

THE PONTIFICAL FACULTY
of the
IMMACULATE CONCEPTION
at the
DOMINICAN HOUSE OF STUDIES



Academic Catalog
2026–2027



487 Michigan Avenue N.E.
Washington, D.C. 20017
202-495-3820
dhs.edu

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.

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.

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) has the latest school information, news items, and materials.

This catalog was last updated on 15 August 2026. 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.

CONTENTS

Letter from the President	6
History	8
The Mission Statement of the PFIC	10
Library.....	12
Structures of Governance.....	15
Related Programs and Publications	18
Administration and Faculty	20
Programs of Study	34
Master of Arts (Theology) Degree	35
Master of Arts (Thomistic Studies) Degree	40
Master of Divinity Degree.....	45
Baccalaureate of Sacred Theology	52
Model Curriculum for the Dual Degrees.....	56
Licentiate in Sacred Theology Degree	58
Licentiate in Sacred Theology (Thomistic Studies) Degree.....	63
Doctorate in Sacred Theology Degree.....	68
Doctorate in Theology (Thomistic Studies) Degree.....	71
Dual Degree Candidacy	80
Thesis and Tesina Reader Preview	82
Graduation Rates.....	83
Degree Completion Periods	84
Course Catalog	87
Philosophy and Humanities	88
Sacred Scripture	92
Dogmatic Theology	96
Moral and Spiritual Theology.....	102
Church History.....	105
Historical Theology.....	106
Pastoral Studies	107
General Information	110
Application and Admissions.....	111
Fees and Tuition	112
Registration.....	114
Academics.....	117
Financial Aid	130
Student Services	132

Student Housing.....	133
Academic Calendar 2026 - 2027.....	135



LETTER FROM THE PRESIDENT

The motto of the Dominican Order is *Veritas*: Truth. Our Pontifical Faculty is consecrated to the task of contemplating the truth, especially divine truth as handed on by divine revelation under the light of grace, and to handing that truth on to our students.

The origins of this Faculty date to 1834, when the Dominican Province of St. Joseph received permission to erect a faculty in Somerset, Ohio. In 1905, we relocated this *studium* to Washington, D.C., and, in 1941, were made a Pontifical Faculty of Theology by Pope Pius XII. We remain one of six ecclesiastical faculties of theology in the United States, and thus are able to offer both civilly-accredited degrees as well as pontifical ecclesiastical degrees.

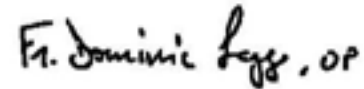
Since the 13th century, the Dominican Order has helped us St. Thomas Aquinas as its greatest teacher because of his devotion to the truth, both what can be known by unaided human reason and what can be known by faith. Yet Aquinas's greatness is found especially in the breadth, clarity, and power of his synthesis, which aims at understanding the whole — that is, it aims at wisdom.

St. Thomas's life also shows him to be a faithful son of St. Dominic, who founded an Order of Preachers consecrated to contemplating the truth — above all, contemplating God who is Truth in person — and handing this on to others through preaching and teaching. That is, by our study, we are drawn into a contemplative life as we ponder the wisdom of God. Sacred study also equips us for the doctrinal service of the Church, so that we can proclaim the truth to the world. And it calls us to deploy every power of our minds, with all the strength and rigor we can muster.

Our Pontifical Faculty is unique in part because one finds here not only excellent teachers and great books, but a *living school of thought*. Becoming a student at our Faculty means being invited to more than an academic engagement with theology — it means the possibility

of entering into a theological way of life, in communion with others, and aiming at entering into the supernatural mystery of God who draws us into His very life.

I invite you to join us.

A handwritten signature in dark ink that reads "Fr. Dominic Legge, O.P." The script is cursive and fluid, with the "O.P." at the end.

Very Rev. Dominic Legge, 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 superb 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 (S.T.D.) pontifical degree program was relaunched in 2013–14.

THE MISSION STATEMENT OF THE PFIC

As a Roman Catholic pontifical institution belonging to the Order of Preachers and serving its evangelizing mission, enriched by the study of sacred doctrine, the Dominican House of Studies has as its primary purpose to provide a theological education that prepares students for 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 also accepts other qualified students for its various degree programs. It is committed to forming its students in Catholic theology, grounded in the Word of God, shaped by the tradition of the Church, and enriched by philosophy. In this endeavor, it is faithful to the fullness of the magisterial teaching of the Catholic Church and committed to communicating that teaching in full. It takes St. Thomas Aquinas as its privileged teacher, in dialogue with contemporary thought. The Dominican House of Studies offers a comprehensive program of studies integrated with spiritual and pastoral components in order to foster students' growth in holiness and equip them for preaching, pastoral ministry, scholarship, and other services to the Church. Furthermore, this faculty shares the fruits of its research and teaching with other academic institutions, the wider Church, and the public square, through its Dominican Theological Library, *The Thomist*, the Thomistic Institute, and other forms of academic, pastoral, and evangelical outreach.

Proposed unanimously by the Council of the Faculty, January 24, 2022

Approved by the Board of Trustees, November 10, 2023



LIBRARY

Librarian

Rev. John Martin Ruiz, O.P.

jruiz@dhs.edu

B.A., St. Anselm's College

M.A., Pontifical Faculty of the Immaculate Conception

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

M.S.L.S., The Catholic University of America

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

History and Mission of the Library

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

The Library is a rich resource for theological research, study, and preparation for the ministry. The collection is especially strong in the writings of St. Thomas Aquinas, Thomistic studies, and 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 63,000 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; 28 collections from JSTOR, including JSTOR Religion and Theology Collection; Brepols' Library of Latin Texts; the Works of St. Augustine from Intelix Past Masters series; Bible Works 10 (stand-alone software package); Cambridge Histories (Religion); Cambridge Companions to Philosophy and Religion; New Catholic Encyclopedia 2nd Ed.; Oxford Handbooks Online (Religion); Oxford Research Encyclopedias (Religion); Oxford Scholarship Online (Religion); Sources Chrétiennes Online (SCO); The International Medieval Bibliography (IMB); The Database of Latin Dictionaries (DLD); and Alberti Magni Opera Omnia.

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 education. 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. Dominic Legge, O.P., *President* (ex officio)

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

Rev. James Cuddy, O.P.

Bro. Martin Davis, O.P.

Rev. Clement Dickie, O.P.

Very Rev. Boniface Endorf, O.P.

Rev. Luke Hoyt, O.P.

Rev. John Paul Kern, O.P.

Rev. Bruno M. Shah, O.P.

Very Rev. James Sullivan, O.P.

Very Rev. Bernard Timothy, 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. Dominic Legge, O.P., *President*

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

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

Mr. Padraic Fennelly

Mr. James McCrery

Mr. Edward McFadden

Mr. Stephen Means

Mr. John F. Reim

Mr. Andrew Oliver II

Rev. Kenneth R. Sicard, O.P.

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. Dominic Legge, O.P.

Vice President & Academic Dean — Rev. Bruno M. Shah, O.P.

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

Director of the Thomistic Institute — Rev. Ambrose Little, O.P.

Interim Registrar, Accreditation Liaison, & Director of Financial Aid —
Sr. Marirose Rudek, R.S.M.

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

Director of Pastoral Field Education — Very Rev. James Sullivan, O.P.

Chief Operating Officer — Mr. Spencer Kashmanian

Director of Development — Mr. Ethan Swain

Special Projects Officer — Mr. Christopher Tanega

Student Services Officer — Dr. Rebecca Marisseau

Director of Information Technology — Mr. Carlos Molina

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

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 the theologies and practices of the great world religions.

The Washington Theological Consortium began in 1971 in the wake of ecumenical energies from the Faith and Order Commission, the National and World Council of Churches, and the Vatican II Council. Originally, seven member schools from Roman Catholic, mainline Protestant, and 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) 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

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, Virginia Union University

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)

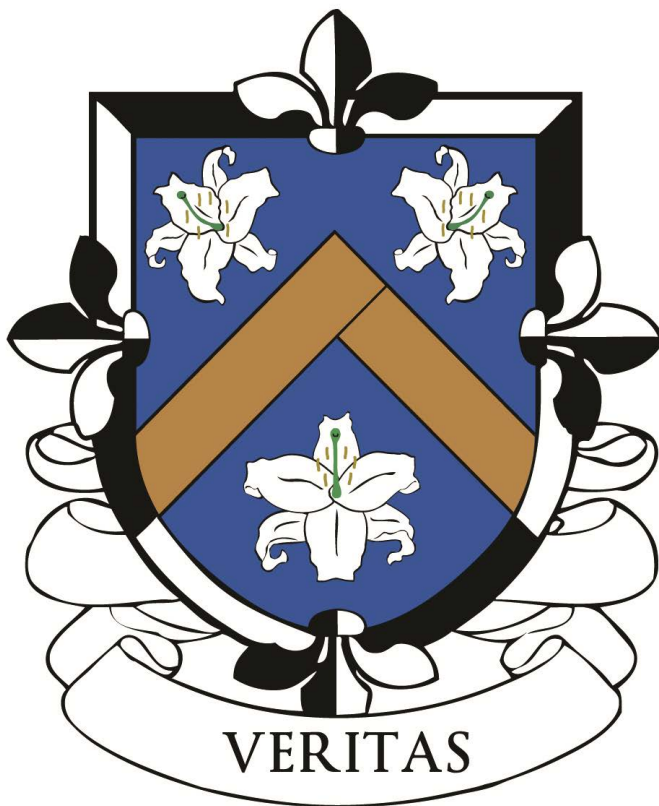
Graduate School of Islamic and Social Sciences (Affiliate Member)

The Museum of the Bible (Public Educational Institution)

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.

ADMINISTRATION AND FACULTY



Administration

Very Rev. Dominic Legge, O.P.

President

dlegge@op.org

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. Bruno M. Shah, O.P.

Vice President and Dean

dean@dhs.edu

B.A., Nazareth College

M.A., Fordham University

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

Ph.D., University of Notre Dame

Fr. Shah entered the Dominican Province of St. Joseph in 2003 and was ordained to the priesthood in 2009. After returning to graduate school for his doctorate, he served as a professor in the department of theology at Providence College for five years. In the summer of 2026, he was appointed Dean of the PFIC. Fr. Shah is an adult convert, receiving the sacrament of baptism in 1997. He taught high school religion and literature for several years before joining the Dominicans. Today, his work focuses upon questions of fundamental Catholic theology. The subject of his dissertation was the twentieth-century philosopher and theologian, Xavier Zubiri. Among other academic journals, Fr. Shah's work may be found in *Nova et Vetera* (English), *Modern Theology*, and *The New Ressourcement*.

Full Professors

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

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 Etioilles, 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

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 novitiate in 1995, professed solemn vows in 2000, and was ordained a priest in 2002. He is the author of *Christ in the Life and Teaching of Gregory of Nazianzus* (OUP, 2013) and *The Power of Patristic Preaching: The Word in Our Flesh* (CUAP, 2023). He is co-author of *A Living Sacrifice: Guidance for Men Discerning Religious Life* (Vianney Vocations, 2019; Polish in 2022; Hungarian in 2024; Portuguese forthcoming); *Our Father: Our Prayer of Hope* (Magnificat, 2025); and *Hail Mary: Pondering the Mysteries of Love* (Magnificat, 2026). He is the editor of *Divinization: Becoming Icons of Christ through the Liturgy* (Hillenbrand Books, 2015) and *The Cambridge Companion to Augustine's Sermons* (CUP, 2025). He is co-editor of *Thomas Aquinas and the Greek Fathers* (Sapientia Press, 2019), *Thomas Aquinas and the Crisis of Christology* (Sapientia Press, 2021), *Thomas Aquinas as Spiritual Teacher* (Sapientia Press, 2023), *The Oxford Handbook of Deification* (OUP, 2024), *Thomas Aquinas and the Eucharist* (Sapientia Press, 2025), *The Pastoral Theology of the Early Church* (CUAP, 2026), and *Thomas Aquinas Today: Still the Common Doctor?* (CUAP, 2026). He is editing *The Cambridge Companion to Patristics* (CUP) and co-editing *The Oxford Handbook of Cyril of Alexandria* (OUP).

Rev. John Baptist Ku, O.P.

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. Becket Soule, O.P.

bsoule@dhs.edu

Canon Law

A.B., Davidson College

A.M., Harvard University
B.D., Episcopal Divinity School
J.C.L., J.C.D., The Catholic University of America

Fr. Becket Soule studied at Davidson College, the Episcopal Divinity School, the University of Dallas, and Harvard University, and holds the professional Certificate in Genealogical Research from Boston University. Fr. Becket has taught at the Catholic University of America, the Pontifical College Josephinum (Columbus, OH), St. Paul University (Ottawa, Ontario), the University of Durham, Cambridge University, and Oxford University. He has been visiting lecturer and fellow at other institutions of higher studies in the United States, Great Britain, and the Ukraine; after serving as an official for the Congregation for the Eastern Churches in Rome, he became the first Judicial Vicar and Episcopal Vicar for the Personal Ordinariate of the Chair of Saint Peter (US and Canada). He was Catholic Campus Minister at the College of William and Mary, and continues to be in demand internationally as a lecturer, preacher, and retreat master; he has served as pastor in North Carolina, Texas, New Hampshire, Pennsylvania, and Essex (England). Fr. Becket previously served as Dean and Vice President of the PFIC. His articles and reviews have appeared in *The Jurist*, *The Thomist*, *Studia Canonica*, *New Blackfriars*, *Orientalia Christiana Periodica*, *Kanon*, *Folia Canonica*, *The Genealogical Magazine of New Jersey*, *Roman Replies and CLSA Advisory Opinions*, the *North Carolina Genealogical Society Journal* and the *Mayflower Quarterly* (for both of which he served as book review editor), and the *Ecclesiastical Law Journal*, and he was a contributor to the 4th edition of the *Oxford Dictionary of the Christian Church*. His principal areas of specialisation include Mediaeval and Early Modern History (legal and ecclesiastical; Tudor and Stuart England; Peter Lombard), Law (Anglican, Eastern, and Latin Canon Law, esp. procedures; Roman Law; British Constitutional History), Classical Languages (esp. Fifth Century BC Greek History and Comedy, Latin Prose Composition, Late Roman Republic), and Genealogy (esp. 17th/18th century New England; North Carolina).

Associate Professors

Rev. Stephen D. Ryan, O.P.
sdryan@dhs.edu
Sacred Scripture
B.A., Trinity College, Hartford, CT

M.A., Providence College
M.Div./S.T.B., S.T.L., Pontifical Faculty of the Immaculate Conception
Ph.D., Harvard University

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 three 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]; *Critique textuelle de l'Ancien Testament, Tome 5. Job. Proverbes. Qohélet et Cantique des Cantiques* [OBO 50/5; Fribourg: Academic Press/Göttingen: Vandenhoeck & Ruprecht, 2016]; and *God and His Image: An Outline of Biblical Theology* [San Francisco: Ignatius Press, 2007]. With Adrian Schenker, O.P., he is editing 1 Kings for *Biblia Hebraica Quinta* published by the German Bible Society.

Very Rev. Jordan Schmidt, O.P.
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 S.T.B. and M.Div. in 2009. In the fall of 2009, he entered the S.T.L. 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 Washington 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.

Assistant Professors

Rev. James Brent, O.P.

jbrent@dhs.edu

Philosophy

B.S., Central Michigan University

M.A., Wayne State University

Ph.D., St. Louis University

Fr. James Dominic Brent, O.P. was born and raised in Michigan. He pursued his undergraduate and graduate studies in Philosophy, and completed his doctorate in Philosophy at Saint Louis University on the epistemic status of Christian beliefs according to Saint Thomas Aquinas. He has articles in the *Internet Encyclopedia of Philosophy* on "Natural Theology," in the *Oxford Handbook of Thomas Aquinas* on "God's Knowledge and Will," and an article on "Thomas Aquinas" in the *Oxford Handbook of the Epistemology of Theology*. He earned his S.T.B. and S.T.L. from the Dominican House of Studies. He taught in the School of Philosophy at the Catholic University of America from 2010–2014. He has travelled the United States as an itinerant preacher, and frequently gives lectures, leads intellectual retreats, and produces videos for the Thomistic Institute.

Fr. Brian P. Chrzastek, O.P.

bchrzastek@dhs.edu

Philosophy

B.A., M.S., University of Virginia

L.Phil., The Catholic University of America

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

Ph.D., Loyola University, Chicago

Fr. Chrzastek joined the Pontifical Faculty of the Immaculate Conception in 2002 to teach Philosophy, specializing in logic, epistemology, and

modern philosophy. He completed his doctoral studies at Loyola University Chicago in the area of the history of modern thought. His dissertation is entitled, "Kant's Transcendental Account of Empirical Cognition."

Rev. Cajetan Cuddy, O.P.

ccuddy@dhs.edu

Dogmatic and Moral Theology

B.A., Franciscan University of Steubenville

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

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

Fr. Cajetan Cuddy, O.P., is the general editor of the Encyclopedia of Catholic Theology (ect.org) and editor-in-chief of *Intellectus: A Journal of Christian Thought and Life* (intellectus.org). Fr. Cuddy is the author of several books, including *The Summa Illuminated: A Guide to St. Thomas Aquinas's Masterpiece*, *Catholic Theology: An Introduction*, and he is co-author of *Thomas and the Thomists: The Achievement of St. Thomas Aquinas and His Interpreters*. He has written for numerous books, journals, and periodicals on the philosophy and theology of St. Thomas Aquinas and the Thomist tradition..

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

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 Vice President for Ministry and Mission at The Catholic University of America.

Dr. Jody Vaccaro Lewis

jvlewis@dhs.edu

Sacred Scripture

B.A., Westminster College

M.A., Kent State University
M.A., Ph.D., University of Notre Dame

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

Rev. Ambrose Little, O.P.

Director of the Thomistic Institute

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 B.A. 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. He was Assistant Director of the Thomistic Institute from 2022–2025. In July 2025 he was appointed Director of the TI.

Rev. Dominic M. Langevin, O.P.

dlangevin@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.



Rev. Gregory Pine, O.P.

gpine@dhs.edu

Dogmatic Theology

B.A., Franciscan University of Steubenville

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

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

Fr. Gregory Pine, O.P., is an Assistant Professor of Dogmatic and Moral Theology at the Dominican House of Studies and an Assistant Director of the Thomistic Institute. Born and raised near Philadelphia, PA, he attended the Franciscan University of Steubenville and entered the Order of Preachers upon graduating. He was ordained a priest in 2016 and holds an S.T.L. from the Dominican House of Studies. Most recently, he received his doctoral degree in dogmatic theology at the University of Fribourg (Switzerland). He has published articles in *Angelicum*, *Nova et Vetera* (English Edition), and *The Thomist*. He is the co-author of *Credo: An RCIA Program* (TAN Books) and *Marian Consecration with Aquinas* (TAN Books) as well as the author of *Prudence: Choose Confidently, Live Boldly* (Our Sunday Visitor), *Your Eucharistic Identity: A Sacramental Guide to the Fullness of Life* (Ignatius), *Training the Tongue and Growing Beyond Sins of Speech* (Emmaus Road), and *Justice: Judge Rightly, Give Freely* (Our Sunday Visitor). His writing also appears in Ascension's Catholic Classics series, in *Aletheia*, and in *Magnificat*. He is a regular contributor to the podcasts *Catholic Classics*, *The Thomistic Institute*, and *Godsplaining*.

Very Rev. Gregory Schnakenberg, O.P.

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.

Part-Time/Adjunct Faculty

Mrs. Julie Cilano

jcilano@dhs.edu

Pastoral Studies

B.A., Louisiana State University

M.A., Loyola University

M.A., Lamar University

Mrs. Julie Cilano serves as Associate Director of Campus Ministry at The Catholic University of America and teaches Parish Administration Skills at the Pontifical Faculty of the Immaculate Conception. Her experience includes parish, diocesan, and university ministry, as well as Catholic leadership consulting. Her professional interests include pastoral administration, Catholic leadership, and priestly formation.

Rev. Paul Clarke, O.P.

pmclarke@dhs.edu

Moral Theology

B.A., University of Saint Thomas (Minnesota)

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

Ph.D. candidate, L'Ecole des hautes études en sciences sociales

Fr. Paul Clarke is an Instructor of Moral Theology at the Dominican House of Studies and an Assistant Director of the Thomistic Institute. Born in Seattle, he attended the University of St. Thomas in the Twin Cities. He entered the Dominican Province of St. Joseph in 2013 and was ordained to the priesthood in 2019. After completing the licentiate with a thesis on St. Thomas's theology of history, he taught at Providence College from 2020–2022. In 2022 he moved to Paris and began doctoral studies in medieval intellectual history at L'Ecole des hautes études en sciences sociales.

The area of his research is medieval propheticism, and the subject of the dissertation is the relationship between prophecy and social order in 12th century Europe. His work has appeared in *Nova et Vetera, New Blackfriars*, as well as in edited volumes of medieval philosophy and history.

Fr. Peter Gautsch, O.P.

pjgautsch@dhs.edu

Dogmatic Theology

B.A., University of Notre Dame

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

Fr. Peter entered the Order of Preachers in 2011 and was ordained to the priesthood in 2018. After earning his licentiate from the Dominican House of Studies in 2019, he spent three years as a chaplain at Providence College, where he also taught courses in theology and the humanities. In 2022 he began doctoral studies in Rome at the Pontifical University of St. Thomas Aquinas (Angelicum). His dissertation is on Aquinas's understanding of Christ as the Truth. His research interests include Christology, Trinitarian theology, and eschatology. He joined the Pontifical Faculty of the Immaculate Conception in 2026.

Mr. Conor Stark

starkc@cua.edu

Classical Languages and Philosophy

B.A., Wake Forest University

M.A., University of Notre Dame

M.A., The Catholic University of America

Mr. Stark is an instructor of Greek and Philosophy. For two years, he taught the intro to Greek using a combination of immersive and grammar-translation approaches. This year, he is teaching Ancient and Medieval Philosophy. In addition to teaching for The Pontifical Faculty of the Immaculate Conception, Mr. Stark is working towards the completion of his doctorate in philosophy at the Catholic University of America. His research focuses on Greek, Arabic, and Latin metaphysics and theories of intelligibility.

Very Rev. James Sullivan, O.P.

jmsullivan@dhs.edu and pastoralformation@dhs.edu

Director of Pastoral Field Education

Pastoral Studies

B.A., Providence College

Ph.L., The Catholic University of America

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

Fr. James Sullivan, O.P., has served as prior and pastor at Saint Dominic Church in Youngstown, Ohio, and at Saint Louis Bertrand Church in Louisville, Kentucky. He has taught systematic theology at Saint Joseph Seminary, Dunwoodie, New York, and homiletics at Mount Saint Mary Seminary of the West in Cincinnati, Ohio. After being novice master for the Eastern Dominican Province for four years and for 65 novices, in 2014 he went to Rome to serve as the director of the Institute for Continuing Theological Education at the Pontifical North American College. He has served as a spiritual director at Saint John Seminary in Brighton, Massachusetts, as pastor of Saint Pius V Church in Providence, Rhode Island, and as director of spiritual formation at Our Lady of Providence Seminary in Providence. At present, Fr. Sullivan is prior of Saint Dominic Priory in Washington, DC.

Very Rev. Msgr. Andrew Wadsworth, Cong. Orat.

awadsworth@dhs.edu

Liturgiology

L.T.C.L./G.T.C.L., Trinity College of Music (London)

L.R.A.M., Royal Academy of Music (London)

M.A., Pontifical University of Maynooth

M.A., University College (London)

Ph.D., University of South Africa

Monsignor Wadsworth is a priest of the Oratory of St. Philip Neri, ordained in 1990, and he is founder and provost of the Washington Oratory. From 2009 to 2023 he was Executive Director of the International Commission on English in the Liturgy (ICEL) and was tasked with the oversight of the process of the production of the English translation of the Roman Missal and almost the entire suite of liturgical books. He is currently Research Assistant Professor in the Faculty of Ancient and Medieval Languages and Cultures of The Catholic University of America where he is also Director of the St. Gregory Institute for the Study of Liturgical Latin, a joint project of ICEL and CUA. He teaches undergraduate courses in the Theology Faculty of Georgetown University. In addition to articles, essays, and book chapters concerning various aspects of the study of the liturgy, he is editor of *Cantate Domino: A Commentary on the Hymns of the Liturgy of the Hours* (5 volumes) of which Volume 1 is already published and Volume 2 is forthcoming.

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.

PROGRAMS OF STUDY

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.

Coursework

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	Spring Semester
I Theology	
Elementary Latin I	Elementary Latin II
Synoptic Gospels	Prophets of Israel (alternatively, Pentateuch)
Early and Medieval Church History	Reformation & Modern Church History
Nature of Sacra Doctrina	Triune God
II Theology	
Basic Elements of Christology	Ecclesiology
Principles of Christian Moral Life I	Principles of Christian Moral Life II
Elective	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.

Coursework

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 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 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 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	Summer II
Triune God	Principles of Christian Moral Life I
Creation and the Human Person	Basic Element of Christology
Summer III	Summer IV
Principles of Christian Moral Life II	Theological & Cardinal Virtues
Theology of Grace	Eucharist & Ecclesiology
	Thesis Direction
Latin 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

NB: 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, accentuating 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.

Coursework

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 (2), 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

Fall Semester	Spring Semester
I Philosophy	
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	Recent Philosophy
Philosophy of Being (Metaphysics)	Philosophical Ethics
Early and Medieval Church History	Elective (Philosophy)
	Reformation and Modern Church History

Fall Semester I Theology

Pentateuch	Prophets of Israel
Synoptic Gospels	Johannine Writings
Nature of Sacra Doctrina	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	Liturgiology
Introduction to Church Law	Sacrament of Marriage
Preaching: Preparation & Presentation	Catholic Social and Sexual Teaching
Deacon Practicum	Parish Administration Skills
Elective (Dogmatic Theology)	Elective
Elective	[Comprehensive Exam]

IV Theology (Pastoral Year)

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

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.

Coursework

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	
<i>Elementary Latin I</i>	<i>Elementary Latin II</i>
Early and Medieval Church History	Reformation and Modern Church History
Elementary Greek I	Elementary Greek II
I Theology	
Pentateuch	Prophets of Israel
Synoptic Gospels	Johannine Writings
Nature of Sacra Doctrina	Triune God
Principles of Christian Moral Life I	Principles of Christian Moral Life II
	Elective
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
Elective	Elective
Elective	Elective
	[Comprehensive Exam]

**Model Curriculum for the Dual Degrees
S.T.B. and M.Div.**

Fall Semester	Spring Semester
I Philosophy	
<i>Ancient Philosophy</i>	<i>Medieval Philosophy</i>
<i>Logic</i>	<i>Philosophy of Knowledge (Epistemology)</i>
Communicating God's Word	<i>Philosophical Anthropology</i>
<i>Philosophy of Nature (Cosmology)</i>	<i>Introduction to the Life and Works of St. Thomas Aquinas</i>
<i>Elementary Latin I</i>	<i>Elementary Latin II</i>
Ministries Practicum	
II Philosophy	
<i>Modern Philosophy</i>	<i>Recent Philosophy</i>
<i>Philosophy of Being (Metaphysics)</i>	<i>Philosophical Ethics</i>
Early and Medieval Church History	<i>Elective (Philosophy)</i>
Elementary Greek I †	Reformation and Modern Church History
	Elementary Greek II †
I Theology	
Pentateuch	Prophets of Israel
Synoptic Gospels	Johannine Writings
Nature of Sacra Doctrina	Triune God
Principles of Christian Moral Life I	Principles of Christian Moral Life II
Introduction to Pastoral Ministry *	Elective (<i>For Dominicans: Introduc- tion to Preaching</i>)

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 Initia- tion	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 & Anoint- ing §
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.

Coursework

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 (3), 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 one-semester Thomistic Seminar for the first year. This Seminar ensures that all students who fulfill all the other requirements for the degree are adequately imbued with the theological understanding of Saint Thomas. The Seminar meets two hours per session once a week over one semester and is worth three credits. The Dean may grant an exemption from the course requirement 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 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 ques-

tion 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) signed by the candidate and his or her advisor 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.

Coursework

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 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.

Coursework

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 coursework 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 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 possible 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.

DOCTORATE IN THEOLOGY (THOMISTIC STUDIES) DEGREE

The Ph.D. program in Theology (Thomistic Studies) enables students to develop a comprehensive understanding of theology according to the mind of St. Thomas Aquinas, with attention to his sources, historical context, later development in the thomistic tradition, and applicability for the questions and needs of today.

Learning Objectives

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

1. Demonstrate an overall understanding of what St. Thomas Aquinas contributes to dogmatic and moral theology, through coursework and comprehensive examinations;
2. Produce original research in a chosen field within either dogmatic or moral theology of Thomistic Studies, as demonstrated by the dissertation;
3. Be prepared for further research and teaching in theology on the university and seminary levels of higher education.

Degree Requirements

Fuller details for each of the following items are provided through direct consultation with the director of the doctoral program.

The program consists of three parts: (1) a specialized two-year program of courses consisting of 38 credits; (2) written and oral comprehensive examinations within defined areas of studies that are based upon ten approved themes (inclusive of bibliographies) that the student submits; and (3) written dissertation and oral defense of original work within Thomistic studies. One obtains doctoral candidacy upon successful completion of comprehensive examinations, after which the student submits a dissertation proposal for approval. After approximately half of the dissertation is written, the candidate must pass a midcourse review before the dissertation board. The total expected time from beginning the program to graduation is five years, inclusive of full-time work over summers.

Admission

The Ph.D. program is open to all qualified students. The following prerequisites for admission will be evaluated by the Committee on Thomistic

Studies, which serves as the admissions board for this degree. The committee may, in individual cases, recommend to the academic dean that the student remedy particular deficiencies during the first two years of the program:

1. At least 18 credit hours in philosophy (at the undergraduate or graduate level) drawn from the following areas: history of philosophy, logic, metaphysics, ethics, philosophical anthropology, natural philosophy, and philosophy of knowledge. Applicants with only 12 credit hours in philosophy may be considered for admission. If accepted, they must complete the full 18 credit hours before completing the Ph.D. coursework, which would be considered additional to the specialized two-year program.
2. An M.A. in theology (or its equivalent), with a GPA of at least 3.25.
3. Three letters of recommendation by persons who are in a position to judge the applicant's ability for doctoral studies in theology.
4. A current photo and a completed application form.
5. A *curriculum vitae*.
6. 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.
7. A writing sample, such as an essay or published article, that demonstrates the applicant's writing skills.
8. A statement of intent [1200–1500 words] regarding one's reason for doctoral study in theology (Thomistic Studies).
9. A demonstrated reading knowledge of Latin, French, and one additional modern language for academic study. If not demonstrated at time of admission, the student must prove reading knowledge through proficiency examination before the end of the second full year of the Ph.D. program.
10. An interview, normally in-person, is required as part of the application process.

Language Requirements

If the student has not yet demonstrated reading proficiency in Latin, French, and one additional modern language before beginning coursework, that student must normally demonstrate reading proficiency in all three languages by the end of the second full year. This can be done by written examination or six credits of graduate coursework. Language proficiency exams are offered twice per semester.

Coursework

A minimum of 38 semester hours of credit is required in twelve 3-credit courses and two 1-credit pass/fail courses. The twelve 3-credit courses in-

clude three specialized sections: historical context of Aquinas's thought, Thomism in modernity, and special topics in dogmatic and moral Thomistic thought. The director of the doctoral program serves as the advisor for Ph.D. students during the stages of coursework and comprehensive examinations, and the student requests from this director a mentor who may be considered to become the dissertation director after the successful completion of the comprehensive examinations. If the student has graduate coursework in theology beyond the M.A. before entering this Ph.D. program, the director of the doctoral program may recommend to the academic dean that the student be excused from no more than 6 credits of coursework. The director of the doctoral program may also recommend to the academic dean to allow up to 6 credit hours of graduate studies in disciplines ancillary to theology on the graduate level (such as in philosophy, Church history, paleography, or advanced language study beyond what is already necessary for admission to the Ph.D. program), whether those courses are the same as those counted for previous coursework beyond the M.A. requirements or done concurrently with theology in this Ph.D. program. At least 18 of the 36 credits must be done on the doctoral level (800-level). These courses could run as seminars or tutorials. In order to advance to the stage of comprehensive examinations, the student must maintain a grade point average of 3.5 in the two-year program of coursework. Two 1-credit pass/fail courses, each of four meetings per semester (with each meeting 90 minutes), assist the doctoral students in research and writing as well as in learning and teaching.

Model Curriculum for Ph.D. Coursework

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	Elective
1-credit pass/fail course: Research and Writing Methods (four meetings)	1-credit pass/fail course: Learning and Teaching Methods (four meetings)
Year II	
St. Thomas and the Thomists	Thomism in Modernity

Elective
Elective

Elective
Elective

Comprehensive Examinations

The comprehensive examinations cover ten defined areas of Thomistic Studies, and the student must draw up particular topics, supported by bibliographies, that expand what the student has learned during the two years of coursework. No topic addressed in a course paper may be proposed as a topic for the comprehensive examinations, although there may be some overlap between the examination topic and previous coursework.

The ten areas of Thomistic Studies follow generally the plan of St. Thomas's *Summa Theologiae* and are the following: (1) *sacra doctrina* (2) the divine essence; (3) the divine persons; (4) creation; (5) general moral principles; (6) law and grace; (7) virtues and vices; (8) the graces freely given and states of life; (9) Christ; (10) sacraments; (10) the last things. In developing the particular topics and bibliographies, the student must designate:

- At least one of these topics must be attentive to Aquinas's use of Scripture and his scriptural commentary work
- At least one to Aquinas's use of patristic sources
- At least one to Aquinas's use of philosophical sources for his theology
- At least one to Aquinas's historical context of comparable scholastics in the twelfth and thirteenth centuries
- At least one to the development of the Thomistic tradition between the death of Aquinas (1274) and the Second Vatican Council (1962-65)
- At least one to the significance of Aquinas's work in dialogue with a theologian or for a theological discussion after the Second Vatican Council

Each bibliography must include at least two different works by Aquinas and at least eight other significant sources. The director of the doctoral program communicates from the student the proposed topics and bibliographies to the Committee on Thomistic Studies, and from the committee to the student any necessary revisions that need to be done. Normally the topics and bibliographies need to be submitted by July 1 after two years of coursework, and the director should communicate to the student the committee's decision within one month.

The comprehensive examinations normally take place early in December of the third year of doctoral work. This consists of two stages: written and oral. The director of the doctoral program chooses three faculty mem-

bers, at least two of whom must be on the Committee on Thomistic Studies. One of these will be designated by the director to serve as the *praeses* of the comprehensive examinations. The *praeses* is responsible for drawing up written examinations and presiding at the oral examinations.

The written examinations will take place over two days in a total of four sessions, each session of two hours in length. Each session will have two questions drawn by the *praeses* in some way from the proposed topics, and the student will choose one of the two questions to answer within the allotted time. The entire board will read all four essays. In order for the student to pass the written comprehensive examination and advance to the oral comprehensive examination, the student must receive at least 10 passing grades of a total of 12 from the board of three examiners. If a student does not receive at least 10 passing grades, the complete written examinations must be taken again no sooner than two months and no longer than six months, with new questions based upon the same topics that had been approved. Failure a second time means that the student must withdraw from the doctoral program.

After the student passes the written comprehensive examinations, the *praeses* assembles the board for a 90-minute examination, again based on the topics and bibliographies, within one week of the completion of the written examinations. The student must receive a passing grade from all three board members for the oral examinations. If the student fails the oral examination, the oral examinations must be taken again no sooner than two months and no longer than six months. Failure a second time means that the student must withdraw from the doctoral program. Based upon both the written and oral examinations, the *praeses* may announce that a successful student has passed, passed with honors, or passed with highest honors. In addition, rubrics on the comprehensive examinations are filled out by each board member for the Pontifical Faculty's assessment but not given to the student.

Ph.D. Candidacy: Doctoral Dissertation

Once the student has completed the comprehensive examinations, he or she petitions the director of the doctoral program to be a Ph.D. candidate, with either a major in dogmatic theology or moral theology (and the minor in the other subfield) and to have a dissertation director in the proposed subfield of theology named for that student. The student submits a proposal for the doctoral dissertation, which must be approved by the dissertation director, and then submitted to the Thomistic Studies Committee members. They discuss the proposal and must approve it by a two-thirds vote. The wider faculty of this institution is then sent the proposal for their

comments. The director of the doctoral program, after having heard from the candidate and the dissertation director, appoints two readers, one of whom may be external to this Pontifical Faculty. The dissertation director is responsible for communicating all comments from the faculty to the candidate. The student is to be accorded until June 30 of the student's fifth year of the Ph.D. program for completion of the dissertation, although a student may finish earlier. The student may petition the Thomistic Studies Committee for a one-year extension, which may be repeated once more. Normally, it is expected for the student committed to full-time study to complete the dissertation within two years after approval of the proposal. A student may also petition the academic dean for a leave of absence from the program in exceptional circumstances. See "Leave of Absence" below.

A midcourse review is necessary for the student to receive feedback. Normally within one year after the completion of the comprehensive examinations, the student submits the dissertation work (typically nearly half of the dissertation's length) to the dissertation director, who has been assisting the student throughout this time of candidacy/dissertation writing. With the agreement of the dissertation director, the student must give the dissertation work in hard and electronic copies to the entire board. The director calls for a midcourse review discussion in which the student must present the work and answer questions about its progress before the board. This review should normally take place within two months of the work's submission and should be no less than one hour and no more than one and one-half hours in length. In order for the student to pass the review, the two readers must formally agree with the dissertation director by signed statement of confidence in the student's work to proceed to completion of the dissertation and defense. If not all agree, another formal review may be held no sooner than four months. If all three do not agree after another midcourse review, the student may appeal to the director of the doctoral program to appoint a different reader. That director hears from both the dissertation director and the reader(s) in question regarding this dispute. A student has the right to appeal to the academic dean, whose judgment is final. A rubric is completed at the time of a midcourse review.

In addition to the midcourse review, readers must communicate written comments on the work of the students through the medium of the director of the dissertation. That director should be made aware of any ongoing communications between the student and the readers.

Normally, the dissertation will be 85,000 to 110,000 words (inclusive of footnotes). Any divergence from this standard must be approved by the academic dean, if the dissertation director supports that proposed exception. This measure does not include the obligatory bibliography. The disserta-

tion must conform to the Pontifical Faculty's style guide and demonstrate an original project in Thomistic Studies. After completion of the writing, the student can submit the thesis for acceptance only when the director has approved the thesis for submission. After that, the student must give the dissertation to the two readers. The director and readers must each sign a form testifying that the dissertation is worthy to be publicly defended before a defense date is set, normally not more than one month after submission of the completed dissertation. A rubric for an evaluation of the dissertation is filled out by each board member for the Pontifical Faculty's assessment but not for the candidate's consideration.

The dissertation must be defended in a public defense consisting of a synopsis of the dissertation that lasts 20 to 30 minutes, with the candidate answering questions from all the board members. The defense must last between a total of 75 and 90 minutes, based upon the discretion of the dissertation director, who serves as the praeses. In order for the defense to be successful, all three must agree that the Ph.D. candidate has passed this final stage of the doctoral program and should be awarded the Ph.D. from the Pontifical Faculty of the Immaculate Conception. A student who fails may appeal to the academic dean of the Pontifical Faculty, who has the authority to re-constitute the board and to set a new defense, but not within four months of the previous defense. If a student fails again, the degree is not awarded. No honors are ever awarded for a dissertation and its defense. A rubric for the defense is filled out by each board member for the Pontifical Faculty's assessment but not for the candidate's consideration.

A candidate normally has up to two months to complete any revisions requested by the defense board, but no revisions may also be necessary. The student must email a document in PDF format to the academic dean, director of the doctoral program, and head librarian, with a page signed by the director and two readers testifying to its completion, in order to be awarded the Ph.D..

After the defended dissertation has been submitted to the school as a matter of record, the candidate petitions the academic dean to be awarded the Ph.D. in Theology (Thomistic Studies).

Residency and Timeline

The residency requirement for the Ph.D. is a total of eight semesters:

- four semesters for coursework,
- one semester for comprehensive examinations, and
- three semesters for the dissertation.

It is presumed that the student is spending the summers in full-time doctoral work, but need not be resident during that time. The program of doctoral studies would normally take five years. Of course, there would be no obstacle to graduating from the program more quickly if a satisfactory dissertation were completed earlier. Here is the typical timeline:

- Four semesters of coursework.
- Language requirements must be satisfied by the end of the second full year, if not completed before the student enters the Ph.D. program.
- Normally July 1 after four semesters of coursework, comprehensive examination topics and bibliographies due to the director of the doctoral program.
- By one month after comprehensive examinations submitted, the student receives feedback from the examination board, established by the director of the doctoral program.
- Written and oral comprehensive examinations, normally in December of the third year.
- After successful completion of the comprehensive examinations, request to be considered a Ph.D. candidate with the naming of a dissertation director.
- Submission of the dissertation proposal to the Committee on Thomistic Studies and full faculty. Appointment of the two readers.
- Midcourse review normally within one year of the completion of the comprehensive examinations. Feedback from the dissertation board with testimony of expectation of possible successful completion.
- Dissertation defense normally occurs before April of the student's fifth year, and any further requested revision must be done before submission of the dissertation to the Pontifical Faculty's library and approval for graduation.
- After all requirements are completed, the student petitions the academic dean to graduate.

Scholarship Policies

Candidates to the doctoral program may apply for scholarships. Such scholarships, when available, normally consist of a waiver of tuition fees. Candidates may also apply for a Thomistic Institute doctoral fellowship, which awards a stipend to cover some living expenses in addition to a tuition waiver each year of study up to four years. If a fifth year of funding is needed the student may apply for a one-year extension of the fellowship. These doctoral fellowships are dependent upon satisfactory and timely completion of program requirements, as detailed in the fellowship

agreement. All students receiving a tuition waiver (whether as recipients of tuition scholarships or of doctoral fellowships that provide tuition and stipend) are to be research assistants for faculty for the four semesters of their second and third years of the program. Typically, they are expected to work about 8 hours per week during a semester.

Further Information

For questions about the program, please contact the director of the doctoral program.

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:

	Anticipated Fall Graduation	Anticipated Spring Graduation
M.A. (Theology)		
Draft for Reader Preview	September 27	February 25
Final Draft Submitted to Dean's Office	November 1	March 31
M.A. (Thomistic Studies)		
Draft for Reader Preview	5 Weeks before Scheduled Submission to the Dean's Office	
S.T.L.		
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 2025, 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 2015 and Fall 2019.

Degree Program	Graduation Rate 2015 - 2025
M.A. (Theology)	67%
M.A. (Thomistic Studies)	67%
M.Div.	70%
S.T.B.	79%
S.T.L.	80%
S.T.D.	100%

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 (112 credits)
S.T.B.	= 8 semesters (90 credits)
S.T.L.	= 4 semesters (36 credits)
S.T.D.*	= 4 semesters residency requirement
Ph.D.*	= 8 semesters residency requirement

*The S.T.D. and the Ph.D. program is a recently introduced program without sufficient data to report.

Average number of semesters that students took to complete their studies (Fall 2015 – Fall 2025)

	M.A. (Theology)	M.A. (Thomistic Studies)	M.Div.	S.T.B.	S.T.L.
Full-Time	4.2	4.3	10.4	8.1	4.14
Part-Time	7.6	N/A	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: see “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.

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., S.T.D., and Ph.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.

PH 501 – Introduction to the Life and Works of St. Thomas Aquinas (3)

This course introduces students to the life and works of St. Thomas Aquinas, drawing from the most important sources and traditions of knowledge about the Church's Common Doctor. This course thereby serves as a necessary initiation into study *ad mentem Thomae* (according to the mind of Thomas.)

PH 501K – Metaphysical Themes in the *Summa contra Gentiles*, Books 1–3

The purpose of this course is to provide a close study of several themes in the "Summa contra Gentiles," Books I–III. The themes include faith and reason, natural theology, arguments for the existence of God, divine names, various divine attributes, especially the wisdom and love of God,

and the final end of human beings.

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 525/MT 625 – Perennial Principles and Contemporary Questions (3)

In this course, we will be studying the origins of critical theory in late modern philosophy and its development through the 20th century and into the 21st century. We will begin by examining the fundamental principles of critical theories in thinkers like Hegel, Marx, Nietzsche, and Freud. Then we shall see how those fundamental principles developed in later socialist and structuralist thinkers, like Lenin, Marcuse, and Foucault, and what effect these developments had on philosophical and theological discourse.

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 na-

ture 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.

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/HT 700D – The Biblical Interpretation and Preaching of St. Thomas Aquinas (3)

This seminar will study the forms and methods of Aquinas' Biblical interpretation, especially as they came to fruition in his theology and preaching. Of particular interest will be his understanding of authorial intention with respect to the literal and spiritual senses. Also to be considered will be the emergence of university commentary as a literary genre, both as a product of the schoolroom and as an instrument for the preparation of preachers for their universal preaching mission. The course will offer opportunity for class presentations and discussion. Latin reading ability is recommended.

SS 700N – Paul on Resurrection (3)

According to Paul, how does Christ's resurrection and ours work? Who and what will be raised in the resurrection? What sort of renewal might be envisaged apart from the resurrection of the body? Using historical tools, this unit takes up critical readings of selected Pauline resurrection texts which have proved especially contentious: from the accounts of the death and resurrection of Jesus in Romans 1, Philippians 2, and 2 Timothy 2, through the resurrection of the faithful in Ephesians 2 and their ethical life in Galatians 5 and Romans 6-8, into the sleep of 1 Thessalonians 4, and finally to the resurrection of the spiritual body in 1 Corinthians 15. Ad-ducing Jewish and Greco-Roman background and the Ante-Nicene fore-grounds to these texts affords opportunities to advance the active scholarly discussion. The course's introduction to Ante-Nicene Christian texts will form part of the preparation for detailed exegetical work. Doing so will enable those to be dedicated to scriptural exegesis and theological anthro-pology to appropriate well-nuanced insights and safe conclusions about the human person and his destiny.

SS 734 – The Psalms (3)

This course in the theology of the Psalms will consider the function of the Psalms in the cult of ancient Israel and the theology of the Book of Psalms as the inspired prayer of Israel and of the Church. Central themes to be considered are the Psalter as a biblical book, its teaching on God and on the life of prayer, the interpretation of the Psalms in the New Testament and in Jewish and Christian tradition, and the use of the Psalms in the Church's Liturgy.

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 his-torical 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 Chris-tianity. 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 Hellenis-tic texts, including biblical authors. Special attention given to increasing facility in reading and interpreting the Greek New Testament. Prerequi-site: SS 582 – *Elementary Greek II* or the equivalent.

SS 784 – Introduction to the Septuagint (3)

An historical and theological introduction to the Septuagint as Chris-tian 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 read-ing 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 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*, and ST 604 – *Triune God*.

ST 631 – Sacraments: Theology and Initiation (3)

An introduction to general sacramental theory by tracing various sacramental teachings from their biblical, patristic, medieval, and contempo-

rary 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 Penance 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 section on Anointing then moves through the history of the sacrament to conclude with the theology contained in the new rite. Canon Law Section: The canons dealing with the administration of the sacrament of Penance, and sanctions in the Church, followed by a pastoral practicum. Students are given opportunities to function as confessors for a wide variety of practical cases, stressing the healing nature of the sacrament.

ST 637 – Sacrament of the Eucharist (3)

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

ST 638 – Sacrament of Orders (3)

This course will examine the theology of the sacrament of Holy Orders, including the episcopacy and the diaconate, but focusing particularly upon the priesthood. Attention will be given to the historical origins of the 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 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 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 854 – The Shape of Modern Theology (3)

The purpose of this seminar is to provide students with an in-depth understanding of modern theology's anthropological shape through presentation, discussion, and one major research paper. Students will seek to understand why and with what effect modern thinkers revolutionized the discipline of theology in their emphasis upon spiritual, existential, and political elements. Students will evaluate what kinds of response(s) Thomistic thinking can provide. This course will consider—with varying degrees of focus—select philosophical and theological religious thinkers from Blaise Pascal to Joseph Ratzinger.

ST 881 – Thomistic Seminar (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.

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 625/PH 525 – Perennial Principles and Contemporary Questions (3)

In this course, we will be studying the origins of critical theory in late modern philosophy and its development through the 20th century and into the 21st century. We will begin by examining the fundamental principles of critical theories in thinkers like Hegel, Marx, Nietzsche, and Freud. Then we shall see how those fundamental principles developed in later socialist and structuralist thinkers, like Lenin, Marcuse, and Foucault, and what effect these developments had on philosophical and theological discourse.

MT 700W – The Religious World of Dante (3)

Dante is the only artist of any kind to whom a papal encyclical—*In Praeclara Summorum* (1921)—is devoted. But can this “poet of the imagination” still serve as a “great teacher of Christian doctrine” and speak with the “freshness of a poet of our times”? This course explores how Dante gives shape, colour, and narrative force to Catholic moral theology. It provides a guided reading of the *Divine Comedy* through its moral and eschatological structure: the circles of Hell, terraces of Purgatory, and spheres of Paradise. Along the way, it considers in context core questions in medieval and modern theology, including the relationships between nature and grace, reason and faith, and Church and State. The Durling-Martinez OUP translation is recommended, although students may use any edition.

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, Ultramontanism, and her diverse reactions to modernity follow. Lastly, the First and Second Vatican Council are briefly examined.

HS 700M/HT 700M – Canonization in History, Law, and Theology (3)

The course will examine the process of canonization of saints in the Catholic Church in three aspects. The historical section will review the proclamation and veneration of saints from the Middle Ages to the present. The theological section will study the essential elements of a cause, including the reputation (*fama*) of holiness or of martyrdom, the intercessory power of the Servant of God, the heroic virtues or martyrdom of the Servant of God, and the miracle granted by God through the Servant of God’s intercession. The canonical section will explore the processes for beatification and canonization in the current law of the church, with particular emphasis on the diocesan phase of the enquiry.

HT/SS 700D– The Biblical Interpretation and Preaching of St. Thomas Aquinas

This seminar will study the forms and methods of Aquinas' Biblical interpretation, especially as they came to fruition in his theology and preaching. Of particular interest will be his understanding of authorial intention with respect to the literal and spiritual senses. Also to be considered will be the emergence of university commentary as a literary genre, both as a product of the schoolroom and as an instrument for the preparation of preachers for their universal preaching mission. The course will offer opportunity for class presentations and discussion. Latin reading ability is recommended.

HS 700M/HT 700M – Canonization in History, Law, and Theology (3)

The course will examine the process of canonization of saints in the Catholic Church in three aspects. The historical section will review the proclamation and veneration of saints from the Middle Ages to the present. The theological section will study the essential elements of a cause, including the reputation (*fama*) of holiness or of martyrdom, the intercessory power of the Servant of God, the heroic virtues or martyrdom of the Servant of God, and the miracle granted by God through the Servant of God's intercession. The canonical section will explore the processes for beatification and canonization in the current law of the church, with particular emphasis on the diocesan phase of the enquiry.

HT 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.

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 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 lector and acolyte. Treatment will be given to the history and office 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 min-

istry 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.

PS 804 – Research and Writing Methods (1)

Seminar workshop on research and writing for the doctoral student.

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 \$175.00 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.

Academic documents and records typically require evaluation 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. Applicants should confer with the Registrar to confirm whether evaluation is necessary in their case.

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 coursework – 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 AND TUITION

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

Service Fees

Application	\$175.00
Registration (per semester)	\$75.00
Technology (per semester)	\$65.00
Library (per semester;)	\$60.00

Security (per semester)	\$30.00
Parking (per semester)	\$35.00
Graduation	\$200.00
Returned Check	\$35.00

Tuition Per Semester:

Full Time (9+ credits)	\$10,059.00
Part Time (per credit hour)	\$1,118.00
Audit (per credit hour)	\$175.00
Ongoing Registration Fee	\$150.00

Program Tracking Fee (a one-time fee paid at the beginning of program matriculation, calculated according to anticipated number of years of program matriculation):

One Year	\$46.00
Two Years	\$77.00
Three Years	\$88.00
Four or Five Years	\$99.00
Six Years	\$110.00
Seven Years	\$121.00

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 submit a check to the Treasurer's Office. Students may notify the Accounting department at 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 Controller

Tuition Refund Policy:

Regular Term:

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

Summer Term:

For a one-week course:

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

For a two-week course:

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

For a three-week course:

After class on the 2nd school day:	100% (no notation)
After class on the 3rd school day:	50% (WD on transcript)
After class on the 7th school day:	0% (WD on transcript)

Please note that tuition and fees are subject to change. Please see <https://dhs.edu/admissions/tuition-and-fees/> for current rates.

REGISTRATION

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

Ongoing Registration

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

Academic Load

M.Div. and S.T.B. students must take at least 9 credits per semester to be considered full-time. Until coursework is completed, M.A. (Theology),

S.T.L., S.T.D., and Ph.D. 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. International students should not ordinarily fall below full-time study apart from prior consultation with one of the school's Designated School Officials (DSOs) or the Academic Dean.

Independent Study

Advanced students, normally at least in the S.T.L. 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
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). 700-level courses require approval of the instructor prior to enrollment. 800-level courses are not ordinarily open to auditors.

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. 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 phi-

losophy credits for the M.Div. degree or qualifying prerequisite coursework 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.

ACADEMICS

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.

Academic Integrity

“Plagiarism” refers to the intentional presentation of the ideas, works, or words of another person as one's own without citation. Plagiarism includes

not only the direct quotation of a source without citation, but indeed any presentation of another person's ideas without appropriate acknowledgment, even if a student merely paraphrases source material. All work submitted for the fulfillment of degree or course requirements, including formal papers, coursework, and thesis proposals, will be subject to adjudication for plagiarism. Plagiarism amounts to a form of literary fraud or theft that is a serious violation of the accepted standards of scholarship and professional practice. Suspected cases of plagiarism will be reviewed and judged by the supervising professor(s) and/or the Dean. Depending on its extent and gravity, plagiarism can result in one or both of the following penal actions: 1) failure in the course, and 2) dismissal from the School. If a student believes that a serious injustice has been done, he or she may appeal the matter to the Council of the Faculty under the due-process procedures set forth in article 62 of the Statutes. Students may not submit the same work to fulfill course requirements in two separate classes, nor may they attempt to submit work in one class for which credit has already been given in another class. Cheating on examinations or any other form of academic dishonesty will be dealt with severely.

Artificial Intelligence

As a general rule, no work that has been researched, generated, altered, or proofed by AI is permissible for students to use, regardless of whether such work is submitted for evaluation. Individual professors may announce exceptions or additional policies regarding AI when they discuss the course's syllabus or assignments.

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%

<i>cum Laude</i>	3.5–3.69 (all criteria)
<i>Magna cum Laude</i>	3.7–3.89 (all criteria)
<i>Summa cum Laude</i>	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 stu-

dent 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).



Satisfactory Academic Progress

Being in good academic standing is also known as making satisfactory academic progress, which is assessed by the Dean at the end of each fall, spring, and summer term. The following describes satisfactory academic progress for all DHS students. This is especially pertinent for students' eligibility for any need-based financial aid, whether from federal, Title IV funding or from institutional, non-Title IV need-based funding. If and when the institution offers funding in which student merit plays a role, satisfactory academic progress is detailed in the individual offer to a student and may be higher than other forms of financial aid.

All students within a given category (e.g., full-time, part-time, of a par-

ticular program) will be treated in a manner consistent with the standards applicable to that category.

Except for the program differences specified below, there are no further differences between full-time and part-time students so long as a part-time student on federal financial aid fulfills the Federal Student Aid (FSA) requirement to be enrolled at least half-time in his or her respective program.

Credit hours from another institution that are accepted toward the student's program are counted as both attempted and completed hours. However, credits transferred from another institution are not included in the student's GPA calculation.

For satisfactory academic progress, the school uses both a qualitative standard (based upon grade point average) and quantitative standards (based upon the timeliness of coursework credits completed for a particular program).

Qualitative Standard

Each student's course performance is assessed on a numeric 4.0 scale. For the correlation between letter grades and number grades, see the school's grading system in the academic catalog. The student's coursework grade point average (GPA) is calculated as follows: the sum total of each course's grade multiplied by the number of credits assigned to that course, then divided by the sum total of attempted course credits. “Pass” grades (P) are included in the GPA calculation as a 4.0. See below for how failures and retakes are included in the GPA calculation.

Course audits are not included as attempted or earned credits

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.

See below for information about incomplete courses.

For each semester, the student must maintain the minimum grade point average specified for each program:

M.A. in Theology: 3.0

M.A. in Thomistic Studies: 3.0

M.Div.: 3.0

S.T.B.: 3.25

S.T.L.: 3.25

S.T.D.: 3.25

Non-degree-seeking (not eligible for Title IV funds): 2.0

If a student is a dual degree candidate, he or she must maintain the minimum grade point average specified for both programs.

Quantitative Standards: Maximum Timeframe and Coursework Pace

In addition to maintaining the required qualitative (GPA) standard, 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. This is a student's maximum timeframe in order to maintain financial aid eligibility. For example, the M.A. Theology program entails 36 credit hours (c.h.) and no less than 2 full-time academic years (4 semesters); 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 110 c.h. for a minimum of 8 full-time semesters; their academic progress must continually indicate likely completion of the M.Div. program within no more than 165 attempted c.h. or 12 semesters. The same policy applies to the S.T.B. (minimum 87 c.h. in 6 semesters; maximum 130 c.h. in 9 semesters) and the S.T.L. (min. 36 c.h. in 4 semesters; maximum 54 c.h. in 6 semesters).

As a quantitative standard for maintaining eligibility for financial aid, the school measures the pace at which a student completes coursework requirements. The school normally does not generally mandate how many credits must be earned in any given term. However, in light of the financial aid quantitative standard and in light of the school's coursework limitation to a maximum of 17 credits per term, each student at the end of each term must have earned enough credits so that he or she could finish his or her program at the rate of 17 credits per term by the date specified by the quantitative standard. For instance, given that the quantitative standard for the M.A. in Theology program requires 36 credit hours to be completed within 6 semesters, the student must have completed 19 credits by the end of the fifth semester, and 2 credits by the end of the fourth semester. Or, given that the quantitative standard for the M.Div. program requires 110 credit hours to be completed within 12 semesters, the student must have completed 93 credits by the end of the eleventh semester, 76 credits by the end of the tenth semester, and so on.

If a student fails a course, the course's credits have been attempted but not earned. A failed course's credits and grade affect both qualitative and quantitative standards for satisfactory academic progress. A course can be counted only once for earned credit. If a student retakes and successfully

passes a previously failed course, the more recent credits and grade will be used to calculate the student's cumulative GPA and thus the qualitative standard for satisfactory academic performance. The failing grade and attempted number of credits of a previously taken instance of a course will count in the term grade point average for the term when the failure occurred, but after the course has been successfully passed, will no longer count in the student's cumulative grade point average (thus for qualitative standards). However, with respect to the quantitative standards for satisfactory academic progress, a previously taken instance of a course will still be counted in the student's total attempted credit hours. As such, failing and retaking courses negatively affects efficient performance relative to a program's quantitative standards.

Effects of Course Withdrawal and Incomplete Grades for Satisfactory Academic Progress

If a student withdraws from a course after the add/drop deadline, the student receives the grade of W for the course. For the sake of quantitative standards, the credits assigned to the course are counted as attempted but not earned. For the sake of qualitative standards (i.e., grade point average), the course credits and grade are not included in the calculation for the term GPA or cumulative GPA.

If a student receives an incomplete for a course, the student receives a grade of "I" on his or her transcript. For the sake of quantitative standards, the credits assigned to the course are counted as attempted but not earned. The credits are counted as earned if the student completes the course and receives a passing grade. For the sake of qualitative standards (i.e., grade point average), an incomplete course is not counted at all until (1) the student completes the course and receives another grade or (2) the student does not complete the course and receives an "F." The incomplete must be resolved as a grade within the time frame provided in the academic regulations (midterm of the following semester, or if, in extraordinary circumstances, the Dean grants a further exception, after which an incomplete becomes a failure).

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 eligi-

bility for the entire period of enrollment in which they again meet satisfactory academic progress standards.

Academic Probation, Financial Aid Warning, and Financial Aid Probation:

A student who does not maintain the required qualitative (GPA) standard described above is not making satisfactory academic progress. Such a student will be placed on “academic probation” for one semester. If the student is receiving financial aid, the student will also be issued a “financial aid warning” for one semester and will be eligible for continued financial aid during that semester. At the end of the semester, the student can be restored to good standing if that semester’s grades have raised the student’s cumulative GPA to the requirements for satisfactory academic progress. The student who does not meet the GPA requirements at that time can be put on academic suspension for another full semester, during which time the student would be ineligible for coursework and the quantitative standard (coursework pace) for financial aid would be paused. Upon readmission, if the required GPA is not maintained, the student will lose his or her degree track status and/or be dismissed from the school. Communication about any of the above issues will be made by the Dean or Registrar to the student in written or emailed form.

A student who does not maintain the required quantitative standard described above is not making satisfactory academic progress. Such a student will be issued a “financial aid warning” for one semester and will be eligible for continued financial aid during that semester. The student may remove this warning by successfully earning sufficient course credits in the succeeding semester or summer semester, resolving incomplete grades, retaking failed courses, and (with the preapproval of the Dean) completing courses at another institution and transferring the credits to the Dominican House of Studies. After this financial aid warning of one semester, if the student has not fulfilled the required quantitative standard for financial aid, the student can appeal his situation. For this process, see below. If the student does not appeal, the student will be suspended from receiving further financial aid; that is, the student will no longer be eligible to receive financial aid. Communication about any of the above issues will be made by the Dean or Registrar to the student in written or emailed form.

If a student (1) has been given a financial aid warning after a given semester and has not reestablished satisfactory academic progress in the semester following that warning or (2) been declared ineligible for financial aid, then the student may appeal for the continuance or reestablishment

of financial aid eligibility. If the student appeals because he or she has not reestablished satisfactory academic progress after receiving a financial aid warning, the student must appeal within 14 days of being notified that he or she is no longer eligible for financial aid, so that the appeal can be adjudicated before the succeeding semester. If the student appeals because he or she has been declared ineligible for financial aid, the student can appeal only after two semesters of at least half-time enrollment, with the courses successfully completed at the student’s expense.

A student appeals by submitting a petition in writing or email to the Dean, who will chair an evaluative committee with the school’s chief of staff and Registrar. The student should explain any extenuating circumstances that led to the lack of satisfactory academic progress (e.g., student illness, death in the student’s family) and how the student plans to restore satisfactory academic progress. The student’s plan to restore satisfactory academic progress should include a timeline (focusing on the succeeding semester and/or summer semester) and may include resolving incomplete grades, retaking failed courses, and completing courses at another institution and transferring the credits to the Dominican House of Studies. If the committee judges that the student has successfully argued his or her case and presented a probable academic plan to restore satisfactory academic progress, the committee will place the student on “financial aid probation” for one semester, declare the student eligible for financial aid funds for that semester, and communicate these facts to the student in written or emailed form. At the conclusion of this probationary semester, if the student has successfully reestablished satisfactory academic progress, the probation will be lifted; if the student has not successfully reestablished satisfactory academic progress but, in the judgment of the committee, has made good progress in his or her academic plan to restore satisfactory academic progress and seems likely to restore satisfactory academic progress in the succeeding semester, the committee can grant a second semester of probation. But if satisfactory academic progress has not been restored after these two semesters of financial aid probation, the student will lose his or her financial aid eligibility (that is, he or she will be suspended from financial aid).

In the above appeals process, if a student judges the decision of the evaluative committee to be unjust, the student may appeal to the school’s president, whose decision is final.

Dismissal

The Academic Dean, after consultation with the Faculty, has the final authority for dismissal of a student in all matters relating to academic per-

formance 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 and is only granted once. 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.

Withdrawal from a Course, a Program, or the School

A degree-seeking student officially withdraws from a course, a program, or the school by notifying the Dean. A non-degree-seeking student officially withdraws from a course by notifying the Registrar. The date of withdrawal is the date of notification. Upon withdrawing from a course, a student receives the notation W for this course on the student's transcript.

A student unofficially withdraws from a course (1) by not attending any classes of the course after the add/drop deadline and (2) by not completing any other graded activities of the course (e.g., homework, term paper,

exam). Such a student receives the grade of F for the course.

For the purposes of financial aid (whether federal or institutional), a student who unofficially withdraws from a course will be responsible for returning received aid according to the following determination of the student's unofficial withdrawal date. The school will solicit information from faculty members about any attendance of the student in class. If the student attended some classes at the beginning of a course, the date of unofficial withdrawal will be considered to be the first class session that the student failed to attend. If the student did not attend any classes of a course, the student will be considered to have withdrawn from the course before it began. If investigation cannot determine when the student last attended a class session, the student will be considered to have withdrawn from the course on the last day of the add/drop period of the semester.

In the case of student withdrawal or leave of absence during a semester of federal financial aid disbursement, the school completes a return calculation in order to determine whether the student is eligible for a postwithdrawal disbursement. Conversely, the student may have to return federal financial aid (return to Title IV; R2T4) or institutional financial aid. 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 is allocated in the following order: (1) Unsubsidized Stafford Loans and (2) 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).

The calculation is based on the percentage of earned aid using the following federal Return of Title IV (R2T4) 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. If the aid was in the form of a grant, this will be disbursed within 45 days. If the aid was in the form of a loan, this will be disbursed within 30 days, allowing the student at least 14 days to respond whether he or she wishes to accept or decline the funds.

The institution must return to the Department of Education 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.

If a return calculation determines that the student has a credit balance, it will be disbursed within 14 days of that calculation.

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).

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. Create an account at studentaid.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 by going online at studentaid.gov and finding your application status in "My Activity."
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 the FSA website and complete an MPN (Master Promissory Note) at studentaid.gov/mpn/.
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 to 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 the [FSA counseling page](#).

For more information, please contact:

Sr. Marirose Rudek, R.S.M.,
Interim Registrar; Accreditation Liaison & Director of Financial Aid
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.

STUDENT SERVICES

The Student Services Officer at PFIC supports resident student brothers and commuter students by organizing social events, academic workshops, and community-building initiatives. Through this office, students can receive personalized guidance on CV reviews, doctoral applications, and career path brainstorming.

For more information, please contact:

Rebecca Marisseau, Ph.D.
Student Services Officer
rmarisseau@dhs.edu
202-655-4664

STUDENT HOUSING

The Dominican House of Studies does not provide housing for PFIC students. The following residences are available to students.

Casa Sacri Cuori

1321 Otis St NE
Washington, D.C. 20017
Contact: Casa Liaison
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
(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
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 CALENDAR 2026 - 2027

FALL 2026

AUGUST

28	Friday	New Student Orientation – 11:00 AM (Aquin Hall)
31	Monday	Classes Begin & Library Opens Academic Convocation – 4:00 PM (Aquin Hall) Opening Mass of the Holy Spirit – 5:00 PM (DHS Chapel), Reception

SEPTEMBER

6–7	Fri.–Sat.	Thomistic Circles Conference
7	Monday	Labor Day (No Classes / PFIC Offices & Library Closed)
11	Friday	Last Day to Add or Drop Courses
17	Tuesday	Constitution Day Observed
21	Monday	Council of the Faculty Meeting – 3:30PM (Dominic Hall)

OCTOBER

12	Monday	Columbus Day (No Classes / PFIC Offices & Library Closed)
16	Friday	Midterm: Last Day to Submit Work for Incompletes from the Previous Semester Last Day to Withdraw from Classes with a 50% Refund Last Day to Change Class Enrollment from Credit to Audit
19	Monday	Council of the Faculty Meeting – 3:30PM (Dominic Hall)
23	Friday	Grades Due on Incompletes from the Previous Semester

NOVEMBER

TBD		Board of Overseers Meeting – 5:30 PM
2–13	Mon.–Fri.	Registration for Spring 2027 Classes
13	Friday	Last Day to Withdraw from Classes with a “W” Grade
16	Monday	Council of the Faculty Meeting – 3:30PM (Dominic Hall)
25–27	Wed.–Fri.	Thanksgiving Recess (No Classes / PFIC Offices & Library Closed)

DECEMBER

7	Monday	Course Evaluation Period Opens
8	Tuesday	Solemnity of the Immaculate Conception (No Classes / PFIC Offices & Library Closed)
14	Friday	Last Day of Classes
15–18	Tues.–Fri.	Final Exams Period

DECEMBER *continued*

18	Friday	Semester Ends
19–22	Sat.–Tues.	Special Exams Period
16	Monday	Council of the Faculty Meeting – 3:30PM (Dominic Hall)
21	Monday	Seemster Course Grades due on <i>Populi</i> by 3:00 PM
23	Wednesday	PFIC Offices & Library Close at 12:00 Noon

SPRING 2027**JANUARY**

4	Monday	PFIC Offices & Library Reopen
11	Monday	Classes Begin
18	Monday	Martin Luther King, Jr. (No Classes / PFIC Offices & Library Closed)
22	Friday	Last Day to Add or Drop Courses March for Life (No Classes/ PFIC Offices & Library Open)
25	Monday	Council of the Faculty Meeting – 3:30PM (Dominic Hall)
28	Thursday	CUA St. Thomas Aquinas Mass (Alternate Class Schedule)

FEBRUARY

TBD		Board of Overseers Meeting – Administrative Monday (Monday Classes Held; No Tuesday Classes)
9	Tuesday	
10	Wednesday	Ash Wednesday
15	Monday	Council of the Faculty Meeting – 3:30PM (Dominic Hall)
19–21	Fri.–Sun.	Thomistic Circles Conference
26	Friday	Midterm: Last Day to Submit Work for Incompletes from the Previous Semester Last Day to Withdraw from Classes with a 50% Refund Last Day to Change Class Enrollment from Credit to Audit

MARCH

5	Friday	Grades Due on Incompletes from the Previous Semester
8–12	Mon.–Fri.	Spring Break (No Classes / PFIC Offices & Library Open)
15	Monday	Council of the Faculty Meeting – 3:30PM (Dominic Hall)
15–24	Mon.–Wed.	Registration for Fall 2025 Classes
19	Friday	Solemnity of Saint Joseph (No Classes / PFIC Offices & Library Closed)
25	Thursday	Holy Thursday (No Classes/PFIC Offices & Library Closed)
26	Friday	Good Friday (No Classes / PFIC Offices & Library Closed)

MARCH *continued*

28	Sunday	Easter Sunday
29	Monday	Easter Monday (No Classes / PFIC Offices & Library Closed)
2	Wednesday	Last Day to Withdraw from Classes with a “W” Grade

APRIL

14	Monday	Council of the Faculty Meeting – 3:30PM (Dominic Hall)
28	Monday	Course Evaluation Period Opens

MAY

5	Monday	Last Day of Classes Council of the Faculty Meeting – 3:30PM (Dominic Hall)
4–7	Tues.–Fri.	Final Exams Period
7	Friday	Semester Ends
10	Monday	Semester Course Grades due on <i>Populi</i> by 3:00 PM
10–13	Mon.–Thurs.	Special Exams Period
14	Friday	Commencement – 5:00 PM (Priory Chapel)
31	Monday	Memorial Day (PFIC Offices & Library Closed)

SUMMER 2027**JUNE**

1	Monday	Summer Session I Begins
---	--------	-------------------------

JULY

2	Friday	Summer Session II Ends
5	Monday	Independence Day Observed (No Classes/PFIC Offices & Library Closed)
6	Tuesday	Summer Session II Begins
23	Friday	Summer Session II Ends
24	Saturday	Special Exams

