

**PONTIFICAL FACULTY OF THE IMMACULATE CONCEPTION  
AT THE DOMINICAN HOUSE OF STUDIES**



**ACADEMIC CATALOG**  
2023–2024

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## ACCREDITATION

The Dominican House of Studies is accredited by (1) the Commission on Accrediting of the Association of Theological Schools in the United States and Canada and (2) the Middle States Commission on Higher Education.

Effective June 7, 2022, the Commission on Accrediting of the Association of Theological Schools (ATS) has extended the term of accreditation for the Dominican House of Studies until July 31, 2032. The contact information for the Commission on Accrediting of the Association of Theological Schools is the following: The Commission on Accrediting of the Association of Theological Schools in the United States and Canada, 10 Summit Park Drive, Pittsburgh, PA 15275. 412-788-6505. [www.ats.edu](http://www.ats.edu).

The Dominican House of Studies is an accredited institution and a member of the Middle States Commission on Higher Education (MSCHE). The accreditation status of the Dominican House of Studies is Accreditation Reaffirmed. The Commission's most recent action on the institution's accreditation status on June 23, 2022, was to reaffirm accreditation. MSCHE is an institutional accrediting agency recognized by the U.S. Secretary of Education and the Council for Higher Education Accreditation (CHEA). Its contact information is the following: Middle States Commission on Higher Education, 1007 North Orange Street, 4th Floor, MB #166, Wilmington, DE 19801. [www.msche.org](http://www.msche.org).

## Ecclesiastical Authority

The Pontifical Theological Faculty of the Immaculate Conception at the Dominican House of Studies is accredited by the Dicastery for Culture and Education.

## Incorporation and Licensing

The school was incorporated in 1902 in the District of Columbia as “the College of the Immaculate Conception,” reincorporated in 1988 as “the Dominican House of Studies,” and operates with a permanent license issued from the Higher Education 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 school's website ([www.dhs.edu](http://www.dhs.edu)) has the latest school information, news items, and materials.

This catalog was last updated on 27 August 2023. It is not a contract between the Dominican House of Studies and the student. The school reserves the right to make changes to its academic and financial policies in order to reflect current educational and economic needs. The most current catalog is on the school's website.

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## GREETINGS FROM THE PRESIDENT



On behalf of the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies and the Dominican Province of St. Joseph, I am happy to present this catalog for the 2023–2024 academic year.

In 1905, our faculty was founded exclusively for the education and formation of Dominican Student Brothers who were called to be priests. While that remains our primary mission and most important responsibility, we have since welcomed others into our charism, mission, and academic community. We are sharing the rich Dominican and Thomistic intellectual, spiritual, and pastoral heritage with a student body comprised not only of Dominicans, but also of seminarians, religious brothers and sisters, and lay students. We're preparing them to minister in the Church and to evangelize the world—to bring the clarity of the Gospel and Sacred Doctrine to all arenas.

We not only offer civilly accredited degrees, but also pontifical ecclesiastical degrees. Indeed, our pontifical faculty has a special relationship with the Holy Father and the Holy See, which guarantees our fidelity to doctrine and the magisterium.

When St. Dominic founded the Order of Preachers over 800 years ago, he envisioned a corps of preachers and teachers who, faithful to Jesus Christ and orthodox doctrine, would devote themselves to a life of study, prayer, and contemplation of Sacred Truth in order to share with others the fruits of their contemplation, particularly in the face of rampant heresy and confusion. For Dominicans, theological study has always been evangelical and not simply theoretical. It's all directed to the salvation of souls and bringing clarity to confusion.

This is the purpose of the Dominican House of Studies. This is our mission.

I invite you to join us and to imbue our charism that you might also become a servant of the Lord in the spirit of St. Dominic—always ready to preach and teach the Gospel to a world desperately in need of Jesus Christ.

A handwritten signature in black ink that reads "Rev. Thomas Petri, O.P." with a flourish at the end.

Very Rev. Thomas Petri, O.P.  
President

## HISTORY

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. DHS is in compliance with the Apostolic Constitution *Veritatis Gaudium* (2017), the latest ecclesiastical legislation that governs ecclesiastical faculties.

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 ongoing 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 school'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. Since 2009, DHS has been the home of the well-known Thomistic Institute, which is a research and outreach arm of the school. The TI sponsors academic activities at DHS, throughout North America and the British Isles, and via the internet. Furthermore, the Doctorate in Sacred Theology (STD) pontifical degree program was relaunched in 2013–14.

## MISSION STATEMENT

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-



dents 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.

*Adopted by the Council of the Faculty, December 10, 2001*

*Amended and Adopted by the Board of Trustees, January 19, 2002*



## LIBRARY

### Librarian

Rev. John Martin Ruiz, O.P.

[jruiz@dhs.edu](mailto: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 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 library's main collection contains over 50,000 items in a variety of languages (including English, Latin, Italian, German, French, and Spanish). 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 is a noncirculating collection containing over 5,500 items. This includes such series such as 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.). The collection also contains a number of important series in Scripture studies and patristics.

## **The Dominicana Collection**

The Dominicana Collection is a large noncirculating research collection of works related to the Order of Preachers. Highlights include: liturgical books, 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.

## **Periodicals**

The library subscribes to over 200 print journals and holds more than 17,000 bound periodical volumes (both in its moveable shelving and in off-site storage).

## **Electronic Databases and Software**

The library has the following research electronic resources: ATLA Religion Database with ATLASerials PLUS; JSTOR Religion and Theology Collection; Brepols' Library of Latin Texts; The Works of St. Augustine from the Intelix Past Masters series; and Bible Works 10 (stand-alone software package).

## **Rare Books and Manuscripts**

The library's Rare Books and Special Collections consist of over 4,300 monographs, including 45 incunabula and 23 manuscripts. These holdings are noncirculating.

## **Circulation & Interlibrary Loan Policies**

Books circulate for 90 days, and audiovisual materials for three weeks. Periodicals, reference works, and special collections do not circulate. The Pontifical Faculty of the Immaculate Conception shares the goal of the Washington Theological Consortium to enrich seminary theological edu-

cation. Students enjoy direct borrowing privileges from other libraries in the Consortium (such as the Catholic University of America's Mullen Library), which provides them with access to well over one million volumes.

## **Catalog**

The library's catalog is available online through OCLC's WorldCat Discovery software. 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 *Veritatis Gaudium* (2017) and its own Statutes, is governed by personal and collegial authorities.

### The Personal Authorities:

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

**The Vice Chancellor**, who is 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 four 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 along with the President of the Faculty:

Very Rev. Allen Moran, O.P., *Vice Chancellor*

Very Rev. Thomas Petri, O.P., *President (ex officio)*

Rev. Kenneth Letoile, O.P., *Ex-Prior Provincial*

Very Rev. Jordan Schmidt, O.P., *Regent of Studies*

Rev. Justin Brophy, O.P.

Very Rev. Boniface Endorf, O.P.

Rev. Thomas More Garrett, O.P.

Rev. Andrew Hofer, O.P.

Very Rev. Jonathan Kalisch, O.P.

Rev. John Chrysostom Kozlowski, O.P.

Rev. Dominic Legge, O.P.

Very Rev. Jordan Turano, 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 up to fifteen members, one-third of whom are Dominicans:

Very Rev. Allen Moran, O.P., *Vice Chancellor, Chair*

Very Rev. Thomas Petri, O.P., *President*

Very Rev. Jordan Schmidt, O.P., *Regent of Studies*

Very Rev. Gregory Schnakenberg, O.P., *Prior*

Mrs. Kimberly Begg

Mr. Padraic Fennelly

Mr. Edward McFadden

Mr. Stephen Means

Mr. John F. Reim

Mr. Andrew Oliver II

Rev. Kenneth R. Sicard, O.P.

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 with the consent of the Board of Trustees after consulting the faculty.

**The Director of the Library**, who is appointed by the President.

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

**The Treasurer**, who is appointed by the Vice Chancellor after consulting the President.

## PFIC ADMINISTRATIVE OFFICERS AND STAFF

Chancellor — Very Rev. Gerard Timoner III, O.P.

Vice Chancellor — Very Rev. Allen Moran, O.P.

President — Very Rev. Thomas Petri, O.P.

Vice President & Academic Dean — Very Rev. Dominic Langevin, O.P.

Secretary of Studies — Rev. Brian P. Chrzastek, O.P.

Director of Pastoral Field Education — Rev. Michael O'Connor, O.P.

Librarian — Rev. John Martin Ruiz, O.P.

Chaplain to Commuter Students — Rev. James Brent, O.P.

Chief of Staff — Mrs. Patricia Work

Registrar, Accreditation Liaison, & Director of Financial Aid —  
Mrs. Clare Rowan

Treasurer — Mr. Naveen Rustagi

Director of Information Technology — Mr. Carlos Molina

The administration is assisted by the following standing committees:

**The Academic Affairs Committee**, composed of the Dean *ex officio*, who serves as Chairman, and at least four permanent professors appointed by the President for renewable terms of three years.

**The Committee on Promotion**, composed of three professors, two of whom hold the rank of Ordinary Professor. Its members are appointed by the President for renewable terms of three years.

**The Admissions Committee**, composed of the Dean *ex officio* and two permanent professors who are appointed by the President for renewable terms of three years.

**The Thomistic Studies Committee**, composed of *ex officio* the Director of the Thomistic Institute, the Director of the Doctoral program, and the Dean, as well as three other permanent professors appointed by the President for renewable three-year terms.

**The Programmatic Review Committee**, composed of the Dean, the Accreditation Liaison, and at least two permanent professors appointed by the President for renewable three-year terms.

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

**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 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 historically Black university backgrounds 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 among the best in the nation.

The Consortium website ([www.washtheocon.org](http://www.washtheocon.org)) offers many details on ecumenical events and its own activities.

The Consortium includes the following member institutions:

Byzantine Catholic Seminary

The Catholic University of America, School of Theology & Religious Studies

The Howard University School of Divinity

John Leland Center for Theological Studies

Pontifical Faculty of the Immaculate Conception

at the Dominican House of Studies



Reformed Theological Seminary  
United Lutheran Seminary  
Virginia Theological Seminary  
Samuel Dewitt Proctor School of Theology at Virginia Union Seminary  
Wesley Theological Seminary

The Consortium includes the following associates and affiliates:  
Paulist Fathers House of Mission and Studies (Associate Member)  
Shalem Institute of Spiritual Formation (Associate Member)  
Graduate School of Islamic and Social Sciences (Affiliate Member)  
Institute for Islamic Christian & Jewish Studies (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 subfields of philosophy and dogmatic 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](http://www.thomist.org).

# ADMINISTRATION AND FACULTY



## Administration

**Very Rev. Thomas Petri, O.P.**

President

[president@dhs.edu](mailto:president@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.

**Very Rev. Dominic M. Langevin, O.P.**

Vice President and Dean

[dean@dhs.edu](mailto:dean@dhs.edu)

*Dogmatic Theology*

Assistant Professor

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 Friars Preachers in 1998 and was ordained a priest in 2005. He was formerly assigned as a parochial vicar at St.

Thomas Aquinas University Parish in Charlottesville, Virginia, serving the University of Virginia. While working on his doctorate at the University of Fribourg, Father Langevin was employed full-time there as the assistant to the Chair of Dogmatic Theology for Ecclesiology and the Sacraments. Father Langevin joined the Pontifical Faculty of the Immaculate Conception in the fall of 2013. He teaches courses principally in sacramental theology and liturgiology. From 2018 to 2021, he was editor of the journal *The Thomist*. His book, *From Passion to Paschal Mystery* (Academic Press Fribourg, 2015), analyzes 20th-century Church teaching on the relationship between the sacraments (focusing on baptism and the Eucharist) and the events of Christ's life. His primary research interest is general sacramental theology. He is the secretary/treasurer of the Academy of Catholic Theology.

## Full Professors

**Rev. Basil B. Cole, O.P. (Emeritus)**

[bbcole@dhs.edu](mailto:bbcole@dhs.edu)

*Moral, Spiritual, and Dogmatic 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,

New York, 1993; co-authored with Paul Connor, OP *Christian Totality: Theology of Consecrated Life*, published by St. Paul's editions in Bombay, India 1990, revised in 1997 Alba House, Staten Island, New York. He has written for *The Priest*, *Homiletic and Pastoral Review*, *Faith and Reason*, and *Angelicum*. He has also been a long-time collaborator working on Germain Grisez's four-volume series of moral theology, *The Way of the Lord Jesus*.

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

[ahofer@dhs.edu](mailto:ahofer@dhs.edu)

Director of the Doctoral Program

Editor of *The Thomist*

*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

Fr. Andrew Hofer, O.P., grew up as the youngest of ten children on a farm in Kansas. He entered the Dominican Province of St. Joseph in 1995 and professed simple vows the following year. He made his profession of solemn vows in the Great Jubilee Year of 2000, and was ordained a deacon in 2001 and a priest in 2002. His research appears in such journals as *Angelicum*, *Augustinianum*, *Communio*, *International Journal of Systematic Theology*, *Journal of the History of Ideas*, *New Blackfriars*, *Nova et Vetera*, *Pro Ecclesia*, *The Thomist*, *Vigiliae Christianae*, and *Worship*. He is the author of *Christ in the Life and Teaching of Gregory of Nazianzus* (Oxford Early Christian Studies), Oxford University Press, 2013, and of essays in volumes published by Cambridge University Press, Catholic University of America Press, Ignatius Press, Oxford University Press, and Sapientia Press. He is co-author of *A Living Sacrifice: Guidance for Men Discerning Religious Life*, Vianney Vocations, 2019 and the editor of *Divinization: Becoming Icons of Christ through the Liturgy*, Hillenbrand Books, 2015, and co-editor of *Thomas Aquinas and the Greek Fathers*, Sapientia Press, 2019.

**Dr. Gregory LaNave**

[glanave@dhs.edu](mailto:glanave@dhs.edu)

*Dogmatic Theology*

B.A., St. John's College, Sante Fe, NM

M.A., St. John's University, Colledgeville, 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](mailto: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)

S.T.D., The Teresianum, Rome

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. John Baptist Ku, O.P.**

[jbku@dhs.edu](mailto:jbku@dhs.edu)

*Dogmatic 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.

### **Rev. Dominic Legge, O.P.**

[dlegge@op.org](mailto:dlegge@op.org)

Director of the Thomistic Institute

*Dogmatic 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.

**Rev. Stephen D. Ryan, O.P.**

[sdryan@dhs.edu](mailto: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

Fr. Ryan joined the Order of Preachers in 1987 and was ordained a priest in 1993. He studied at Providence College (M.A. in Biblical Studies, 1987), the Pontifical Faculty of the Immaculate Conception (S.T.B. & M.Div., 1992; S.T.L., 1994), and Harvard University (Ph.D., in Hebrew Bible, Department of Near Eastern Languages and Civilizations, 2001). He is an Associate Professor of Sacred Scripture and teaches courses on the Old Testament and the Hebrew language. Fr. Ryan is the author of a book on a medieval Syriac commentary on the Psalms (*Dionysius bar Salibi's Factual and Spiritual Commentary on Psalms 73–82* [Cahiers de la Revue Biblique 57; Paris: Gabalda, 2004]) and editor of two books by the late Dominique Barthélemy, O.P., *Critique textuelle de l'Ancien Testament, Tome 4. Psaumes* [OBO 50/4; Fribourg: Academic Press/Göttingen: Vandenhoeck & Ruprecht, 2005]; and *God and His Image: An Outline of Biblical Theology* [San Francisco: Ignatius Press, 2007].

## Assistant Professors

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

[jbrent@dhs.edu](mailto: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 ar-



ticles 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

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*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. Cajetan Cuddy, O.P.**

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*Dogmatic and Moral Theology*

B.A., Franciscan University of Steubenville

M.Div./S.T.B., The Pontifical Faculty of the Immaculate Conception

S.T.L., The Pontifical Faculty of the Immaculate Conception

S.T.D., University of Fribourg, Switzerland

Fr. Cajetan Cuddy, O.P., is a priest of the Dominican Province of St. Joseph. He serves as the general editor of the Thomist Tradition Series, and he is co-author of *Thomas and the Thomists: The Achievement of St. Thomas Aquinas and His Interpreters*. He has written for numerous publications on the philosophy and theology of St. Thomas Aquinas and the Thomist Tradition.

**Rev. Aquinas Guilbeau, O.P. (Visiting)**

[aguilbeau@dhs.edu](mailto:aguilbeau@dhs.edu)

*Moral Theology, Pastoral Studies*

B.A., St. Joseph Seminary College, St. Benedict, LA

M.Div., M.A., St. John's Seminary, Boston

S.T.L., Pontifical Gregorian University, Rome

Ph.D./S.T.D., University of Fribourg, Switzerland

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 the University Chaplain and Director of Campus Ministry at the Catholic University of America.

**Dr. Jody Vaccaro Lewis**

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*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. Ambrose Little, O.P.**

[alittle@dhs.edu](mailto:alittle@dhs.edu)

*Philosophy*

B.A., Catholic University of America

S.T.B./M.Div., Pontifical Faculty of the Immaculate Conception

Ph.L., Catholic University of America

Ph.D., University of Virginia

Fr. Ambrose is originally from Connecticut and entered the Dominican Order in 2007 and was ordained a priest in 2013. Before entering the Dominican Order, he graduated from The Catholic University of America with a BA in philosophy. After ordination he completed a Licentiate in Philosophy at The Catholic University of America and then taught for two years at Providence College. In the academic year of 2013–2014 he was a visiting scholar at Boston College and in the fall of 2014 he started a Ph.D. program in philosophy at the University of Virginia, where he wrote a dissertation entitled *Aristotelian Change and the Scala Naturae*. He joined the Pontifical Faculty of the Immaculate Conception after completing his Ph.D. in the summer of 2021. In January of 2022, he was appointed an Assistant Director of the Thomistic Institute.

**Rev. Reginald Lynch, O.P.**

[rlynch@dhs.edu](mailto:rlynch@dhs.edu)

*Dogmatic Theology and Historical Theology*

B.A., St. Lawrence University

M.Div./S.T.B., Pontifical Faculty of the Immaculate Conception

S.T.L., Pontifical Faculty of the Immaculate Conception

Ph.D., University of Notre Dame

Born in New Hampshire, Father Reginald Lynch, O.P., entered the Dominican Province of St. Joseph in 2007, and was ordained a priest in 2013. After ordination, he served at St. Patrick Parish in Columbus, Ohio, and taught at the Pontifical College Josephinum, before going on to complete a PhD in theology at the University of Notre Dame, with a major concentration in medieval theology and minor concentrations in patristics and philosophical theology. He has written on a variety of topics in sacramental, systematic and historical theology in journals like *The Thomist* and *Nova et Vetera*. His first book, *The Cleansing of the Heart: The Sacraments as Instrumental Causes in the Thomistic Tradition* (Washington, D.C.: The Catholic University of America Press, 2017) received the Charles Cardinal Journet Prize in 2018. He has recently completed another book, *Aquinas's Summa Theologiae and Eucharistic Sacrifice in the Early Modern Period* (forthcoming), which focuses on the reception of Aquinas' Eucharistic theology in the early modern period.

**Rev. Michael O'Connor, O.P.**

[moconnor@dhs.edu](mailto:moconnor@dhs.edu) and [pastoralformation@dhs.edu](mailto:pastoralformation@dhs.edu)

Director of Pastoral Field Formation

*Moral Theology*

B.A., St. Mary's University

M.Div./S.T.B., Pontifical Faculty of the Immaculate Conception

S.T.L., Pontifical Faculty of the Immaculate Conception

S.T.D., Pontifical University of St. Thomas Aquinas (Angelicum), Rome

Fr. Michael O'Connor, O.P., was raised in Illinois and did his undergraduate studies at St. Mary's University in Winona, Minnesota, where he earned a B.A. in music performance and philosophy. He worked as a church musician and as an editor of the St. Michael Hymnal for a few years before entering the Dominican Province of St. Joseph in 2006. He was ordained a priest in 2012 and completed the S.T.L. at the Pontifical Faculty of the Immaculate Conception in 2013. Fr. O'Connor was then assigned to Providence College, where he taught courses in Theology and the Development of Western Civilization for three years. In 2016, he moved to Rome to begin doctoral studies (S.T.D.) in moral theology at the University of St. Thomas Aquinas (Angelicum) in Rome, where he completed a dissertation on a Thomistic understanding of the orientation of human sexuality.

**Very Rev. Jordan Schmidt, O.P.**

[jschmidt@dhs.edu](mailto:jschmidt@dhs.edu)

*Sacred Scripture*

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

Fr. Jordan Schmidt, O.P., grew up in North Dakota and received a Bachelor's degree in English and East Asian Studies from St. John's University in Collegeville, MN in May 2002. After serving as a Peace Corps volunteer in rural China, he entered the seminary, studying for the diocese of Bismarck at Kenrick-Glennon Seminary in St. Louis, MO, from 2004–2006. He joined the St. Joseph Province of the Order of Preachers (Dominicans) in the summer of 2006, and moved to Washington, DC, to study at the Pontifical Faculty Immaculate Conception, where he earned an STB and MDiv in 2009. In the Fall of 2009, he entered the STL program in Biblical Theology at The Catholic University of America. Upon completing his Licentiate degree in 2012, he was ordained a priest at St. Dominic's parish in Washington, DC, after which he was assigned as associate pastor to St. Mary's parish in New Haven, CT. In the Fall of 2013, he returned to Wash-

ington to pursue a doctorate in Biblical Studies at The Catholic University of America. He has written the book *Wisdom, Cosmos, and Cultus in the Book of Sirach*. He is the regent of studies of the Dominican Province of St. Joseph.

**Very Rev. Gregory Schnakenberg, O.P.**

[gschnakenberg@dhs.edu](mailto:gschnakenberg@dhs.edu)

*Church History*

B.A., Johns Hopkins University

M.Div./S.T.B., The Pontifical Faculty of the Immaculate Conception

S.T.L., The Pontifical Faculty of the Immaculate Conception

M.St., D.Phil., University of Oxford

Fr. Gregory Schnakenberg, O.P., serves as an assistant professor in ecclesiastical history. He obtained his doctorate in history at the University of Oxford in 2020. His dissertation focused on medieval rule commentaries and, in particular, the *Expositio regulae beati Augustini* written by Humbert of Romans in the mid-thirteenth century. Prior to this, he completed a master's degree in Medieval Studies, also at Oxford, in 2015. He likewise holds S.T.B., M.Div., and S.T.L. degrees from the Pontifical Faculty of the Immaculate Conception in Washington, D.C. He was ordained to the priesthood in 2009 and ministered as an associate pastor for four years at St. Patrick's Parish in Columbus, Ohio. He also served as an instructor for the Missionaries of Charity as part of their spirituality program in Kolkata, India. Before joining the Dominican friars, Fr. Schnakenberg obtained his bachelor's degree at The Johns Hopkins University in Baltimore, Maryland, and also completed coursework at the School of Advanced International Studies (SAIS) at their campus in Bologna, Italy. He is the current prior of the Dominican House of Studies.

**Rev. Innocent Smith, O.P. (Visiting)**

[ismith@dhs.edu](mailto:ismith@dhs.edu)

*Dogmatic Theology and Pastoral Studies*

B.A., University of Notre Dame

M.Div./S.T.B., The Pontifical Faculty of the Immaculate Conception

S.T.L., The Pontifical Faculty of the Immaculate Conception

Ph.D. (Dr. theol.), Universität Regensburg

Fr. Innocent Smith, O.P., entered the Order of Preachers in 2008 and was ordained to the priesthood in 2015. From 2015 to 2018, he served as parochial vicar at the Parish of St. Vincent Ferrer and St. Catherine of Siena

in New York City. From 2018 to 2021, he lived in Munich while completing a doctorate in liturgical studies at the University of Regensburg. From 2021 to 2023, Fr. Innocent served as Assistant Professor of Homiletics at St. Mary's Seminary & University in Baltimore. In 2023, he joined the Pontifical Faculty of the Immaculate Conception. Fr. Innocent's teaching and research interests include liturgy, homiletics, sacramental theology, ecclesiology, and sacred music. His monograph, *Bible Missals and the Medieval Dominican Liturgy*, focuses on medieval manuscripts of the Bible that also contain liturgical texts for the celebration of Mass.

## Instructors

**Rev. Gregory Pine, O.P.**

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*Dogmatic Theology*

B.A., Franciscan University of Steubenville

M.Div./S.T.B., The Pontifical Faculty of the Immaculate Conception

S.T.L., The Pontifical Faculty of the Immaculate Conception

S.T.D. (*Cand.*), University of Fribourg, Switzerland

## Part-Time/Adjunct Faculty

**Sr. Maria Kiely, O.S.B.**

[smkiely@dhs.edu](mailto:smkiely@dhs.edu)

*Classical Languages*

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, dogmatic 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 prerequisites, (b) an ability to engage contemporary modes of thought, and (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 and II (6); Church History (6); The Nature of Sacra Doctrina (3); Triune God (3); Christology (3); Ecclesiology (3)

**6 electives:** Six hours must be spent in the student's area of concentration. These concentrations may include dogmatic 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 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 dogmatic 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, dogmatic 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.

## 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 in the school's *Style Guide for Theses, Tesinae, and Dissertations*, supplemented as needed by Kate Turabian's *A Manual for Writers of Term Papers, Theses and Dissertations*, 9th 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 the Student Handbook must be followed exactly.

### Capstone Policy

Students who fail the first attempt of the comprehensive exam, the thesis, or the thesis defense will be able to make a second attempt. However, they will only be able to receive the minimum required passing average grade of 3.0 on their second attempt and will be ineligible for academic honors. Candidates may not continue in the program after two failures of the comprehensive examination.

### 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)

### Fall Semester

#### I Theology

Elementary Latin I

Synoptic Gospels

Early and Medieval Church History

Nature of Sacra Doctrina

### Spring Semester

Elementary Latin II

Prophets of Israel (alternatively,  
Pentateuch)

Reformation & Modern Church History

Triune God

#### II Theology

Basic Elements of Christology

Principles of Christian Moral Life I

Elective

Ecclesiology

Principles of Christian Moral Life II

Elective

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

*September 30:* 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:* The candidate and director should be in frequent contact regarding the thesis. The entire thesis must be approved by the director before the final draft is submitted to the Dean.

*March 31:* 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 the other 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, signed by the director, for a defense.

*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 dogmatic 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.

### **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. Undertake Church-related work for which an M.A. is required or desirable, especially from a Thomistic point of view.
4. 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.

6. A minimum of one Old Testament course and one New Testament course.

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:

**Dogmatic 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 dogmatic 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 student will have three hours to write on three themes (theses): two themes from

the area of dogmatic theology and one from the area of moral theology. For each of them, 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. Students who fail the first attempt of the comprehensive exam, the thesis, or the thesis defense will be able to make a second attempt. However, they will only be able to receive the minimum required passing average grade of 3.0 on their second attempt and will be ineligible for academic honors. 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)

### Summer I

Triune God  
Creation and the Human Person

### Summer II

Principles of Christian Moral Life I  
Basic Element of Christology

### Summer III

Principles of Christian Moral Life II  
Theology of Grace

### Summer IV

Theological & Cardinal Virtues  
Eucharist & Ecclesiology  
Thesis Direction

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 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 below 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:*

**September 30:** 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 and is informed by 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 academic study, 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 *Veritatis Gaudium* 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 111 semester hours of graduate coursework is required according to the following distribution:

1. **Dogmatic Theology (21):** Nature of Sacra Doctrina (3), Triune God (3), Creation and the Human Person (3), Theology of Grace (3), Christology (3), Ecclesiology (3), and one additional elective from the course offerings in dogmatic theology

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

3. **Moral Theology (15):** Principles of Christian Moral Life I and II (6), Theological Virtues (3), Cardinal and Moral Virtues (3), Catholic Social and Sexual Teaching (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: Preparation and Presentation (3)

7. **Canon Law (6):** Two courses chosen from the appropriate offerings.
8. **Pastoral Theology (6):** Introduction to Pastoral Ministry (3), Parish Administration Skills (3)
9. **Practica (6):** Ministries Practicum (1), Deacon Practicum (2), 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. “A knowledge of Latin and Greek is foundational and should be given the emphasis that the Church accords these languages” (*PPF*, 6th edition, 311).

## 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 dogmatic 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, dogmatic 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.

Students who fail the first attempt of either their written or oral exam will be able to take the exam a second time. However, they will only be able to receive the minimum required passing average grade of 2.5 on their second attempt and will be ineligible for academic honors. If a student receives below a 2.0 in any of the three areas on the oral exam, the entire oral component of the exam will need to be taken again in all three areas.

## **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**

<b>Fall Semester</b>	<b>Spring Semester</b>
<b>I Philosophy</b>	
Ancient Philosophy	Medieval Philosophy
Logic	Philosophy of Knowledge (Epistemology)
Communicating God's Word	Philosophical Anthropology
Philosophy of Nature (Cosmology)	Introduction to the Life and Works of St. Thomas Aquinas
Elementary Latin I	Elementary Latin II
Ministries Practicum	

## II Philosophy

Modern Philosophy  
Philosophy of Being (Metaphysics)  
Early and Medieval Church  
History

Recent Philosophy  
Philosophical Ethics  
Elective (Philosophy)

Reformation and Modern Church  
History

## Fall Semester

### I Theology

Pentateuch  
Synoptic Gospels  
Nature of Sacra Doctrina  
Principles of Christian Moral Life I  
Introduction to Pastoral Ministry

## Spring Semester

Prophets of Israel  
Johannine Writings  
Triune God  
Principles of Christian Moral Life II  
Elective (*For Dominicans*: Introduction to Preaching)

## II Theology

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

Pauline Letters  
Ecclesiology  
Theology of Grace  
Cardinal and Moral Virtues  
Sacrament of the Eucharist

## III Theology

Sacrament of Orders  
Introduction to Church Law  
Preaching: Preparation & Presentation  
Deacon Practicum  
Elective (Dogmatic Theology)  
Elective

Catholic Social and Sexual Teaching  
Liturgiology  
Sacrament of Marriage  
Parish Administration Skills  
Elective  
[Comprehensive Exam]

## IV Theology (Pastoral Year)

Book II: The People of God in  
Church Law

Priesthood Practicum

Sacraments of Penance & Anoint-  
ing



## **BACCALAUREATE OF SACRED THEOLOGY**

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, Dogmatic 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 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 academic study, 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 36 credit hours in all the systematic and historical tracts: 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 *Veritatis Gaudium*, 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 of Sacra Doctrina (3), Principles of Christian Moral Life I and II (6), Introduction to Church Law (3), Liturgiology (3)

**Dogmatic 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), Catholic 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 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 during 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 dogmatic 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 S.T.B. will be asked to write on three themes (theses), one each from the assigned areas of Sacred Scripture, dogmatic 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 S.T.B. 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.

Students who fail the first attempt of either their written or oral exam will be able to take the exam a second time. However, they will only be able to receive the minimum required passing average grade of 3.25 on their second attempt and will be ineligible for academic honors. If a student receives below a 2.0 in any of the three areas on the oral exam, the entire oral component of the exam will need to be taken again in all three areas.

**Residency**

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

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

**Fall Semester**

**Spring Semester**

**Pre-theology**

- Elementary Latin I
- Early and Medieval Church History
- Elementary Greek I

- Elementary Latin II
- Reformation and Modern Church History
- Elementary Greek II

**I Theology**

- Pentateuch
- Synoptic Gospels
- Nature of Sacra Doctrina
- Principles of Christian Moral Life I

- Prophets of Israel
- Johannine Writings
- Triune God
- Principles of Christian Moral Life II
- Elective

**II Theology**

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

- Pauline Letters
- Ecclesiology
- Theology of Grace
- Cardinal and Moral Virtues
- Sacrament of the Eucharist

### III Theology

Sacrament of Orders	Catholic Social and Sexual Teaching
Introduction to Church Law	Liturgiology
Elective	Elective
Elective	Elective
	[Comprehensive Exam]

## Model Curriculum for the Dual Degrees of Master of Divinity & Bachelor of Sacred Theology

### Fall Semester

#### I Philosophy

*Ancient Philosophy*

*Logic*

Communicating God's Word

*Philosophy of Nature (Cosmology)*

*Elementary Latin I*

Ministries Practicum

#### II Philosophy

*Modern Philosophy*

*Philosophy of Being (Metaphysics)*

Early and Medieval Church

History

Elementary Greek I †

#### I Theology

Pentateuch

Synoptic Gospels

Nature of Sacra Doctrina

### Spring Semester

*Medieval Philosophy*

*Philosophy of Knowledge  
(Epistemology)*

*Philosophical Anthropology*

*Introduction to the Life and Works  
of St. Thomas Aquinas*

*Elementary Latin II*

*Recent Philosophy*

*Philosophical Ethics*

*Elective (Philosophy)*

Reformation and Modern Church  
History

Elementary Greek II †

Prophets of Israel

Johannine Writings

Triune God

Principles of Christian Moral Life I	Principles of Christian Moral Life II
Introduction to Pastoral Ministry *	Elective ( <i>For Dominicans</i> : Introduction to Preaching)

## II Theology

Wisdom Literature	Pauline Letters
Basic Elements of Christology	Ecclesiology
Creation and the Human Person	Theology of Grace
Theological Virtues	Cardinal and Moral Virtues
Sacraments: Theology and Initiation	Sacrament of the Eucharist

## III Theology

Sacrament of Orders	Catholic Social and Sexual Teaching
Introduction to Church Law	Liturgiology
Preaching: Preparation & Presentation *	Sacrament of Marriage §
Deacon Practicum *	Parish Administration Skills *
Elective (Dogmatic Theology) §	Elective
Elective	[Comprehensive Exam]

## IV Theology (M.Div. Only)

Book II: The People of God in Church Law §	Sacraments of Penance & Anointing §
Priesthood Practicum *	

A course title in *italics* indicates a prerequisite course.

An \* indicates a course that is required for the M.Div. but that does not count toward the S.T.B.

An † indicates a course that is required for the S.T.B. but not the M.Div.

An § indicates an M.Div. course that could also be credited as an S.T.B. elective.

## 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.). Lectures, seminars, research projects, and personal study are designed to promote theological competency in a particular area of scientific investigation, namely, in Sacred Scripture, Dogmatic Theology, or Moral Theology. The Licentiate degree is granted by the authority of and in the name of the Holy See.

### Learning Objectives

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

1. Demonstrate a thorough knowledge in a particular discipline of Sacred Theology (Sacred Scripture, Dogmatic Theology, or Moral Theology);
2. Practice scientific theological 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 Master 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 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 academic study, 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), Dogmatic Theology (6), Thomistic Seminar I and II (6), and Teaching and Learning (3) for those who have not taught. The majority of remaining electives are taken in the area of the candidate's specialty.

The Faculty requires a comprehensive two-semester Thomistic 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 Saint Thomas. The Seminar meets two hours each week for two semesters and offers three credits per semester. The Seminar satisfies six credits in the S.T.L. program, the Academic Dean granting exemptions on an individual basis.

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.

### **Language Requirements**

Reading proficiency in Latin, New Testament Greek, and a modern foreign language (e.g., French, German, 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 satisfy 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***

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



ten to twelve 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*. A minimum average grade of 3.25 is required for successful completion of the *lectio coram*.

The *lectio* is a formal two-part examination in which the student presents a substantive theological argument of 45 minutes to four professors and responds to their questions about the presentation and its subject. If the student lectures over 45 minutes, the chair will announce the time and ask the student to conclude within one minute. A *lectio* under 40 minutes normally will be declared unsuccessful. Each examiner has a ten-minute period of questioning, and the chair may permit follow-up questions after each examiner has completed his or her period of questioning. In total, the *lectio* lasts 1 hour and 30 minutes and should demonstrate on the licentiate level success in knowledge, research, and presentation.

A minimum average grade of 3.25 is required for successful completion of the *lectio coram*. Students who fail the first attempt will be able to present their *lectio coram* a second time. However, they will only be able to receive the minimum required passing average grade of 3.25 on their second attempt and will be ineligible for academic honors. Students may not continue in the program after two unsuccessful attempts.

### ***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* includes an anticipated outline of the *tesina* and a preliminary bibliogra-

phy.

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. Normally, the candidate is to submit three unbound copies of the *tesina* to the Academic Dean by the April 1 before anticipated graduation. The form to be used is that prescribed in the school's *Style Guide for Theses, Tesinae, and Dissertations*, supplemented as needed by Kate Turabian's *A Manual for Writers of Term Papers, Theses and Dissertations*, 9th Edition (University of Chicago Press). 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. Students who fail the first attempt will be able to submit their *tesina* a second time. However, they will only be able to receive the minimum required passing average grade of 3.25 on their second attempt and will be ineligible for academic honors. Students may not continue in the program after two unsuccessful attempts.

## 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*.

**April 15:** 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. With the submission of the proposal, the candidate declares an area of specialization for the Licentiate degree in either Sacred Scripture, Dogmatic Theology, or Moral Theology.

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

**October 15:** 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 10 to 12 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*.

**April 1:** 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* proposal is October 15, and the deadline for 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.

## LICENTIATE IN SACRED THEOLOGY (THOMISTIC STUDIES) DEGREE

The Pontifical Faculty of the Immaculate Conception offers an advanced research degree that specializes in Thomistic studies, the Licentiate in Sacred Theology (Thomistic Studies). Lectures, seminars, research projects, and personal study are designed to promote theological competency in Thomistic dogmatic theology or moral theology. This program has specific course content that is historical and systematic in kind. This S.T.L. program can serve as a preparation to the school's Doctorate in Sacred Theology (Thomistic Studies). The Licentiate degree is granted by the authority of and in the name of the Holy See.

### Learning Objectives

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

1. Demonstrate a thorough knowledge in a particular discipline of Thomistic theology (Dogmatic Theology or Moral Theology);
2. Practice theological scientific research using the methodology of St. Thomas;
3. Produce researched and documented analysis of issues within a particular discipline of Thomistic theology;
4. Lecture competently in the foundational areas of Thomistic theology (see *Veritatis Gaudium* [VG] 50 § 1).

### 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 Master 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 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 academic study, 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 studies. This includes three specialized sections: historical context of Aquinas's thought (9), Thomism in modernity (9) and special topics in Thomistic speculative and moral thought (6).

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.

## Language Requirements

Reading proficiency in Latin, New Testament Greek, and a modern foreign language (e.g., French, German, 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 satisfy 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*

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 ten to twelve 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*. A minimum average grade of 3.25 is required for suc-

successful completion of the *lectio coram*.

The *lectio* is a formal two-part examination in which the student presents a substantive theological argument of 45 minutes to four professors and responds to their questions about the presentation and its subject. If the student lectures over 45 minutes, the chair will announce the time and ask the student to conclude within one minute. A *lectio* under 40 minutes normally will be declared unsuccessful. Each examiner has a ten-minute period of questioning, and the chair may permit follow-up questions after each examiner has completed his or her period of questioning. In total, the *lectio* lasts 1 hour and 30 minutes and should demonstrate on the licentiate level success in knowledge, research, and presentation.

A minimum average grade of 3.25 is required for successful completion of the *lectio coram*. Students who fail the first attempt will be able to present their *lectio coram* a second time. However, they will only be able to receive the minimum required passing average grade of 3.25 on their second attempt and will be ineligible for academic honors. Students may not continue in the program after two unsuccessful attempts.

### **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* 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. Normally, the candidate is to submit three unbound copies of the *tesina* to the Academic Dean by the April 1 before anticipated graduation. The form to be used is that prescribed in the school's *Style Guide for Theses, Tesinae, and Dissertations*, supplemented as needed by Kate Turabian's *A Manual for Writers of Term Papers, Theses and Dissertations*, 9th Edition (University of Chicago Press). 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. Students who fail the first attempt will be able to submit their *tesina* a second time. However, they will only be able to receive the minimum required passing average grade of 3.25 on their second attempt and will be ineligible for academic honors. Students may not continue in the program after two unsuccessful attempts.

**Residency**

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

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

**Fall Semester**

**Spring Semester**

**Year I**

Aquinas and the Fathers

Aquinas and the Masters of the Medieval University

Faith and Reason

The Shape of Modern Theology

Elective (Dogmatics)

Elective (Moral Theology)

**Year II**

St. Thomas and the Thomists

Thomism in Modernity

Elective

Elective

Elective

Elective

Latin Reading Comprehension Test (1st Year of Matriculation)

Greek Reading Comprehension Test (1st Year of Matriculation)  
Modern Language Reading Comprehension Test (1st Year of Matriculation)

## Timeline for S.T.L. (Thomistic Studies) *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*.

**April 15:** 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. With the submission of the proposal, the candidate declares an area of specialization for the Licentiate degree in either Dogmatic Theology or Moral Theology.

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

**October 15:** 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 10 to 12 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*.

**April 1:** 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* proposal is October 15, and the deadline for 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 in the domains of Thomistic dogmatic theology or Thomistic moral theology.

The program presupposes the completion of an S.T.L. degree suitably specialized in Thomistic studies. Building upon that foundation, the candidate must complete an official proposal for a doctoral thesis, followed by its research and composition, all of which are subject in various stages to both internal and external examination. Doctoral research may focus on historical topics in Thomistic theology, or Thomistic engagement in modern and contemporary theology.

### Learning Objectives

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

1. Demonstrate the ability to conduct independent, original research in a particular discipline of Thomistic theology (Dogmatic Theology or Moral Theology) through the completion of a dissertation and its successful defense (VG 49 § 2);
2. Be able to publish research, as indicated by publishing at least the principal part of the dissertation to earn the canonical degree (VG 49 § 2);
3. Be prepared for further research and teaching in Thomistic theology at the university and seminary levels of higher education (VG 50 § 1).

### Degree Requirements

This degree program in Thomistic theology requires that the candidate complete specialized coursework in Thomistic studies. This can take the form of an S.T.L. in Thomistic studies, which is then followed by the doctoral research program.

### 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 Licentiate in Sacred Theology
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 curriculum vitae*.
5. Results of the Graduate Record Examination (GRE) indicating aptitude for graduate studies in theology. 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**

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 Director of the Doctoral Program, in consultation with the Thomistic Studies Committee and 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.D. candidates must have satisfied the Pontifical Faculty's requirements for these languages prior to matriculation in the S.T.D. program. Reading proficiency in French and one other modern foreign language (e.g., German, Italian, or Spanish) is to be demonstrated by written examination or six credits of graduate coursework. The modern foreign language requirements are normally demonstrated within the first year of study. Language proficiency exams are offered twice per semester.

## **Doctoral Dissertation**

When applying for the program, the candidate should indicate a pos-

sible topic or topics for the doctoral dissertation. If the candidate is in the school's program for the S.T.L. in Thomistic Studies, the candidate's S.T.L. *tesina* project is not a substitute for a doctoral proposal, but the *tesina* project 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 Studies Committee, which discusses 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 Studies Committee approves a director of the thesis and an additional reader. It is not required that the director and the additional reader be members of the Committee, but both must be members of the faculty and 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 the reader from the faculty.

The doctoral thesis 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 internal reader, from the faculty, and c) an external 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 dissertation composition is 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 this academic catalog, 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 this academic catalog, 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.

## THESIS AND TESINA READER PREVIEW

Candidates for the M.A. or S.T.L. degrees may submit a draft copy of their completed thesis or tesina to their reader(s) for a preliminary review before final submission to the Dean's office. The candidate's director must approve the draft before it is submitted for this preliminary review. Based on the previewed draft, the reader(s) will indicate within two weeks whether the draft is ready for final submission to the Dean's office. Reader(s) will not indicate a grade for the draft.

The following deadlines for submission must be respected:

	<b>Anticipated Fall Graduation</b>	<b>Anticipated Spring Graduation</b>
<b>M.A. (Theology)</b>		
Draft for Reader Preview	September 27	February 25
Final Draft Submitted to Dean's Office	November 1	March 31
<b>M.A. (Thomistic Studies)</b>		
Draft for Reader Preview	5 Weeks before Scheduled Submission to the Dean's Office	
<b>S.T.L.</b>		
Draft for Reader Preview	September 27	February 25
Final Draft Submitted to Dean's Office	November 1	April 1

## GRADUATION RATES

The length of degree programs varies according to credit-hour requirements. What follows are the percentage of students who have completed the respective degree programs during the years of assessment (fall 2011 through fall 2021). An entry year is assessed once 150% of the expected time period to complete a degree has transpired. Thus as of June 2022, this includes students who entered the M.A. (Theology), M.A. (Thomistic Studies), M.Div., S.T.B., or the S.T.L. program between Fall 2011 and Fall 2015. 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.

	M.A. (Theology)	M.Div.	S.T.B.	S.T.L.
Graduation Rate:	39%	65%	84%	76%

The publication of the above graduation rates is required by accrediting agencies.

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 M.Div. 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 M.Div. students are also S.T.B. 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

M.A. (Theology)	= 4 semesters (36 credits)
M.A. (Thomistic Studies)*	= 4 summer sessions (36 credits)
M.Div.	= 8 semesters (111 credits)
S.T.B.	= 8 semesters (90 credits)
S.T.L.	= 4 semesters (36 credits)
S.T.D.*	= 4 semester residency requirement

\*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 that students took to complete their studies (Fall 2011 – Fall 2021)

	M.A. (Theology)	M.Div.	S.T.B.	S.T.L.
Full-Time	5.07	10.57	7.55	4.31
Part-Time	6.00	N/A	N/A	N/A

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

at the Pontifical Faculty of the Immaculate Conception

## 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.

## The S.T.L. in Thomistic Studies and the S.T.D. in Thomistic Studies

The Thomistic Institute, through the Faculty's Thomistic Studies Committee, aids the Faculty's programs for the Licentiate in Sacred Theology (S.T.L.) in Thomistic Studies and the Doctorate in Sacred Theology (S.T.D.) in Thomistic Studies.

## Thomistic Circles

The Thomistic Institute organizes the Thomistic Circles, a semi-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. These conferences 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. A

Thomistic Circles conference is offered each semester.

### **Further Information**

Additional information about the activities of the Thomistic Institute is available at its website, [thomisticinstitute.org](http://thomisticinstitute.org).

# 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 501A – Intensive Latin I (4)

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 502A – Intensive Latin II (4)

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 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 501H – Semiotics and Thomism (3)**

This course will be a Thomistic introduction to the Philosophy of Signs, also known as semiotics. In the first half of the semester, we will introduce the subject of semiotics, and discuss several works on medieval theories

of semiotics. If time permits, we will also read some of the shorter works of John of Saint Thomas before diving into and spending the second half of the semester on a systematic reading of the *Tractatus de Signis*. As this is going on, the student will also be reading John Deely's opus, *Four Ages of Understanding*, which will provide a historical context for the more systematic works.

### **PH 501J – St. Thomas and Neoplatonism (3)**

Proceeding from the legitimate assumption that St. Thomas Aquinas based his thought in the philosophy of Aristotle, it is sometimes assumed that, as a consequence, he rejected the claims of Plato and Neoplatonism. This understanding can identify rather substantial support in the many texts where he explicitly frames his answers in opposition to Platonic claims. Nevertheless, closer examination shows that Aquinas did not totally reject the Platonic approach. Explicit positive influence can be seen in his commentaries on the Divine Names, the *Liber de Causis*, and the *De Hebdomadibus*. Then there are his more particular considerations throughout the articles of his various disputed questions and *summae*. This course will study St. Thomas' treatment of the doctrines of Platonism and Neoplatonism. It will consider such thematic elements as the ideas, participation, the Platonic theory of the human soul and human cognition, separated substances, the nature and role of the good and the beautiful, etc.

### **PH 511 – Ancient Philosophy (3)**

The course begins with a detailed study of the fragments of the major Pre-Socratic philosophers. This study prepares the way for extensive reading of primary Platonic and Aristotelian texts, exploring the fundamental issues with which they are engaged and the central elements in their respective positions.

### **PH 512 – Medieval Philosophy (3)**

In this course students will read important philosophic works by medieval authors as well as some historical and critical studies by more recent writers. St. Thomas Aquinas will receive special attention. The aim will be to bring medieval philosophers to light and to see the continuing relevance of the issues they raised and the answers they proposed.

### **PH 513 – Modern Philosophy (3)**

A study of the development of the Western philosophical tradition beginning with the Renaissance through the French Revolution (1400–1800).

Special emphasis is placed on the transformation of this tradition inspired by the competing Rationalist and Empiricist attempts to appropriate the results and methods of the Scientific Revolution. This course concludes with the resolution of this opposition effected by 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 ideal-



ist 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.

## SACRED SCRIPTURE

### **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)**

This course provides an introduction to the gospels of Matthew, Mark, and Luke. Following introductory considerations including the nature of a gospel, critical methods, and the Synoptic Problem, each synoptic gospel will be studied in terms of its historical context, literary style, and theological aspects including Christology, soteriology, and discipleship. Select passages will be considered through a close exegetical study to illustrate the unique aspects of each gospel. Finally, the Acts of the Apostles will be studied as a continuation of Luke's Gospel.

### **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 700B – Catholic Biblical Interpretation from Early Christianity to Today (3)**

This course offers a survey of Catholic exegesis from the Early Church to today. After an initial consideration of principles found in Sacred Scripture, we will read the systematic discussions of exegesis in *On First Principles* by Origen and *On Christian Doctrine* by St. Augustine, consider the nature of typology and allegory, and read some exegesis from St. Ambrose, St. Jerome, and others. We will then consider how this exegesis developed in the medieval period, represented by St. Thomas Aquinas. Next, we will discuss the rise of the historical-critical method in the modern period and the challenges it posed for Catholic exegesis, reflected in various papal encyclicals and other Magisterial documents. The course concludes with the work of Benedict XVI, who has called for an authentic biblical hermeneutics that combines the faith-based approach of the Fathers with the tools of the historical-critical method.

### **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 700H – Wisdom of Sirach (3)**

This seminar explores the book of Sirach's literary forms and theological emphases as expressed in the historical milieu of the second century BCE. As such, class meetings will focus upon specific topics related to the author's theology as well as issues surrounding the composition and translation of the book. Particular attention will be paid to the role of creation within Ben Sira's sapiential pedagogy and theology.

### **SS 700L – Creation Theology in the Old Testament (3)**

This seminar is a survey of the various creation accounts as well as reflections upon the created world that are found in the Old Testament. Further, this seminar addresses how these creation themes shed light on the eschatology of the New Testament. In the first part of the seminar we will consider what it means to engage in theological exegesis as outlined

in various magisterial pronouncements of the Church. In the remainder of the seminar we will draw on these theological concepts to aid our interpretation of various biblical passages, which will also be informed by our readings of scholarly books and essays.

### **SS 710 – Zion Theology in Deuteronomistic History (3)**

In addition to bringing the Pentateuch with its ‘biography of Moses’ and legal collections to a fitting close, the book of Deuteronomy serves as an opening for the historical books that follow it, namely Joshua, Judges, 1—2 Samuel, and 1—2 Kings. Even reading these books in translation, one can recognize in them similar style, vocabulary, and themes as are present in the book of Deuteronomy. The close relation in style, vocabulary, and content that links these books together has led to the idea that they once constituted a “Deuteronomistic History.” This course presents the opportunity to evaluate critically this theory as well as to analyze the theological similarities (and differences) between these books. In particular, this course will focus upon these books’ presentation of various themes regarding the centrality of the one Temple in Jerusalem and the establishment of the Davidic monarchy there. In addition, this course will consider the historical milieu in which the “Deuteronomistic” concepts and theology found in the Old Testament seem to have emerged.

### **SS 711 – History and Theology in Deuteronomy–2 Kings (3)**

This course focuses on theological and literary themes found in the book of Deuteronomy as well as the historical books that follow it in the Hebrew OT (i.e., Joshua, Judges, 1—2 Samuel, and 1—2 Kings) while also paying special attention to the scholarly theory that these books were meant to comprise a single work, referred to as the “Deuteronomistic History.” In addition, this course considers the genre of biblical history and how it relates to dogmatic positions regarding revelation, inspiration, and inerrancy.

### **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 754S – Biblical Hebrew Writings: Poetry (3)**

This course will consist in close readings of the poetry found especially in the wisdom and prophetic literature of the Old Testament. Particular attention will be given to literary analysis, philology, syntax, and textual criticism. This course will presume knowledge of biblical Hebrew and Greek.

### **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.

## **DOGMATIC THEOLOGY**

### **ST 601 – The Nature of Sacra Doctrina (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 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 604A – The Triune God (4)**

This four-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)**

Divine gratuity is the point of reference for this theological study of the spiritual, material and spiritual-material orders in their relation to God and to each other. In particular, the gifts of cosmos and the human person provide the axes for an inquiry into the meaning and purpose of creation, divine Providence, a theological appraisal of the cosmos, the problem of evil, and the nature and origin of the human person as image of God. St. Thomas Aquinas serves as master guide who himself provides principles for extracting the perennial from the passing in a theological domain where a balanced fidelity to the perduring and responsiveness to the contemporary are especially mandated.



## **ST 611A – Creation and the Human Person (4)**

Divine gratuity is the point of reference for this theological study of the spiritual, material and spiritual-material orders in their relation to God and to each other. In particular, the gifts of cosmos and the human person provide the axes for an inquiry into the meaning and purpose of creation, divine Providence, a theological appraisal of the cosmos, the problem of evil, and the nature and origin of the human person as image of God. St. Thomas Aquinas serves as master guide who himself provides principles for extracting the perennial from the passing in a theological domain where a balanced fidelity to the perduring and responsiveness to the contemporary are especially mandated.

## **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 – The Nature of Sacra Doctrina, ST 604 – The Triune God, and ST 611 – Creation and the Human Person*

## **ST 614A – Theology of Grace (4)**

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.

## **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 – The Nature of Sacra Doctrina, ST 604 – Triune God, and ST 611 – Creation and the Human Person.*

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

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* tract on Christ. Finally, modern developments and questions are critically addressed with an eye toward outlining an adequate Christology for the future.

#### **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 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)**

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 sec-

tion 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 threefold 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 will study the theology and history of the liturgy of the Catholic Church. Topics will include the historical development of the liturgical rites over the centuries, a theology of liturgical signs and sacramentals, the Divine Office, architecture, and music. The course will review some elements of the current liturgical discipline and documentation of the Church. Special attention will be given to the Dominican Rite.

### **ST 650A – Eucharist and Ecclesiology (4)**

This course covers topics from both *ST 637 – Sacrament of the Eucharist* and *ST 664 – Ecclesiology*.

*ST 637 – Sacrament of the Eucharist:* This course will present a basic theology of the 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 664 – Ecclesiology:* This course presents a study of ecclesiology as a theological discipline the consideration of the Church in light of revelation. Following a brief introduction to the formal distinction of ecclesiology and the history of the discipline, the course explores the mystery, constitution, character, and end of the Church. The order of topics derives largely from the magisterial presentation of the Church at Vatican II in the Dogmatic Constitution *Lumen gentium*. The final section of the course, turning more to Vatican II's Pastoral Constitution *Gaudium et spes*, deals with the relationship between the Church and the world.

### **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 readings. 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 728/828 – Bonaventure and Aquinas (3)**

This course presents a study of the nature of theology in the thought of St. Bonaventure, both as reflected in his principal theological writings and in comparison with the theological synthesis of his contemporary, St. Thomas Aquinas. The course begins with an overview of Bonaventure’s life, writings, and thought, and the reception of that thought in the theological tradition. Bonaventure’s summa of spiritual theology, the *Itinerarium mentis in Deum*, is read and discussed in its entirety; this serves as a foundation for the rest of the course. The bulk of the course involves the reading of texts of Bonaventure and Aquinas on fundamental themes and special topics on which it is commonly supposed that the two thinkers have very different theories and opinions. Students will identify both convergences and conflicts, for the sake of illuminating the thought of these two giants of the theological tradition.

### **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 742/842 – Aquinas's Commentary on St. Paul's Letter to the Romans (3)**

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 746 – Sancti Thomae Aquinatis Super Evangelium Sancti Ioannis Lectura (3)**

We will read through selected sections of Aquinas's "Commentary on the Gospel of John" in Latin, using Dauphinais's 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's 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 748 – Sancti Thomae de Aquino Super Epistolam Beati Pauli ad Romanos Lectura (3)**

(This is an intermediate Latin readings course. Prerequisite: one year of Latin.)

We will read through selected sections of Aquinas's Commentary on Paul's Letter to the Romans in Latin, using Dauphinais's 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's Latin text; the second portion will take up the broader themes dealt with in Reading Romans with St. Thomas Aquinas.

### **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 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 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 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 course examines the major movements in Thomistic studies from the Leo XIII's *Aeterni patris* to John Paul II's *Fides et ratio*. Topics include the ascendancy of Thomism in the response of the Magisterium to the challenges of Catholic philosophy in the nineteenth century, the Modernist controversies, the relationship of Thomism to other varieties of Catholic scholasticism (esp. Scotism and Suarezianism), the debates concerning "Christian philosophy" in the 1930s, Thomism and *la nouvelle théologie*, the Thomistic resourcement, and late twentieth-century varieties of Thomism.

### **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 dogmatic 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 hypostatic union, and the metaphysics of the Eucharist. Readings in Aquinas, McInerny, Turner, Te Velde, Sokolowski, Lindbeck.

### **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 understanding 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 "Christocentric" models of theology, and their ongoing importance in theological research today. Readings in Kant, Schleiermacher, Barth, Sohngen, Rahnner, Pannenberg, Ratzinger, and Balthasar.

### **ST 881 – Thomistic Seminar I (3)**

This seminar will consider the thought of St. Thomas Aquinas in dialogue with the 21st century. We will undertake our investigation by considering 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 semester.

### **ST 882 – Thomistic Seminar II (3)**

This seminar will consider the thought of St. Thomas Aquinas in dialogue 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.

## 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 601A – Principles of Christian Moral Life I (4)**

### **MT 602A – Principles of Christian Moral Life II (4)**

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 612A – Cardinal and Moral Virtues (4)**

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 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 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 of 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 Self-Defense, Just War, Espionage (3)**

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, abortion and suicide. Both secular and theological perspectives on these issues will be considered.

### **MT 700K – The Arts and Contemplation (3)**

This course is designed so that a theologian and priest can see the relationships among the arts, how they aid in growing in virtue and contemplation. St. Thomas Aquinas did not provide a treatment of the harmony among these themes; but he has the principles for bringing them together

so that the spiritual life of a Christian can grow with the help of the arts for they teach one how to contemplate the mysteries of faith, which in turn bring motivation to live the life of the virtues.

### **MT 700S – Disputed Questions on Sexuality and Gender (3)**

This course considers several contemporary disputed questions on human sexuality and gender. Difficult contemporary questions of Catholic sexual morality are explored speculatively, both in view of the principles of Thomistic metaphysics, anthropology, and theology, and in view of the philosophical and theological ideas and systems that give rise to conclusions which stand in opposition to Catholic anthropology and morality. In addition to this speculative consideration, practical consideration is given to how these questions and related issues are best handled pastorally in the priestly ministry of caring for souls.

### **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 709/809 – Thomistic Action Theory: Moral Principles, Systematic Implications, and Contemporary Debates (3)**

This course will examine Thomistic action theory in relation to contemporary questions in moral and dogmatic theology. The course will comprise four elements: (1) the writings of Thomas Aquinas, (2) the writings of classic Thomistic commentators (e.g., Cajetan, Vitoria, John of St. Thomas), (3) the writings of contemporary (moral) action theorists (e.g., Steven A. Long, Steven J. Jensen, Martin Rhonheimer, Joseph Pilsner, et al.), and (4) the thought of contemporary dogmatic theologians whose writings enjoy relevance to moral action theory (e.g., Reginald Garrigou-Lagrange, Henri de Lubac, Karl Rahner, Joseph Ratzinger, et al.). This course will, thus, culminate in the fundamental unity of sacred theology by showing that many contemporary dogmatic theological questions (e.g., disputes over the natural desire for God, the relationship between nature and grace, the nature of sacramental causality, et al.) presuppose conclusions about the nature of moral action.

### **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 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 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 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 746 – Catholic Bioethics (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 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 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 808 – Contemporary Interpretations of Natural Law (3)**

This section of this seminar is for STL and STD students. 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 830 – 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.

## **CHURCH HISTORY**

### **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 reformations are considered with particular focus on Martin Luther and the Council of Trent. Treatment of the Church’s missions, Ultramontaniam, and her diverse reactions to modernity follow. Lastly, the First and Second Vatican Council are briefly examined.

### **HS 705 – A History of Early Christian Monasticism (3)**

An introduction to the sources, institutions, and great men and women of the of the earliest generations of monasticism beginning in Egypt and Palestine and progressing throughout the Mediterranean basin. We will consider the spiritual achievements and the challenges that faced those who embraced the monastic life in the desert. Then, we will look at the Westward expansion of the monastic ideals established in the East and their transformation as they were adapted to a new environment and a new culture.

### **HS 769 – Vatican II: Theological and Historical Perspectives (3)**

This class focuses on the Second Vatican Ecumenical Council (1962–65) and the major theological and historical developments in the twentieth century that influenced its objectives, documents, and implementation. Close consideration will be given to the formation of the Conciliar texts and the importance of situating the Council and its documents in historical and theological contexts. Latin reading competency is required.

## 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 is 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 700H /800H– The Creed in Patristic and Medieval Theology

The Creed, in its various forms, provides a fascinating topic for theology. Expressing in succinct form what we are to believe, the Creed organizes the articles of faith, summarizes Scripture, guides the interpretation of Scripture, is professed at Christian initiation and other liturgies, and distinguishes the orthodox from the heretical. The Creed grew out of ancient rules of faith, and has served as the basis of catechesis and theological speculation since antiquity. Many variations of the Creed have been considered heretical or inadequate, and only a few have endured with common acceptance and use. Creedal developments call into question not only the essential doctrines of the faith given in response to God’s revelation, but also matters of ecclesial authority and practices. For example, the fourth-century disputes of defining the Creed and the subsequent Western filioque addition to the Niceno-Constantinopolitan Creed have been the subject of intense study. This course examines the Creed from these multiple perspectives in early Christianity and considers how the Creed appears in medieval theology, with focus on St. Thomas Aquinas, arguably the scholastic most attentive to the Creed and

the articles of faith. By having this historical recovery, we are in a better position today to do our theological work guided by how the Church most solemnly professes faith in the Blessed Trinity.

### **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 resurrection, 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 ad-

ditional course credit by preparing for and attending a one-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 728 – Bonaventure and Aquinas**

This course presents a study of the nature of theology in the thought of St. Bonaventure, both as reflected in his principal theological writings and in comparison with the theological synthesis of his contemporary, St. Thomas Aquinas. The course begins with an overview of Bonaventure's life, writings, and thought, and the reception of that thought in the theological tradition. Bonaventure's *summa* of spiritual theology, the *Itinerarium mentis in Deum*, is read and discussed in its entirety; this serves as a foundation for the rest of the course. The bulk of the course involves the reading of texts of Bonaventure and Aquinas on fundamental themes and special topics on which it is commonly supposed that the two thinkers have very different theories and opinions. Students will identify both convergences and conflicts, for the sake of illuminating the thought of these two giants of the theological tradition.

### **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 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.

## PASTORAL STUDIES

### PS 572 – Communicating God’s Word (3)

This course teaches the practical mechanics of vocal production, the application of vocal production to communicating religious, scriptural, and liturgical texts, and the basic rhetorical tools necessary for oral delivery. It will include practical vocal exercises, practice with videotaped oral interpretation of texts, and some presentation practicums.

### 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 631 – Cura Animarum: Confessional Praxis, Pastoral Guidance, and 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., premarital cohabitation, suicide, divorce. Lecture, readings, discussion and role-playing sessions will be required of all students.

### **PS 646 – Parish Administration Skills (3)**

This course will communicate practical skills of benefit to the Catholic priest working in an American parish setting. After situating the parish priest in his fatherly leadership, the course will cover topics such as personnel, finances, running parish programs, physical plant, interactions with diocesan chanceries and entities, legal matters, clerical etiquette, and public relations. A number of outside experts will give presentations. Evaluation and grading will be based upon such exercises as class discussion, design projects, case studies, and reflection papers. Prerequisite: PS 601—Introduction to Pastoral Ministry.

### **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 encounter 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 664 – Liturgical Chant Practicum (1)**

This practicum course introduces those preparing for priestly ministry to the Church's teaching and legislation on Liturgical Music, the music in the Roman Missal to be sung by the celebrant, and practical and pastoral considerations for the implementation of Catholic Liturgical Music in a parish.

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

A laboratory which gives the preacher practical experience in constructing and delivering sermons and homilies. Videotaping 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/apply/>). 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 reapply 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 postsecondary baccalaureate degree awarded for academic studies, a degree higher than a postsecondary 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. All academic documents and records must be evaluated by a current member of the National Association of Credential Evaluation Services. A list of members may be found at <https://www.naces.org/members>. The evaluation must include a grade point average and a course by course evaluation. Applicants are responsible for paying the evaluation fee.

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 prerequisites 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 Test of English as a Foreign Language (TOEFL) examination taken within the past two years. Alternatively, students may demonstrate evidence of English proficiency through some other means. 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:**

Application (nonrefundable)	\$150.00
Registration (per semester; nonrefundable)	\$65.00
Library (per semester; nonrefundable)	\$50.00
Security (per semester; nonrefundable)	\$25.00
Parking (per semester; nonrefundable)	\$25.00
Graduation (nonrefundable)	\$200.00
Returned Check	\$35.00

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

## Tuition Per Semester:

Full Time (12+ credits)	\$8,976.00
Part Time (per credit hour)	\$748.00
Audit (per credit hour)	\$175.00
Ongoing registration fee..	\$150.00

## 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 Accounting department at [accounting@dhs.edu](mailto:accounting@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 online 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)
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After class on the 2nd school day:	50% (WD on transcript)
After class on the 5th school day:	0% (WD on transcript)
<b><i>For a three-week course:</i></b>	
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

Advanced students, normally at least in the STL program, 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 and that will be of special benefit to the student. The student should develop a proposal and submit it to the professor. The proposal should include a brief description of the study, a schedule of in-person meetings between the professor and student, a selection of texts to be used (including page numbers if possible), and the basis on which the student will be assessed. The professor, after giving his or her approval,



should forward the proposal, signed and dated by the professor and student, to the Dean, who has the right of final approval. The Dean must approve the proposal normally no later than six weeks 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 take no more than two independent studies in any academic year, and no more than one in any semester. A professor may supervise no more than two independent studies 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](http://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 web page.
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 spaces provided.
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.

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 prerequisite 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 dogmatic 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**

A	4.0	96–100%	C-	1.75	75–78%
A-	3.75	93–95%	F	0.0	< 75%
B+	3.5	90–92%	P	Pass	
B	3.0	87–89%	W	Withdrawal	
B-	2.75	85–86%	AU	Audit	
C+	2.5	82–84%	I	Incomplete	
C	2.0	79–81%			

### **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.

**Incompletes**

Students are expected to complete all academic requirements on time. A student who expects to be unable to complete a course's work by the end of the term due to serious circumstances must receive the approval of the professor and the Dean prior to the last day of the term in order to be eligible to receive the grade of "I." In requesting the incomplete, the student must, in consultation with the professor, delineate a plan to finish the coursework. Incomplete work must be resolved by midterm of the following semester, unless an extension is granted by the Academic Dean; after this time, the incomplete becomes a failure. No incompletes are allowed in the final semester of matriculation. Students bearing an "incomplete ("I") on their transcript receive no credit or GPA points until the incomplete is resolved. Students should note how an incomplete ("I") affects the status of "Satisfactory Academic Progress" for the purposes of financial aid (as described elsewhere in the Academic Catalog).

## **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 to dress in a manner appropriate to the religious and professional character of the Dominican House of Studies. Shorts, t-shirts, tank-tops, faded or torn jeans, and other such casual wear are not permitted, at minimum, when school is in session. Similarly, casual shoes such as flip-flops are not permitted. Men are expected to wear shoes with socks while on campus 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.

## FINANCIAL AID

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](http://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](http://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](http://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](http://www.studentloans.gov)

For more information, please contact:

Mrs. Clare Rowan

Registrar, Accreditation Liaison, & Director of Financial Aid

[registrar@dhs.edu](mailto:registrar@dhs.edu)

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.

**Casa Sacri Cuori**

1321 Otis St NE

Washington, D.C. 20017

Contact: Casa Liaison

[casahousing@gmail.com](mailto:casahousing@gmail.com)

<https://www.littleworkersofthesacredhearts.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 a 5-minute walk to the red line (CUA) metro station and a 10-minute walk to Catholic University.

**Centro Maria Residence**

650 Jackson St NE

Washington, DC 20017

Contact: Sr. Isabel Mendoza, RMI

[residence@centromariadc.org](mailto:residence@centromariadc.org)

(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.

**Marian Scholasticate**

(male religious & lay men)

3885 Harewood Rd NE

Washington, DC 20017

[marian.scholasticate.office@gmail.com](mailto:marian.scholasticate.office@gmail.com)

202-526-8884

### **St. Francis Capuchin Friary**

4121 Harewood Rd 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 and meals and to help maintain the house. Residence is available to men religious and priests.

### **Holy Redeemer College**

3112 7th Street, NE  
Washington, DC 20017  
(202) 529-4410

Holy Redeemer college, operated by the Redemptorists, is a residence for priests and religious men.

### **CUA Off-Campus Housing List**

The Catholic University of America has a map of apartment listings: <http://offcampushousing.catholic.edu/>. Many of these listings 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: <https://www.johnpaulii.edu/student-life/housing/>.

# ACADEMIC CALENDARS 2022–2024



## SPRING 2022 ACADEMIC CALENDAR

### JANUARY

- 10 Monday Classes Begin
- 17 Monday Martin Luther King, Jr. (No Classes/PFIC Offices & Library Closed)
- 21 Friday Last Day to Add or Drop Courses  
March for Life (No Classes/PFIC Offices & Library Open)
- 24 Monday Council of the Faculty Meeting – 3:15 PM (Dominic Hall)
- 27 Thursday CUA Aquinas Mass (alternate class schedule)

### FEBRUARY

- 21 Monday Council of the Faculty Meeting – 3:15 PM (Dominic Hall)
- 22 Tuesday Administrative Monday (Monday Classes Held; Tuesday Classes Canceled)
- 25 Friday Midterm:  
Last Day to Submit Work for Incompletes from the Previous Semester  
Last Day to Withdraw from Classes with 50% Refund

### MARCH

- 2 Wednesday Ash Wednesday
- 4 Friday Grades Due on Incompletes from the Previous Semester
- 7–11 Mon.–Fri. Spring Break (No Classes/PFIC Offices & Library Open)
- 21 Monday Council of the Faculty Meeting – 3:15PM (Dominic Hall)
- 21–1 Mon.–Fri. Registration for Fall 2022 Courses

### APRIL

- 14 Thursday Holy Thursday (No Classes/PFIC Offices & Library Closed)
- 15 Friday Good Friday (No Classes/PFIC Offices & Library Closed)
- 17 Sunday Easter Sunday
- 18 Monday Easter Monday (No Classes/PFIC Offices & Library Closed)
- 25 Monday Council of the Faculty Meeting – 3:15PM (Dominic Hall)
- 25 Monday Course Evaluation Period Opens
- 27 Wednesday Administrative Friday (Friday Classes Held; Wednesday Classes Canceled)
- 29 Friday Last Day of Class

### MAY

- 2 Monday Reading Day
- 3–6 Tues.–Fri. Final Exam Period
- 9 Monday Semester Course Grades due on Populi by 3:00PM
- 9–12 Mon.–Thurs. Special Exams Period
- 13 Friday Commencement – 5:00 PM (Priory Chapel)
- 30 Monday Memorial Day (PFIC Offices & Library Closed)
- 31 Tuesday Summer Session Begins



## **SUMMER 2022 ACADEMIC CALENDAR**

### **MAY**

31 Tuesday Summer Session Begins

### **JUNE**

### **JULY**

4 Monday Independence Day (No Classes/PFIC Offices & Library Closed)

22 Friday Summer session ends

25 Monday All grades submitted to Populi by 9:00 PM

## FALL 2022 ACADEMIC CALENDAR

### AUGUST

- 29 Monday Classes Begin & Library Opens  
New Student Orientation – 3:15PM (Aquin Hall/Library Opens)  
Opening Mass of the Holy Spirit – 5:00PM (DHS Chapel), Reception

### SEPTEMBER

- 5 Monday Labor Day (No Classes/PFIC Offices & Library Closed)  
9 Friday Last Day to Add or Drop Courses  
15–17 Thurs.–Sat. Extended Thomistic Circles Conference  
16 Friday No Classes  
17 Saturday Constitution Day (PFIC Offices and Library Open)  
19 Monday Council of the Faculty Meeting – 3:15pm (Dominic Hall)

### OCTOBER

- 10 Monday Columbus Day (No Classes/PFIC Offices & Library Closed)  
11 Tuesday Administrative Thursday (Thursday Classes Held; No Tuesday Classes)  
14 Friday Midterm:  
Last Day to Submit Work for Incompletes from the Previous Semester  
Last Day to Withdraw from Classes with a 50% Refund  
17 Monday Council of the Faculty Meeting – 3:15 PM (Dominic Hall)  
21 Friday Grades Due on Incompletes from the Previous Semester

### NOVEMBER

- 31–11 Mon.–Fri. Registration for Spring 2023 Classes  
3 Thursday Board of Overseers Meeting – 5:00 PM (Academic Center)  
11 Friday Last Day to Withdraw from Classes with a “W” Grade  
14 Monday Council of the Faculty Meeting – 3:15 PM (Dominic Hall)  
23–25 Wed.–Fri. Thanksgiving Recess (No Classes/PFIC Offices & Library Closed)

### DECEMBER

- 5 Monday Course Evaluation Period Opens  
8 Thursday Solemnity of the Immaculate Conception (No Classes/PFIC Offices & Library Closed)  
12 Monday Last Day of Class  
13–16 Tues.–Fri. Final Examination Period  
16 Friday Semester Ends  
19 Monday Semester Course Grades due on Populi by 3:00PM  
Council of the Faculty Meeting – 3:15 PM (Dominic Hall)  
17–20 Sat.–Tues. Special Exam Period  
20 Tuesday PFIC Offices & Library close at 12:00 PM for Christmas Break, reopening on Jan. 2nd

## **SPRING 2023 ACADEMIC CALENDAR**

### **JANUARY**

9	Monday	Classes Begin
16	Monday	Martin Luther King, Jr. (No Classes/PFIC Offices & Library Closed)
20	Friday	Last Day to Add or Drop Courses March for Life (No Classes/PFIC Offices & Library Open)
23	Monday	Council of the Faculty Meeting – 3:15 PM (Dominic Hall)
26	Thursday	CUA Aquinas Mass (alternate class schedule)

### **FEBRUARY**

20	Monday	Council of the Faculty Meeting – 3:15 PM (Dominic Hall)
21	Tuesday	Administrative Monday (Monday Classes Held; Tuesday Classes Canceled)
22	Wednesday	Ash Wednesday
24	Friday	Midterm: Last Day to Submit Work for Incompletes from the Previous Semester Last Day to Withdraw from Classes with 50% Refund

### **MARCH**

3	Friday	Grades Due on Incompletes from the Previous Semester
6–10	Mon.–Fri.	Spring Break (No Classes/PFIC Offices & Library Open)
20	Monday	Council of the Faculty Meeting – 3:15PM (Dominic Hall)
20–31	Mon.–Fri.	Registration for Fall 2023 Courses

### **APRIL**

6	Thursday	Holy Thursday (No Classes/PFIC Offices & Library Closed)
7	Friday	Good Friday (No Classes/PFIC Offices & Library Closed)
9	Sunday	Easter Sunday
10	Monday	Easter Monday (No Classes/PFIC Offices & Library Closed)
17	Monday	Council of the Faculty Meeting – 3:15PM (Dominic Hall)
24	Monday	Course Evaluation Period Opens
28	Friday	Last Day of Class

### **MAY**

1	Monday	Reading Day
2–5	Tues.–Fri.	Final Exam Period
8	Monday	Semester Course Grades due on Populi by 3:00PM
8–11	Mon.–Thurs.	Special Exams Period
12	Friday	Commencement – 5:00 PM (Priory Chapel)
29	Monday	Memorial Day (PFIC Offices & Library Closed)
30	Tuesday	Summer Session Begins

## **SUMMER 2023 ACADEMIC CALENDAR**

### **JUNE**

1 Tuesday Summer Session Begins

### **JULY**

4 Tuesday Independence Day (No Classes/PFIC Offices & Library Closed)

21 Friday Summer session ends

24 Monday All grades submitted to Populi by 9:00 PM

## FALL 2023 ACADEMIC CALENDAR

### AUGUST

- 28 Monday Classes Begin & Library Opens  
New Student Orientation – 3:15PM (Aquin Hall/Library Opens)  
Festive Mass of St. Augustine – 5:00PM (DHS Chapel), Reception

### SEPTEMBER

- 4 Monday Labor Day (No Classes/PFIC Offices & Library Closed)  
8 Friday Last Day to Add or Drop Courses  
15–17 Thurs.–Sat. Extended Thomistic Circles Conference  
15 Friday No Classes  
17 Sunday Constitution Day  
18 Monday Council of the Faculty Meeting – 3:15pm (Dominic Hall)

### OCTOBER

- 9 Monday Columbus Day (No Classes/PFIC Offices & Library Closed)  
10 Tuesday Administrative Thursday (Thursday Classes Held; No Tuesday Classes)  
13 Friday Midterm:  
Last Day to Submit Work for Incompletes from the Previous Semester  
Last Day to Withdraw from Classes with a 50% Refund  
17 Monday Council of the Faculty Meeting – 3:15 PM (Dominic Hall)  
21 Friday Grades Due on Incompletes from the Previous Semester

### NOVEMBER

- 30–10 Mon.–Fri. Registration for Spring 2024 Classes  
2 Thursday Board of Overseers Meeting – 5:00 PM (Academic Center)  
10 Friday Last Day to Withdraw from Classes with a “W” Grade  
20 Monday Council of the Faculty Meeting – 3:15 PM (Dominic Hall)  
22–24 Wed.–Fri. Thanksgiving Recess (No Classes/PFIC Offices & Library Closed)

### DECEMBER

- 4 Monday Course Evaluation Period Opens  
8 Friday Solemnity of the Immaculate Conception (No Classes/PFIC Offices & Library Closed)  
11 Monday Last Day of Class  
12–15 Tues.–Fri. Final Examination Period  
15 Friday Semester Ends  
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Council of the Faculty Meeting – 3:15 PM (Dominic Hall)  
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20 Wed. PFIC Offices & Library close at 12:00 PM for Christmas Break, reopening on Jan. 2nd

## SPRING 2024 ACADEMIC CALENDAR

### JANUARY

8	Monday	Classes Begin
15	Monday	Martin Luther King, Jr. (No Classes/PFIC Offices & Library Closed)
19	Friday	Last Day to Add or Drop Courses March for Life (No Classes/PFIC Offices & Library Open)
22	Monday	Council of the Faculty Meeting – 3:15 PM (Dominic Hall)
25	Thursday	CUA Aquinas Mass (alternate class schedule)

### FEBRUARY

14	Wed.	Ash Wednesday
19	Monday	Council of the Faculty Meeting – 3:15 PM (Dominic Hall)
20	Tuesday	Administrative Monday (Monday Classes Held; Tuesday Classes Canceled)
23	Friday	Midterm: Last Day to Submit Work for Incompletes from the Previous Semester Last Day to Withdraw from Classes with 50% Refund

### MARCH

1	Friday	Grades Due on Incompletes from the Previous Semester
11–15	Mon.–Fri.	Spring Break (No Classes/PFIC Offices & Library Open)
18	Monday	Council of the Faculty Meeting – 3:15PM (Dominic Hall)
18–29	Mon.–Fri.	Registration for Fall 2024 Courses
19	Tuesday	St. Joseph's Day (No Classes/PFIC Offices & Library Closed)
28	Thursday	Holy Thursday (No Classes/PFIC Offices & Library Closed)
29	Friday	Good Friday (No Classes/PFIC Offices & Library Closed)
31	Sunday	Easter Sunday

### APRIL

1	Monday	Easter Monday (No Classes/PFIC Offices & Library Closed)
15	Monday	Council of the Faculty Meeting – 3:15PM (Dominic Hall)
22	Monday	Course Evaluation Period Opens
26	Friday	Last Day of Class
29	Monday	Reading Day

### MAY

30–3	Tues.–Fri.	Final Exam Period
6	Monday	Semester Course Grades due on Populi by 3:00PM
6–9	Mon.–Thurs.	Special Exams Period
10	Friday	Commencement – 5:00 PM (Priory Chapel)
27	Monday	Memorial Day (PFIC Offices & Library Closed)
28	Tuesday	Summer Session Begins