for the work of spiritual counsel and guidance to which the priest is called. Finally, the course will consider a number of pastoral situations that a priest will encounter in his sacramental ministry, e.g., pre-marital cohabitation, suicide, divorce. Lecture, readings, discussion and role-playing sessions will be required of all students.

MT 732 - The Inner Way: Spiritual Direction and Psychology as Partners in Christian Formation (3)

This course will consider the dialectic between the foundational theological principles of spiritual direction and the psychological understanding of growth, development and maturity in the human person. Intended for those preparing to become spiritual directors, certain themes will be studied such as man / woman as image of the Divine Icon, growth in the likeness of God, the development of a life of prayer and virtue, Sacraments and direction, sin and psychological disorder. Skills needed to
engage in spiritual direction and possible collaboration between spiritual direction and psychological counseling will be considered.

MT 740/840 - Counsel, Conscience, and Casuistry (3)

This seminar examines the ways in which moral agents come to grips with the particularities that provide the settings for their difficult moral choices. The methodical study of these particularities has come to be known as casuistry. The Seminar will both examine the history of casuistry in the Church and look at contemporary practitioners. We will take up the work of James F. Keenan, Thomas A. Shannon, Albert R. Jonsen, Stephen Toulmin, and Robert Maryks for historical perspective and will read portions of Germain Grisez's *Difficult Moral Questions* for contemporary application.

MT 744/844 – Recent Writings in Thomistic Action Theory (3)

This seminar considers issues central to the action theory of St Thomas Aquinas such as causation, the structured relationship between mind and will in the unfolding of human action, the moral specification of human action, the relationship between an action and its surrounding circumstances, and the responsibility incurred for effects that were caused by the act but not directly willed by the agent. As we take up these issues we will consider the works of authors such as Steven A. Long, Steven J. Jensen, Daniel Westberg, Steven L. Brock, Joseph Pilsner and Candace Vogler.

MT 745/SS 745 - Decalogue and Beatitudes (3)

This course will treat the Decalogue and the Beatitudes in their historical and biblical settings. The course will go on to consider their development in the patristic, medieval, and contemporary eras. Attention will be paid to the abiding relevance of the Decalogue in contemporary Jewish thought as well as the relevance of both the Commandments and Beatitudes in contemporary Christian ethics.

MT 749/SS 749 - Poverty, Chastity, Obedience: Their Biblical Background (3)

Studying the evangelical vows in their rich biblical setting implies a survey of the three notions that still shape the consecrated Christian life and the multiple dimensions of their meaning. The class will start by studying the development of such notions in the Bible. In so doing, the objective of this elective course is to show that the New Testament background of the religious vows is the culmination of a tradition started well before the in-
carnation of the Lord Jesus Christ. These vows are also a concrete example of how the Holy Spirit continues deepening the biblical treasures throughout the Church’s history, by inspiring men and women whose holiness is an illustration of God’s call and human answer.

**MT 776 - Consecrated Life (3)**

This course will examine the teachings of St. Thomas and the Magisterium concerning the role and significance of the consecrated life. Traditionally called religious life or the religious state of perfection, the Church has advanced and deepened her teaching concerning the lifestyle of the evangelical counsels which is at the heart of this special call. The three evangelical counsels, community life, and the apostolate for clerics and laity of the consecrated life are at the heart of this course.

**MT 780/880 - Selected Issues in Medical Moral Theology (3)**

After an overview of the moral framework that guides Roman Catholic medical ethics, this course will continue with a moral analysis of such issues as hospital ethics committees, abortion, tube feeding, treatment of defective newborns, reproductive technologies, human embryo research, euthanasia, problems of stem cell research and cloning human beings.

**MT 820 - Selected Issues in Moral Theology (3)**

This course will be taught in the seminar fashion based upon Germain Grisez’s Difficult Moral Questions. Throughout the course, each student will take one topic for discussion and engage in dialogue and debate with the rest of the class in light of St. Thomas Aquinas’ principles, when applicable, to the theme.
HS 501 - Early and Medieval Church History (3)
Addressing the period from Christ to 1300 AD, primary patristic texts and ecumenical councils will receive particular attention. Dogmatic development on the following will be examined within their respective liturgical and theological contexts: Trinity, Christology, the scriptural canon, the papacy, and temporal authority. Early Church persecution, religious orders, reform movements, and the slow drift and sudden schism of the Churches, East, and West, are also considered.

HS 502 - Reformation and Modern Church History (3)
In this class, contributing factors to the decline of the Late Medieval order and the “success” of the Protestant Reformation are discussed, and false narratives are refuted. The Lutheran, Anglican, Calvinist, and Catholic reformation are considered with particular focus on Martin Luther and the Council of Trent. Treatment of the Church’s missions, Ultramontanism, and her diverse reactions to modernity follow. Lastly, the First and Second Vatican Council are briefly examined.

HS 700A – Heretics and Inquisitors (3)
Students in this seminar will read and discuss the sources for Christian dissenting movements during the period 1000-1400 AD. Focus will be on “popular” heresies: Cathars, Waldensians, Joachites, Fraticelli, Docinities, Free Spirits, “witches,” etc. We shall also examine how Orthodoxy responded to dissent: persuasion, coercion, repression, and inquisition.

HS 741 - Issues of Reformation Theology (3)
This course will focus on the principal theological issues of the Reformation as seen in the writings of the reformers themselves and some of the sixteenth-century Catholic apologists. Students will read selections of major works of the period as well as be introduced to a few lesser-known titles. Particular attention will be paid to the doctrine of justification by faith, the relationship between grace and free will, and the nature and purpose of the sacraments, especially the Eucharist.
Historical Theology

HT 700A - Bonaventure’s Hexaëmeron: Philosophical, Theological, Mystical Synthesis
Bonaventure’s *Collations on the Six Days of Creation* is his last great work, and is widely regarded as a masterful theological synthesis, covering what the human being can know in the light of nature, the light of faith, the light of Scripture, and the light of contemplation. Students will study the entire work in its translation from the Quaracchi edition. The text will be treated both as an integral work of theology in its own right, and in relation to other texts of Bonaventure that shed light on the same topics. Latin desirable---for comparison of the Quaracchi edition with the untranslated Delorme edition---but not required.

HT 700B – Readings in Early Christian Greek
An introduction to Greek Patristic literature with selected readings in the Didache, the Apostolic Fathers, and later Patristic authors. The texts chosen offer a variety of style and syntax in order to increase facility in reading and in textual analysis. Particular attention is given to a review of morphology and syntax. Prerequisite: Elementary Greek II or the equivalent.

HT 703 - Medieval Latin Paleography (3)
This seminar is a study of Medieval Latin paleography, with a focus on reading comprehension. Of particular interest will be writings of the 12th, 13th, and 14th centuries as these appear in manuscripts of English, French, German, Italian, and Spanish provenance. Texts to be read will include philosophical and theological treatises, biblical commentaries, and sermons. Latin reading ability is required.

HT 709 - The Theology of St. Augustine (3)
This seminar investigates the single most influential Father of the Church, St. Augustine of Hippo (d. 430). We will consider distinctive characteristics in Augustine’s theology on such topics as scriptural exegesis, creation, the Trinity, Christ, the Church, the sacraments, grace, and love. The course will be both historically informed by attention to the pastoral needs and controversies in North Africa from the late fourth and early fourth centuries as well as relevant to problems in thinking about the mysteries of the faith today.
HT 712A - Patristic Exegesis of Genesis 2-3 (3)
In this course we will survey various interpretations of Genesis 2:4-3 in the period of the early Church. This text deals with the second account of Creation and the Fall and was carefully analyzed by patristic commentators for its theological significance, moral application, historical meaning, and other dimensions. In order to appreciate the often diverse exegetical approaches to this text, we will also be attentive to the hermeneutical strategies employed. Some of the authors considered include Origen, Basil of Caesarea, Gregory of Nyssa, Ambrose, Augustine, Jerome, and John Chrysostom.

HT 712B - Patristic Exegesis of the Gospel of John (3)
This course will consider patristic exegesis of selected passages from the Gospel of John, including the prologue. Some of the exegetes include Origen, John Chrysostom, and Augustine. We will discuss various exegetical approaches and their theological premises as well as issues raised by specific interpretations of John.

HT 714 - Early Christian Biography (3)
This course picks up after the canonical gospels and Acts to consider the lives of early Christians as recounted in various genres, such as the diary, letter, eulogy, and encomium, and for different purposes, such as historical accounts, vocational exhortation, models of virtue, etc. Some of the works to be considered include: the apocryphal acts of individual apostles, e.g. the Acts of Paul and Thecla; the lives of the martyrs, e.g. The Martyrdom of Perpetua and Felicitas and Prudentius’ The Martyrs Crowns; the lives of monastics and holy men and women, e.g. The Life of Antony by Athanasius, the Life of Macrina by Gregory of Nyssa, Jerome’s Letter 108 on the life of Paula, and selections from Theodoret’s A History of the Monks of Syria; and finally the lives of some of the other great leaders in the early Church, e.g. Possidius’ Life of Augustine and Gregory the Great’s Life of Benedict. We will also be attentive to the ways in which Scripture informed the lives of these early Christians.

HT 715 - Marriage and Celibacy in the Early Church (3)
This course addresses issues related to marriage and celibacy in the Early Church through a reading of representative texts by authors including St. Ambrose, St. Augustine, St. Jerome, and St. John Chrysostom. These issues were invoked in discussions of how one ought to live as a Christian, based on the Incarnation, the redemptive death of Christ, bodily resurrec-
tion, and eternal life. The rise of asceticism and monasticism as well as the Church’s efforts to combat heretical notions of theological anthropology, including Gnosticism, Manicheism, and Pelagianism, further raised questions such as whether Christians should marry and bear children or practice celibacy, as well as the relationship between the vocation to the celibate life and that of marriage.

**HT 716 - Patristic Preaching and Priesthood (3)**

This seminar considers close studies of select Fathers of the Church who exercised enormous influence through their theology and practice of preaching and priesthood: Origen, Gregory of Nazianzus, John Chrysostom, Augustine, and Gregory the Great. While their works will be read together in translation, students must give evidence of working with Latin or Greek in their research paper on a topic of their choice. In addition to close readings of texts and an oral presentation of their research paper (of 12-16 pages), students will give reports on themes pertinent to patristic preaching and priesthood, such as classic models of rhetoric, the liturgical context of preaching, use of Sacred Scripture, the preacher’s audience, present-day use of the Fathers in preaching, etc. Students may earn an additional course credit by preparing for and attending a 1-hour weekly session on translating the Greek of Gregory Nazianzen’s Or. 2, the *De fuga*.

**HT 720/820 - Aquinas and the Fathers: St. Thomas’s Engagement with His Patristic Sources (3)**

St. Thomas Aquinas could be called the leading patristic researcher of his day. This seminar considers select studies of the presence of early figures (such as Augustine and John Damascene) and of early controversies (such as Arianism and Nestorianism) in the works of Aquinas. By uncovering Aquinas’s interest in early Christianity, the course also considers how Aquinas can assist in the renewal of theological method today, especially in finding the deep underlying unity between patristic-ressourcement and scholastic approaches to theology.

**HT 731 - The Book of Psalms and its Interpreters (3)**

This seminar will examine the language and theology of a select group of Psalms from two perspectives: that of their historical origins and their reception in the Church’s Scripture and Tradition. Reference will also be made to Rabbinic and Medieval Jewish commentaries as well as to the incomplete commentary on the Psalms by St. Thomas Aquinas.
HT 738 - Bonaventure and Aquinas (3)

After an introduction to the nature and method of Bonaventure's theology, the course deals with a selection of topics in that theology, including Trinity, Christology, creation, and grace. Readings are drawn from all of Bonaventure's major systematic works (Breviloquium, Disputed Questions, Collations, Commentary on the Sentences, and Itinerarium) and are accompanied by parallel readings from St. Thomas Aquinas. The goal of the course is to consider Bonaventure's theology as a speculative proposal both in its own right and in light of Aquinas's theological synthesis. Attention is given to the influence of Bonaventure in contemporary theology.

HT 739 - Magisterium and Philosophy (3)

In numerous interventions from the mid-nineteenth century to the present, the Magisterium has concerned itself directly with philosophical matters. This course consists of an examination of the major interventions, their background, the precise nature of their condemnations and exhortations, and their fruit in Catholic intellectual life. Topics in natural philosophy, metaphysics, and epistemology will be privileged, though social philosophy may also be considered. The course is also conceived as a study of a distinct chapter in the history of Thomism. Attention will be paid to the formation of the neo-Thomistic movement, its use by the Magisterium, the influence of the Magisterium on the Thomistic revival, and the persistence of Thomistic concerns in Fides et ratio and the Catechism of the Catholic Church. The purpose of the course is twofold: (1) to delineate specific magisterial interventions regarding specific philosophers or schools during this period; and (2) to identify those philosophical principles which, in the judgment of the Magisterium, are necessary for the Church's sacra doctrina.

HT 741 - Patristic Christology (3)

This seminar examines texts from key figures of the early Church whose thinking has profoundly influenced the way Christians believe in and celebrate the mystery of Jesus Christ. Such thinkers include Justin Martyr, Irenaeus, Athanasius, Gregory of Nazianzus, Cyril of Alexandria, Leo the Great, and Maximus the Confessor. The teachings of the ancient ecumenical councils on Christ are also considered. In addition to studying primary texts, students are to give background reports on pertinent secondary literature in the field. The seminar concludes with presentations of student research papers on topics within the broad field of patristic Christology.
HT 753 – Patrology (3)
This is an introductory course to the study of the Fathers of the Church, both East and West. Lectures will consider issues of the cultures, languages, lives, writings, and opponents of the Fathers in order to understand the Fathers’ authoritative theological contributions to the formation of the early Church and relevance to the Church today. A close study of the primary sources by the students is expected. Because the ideas and images of Sacred Scripture lie at the heart of patristic literature, we will especially see how the Fathers interpret Sacred Scripture through their various genres.

HT 762 - Resurrection Themes in the Greek Fathers (3)
From the resurrection-event directly spring, in their uniqueness, Christian faith, Christian preaching, Christian theology, Christian worship and Christian ethics. The focus on these topics will be studied in the teaching of the Greek Fathers, and the effect they have had in the above listed areas. Topics to be reflected upon and studied in the Greek Fathers will be: life and death in the Risen Christ; understanding everlasting life; is hell conquered?; exaltation and glorification; transformation through union; Eucharist and the Holy Spirit; vengeance and victory. Selections from the pertinent Greek Fathers will be studied in their historical content and meaning for today.
**Pastoral Studies**

**PS 572 - Communicating God’s Word (3)**
Oral communication of Scripture and Liturgical Texts. The course is designed to develop a theology, methodology, and skill in communicating religious, scriptural, and liturgical texts. The course includes (1) oral interpretation of these texts, using video equipment and critique by teacher and class; (2) reports on assigned readings; (3) development of greater awareness of the importance of imagination, body, voice, and speech through particular exercises; and (4) self-evaluation and reflection on understanding of readings.

**PS 601 - Introduction to Pastoral Ministry (3)**
This course is designed to provide the students with a theological and speculative/practical introduction to priestly pastoral ministry in the Church today. The pastoral ministry of priests will be considered first in relation to the priesthood of Christ and of His Church. The life and work of priests will be related to the life and mission of lay people, noting the ways in which the pastoral ministry of priests differs from, supports, and at times collaborates with the mission of the laity. The sacramental ministry of priests will be considered, especially in the Holy Eucharist and Penance, together with the related work of teaching, preaching, governing and spiritual direction. The course will offer some practical guidance for meeting various pastoral challenges, and for keeping a rule of spiritual life appropriate to either diocesan or religious priests. A supervised pastoral placement in an approved setting is required.

**PS 603 - Supervised Ministry (3)**
This course is designed to facilitate the development of essential pastoral skills through lectures and student presentations. They will learn how to assess ministerial needs and develop a method in ministry through the use of pastoral incident reflections. Students will learn how to develop an effective pastoral plan incorporating their particular gifts in response to ministerial needs. Particular attention will be given to the emerging ministerial identity of the student and their developing habit of theological reflection. Students will learn professional ethics, pastoral goal setting, and program evaluation. Prerequisite: PS 601 - Introduction to Pastoral Ministry.

**PS 621 - Introduction to Church Law (3)**
This course introduces basic concepts concerning law in the Church,
how it is made and interpreted, and how it is applied in various situations. It also examines the status of persons in general, the computation of time, and the law on sacraments and temporal goods. Requirements in this course include active class participation, required readings, assigned cases and studies, and a final written examination.

**PS 622 - Book II: The People of God in Church Law (3)**

This course introduces Book II of the Code of Canon Law, on the People of God. Topics covered include the rights and obligations of the Christian faithful, the organization of official ministry, the selection, training, ministry, and life of deacons and priests, and the hierarchical constitution of the Church. Theological-canonical reflections on the Petrine office, the Roman Curia, the structures and nature of the particular church, the office of bishop, the office of pastor, and the structure of the parish. The course concludes with a study of institutes of consecrated life and societies of apostolic life, with contemporary applications. Requirements in this course include active class participation, required readings, assigned cases and studies, and final written examination.

**PS 624 - Introduction to Eastern Canon Law (3)**

This course serves as an introduction to the law of the Eastern Churches, with particular emphasis on the 1990 Code of Canons of the Eastern Churches (CCEO). After a brief review of the history and present state of the Eastern Catholic Churches, the course will review the sources of Eastern canon law. There will follow a general survey of the law found in the CCEO on Church membership, the hierarchical constitution and governance of the Eastern Catholic Churches, the law on clergy, religious, ecumenism, and the sacraments (with the exception of penance and marriage). Special emphasis will be placed on the practice and application of the law in the Eastern Catholic Churches in the United States and Canada. Offered in alternate years.

**PS 661 - Ministries Practicum (1)**

A practicum taken in preparation for the ministries of acolyte and reader. History and offices of these ministries, the lectionary, public proclamation, and service at the altar.

**PS 662 - Deacon Practicum (2)**

Taken in the semester before ordination to the diaconate, the practicum includes instruction in tasks of ministry which the future deacon will en-
counter in his summer and school year ministry.

**PS 663 - Priesthood Practicum (3)**

This course, taken in the semester before ordination, prepares for the practical experiences of priesthood. The pastoral nature of priestly ministry is reviewed. The Rites of Anointing, Marriage, Reconciliation and Christian Burial are examined, with an exploration of the pastoral sensitivities needed. Special focus is placed on the experiences of the newly ordained. There are discussions of various aspects of priestly ministry including liturgy, preaching, ministry with youth, styles of interaction with parishioners and staff, and the need for healthy living habits and a personal spirituality for the priest.

**PS 672 - Preaching: Preparation and Presentation (3)**

A laboratory which gives the preacher practical experience in constructing and delivering sermons and homilies. Video-taping and playback.

**PS 802 - Teaching and Learning: Theory and Practice (3)**

This introductory course begins with an examination of basic principles of Catholic educational theory for various educational contexts: adult catechesis, secondary education and collegiate teaching. Students will be introduced to effective teaching practices through topics such as styles of learning and teaching methods suited to those styles, preparing and delivering class lectures, teaching observations, Lectio Coram presentations, and other practical methodologies. During the practicum component of the course, students will offer class presentations and teach in a pastoral setting.
General Information
Application and Admissions

Students interested in enrolling in the Pontifical Faculty of the Immaculate Conception are invited to complete and submit an online application form, which is on the Faculty website (https://dhs.edu/admissions/applying/). The deadline for the submission of a completed application for all degree programs as a regular student for the fall semester is 1 July, and the spring semester is 1 December. All applications must be accompanied by a $150.00 non-refundable application fee. An application is not considered complete until all required items are received, including letters of recommendation, the completed application form and fee, a recent photograph, and transcripts from all colleges, universities and seminaries attended. It is the applicant’s responsibility to ensure that transcripts and all necessary letters of recommendation are sent to the Office of the Registrar.

When completed, all applications will receive prompt attention by the Admissions Committee of the Pontifical Faculty. The Pontifical Faculty reserves the right to request an interview or additional information from any applicant. Applicants who are denied admission may re-apply for admission after one year.

The Pontifical Faculty believes that a bachelor’s degree is important preparation for theological study. Applicants for admission to the Pontifical Faculty are required to hold a bachelor’s degree, or its equivalent, from a college or university regionally accredited in the United States or Canada. For students from other countries, the following would be accepted as equivalent: a post-secondary baccalaureate degree awarded for academic studies, a degree higher than a post-secondary baccalaureate degree awarded for academic study, or (for M.A., M.Div., or S.T.B. applicants educated in seminaries outside the United States or Canada) completion of all philosophical studies necessary for admission to theological study in their home country. Official transcripts from each undergraduate and graduate school attended must be submitted at the time of application.

Prospective students who do not have a bachelor’s degree but who have done substantial college-level work and who show evidence of promise for graduate work in theology may in exceptional circumstances be allowed to begin coursework as special students while completing their undergraduate studies.

An applicant to the M.A., M.Div. or S.T.B. program who does not have a college degree or is a graduate of an institution without regional accreditation may be admitted to the Pontifical Faculty only under exceptional circumstances, and then only through special admission. To be considered for admission, an applicant must apply before 1 July for the
fall semester or before 1 December for the spring semester, and must come for an interview with the Academic Dean and the Admissions Committee.

Such candidates, if admitted, are accepted provisionally and on probation as special students working toward a degree program. Ordinarily, after the completion of no more than 30 hours of course work – which must be completed in no more than three semesters – the Faculty will vote as to whether or not a person in this category will be allowed to continue in the degree program.

Academic pre-requisites and requirements for individual degree programs are listed in the description of each degree.

**English as a Second Language:**

Students for whom English is a second language are required to submit scores from a recent TOEFL examination, unless they have completed an undergraduate degree with an English language faculty. Students are expected to have the ability to comprehend, speak, and write English on the graduate level. TOEFL scores are required in the top 15% to 20% (minimum 96-120 total or 24-30 in each of four categories). Special attention will be given to aural comprehension and verbal expression. In the case of heavy accents remedial work may be necessary under the aegis of the sponsoring body before beginning academic work at the PFIC. Students taking the TOEFL exam should use the Pontifical Faculty’s exam code, B743, so that the exam results will be sent without delay to the PFIC.

**Fees:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application (nonrefundable)</td>
<td>$150.00</td>
</tr>
<tr>
<td>Registration (per semester; nonrefundable)</td>
<td>$50.00</td>
</tr>
<tr>
<td>Library (per semester; nonrefundable)</td>
<td>$50.00</td>
</tr>
<tr>
<td>Security (per semester; nonrefundable)</td>
<td>$25.00</td>
</tr>
<tr>
<td>Parking (per semester; nonrefundable)</td>
<td>$25.00</td>
</tr>
<tr>
<td>Graduation (nonrefundable)</td>
<td>$200.00</td>
</tr>
<tr>
<td>Returned Check</td>
<td>$35.00</td>
</tr>
</tbody>
</table>

*All foreign checks not underwritten by a US bank are subject to additional conversion fees.*

**Tuition Per Semester:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full Time (12+ credits)</td>
<td>$8,040.00</td>
</tr>
<tr>
<td>Part Time (per credit hour)</td>
<td>$670.00</td>
</tr>
<tr>
<td>Audit (per credit hour)</td>
<td>$175.00</td>
</tr>
<tr>
<td>Ongoing registration fee.</td>
<td>$150.00</td>
</tr>
</tbody>
</table>
Tuition Payment Policy:

Tuition and fees are due upon receipt of the invoice. Fall and spring semesters have a grace period of thirty days from the date of invoicing. Summer Session is due at registration. The grace period is up to the first day of class. Students are encouraged to pay online using the credit card payment feature or submit a check to the Treasurer’s Office. Students may notify the Treasurer at sroye@dhs.edu via email if they prefer to receive the invoice in pdf format. Otherwise invoices are placed in the student’s mailboxes located on the second floor. Finance fees [18% per annum] are assessed after the grace period ends and continue until the entire bill is paid in full. Transcripts and other documents will not be released until the student has a zero balance. Students with exigent financial circumstances may request special payment consideration from the Academic Dean. Payments may be made on-line with a credit card, or by check. All foreign checks not underwritten by a U.S. bank are subject to additional conversion fees. All checks should be made out to Pontifical Faculty and mailed to the following address:

Pontifical Faculty of the Immaculate Conception
Office of the Treasurer
487 Michigan Ave., NE
Washington, DC 20017

Tuition Refund Policy:

Regular Term:

Until end of add/drop period: 100% (no notation)
Prior to mid-term 50% (WD on transcript)
Following mid-term 0% (WD on transcript)

Summer Term:

For a one-week course:

After class on the 1st school day: 100% (no notation)
After class on the 2nd school day: 50% (WD on transcript)
After class on the 3rd school day: 0% (WD on transcript)

For a two-week course:

After class on the 1st school day: 100% (no notation)
After class on the 2nd school day: 50% (WD on transcript)
After class on the 5th school day: 0% (WD on transcript)

For a three-week course:

After class on the 2nd school day: 100% (no notation)
After class on the 3rd school day: 50% (WD on transcript)
After class on the 7th school day: 0% (WD on transcript)
Please note that tuition and fees are subject to change. Please see https://dhs.edu/admissions/tuition-and-fees/ for current rates.

Registration

Students are required to pre-register for the succeeding semester at stated times in consultation with the Academic Dean.

Ongoing Registration

Students in an M.A. (Theology), M.Div., S.T.B., S.T.L., or S.T.D. degree program who are not taking any course (even if this lack of enrollment is for the purpose of writing a thesis) while still registered in a program will be charged ongoing registration fees for each Fall or Spring semester they are not enrolled in a course. This fee covers administrative costs for the maintenance of student records.

Academic Load

M.Div. and S.T.B. students must take at least 12 credits per semester to be considered full-time, while M.A. (Theology) and S.T.L. students must take 9 credits per semester to be considered full-time. The Academic Dean must approve all courses taken, and he must also approve any withdrawals from courses.

Independent Study/Reading Courses

Students who have demonstrated an aptitude for independent work may ask a professor to advise them independently on a special study for elective credit. Normally, such study should be in an area of the professor’s expertise that is not provided for in the curriculum. The student should develop a proposal and submit it to the professor. The proposal should include a brief description of the study, a selection of texts to be used, and the basis on which the student will be assessed. The professor, after giving his or her approval, forwards the proposal to the Academic Dean, who has the right of final approval. The Academic Dean must approve the proposal no later than one week prior to the beginning of the semester. Only then may the student register for the course through the office of the Registrar. A student may normally take no more than two independent study or reading courses in any academic year, and no more than one in any semester. A professor may supervise no more than two independent studies or reading courses in any given semester.
Student Insurance

The Pontifical Faculty of the Immaculate Conception does not have a student insurance program due to the small number of interested students. Students are referred to The Catholic University of America for their needs in this regard. Interested students should follow these steps:

1. Go to www.aetnastudenthealth.com
2. In the search engine, type The Catholic University of America
3. On the right, in the box entitled “Enroll/Waive,” click on the hyperlink “Enroll/Waive: Student Health Insurance Plan.” This will take you to another webpage.
4. Under Student Information, click on the drop-down menu next to “[Select Program Type].” Click on “Dominican House of Studies” on the drop-down menu.
5. Under the banner “Secure Login,” enter your student ID number and your date of birth on the provided spaces.
6. Press “Get Started” and follow the directions.

Photo Identification

All students of the Pontifical Faculty must have an identification card. Photos are taken and IDs are administered at the beginning of each semester. There is no charge for the initial issue of an ID. For lost or stolen IDs the charge is $10.00.

Non-Degree Study

Study may be undertaken on a limited basis without admission to a degree program. Persons who have earned a B.A. degree or its equivalent from an accredited institution may take up to four courses per semester as a special (non-matriculated) student. An applicant in this category must submit an application, application fee, official transcript(s) of earlier academic work, and a photo of him or herself. Admission as a non-degree student does not constitute admission to any degree program. However, if a student should later apply for admission in a degree program, course credits earned as a non-matriculated student may be applied to the degree (the maximum number of course credits applicable would vary with the degree program). The application fee for the degree would also be waived.

Auditing Courses

Persons wishing to take courses for their own enrichment or as continuing education may apply to take courses as an auditor. Persons are
welcome to audit courses with the understanding that no papers or examinations will be required or graded, and no academic credit will be awarded. The application procedure for auditors is that of non-degree seeking students (see above).

**Transfer of Credits**
A student may transfer no more than 45 credits from another graduate school for the M.Div. degree and no more than 6 credits for the M.A. or M.T.S degrees. In evaluating the transfer of credits, the unique mission of the PFIC, centered as it is on the theological tradition of St. Thomas Aquinas, is considered normative (cf. Catalog, 7-8).

Courses in scripture and those that might serve as elective requirements are accepted with discretion for transfer by the PFIC. Acceptance of philosophy credits for the M. Div. degree or qualifying pre-requisite course work for the M.A. also follow the review process outlined below. The determining factor is whether or not the content of the course has sufficiently prepared the student for engaging Thomistic theology in these areas.

A more careful scrutiny is undertaken of other required core courses, particularly in systematic and moral theology taking into consideration course equivalency on a course-to-course basis, the time frame of matriculation, the number of credit hours and the grade received by the student. In order to provide the student with an integral theological education in the Thomistic tradition the student may be asked to provide the syllabus of certain courses.

The process of evaluation involves a review of the official student transcript by the Academic Dean and the Registrar who consult, in turn, with the Admissions Committee. The final judgment rests with the Academic Dean who discusses the matter with the student at the time of registration.

**Course Changes**
Change in courses must be approved by the Dean and such notice of change must be submitted to the Registrar’s Office within the first two weeks of class (see the Academic Calendar for the last day to add/drop courses). A change from ‘credit’ status to ‘audit’ or ‘withdrawal’ is not permitted after the mid-term date, except by the approval of the Dean.

**Class Attendance**
Participation in scheduled lecture and seminar classes is expected of the student. In each course, a student is allowed one absence equal to the number of course meetings per week. If the student exceeds the number
of absences allowed in the course or a semester, the professor may require the student to obtain the permission of the Dean to remain in the course. In unusual circumstances, such as illness, a student may contact the Dean, who will notify each instructor of the reason for absence from class. Individual faculty members may set more specific policies regarding absences and make-up examinations.

### Grading System

<table>
<thead>
<tr>
<th>Grade</th>
<th>GPA</th>
<th>Percentage</th>
<th>Grade</th>
<th>GPA</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0</td>
<td>96-100%</td>
<td>C-</td>
<td>1.75</td>
<td>75-78%</td>
</tr>
<tr>
<td>A-</td>
<td>3.75</td>
<td>93-95%</td>
<td>F</td>
<td>0.0</td>
<td>&lt; 75%</td>
</tr>
<tr>
<td>B+</td>
<td>3.5</td>
<td>90-92%</td>
<td>P</td>
<td>Pass</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
<td>87-89%</td>
<td>WD</td>
<td>Withdrawal</td>
<td></td>
</tr>
<tr>
<td>B-</td>
<td>2.75</td>
<td>85-86%</td>
<td>AU</td>
<td>Audit</td>
<td></td>
</tr>
<tr>
<td>C+</td>
<td>2.5</td>
<td>82-84%</td>
<td>IS</td>
<td>Incomplete: Student</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>2.0</td>
<td>79-81%</td>
<td>IT</td>
<td>Incomplete: Teacher</td>
<td></td>
</tr>
</tbody>
</table>

### Honors

Honors awarded from the Pontifical Faculty of the Immaculate Conception are based on criteria specific to the degree awarded. Language and philosophy credits are not calculated in the assessment of degree status or eligible honors.

#### Master of Arts (Theology) Degree:

- Thesis and Thesis Defense Average: 25%
- Comprehensive Examination: 15%
- Coursework (GPA): 60%

#### Master of Arts (Thomistic Studies) Degree:

- Thesis and Thesis Defense Average: 25%
- Comprehensive Examination: 15%
- Coursework (GPA): 60%

#### Master of Divinity Degree:

- Comprehensive Exam: 25%
- Coursework (GPA): 75%
Baccalaureate of Sacred Theology Degree:
Comprehensive Exam: 25%
Coursework (GPA): 75%

Licentiate in Sacred Theology Degree:
Tesina: 20%
Lectio Coram: 20%
Coursework (GPA): 60%

*cum Laude* 3.5-3.69 (all criteria)
*Magna cum Laude* 3.7-3.89 (all criteria)
*Summa cum Laude* 3.9-4.00 (all criteria)

Records are evaluated through a grade point average. This average is obtained by dividing the total number of credits taken on a letter-grade basis into the grade points earned. Academic credit is given for transfer work from another accredited institution, but grade points are not.

**Incompletees**

A student who expects to be unable to complete the course work by the end of the term must receive the permission of the professor prior to the last day of the term in order to be eligible to receive the grade of “I”. Incompletes should be resolved by mid-term of the following semester, unless an extension is granted by the Academic Dean; after this time an incomplete becomes a failure. No incompletes are allowed in the final semester of matriculation. Students bearing an “I” (Incomplete: Student) or an “IP” (Incomplete: Professor) on their transcript receive no credit or GPA points until the course is resolved.

**Academic Probation**

Non-degree seeking (NDS) students are expected to maintain a 2.0 grade point average (GPA), M.A. and M.Div. students a 3.0 GPA, and S.T.B. and S.T.L. students a 3.25 GPA. A student who does not maintain the required GPA will be placed on academic probation for one semester. At the end of the semester the student can be restored to good standing if that probationary semester’s GPA meets the requirements. The student who does not meet the GPA requirements at that time can be put on suspension for another full semester. If upon readmission the required GPA is not maintained, the student will either lose his or her degree track status and/or be dismissed from the school.
Dismissal
The Academic Dean, after consultation with the Faculty, has the final authority for dismissal of a student in all matters relating to academic performance and shares responsibility with the President for dismissal with respect to other behavioral matters. The student may appeal dismissal to the Council of the Faculty.

Termination of Degree Program of Study
The Pontifical Faculty reserves the right to terminate a student’s degree program after three consecutive years of non-matriculation or, if required, upon failure to submit an approved thesis or tesina within five years of completing a program’s course requirements. The Dean, after consultation with the Council of the Faculty, shall notify the student of the decision to terminate the degree program.

Readmission
A student who has formally withdrawn from the Pontifical Faculty of the Immaculate Conception or whose own program of study is terminated may apply for readmission. The applicant is required to pay the specified application fee. If readmitted by the Admissions Committee, the student must fulfill the degree requirements in effect from the date of readmission.

Leave of Absence
The Academic Dean may grant students, who must interrupt their programs of study for serious reasons, a leave of absence. The request for the leave of absence must be submitted in writing to the Academic Dean stating the reasons for the duration of the leave requested. Normally, a leave of absence should not exceed one year. Once granted, the leave of absence is not counted as part of the time allowed for completion of a degree program of study. Once a student with federal student loans begins a leave of absence, the grace period for repayment begins, and the loans will go into repayment 108 days after the last date of attendance even if the student is still on a leave of absence recognized by the PFIC.

Transcripts
Transcript requests must be made through our online course management system, Populi. A request form for transcripts may be obtained online at https://dhs.edu/students/transcripts/. The fee for each copy of an official (signed and sealed) transcript is $5.00; the fee for each copy of an unofficial (neither signed nor sealed) transcript is $3.00. Payment can be made
online with a credit card. Transcripts are only issued for students with no outstanding financial obligations to the Pontifical Faculty. Transcripts can be sent in hardcopy or digitally.

**Title of Address**

Students of the Pontifical Faculty are asked to address and refer to professors and staff according to their respective titles (Dr., Fr., Br., Sr., Mr., Mrs., Miss, etc.).

**Dress Code**

Faculty, staff and students are asked to dress in a manner appropriate to the religious and professional character of the Dominican House of Studies environment. Shorts, t-shirts, tank-tops, faded or torn jeans, sandals and other such casual wear are not permitted, at minimum, when school is in session.

**Voter Registration**

Before each federal election, students enrolled in degree programs and physically present on campus will be provided with mail voter registration forms in case they need to register to vote.

**Constitution Day**

The Pontifical Faculty of the Immaculate Conception acknowledges the great importance that the Constitution of the United States of America has in the lives of the country’s citizens, its influential role in shaping American history and culture, and the remarkable place it has in world history in terms of articulating civil liberties, particularly the freedom of religion. The Pontifical Faculty of the Immaculate Conception encourages its students and faculty to read through the Bill of Rights on Constitution Day, September 17.
The Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies participates in the Department of Education Federal Student Aid (loan) Program. This provides our students with another method of paying for attendance. We participate in the William D. Ford Federal Direct Student Loan Program, Grad Plus Loans, and Federal Work Study (FWS).

Our federal school code is G12803.

**Eligibility:**
1. Applicants must complete the FAFSA.
2. Applicants must be U.S. citizens or permanent residents.
3. Applicants must be enrolled at least half-time (six credits).
4. Applicants must be admitted to an accredited degree program.
5. Applicants cannot be in default on a prior educational loan, and must remain in good academic standing (2.0 GPA).

**Satisfactory Academic Progress:**
To be eligible for Federal Student Aid (FSA) funds, a student must make satisfactory academic progress, which is assessed by the Academic Dean at the end of each fall and spring term. The discussion below only addresses the standards that a student must meet in order to be eligible for FSA.

**Qualitative Standards.** By the end of the second academic year of a single or dual degree program (regardless of how many credits the student has accrued), the student must have a C average or its equivalent 2.0 GPA.

**Quantitative Standards.** In addition to maintaining a minimum 2.0 GPA, to be eligible for FSA a student’s academic progress must indicate that the student will successfully complete his or her degree program in less than 150% of the time or course credit hours for which the program is designed. For example, the M.A. (Theology) program entails 36 credit hours (c.h.) and no less than 2 full-time academic years (4 semesters); to remain eligible for FSA, an M.A. student’s academic progress must clearly indicate that he or she is likely to complete the degree program successfully after having pursued no more than 54 c.h. or 6 full-time semesters. Likewise, M.Div. students pursue a minimum of 105 c.h. for a minimum of 8 full-time semesters; to remain eligible for FSA, their academic progress must continually indicate likely completion of the M.Div. program within no more than 160 attempted c.h. or 12 semesters. The same policy applies
to the S.T.B. (minimum 90 c.h. in 6 semesters; maximum 135 c.h. in 9 semesters) and the S.T.L. (min. 36 c.h. in 4 semesters; maximum 54 c.h. in 6 semesters).

**Incomplete and Failed Courses.** Courses in which a student withdraws and receives a grade of W, WP or WF, or in which an F is received, will not count as having been successfully completed. Courses in which an incomplete grade is given will count as completed work if the Incomplete is removed within the time frame provided in the academic regulations (mid-term of the following semester, or if, in extraordinary circumstances, the Dean grants further exception after which an incomplete becomes a failure). However, no more than four Incompletes can be carried at one time and no incompletes are allowed in the final semester of matriculation.

**Losing and Gaining Eligibility** A student who loses FSA eligibility for having failed to meet the pertinent satisfactory academic progress standards will regain eligibility when the Academic Dean determines that the student is again meeting those qualitative and quantitative standards. A student may also regain eligibility by successfully appealing a determination of failing to make satisfactory academic progress. For Stafford and PLUS loans, students may regain eligibility for the entire period of enrollment in which they again meet satisfactory academic progress standards.

**Loan Details:**

**Stafford Loans:** Stafford Loans are low interest loans and the most common source of education loan funds. Graduate students are only eligible for unsubsidized Stafford Loans.
- Students may borrow up to $20,500 in a given academic year.
- Borrower is responsible for paying all interest.
- Interest begins to accrue at the time of disbursement and continues even while the student is enrolled.
- Borrowers can pay the accumulating interest while in school or allow the interest to capitalize and pay the larger sum later.
- Not based on financial need.

**Grad Plus Loans:**
- Applicants must meet the general eligibility requirements for federal student financial aid.
- Applicants must be graduate or professional degree seeking students.
- Applicants must not have an adverse credit history. (Credit checks will be conducted.)
- The maximum Grad Plus loan an applicant can receive is the cost of attendance minus any other financial aid the student receives for a
given academic year.
- Student loans, unlike grants and work study, are borrowed and must be repaid with interest, just like car loans and mortgages. Please consider the probable amount you will have to repay in the future.

Federal Work Study (FWS):
- FWS provides part-time employment for enrolled students.
- Helps to pay educational expenses.
- Is available to full-time and part-time students.
- Is administered by the school (see Director of Financial Aid).

Procedural Steps to Apply and Attain Federal Financial Aid:
1. Obtain a PIN (required to process the free online FAFSA) by going to www.pin.ed.gov
2. Complete the Free Application for Federal Student Aid (FAFSA) form and submit between January 1 and June 30 for the upcoming academic year. The PFIC academic year begins in August and extends through May. (The FAFSA is sent to the government processors.)
3. You may check the status of your application after three weeks from the date you submitted it by going online at (www.fafsa.ed.gov), or by calling Federal Student Aid Information Center at 1-800-433-3243.
4. After the Department of Education processes your application, you will receive a Student Aid Report (SAR). Review this to make sure all the information is correct. If the information is correct and contains your EFC (expected family contribution score), contact the Director of Financial Aid. The information will be used to determine your eligibility for federal financial aid funds. If you are approved, you will need to go to www.studentloans.gov and complete an MPN (Master Promissory Note).
5. Sign and return the awards letter and promissory note(s) to the Director of Financial Aid.
6. You will be notified after registration when your loans are ready for disbursement.

Entrance/Exit Counseling:
This is a requirement for students participating in the Financial Aid program. Students are required complete entrance and exit counseling. Entrance counseling must be completed prior to receiving federal loans. Exit counseling must be completed prior to graduating or withdrawing from school. For further information, please go to www.studentloans.gov
For more information, please contact:
Ms. Shauna Roye or Ms. Audrey Quade
Director of FFA Registrar
sroye@dhs.edu registrar@dhs.edu
202-495-3837 202-495-3836

Students Receiving VA Educational Benefits
Students eligible to receive VA Educational Benefits are to submit their request at the time of applying to the Dominican House of Studies. VA Educational Benefits are processed through the Treasurer’s Office.

Any covered individual may attend or participate in the course of education during the period beginning on the date on which the individual provides a certificate of eligibility for entitlement to education assistance under chapter 31 or 33 and end on the earlier of the following dates:
1. The date on which payment from VA is made to the institution.
2. 90 days after the date the institution certified tuition and fees following the receipt of the certificate of eligibility.

Withdrawals and the Return of Federal Financial Aid
In the case of student withdrawal or leave of absence during a semester of federal financial aid disbursement, the student may have to return federal financial aid (return to Title IV). The amount of federal aid to be returned is based upon a formula provided by the Department of Education and is independent of the school’s tuition and related fees refund policy. The return of unearned funds are allocated in the following order: (1) Unsubsidized Stafford Loans, (2) Subsidized Stafford Loans, and (3) Grad Plus loans.

The school’s Financial Aid Office is required by federal statute to determine how much financial aid was earned by a student who withdraws, drops out, is dismissed, takes a leave of absence, or drops below half-time prior to completing 60 percent of a payment period or term. For a student who withdraws after the 60 percent point-in-time, there are no unearned funds (no return of funds is necessary). All schools complete a return calculation in order to determine whether the student is eligible for a post-withdrawal disbursement.

The calculation is based on the percentage of earned aid using the following Federal Return of Title IV funds formula: Percentage of payment period or term completed = the number of days completed up to the withdrawal date, divided by the total days in the payment period or term. (Any break of five days or more is not counted as part of the days in the term.)
This percentage is also the percentage of earned aid.

Funds are returned to the appropriate federal program based on the percentage of unearned aid using the following formula: Aid to be returned = (100% of the aid that could be disbursed minus the percentage of earned aid) multiplied by the total amount of aid that could have been disbursed during the payment period or term.

If a student earned less aid than was disbursed, both the institution and the student are required to return a portion of the student’s funds to the Department of Education. Keep in mind that when Title IV funds are returned, the student borrower may owe a debit balance to the institution.

If a student earned more aid than was disbursed to him or her, the institution owes the student a post-withdrawal disbursement to be paid within 120 days of the student’s withdrawal. The institution must return the amount of Title IV funds for which it is responsible no later than 45 days after the date of the determination of the date of the student’s withdrawal.

Career Placement

The Career Placement Office serves the student body by helping students and graduates find employment opportunities in education, pastoral care, parish ministry and other Church ministries. The purpose of this service is to enable them to put the theological and pastoral formation received at the Dominican House of Studies at the service of the Church. In the course of career consultations with our Career Services Director, students will be assisted with resume writing and resume review, as well as given assistance with identifying possible employment opportunities in the following fields of Church ministry:

- Higher Education and Research.
- Pastoral Ministries in a parish community – such as catechetical and liturgical ministries, and youth and young adult ministries.
- Administrative professions in Catholic Universities, and other Church institutes and organizations.
- Publications, Communications, and Media organizations that serve the Church.

Student Housing

The Dominican House of Studies does not provide housing for PFIC students. The following residences are available to students. Inquiries and arrangements should be made directly with each facility.
Rosary House of Studies
1201 Monroe Street, NE
Washington, DC 20017
Contact: Sr. Martha Escobar, OP
(202) 529-1768
rosaryhouseop@yahoo.com

Rosary House is located within a ten minute walk and is the home of the Dominican Sisters of the Presentation. They have facilities for housing young women, but space is limited. All rooms are single. Breakfast foods and dinner are provided during the week.

Centro Maria Residence
650 Jackson Street, NE
Washington, DC 20017
Contact: Sr. Clara Echeverria, RMI
(202) 635-1697

This residence is located within two blocks and offers housing for women only, ages 18-29. Rates are for single air-conditioned rooms in a smoke free building and include breakfast and dinner six days a week. Facilities include a chapel, dining room, laundry, TV room and limited maid service.

St. Francis Capuchin Friary
4121 Harewood Road, NE
Washington, DC 20017
(202) 529-2188

The Friary is a house of formation for the Capuchin community. All student residents are required to participate in common prayer, meals and help maintain the house. Residence is available to men religious and priests.

Casa Sacri Cuori
1321 Otis St., NE
Washington, D.C. 20017
www.littleworkers.org
202-526-0130

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 unconditioned rooms in a smoke-
free building. 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 5 min walk to the red line (CU) metro station and 10 min walk to Catholic University.

Holy Redeemer College  
3112 7th Street, NE  
Washington, DC 20017

Holy Redeemer college, operated by the Redemptorists, is a residence for priests and religious men. contact: Fr. Gerard Chylko, C. Ss. R. at (202) 529-4410 or ghccssr@aol.com

CUA Off-Campus Housing List

The Catholic University of America has a map of apartment listings: http://offcampushousing.cua.edu/ Many of which are near the Pontifical Faculty. These accommodations are available in privately-owned homes, apartments, and rooming houses.

John Paul II Institute on Marriage and Family Life

Additional housing options are listed on the John Paul II Institute on Marriage and Family Life’s homepage: http://www.johnpaulii.edu/studentlife/page/apartment-and-housemate-listings.
Academic Calendars 2019-2021
# Fall 2019 Academic Calendar

## AUGUST

<table>
<thead>
<tr>
<th>Date</th>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>Monday</td>
<td>Classes Begin &amp; Library Opens&lt;br&gt;New Student Orientation – 3:15 PM (Aquín Hall/Library Opens)&lt;br&gt;Opening Mass of the Holy Spirit – 5:00 PM (DHS Chapel), Reception</td>
</tr>
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</table>

## SEPTEMBER

<table>
<thead>
<tr>
<th>Date</th>
<th>Day</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>2</td>
<td>Monday</td>
<td>Labor Day (No Classes/PFIC Offices &amp; Library Closed)</td>
</tr>
<tr>
<td>6</td>
<td>Friday</td>
<td>Last Day to Add or Drop Courses</td>
</tr>
<tr>
<td>16</td>
<td>Monday</td>
<td>Council of the Faculty Meeting – 3:15 PM (Dominic Hall)</td>
</tr>
<tr>
<td>17</td>
<td>Tuesday</td>
<td>Constitution Day Observed</td>
</tr>
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## OCTOBER

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<thead>
<tr>
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<tbody>
<tr>
<td>11</td>
<td>Monday</td>
<td>Midterm:&lt;br&gt;Last Day to Submit Work for Incompletes from the Previous Semester&lt;br&gt;Last Day to Withdraw from Classes with 50% Refund</td>
</tr>
<tr>
<td>14</td>
<td>Monday</td>
<td>Columbus Day (No Classes/PFIC Offices &amp; Library Closed)</td>
</tr>
<tr>
<td>15</td>
<td>Tuesday</td>
<td>Administrative Monday (Monday Classes Held; No Tuesday Classes)</td>
</tr>
<tr>
<td>18</td>
<td>Friday</td>
<td>Grades Due on Incompletes from the Previous Semester</td>
</tr>
<tr>
<td>21</td>
<td>Monday</td>
<td>Council of the Faculty Meeting – 3:15 PM (Dominic Hall)</td>
</tr>
</tbody>
</table>

## NOVEMBER

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<thead>
<tr>
<th>Date</th>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-8</td>
<td>Mon-Fri</td>
<td>Registration for Spring 2020 Classes</td>
</tr>
<tr>
<td>8</td>
<td>Friday</td>
<td>Last Day to Withdraw from Classes with a “W” Grade</td>
</tr>
<tr>
<td>18</td>
<td>Monday</td>
<td>Council of the Faculty Meeting – 3:15 PM (Dominic Hall)</td>
</tr>
<tr>
<td>27-29</td>
<td>Wed-Fri</td>
<td>Thanksgiving Recess (No Classes/PFIC Offices &amp; Library Closed)</td>
</tr>
</tbody>
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## DECEMBER

<table>
<thead>
<tr>
<th>Date</th>
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<tbody>
<tr>
<td>2-6</td>
<td>Mon-Fri</td>
<td>Course Evaluation Week</td>
</tr>
<tr>
<td>6</td>
<td>Friday</td>
<td>Classes End</td>
</tr>
<tr>
<td>9</td>
<td>Monday</td>
<td>Solemnity of the Immaculate Conception (No Classes/PFIC Offices &amp; Library Closed)</td>
</tr>
<tr>
<td>10-13</td>
<td>Tues-Fri</td>
<td>Final Examination Period</td>
</tr>
<tr>
<td>13</td>
<td>Friday</td>
<td>Semester Ends</td>
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<td>16</td>
<td>Monday</td>
<td>Semester Course Grades due on Populi by 3:00PM&lt;br&gt;Council of the Faculty Meeting – 3:15 PM (Dominic Hall)</td>
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<td>14-18</td>
<td>Sat-Wed</td>
<td>Special Exam Period</td>
</tr>
<tr>
<td>19</td>
<td>Thursday</td>
<td>PFIC Offices &amp; Library close at 12:00 PM for Christmas Break, reopening on Jan. 2nd</td>
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Spring 2020 Academic Calendar

JANUARY
13 Monday Classes Begin
20 Monday Martin Luther King, Jr. (No Classes/PFIC Offices & Library Closed)
24 Friday March for Life (No Classes/PFIC Offices & Library Open)
27 Monday Council of the Faculty Meeting – 3:15 PM (Dominic Hall)
28 Tuesday CUA Aquinas Mass (alternate class schedule)

FEBRUARY
17 Monday Council of the Faculty Meeting – 3:15 PM (Dominic Hall)
26 Wednesday Ash Wednesday
28 Friday Midterm:
Last Day to Submit Work for Incompletes from the Previous Semester
Last Day to Withdraw from Classes with 50% Refund

MARCH
6 Friday Grades Due on Incompletes from the Previous Semester
9-13 Monday Spring Break (No Classes/PFIC Offices & Library Open)
16 Monday Council of the Faculty Meeting – 3:15PM (Dominic Hall)
18 Wednesday Administrative Thursday (Thursday Classes Held; Wednesday Classes Canceled)
19 Thursday Solemnity of Saint Joseph (No Classes/PFIC Offices & Library Closed)
23-27 Monday Registration for Fall 2020 Courses

APRIL
1 Wednesday Last Day to Withdraw with a “W” Grade
8 Wednesday Administrative Friday (Friday Classes Held; Wednesday Classes Canceled)
9 Thursday Holy Thursday (No Classes/PFIC Offices & Library Closed)
10 Friday Good Friday (No Classes/PFIC Offices & Library Closed)
12 Sunday Easter Sunday
13 Monday Easter Monday (No Classes/PFIC Offices & Library Closed)
20 Monday Council of the Faculty Meeting – 3:15PM (Dominic Hall)
28 Monday Course Evaluation Week

MAY
4 Monday Last Day of Class
Council of the Faculty Meeting – 3:15PM (Dominic Hall)
5-8 Tuesday-Friday Final Exam Period
8 Friday Semester Ends
11 Monday Semester Course Grades due on Populi by 3:00PM
11-14 Mon-Thurs Special Exams Period
15  Friday   Commencement – 5:00 PM (Priory Chapel)
25  Monday   Memorial Day (PFIC Offices & Library Closed)

**Summer 2020 Academic Calendar**

**MAY**
26  Tuesday   Summer Session Begins

**JUNE**

**JULY**
### Fall 2020 Academic Calendar

**AUGUST**

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<td>31</td>
<td>Monday</td>
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<td>New Student Orientation – 3:15PM (Aquin Hall/Library Opens)</td>
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**MARCH**

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19 Friday Solemnity of Saint Joseph (No Classes/PFIC Offices & Library Closed)
22-26 Mon-Fri Registration for Fall 2021 Courses
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**APRIL**

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2 Friday Good Friday (No Classes/PFIC Offices & Library Closed)
4 Sunday Easter Sunday
5 Monday Easter Monday (No Classes/PFIC Offices & Library Closed)
19 Monday Council of the Faculty Meeting – 3:15PM (Dominic Hall)
27-3 Tues-Mon Course Evaluation Week

**MAY**

3 Monday Last Day of Class
   Council of the Faculty Meeting – 3:15PM (Dominic Hall)
4-7 Tues-Friy Final Exam Period
10 Monday Semester Course Grades due on Populi by 3:00PM
10-13 Mon-Thurs Special Exams Period
14  Friday  Commencement – 5:00 PM (Priory Chapel)
31  Monday  Memorial Day (PFIC Offices & Library Closed)

SUMMER 2021 ACADEMIC CALENDAR

JUNE
1  Tuesday  Summer Session Begins

JULY