School of Theology and Religious Studies (STRS)

Officers of Instruction

Faculty

Very Rev. Mark Morozowich, S.E.O.D.
Dean and Associate Professor

William C. Mattison III, Ph.D.
Interim Dean and Associate Professor

Joseph Capizzi, Ph.D.
Associate Dean for Graduate Studies and Associate Professor

Mark Clark, Ph.D.
Associate Dean for Undergraduate Studies and Associate Professor

Rev. Christopher Begg, S.T.D., Ph.D.
Associate Dean for Seminary and Ministerial Programs and the
Katherine Drexel Professor of Religious Studies

Rev. Stefanos Alexopoulos, Ph.D.
Assistant Professor

The John C. and Gertrude P. Hubbard Professor of Religious Studies

William Barbieri, Ph.D.
Associate Professor

Joshua Benson, Ph.D.
Associate Professor and Director, Spirituality

Christopher J. Born, Ph.D.
Clinical Assistant Professor

David A. Bosworth, Ph.D.
Associate Professor

Ian Boxall, D.Phil.
Associate Professor

Clinical Assistant Professor

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  - Master of Catechesis (M.Cat.)
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  - Master of Divinity in Hispanic Ministry
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- Biblical Studies:
  - Master of Arts (M.A.)
  - Doctor of Philosophy (Ph.D.)
  - Licentiate in Sacred Theology (S.T.L.)
  - Doctorate in Sacred Theology (S.T.D.)
- Church History:
  - Master of Arts (M.A.)
  - Doctor of Philosophy (Ph.D.)
- Historical and Systematic Theology:
  - Master of Arts (M.A.)
  - Doctor of Philosophy (Ph.D.)
  - Licentiate in Sacred Theology (S.T.L.)
  - Doctorate in Sacred Theology (S.T.D.)
Sr. Mary Collins, O.S.B., Ph.D.
Professor Emerita

Clinical Associate Professor

Professor Emeritus

William Dinges, Ph.D.
Professor and Director, Religion and Culture

Professor Emeritus

Professor and Coordinator, Hispanic/Latino Studies Program

Rev. John P. Galvin, Dr. Theol.
Professor

John Grabowski, Ph.D.
Associate Professor and Director, Moral Theology/Ethics

Bradley C. Gregory, Ph.D.
Assistant Professor

Professor

Rev. Msgr. Kevin W. Irwin, S.T.D.
Research Professor

Professor Emeritus

Charles B. Jones, M.T.S., Ph.D.
Associate Professor

Christopher J. Kauffman, Ph.D.
Professor Emeritus

Professor Emeritus

David Lantigua, Ph.D.
Assistant Professor

William P. Loewe, Ph.D.
Associate Professor

Rev. Nicholas Lombardo, O.P., M.Div., S.T.B., Ph.D.

- Liturgical Studies/Sacramental Theology:
  - Master of Arts (M.A.)
  - Doctor of Philosophy (Ph.D.)
  - Licentiate in Sacred Theology (S.T.L.)
  - Doctorate in Sacred Theology (S.T.D.)

- Moral Theology/Ethics:
  - Master of Arts (M.A.)
  - Doctor of Philosophy (Ph.D.)
  - Licentiate in Sacred Theology (S.T.L.)
  - Doctorate in Sacred Theology (S.T.D.)

- Catechetics:
  - Master of Arts (M.A.)
  - Doctor of Philosophy (Ph.D.)
  - Master of Catechesis (M.Cat.)
  - Doctor of Ministry (D.Min.)

- Spirituality:
  - Master of Arts (M.A.)
  - Doctor of Philosophy (Ph.D.)
  - Doctor of Ministry (D.Min.)

- Pastoral Studies Area:
  - Master of Divinity (M.Div.)
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  - Doctor of Ministry in Evangelization (D.Min.)

- Religion and Culture:
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- Master of Arts / Master of Science in Library Science

- Educational Affiliations Institutes and Opportunities

- Ecumenical and Interreligious Affiliations

- Pontifical John Paul II Institute for Studies on Marriage and Family

- Washington Theological Consortium

- Footnotes
Associate Professor

Rev. Emanuel Magro, M.S.L.S., Ph.D.
Assistant Professor

Rev. Frank J. Matera, Ph.D.
Professor Emeritus

The Carl J. Peter Professor of Systematic Theology

Rev. Romuald Meogrossi, O.F.M. Conv., Ph.D.
Clinical Assistant Professor

Robert D. Miller II, O.F.S., Ph.D.
Associate Professor and Director, Biblical Studies

Nelson H. Minnich, S.T.B., Ph.D.
Professor

Professor Emeritus

Chad C. Pecknold, Ph.D.
Associate Professor

Michael Root, M.A., M.Phil., Ph.D.
Professor and Director, Historical/Systematic Theology

Rev. Msgr. Stephen Rossetti, D.Min., Ph.D.
Research Associate Professor

Christopher J. Ruddy, Ph.D.
Associate Professor

Sr. Margaret Schreiber, O.P., S.T.D.
Assistant Professor and Director, Catechetics

Paul Scherz, Ph.D., Ph.D.
Assistant Professor

Rev. Dominic Serra, S.L.D.
Associate Professor and Director, Liturgical Studies/Sacramental Theology

Rev. Raymond Studzinski, O.S.B., Ph.D.
Associate Professor

Professor Emeritus

Wilhelmus Valkenberg, M.Div., Ph.D.
Professor
Susan Wessel, Ph.D.
Associate Professor and Director, Church History

Rev. James Wiseman, O.S.B., S.T.D.
Professor Emeritus

Rev. Michael Witczak, S.L.D.
Associate Professor

Robin Darling Young, Ph.D.
Associate Professor

Associates of the Faculty

Very Rev. Chorbishop Seely Beggiani, S.T.D.
Adjunct Associate Professor

Agnes De Dreuzy, Ph.D.
Adjunct Assistant Professor

Rev. Kevin Kennedy, D.Min.
Adjunct Assistant Professor

Susan Timoney, S.T.D.
Adjunct Assistant Professor

Rev. Martin Burnham, M.Div./S.T.B.
Adjunct Lecturer

Rev. Gerard Sloyan, S.T.D., Ph.D.
Distinguished Lecturer

Lecture Series

The Mary Charles Bryce, O.S.B., Lecture in Religious Education

The Johannes Quasten Lecture

The Cardinal John Dearden Lecture

The Catholic Daughters of the Americas Lecture

Lecture in Jewish Culture and Religious Affairs

The Thomas Verner Moore Lecture (cosponsored with St. Anselm’s Abbey)

Lectures associated with the Endowed Chairs

The Roland E. Murphy Lecture in Biblical Studies

Endowed Professorships

http://announcements.cua.edu/2015-2016/graduate/theology.cfm
The Shakespeare Caldwell-Duval Professor of Theology. The founders professorship is supported by gifts donated by or honoring the following benefactors: Shakespeare Caldwell (May 1885), Francis A. Drexel (July 1888) and George L. Duval.

The Andrews-Kelly-Ryan Professor of Biblical Studies. The Andrews-Kelly-Ryan Professorship is supported by gifts donated by or honoring the following benefactors: Dr. Thomas F. Andrews (March 1901), Margaret Hughes Kelly (November 1889) and James J. and Hannah Cusack Ryan (November 1911).

The Warren-Blanding Professor of Religion and Culture. The Warren-Blanding Professorship was established by the Riley J. and Lillian N. Warren and Beatrice W. Blanding Foundation in January 1973.

The Catholic Daughters of the Americas Professor in American Church History. The professorship and endowment was established by the Catholic Daughters of the Americas in August 1975.

The John C. and Gertrude P. Hubbard Professor of Religious Studies. This professorship was established in October 1989 by Gertrude P. Hubbard in memory of her husband, Dr. John C. Hubbard, a former professor at this university, from The Dr. John Charles Hubbard and Gertrude Parodieck Hubbard Endowment.

The Carl J. Peter Professor of Systematic Theology and Ecumenism. The Peter professorship was established in 1995 to honor the memory of the Rev. Carl J. Peter, former dean of the School of Theology and Religious Studies (1977-1985). The holder of the chair lectures in those areas of theology to which Father Peter devoted his life of research, service and teaching.

The Monsignor Walter J. Schmitz, S.S., Professor of Liturgical Studies. The Very Rev. Walter J. Schmitz, S.S., Chair of Liturgical Studies was established in 1995 through a bequest from the estate of Father Schmitz, a former dean of the School of Sacred Theology.

The Katharine Drexel Chair in Religious Studies was established in 1997 to honor the memory of a woman who devoted her efforts to the work of evangelization and charity among the nation's native and African-American populations.

**Student Endowments**

Financial support for graduate study is listed elsewhere, along with specific funding for the School of Theology and Religious Studies: namely, *Tuition Remission for Seminarians; The Catholic School Teacher's Tuition Waiver; Divinity Hall Burses; The Very Reverend Walter J. Schmitz Scholarship; The Johannes Quasten Scholarship; The McShain Scholarships for Seminarians; and The Hubbard Dissertation Fellowships*. New endowments include the following:

The Monsignor John Tracy Ellis Scholarship Fund. This fund was established in July 1985 on the 80th birthday of Monsignor John Tracy Ellis, professor of church history at Catholic University until his retirement in 1989. The award is made to students studying church history. The present endowment may be augmented by gifts from alumni and other donors.
Albert and Martha Senn Scholarship Fund. This award is made to students in theology in memory of the grandparents of an alumnus of the university.

Sisters Virginia and Elizabeth Sloyan Scholarship Fund. This award, established as an endowment in 2002 by an anonymous donor, is made to M.A. level students in the field of religious education.

Third World Scholarships. This fund was established in 1984 by the late Dean Carl J. Peter for students from the Third World. The major contributor is Missionhurst, American IHM Province. Consequently, recipients are called the "Missionhurst Scholars." Other contributors include the Augustinian Fathers, Paulist Fathers, and Precious Blood Fathers. The present endowment may be augmented by gifts from religious communities and other donors.

Avery Cardinal Dulles, S.J., Scholarship Fund in Theology. The selection of students for this scholarship is to be confined to those who have shown outstanding potential to succeed in their graduate studies and have been accepted into the university's doctoral programs in theology. First preference will be given to scholars who are Catholic priests and religious.

Quasten Medal

The Johannes Quasten Medal for Excellence in Scholarship and Leadership in Religious Studies was established in 1985 by Dean William Cenkner, O.P. The medal is named for Professor Johannes Quasten, the renowned patristic scholar who was a member of the faculty from 1938 until his retirement in 1979. The medal is awarded to extern scholars whose excellence in research and leadership is acknowledged in the academic world.

Rev. Brian E. Daley, S.J.
Rev. Jeremy Driscoll, O.S.B.
Rev. Jared Wicks, S.J.
Rev. Gerard S. Sloyan
E. Glenn Hinson
Rev. Louis Bouyer
Robert A. Markus
David Herlihy
Rev. Robert Taft, S.J.
Hermann J. Pottmeyer
John T. Noonan
Rev. Joseph A. Fitzmyer, S.J.
Gerald Bonner
Rev. David Tracy
Rev. Raymond E. Brown, S.S.
Rev. Virgilio Elizondo

Rev. Berard Marthaler, O.F.M. Conv.

Rev. John O'Malley, S.J.

Rev. Lawrence G. Wrenn

Bernard McGinn

Rev. Cyprian Davis, O.S.B.

Brian Tierney

Rev. John R. Donahue, S.J.

Geoffrey Wainwright

Rev. Gerald O'Collins, S.J.

Metropolitan Kallistos Ware

History
From its foundation The Catholic University of America has given academic priority to theology and religious studies and related disciplines. Initially the academic programs in these areas were offered in the School of Sacred Sciences (1889). In time there emerged the School of Canon Law (1923), followed by the Seminary Program (1931) and, within the School of Arts and Sciences, the Department of Religion (1932). The original School of Sacred Sciences was later divided into The School of Sacred Theology and The School of Philosophy (1937). In 1970 The Liturgical Studies Program was instituted. After an extensive review of programs and structures, the Board of Trustees approved a recommendation by the Academic Senate to establish a new School of Religious Studies in September 1973. The school was composed of five departments: biblical studies, canon law, church history, religion and religious education, and theology. In 2002, the Board of Trustees, in accordance with the recommendation of the Academic Senate, voted that the canon law department be reestablished as the School of Canon Law and that the remaining academic units of the school become programs in the School of Theology and Religious Studies. By thus coordinating existing units, The Catholic University of America established the School of Theology and Religious Studies as a national center of academic research, instruction and service.

The School of Theology and Religious Studies at The Catholic University of America is accredited by the Middle States Commission on Higher Education and the Association of Theological Schools in the United States and Canada.

Mission
The mission of The Catholic University of America is to render service in the United States as an intellectual center of the highest quality where every dimension of truth, natural and revealed, can be examined with competent expertise. The university seeks in particular to maintain a position of excellence in biblical and liturgical studies, church history, religion and culture, religious education, ethics, spirituality, and theology. The university accords priority to theology and to religious studies and to programs that explore the Roman Catholic tradition of humanistic learning.
and that study its relevance to the needs of society and the Church.

To help realize the mission of the university, the School of Theology and Religious Studies sets itself two goals, namely, to promote excellence in teaching, research, and publication in the area of theology and religious studies, and to provide professional training for lay and clerical leaders who will serve the Roman Catholic community in the United States and throughout the world. In pursuit of these goals, the school places emphasis on an interdisciplinary approach and collaboration with other schools of the university, on the ecumenical and interreligious dimensions of all theological studies, on the exploration of relations between religion and culture, and on the promotion of informed efforts to work for justice and peace, both within the Church and in the world, in the light of the Gospel of Jesus Christ.

Degree Programs

To respond to the needs of the Church in the world, the School of Theology and Religious Studies offers ecclesiastical, civil, and pastoral degrees. The School of Theology and Religious Studies offers ecclesiastical degrees (S.T.B., S.T.L., S.T.D.) in the fields of Biblical Theology, Liturgical Studies/Sacramental Theology, Moral Theology, and Historical and Systematic Theology. It offers civil degrees (M.A., Ph.D.) in the fields of Biblical Studies, Church History, Historical Theology (Ph.D. only), Systematic Theology (Ph.D. only), Historical and Systematic Theology (M.A. only), Liturgical Studies/Sacramental Theology, Moral Theology/Ethics, Catechetics, Religion and Culture, and Spirituality. Finally, it has developed pastoral degrees in Catholic theology and Hispanic ministry (M.Div.), adult spiritual formation, liturgical studies, pastoral care and counseling (D.Min.), and catechesis (M.Cat.).

Certificates are offered in the fields of Hispanic pastoral leadership, Christian-Muslim Relations (online), and pastoral studies. There are also joint degree programs offered with the Department of Library and Information Science (M.A./M.S.L.S) and with the School of Philosophy (S.T.B./Ph.B.). For admission criteria, degree requirements and course offerings, see the program descriptions below.

Ecclesiastical Degrees

1. Description:
The School of Theology and Religious Studies (STRS) is an ecclesiastical faculty authorized by the Holy See. Programs leading to the Baccalaureate in Sacred Theology (S.T.B.), Licentiate in Sacred Theology (S.T.L.), and Doctorate in Sacred Theology (S.T.D.), have canonical effects. Such programs satisfy both the norms established by the Holy See and University requirements.

Since 1931, the sequence of S.T.B., S.T.L. and S.T.D. degrees has been regulated by norms observed by Catholic faculties and universities throughout the world. In 1979, Pope John Paul II promulgated an Apostolic Constitution, Sapientia Christiana, which governs the granting of ecclesiastical degrees.

By offering these degrees, the School preserves a theological heritage and strives for excellence in a developing community of Catholic faculties and universities aspiring to academic cooperation and transcending national and cultural boundaries.
2. Degrees Offered:

a. Baccalaureate in Sacred Theology (S.T.B.)

b. Licentiate in Sacred Theology (S.T.L.)
   i. Biblical Studies
   ii. Historical and Systematic Theology
   iii. Liturgical Studies
   iv. Sacramental Theology
   v. Moral Theology

c. Doctorate in Sacred Theology (S.T.D.)
   i. Biblical Studies
   ii. Historical and Systematic Theology
   iii. Liturgical Studies
   iv. Sacramental Theology
   v. Moral Theology

3. Baccalaureate in Sacred Theology (S.T.B.)
The S.T.B. degree provides the student with the opportunity to attain a broad theological orientation at the graduate level.

a. Admission Requirements:

   I. Students must have earned a Bachelor of Arts (B.A.) and completed coursework in religious studies, theology and/or a related field. Additional preparation in these areas may be required during the course of study.
   
   An undergraduate foundation in philosophy (18 credits), including courses in the following areas: History of Philosophy, Logic, Metaphysics, Ethics, Philosophy of God, and Philosophical Anthropology.
   
   An undergraduate background in religious studies that has provided an introduction to Old Testament literature and an introduction to New Testament literature.
   
   IV. A reading knowledge of Latin.

   V. A completed and signed and application form (submitted through the Office of Graduate Admissions website).

   A Statement of Purpose: In an essay of 500-700 words, state your purpose in undertaking graduate study in theology and religious studies. Include your academic objectives, research interests and career plans. Also discuss your related qualifications, including: collegiate activities, professional experience, community involvement and any other substantial accomplishments not already mentioned on
Official Transcripts: Applicants should contact the registrar of every post-secondary school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions (OGA). Transcripts marked “Student Copy” or “Issued to the Student” will not be accepted. Official transcripts must be sent in sealed envelopes with an official university stamp or signature across the seal to ensure confidentiality or sent electronically directly to the OGA. Please note: OGA provisionally accepts Unofficial Transcripts to help complete the application process; however, the applicant will be unable to register for classes until an Official Transcript has been received.

Transcripts should show: (A) receipt of a B.A. degree from an accredited institution; (B) the courses completed toward the degree; (C) the grade in each course; and (D) the basis for grading in effect at the institution.

Admission to University graduate courses for students completing their final year of undergraduate or graduate degree study at another institution is contingent upon the receipt of the final transcript showing the conferral of the degree.

Three Letters of Recommendation: Submit three confidential letters of recommendation using the forms (obtained online at http://admissions.cua.edu/forms), a letter from each recommender, or any combination of the two. Each recommendation form and/or letter should be returned in a sealed envelope with the recommender’s signature across the seal.

Recommendations should come from former or present college or university instructors, and/or employers or supervisors and give evidence of the applicant’s personal aptitude for, as well as interest in and motivation for, the field of theology and religious studies.

Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

Standardized Test Scores: Applicants must submit GRE scores or MAT (Miller Analogies Test) scores dated within the last 5 years.

IX. If applying for University scholarships, you must submit GRE scores from within the last 5 years. Test scores and all other required application materials must be received by the
University no later than February 1. The Catholic University of America code for the GRE is 5104.

X. Nonrefundable Application Fee.

International Students: Applicants from non-English speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS).

XI. A minimum score on the TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

b. Coursework Requirements:

I. The S.T.B. degree consists of 69 credit hours with the following distribution:


II. Systematic Theology credits hours (15) selected from:

III. Liturgical Studies and Sacramental Theology credit hours (6) selected from: Sacraments of Initiation (3), Eucharist (3), Sacraments of Reconciliation and Anointing (3), Ordained Ministries (3)

IV. Moral Theology credit hours (9): Marriage (3), Christian Social and Political Ethics (3), Biomedical Ethics (3).

V. Scripture credit hours (15): 2 courses from Old Testament offerings (6), 2 courses from New Testament offerings (6), and 1 course chosen from either set of offerings (3). These courses are to be chosen from the following: Pentateuch; Prophets; Psalms; Synoptics; John; Pauline Letters.

VI. Church History credit hours (3): 1 course chosen from the appropriate offerings.

VII. Students who are candidates for priesthood in the Roman Catholic Church must take 1 course in a non-Roman Catholic ecclesial tradition during their course of studies.

IX. Students must maintain a 2.75 GPA

Completion of the Pro-Seminar for M.A. students (TRS 699)
X. which is to be taken in the student’s first fall semester of the S.T.B. program.

c. Language Requirements:

Students must demonstrate a reading knowledge of Latin. This requirement should be satisfied by the end of the first fall semester in the program.

d. Comprehensive Examination:

To qualify for the comprehensive examination, the student must have satisfied the Latin requirement and have a grade point average of 2.75 or above. Awarding of the S.T.B. degree depends on the successful completion of the comprehensive examination.

Usually, the student takes the comprehensive examination during the sixth semester of study. The subject matter of the examination is material covered in the courses in (A) Systematic Theology and Sacramental Theology; (B) Moral Theology; and (C) Scripture.

Comprehensive exams consist of a 3 hour written examination.

In order to pass the comprehensive examination, a student must receive an average grade of 2.5 (on a scale of 0 to 4.0) on the exam.

A candidate for the S.T.B. degree may not continue candidacy after 2 failures in the comprehensive examination.

e. Residency Requirements:

The residency requirement for the S.T.B. degree is 6 semesters of full-time enrollment or the equivalent.

f. Transfer Students:

Students transferring to STRS from another institution may ask to have up to 33 graduate credit hours applied to their S.T.B. requirements from their former institution on the following conditions:

The student must have received a grade of B or higher in order to transfer credits from previous coursework.

Only those courses may be transferred which have a clear equivalent among STRS offerings. Transfer students should discuss the question of such equivalency with the Chair of the Ecclesiastical Degree Committee.

The Associate Dean for Seminarian and Ministerial Studies will make the final decision about the number of credits to be transferred.

4. Joint Baccalaureate in Sacred Theology (S.T.B.) and Master of Divinity (M.Div.)

STRS offers both ecclesiastical and civil degrees. The Master of Divinity
degree is a civil professional degree, recognized in the United States and Canada by the Association of Theological Schools (ATS). The Pontifical Sacred Theological Baccalaureate degree is a first level graduate ecclesial academic degree. The joint degree seeks to integrate ministerial with academic training.

a. Admission Requirements:

I. A bachelor's degree from an accredited college or university.

Superior achievement and the ability to pursue graduate work as indicated by official transcripts from previous institutions of study.

II. An undergraduate foundation in philosophy (18 credits or equivalent), which includes a demonstrated background in the following areas: history of philosophy, logic, metaphysics, ethics, philosophy of God and philosophical anthropology.

III. An undergraduate background in religious studies that includes an introduction to Old Testament literature and an introduction to New Testament literature (6 credits or equivalents).

IV. A reading knowledge of Latin.

V. A completed and signed application form (submitted through the Office of Graduate Admissions website).

A Statement of Purpose: In an essay of 500-700 words, state your purpose in undertaking graduate study in theology and religious studies. Include your academic objectives, research interests, and career plans. Also discuss your related qualifications, including: collegiate activities, professional experience, community involvement, and any other substantial accomplishments not already mentioned on the application form.

Official Transcripts: Applicants should contact the registrar of every post-secondary school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions (OGA). Transcripts marked “Student Copy” or “Issued to the Student” will not be accepted. Official transcripts must be either sent in sealed envelopes with an official university stamp or signature across the seal to ensure confidentiality or sent electronically directly to the OGA. Please note: OGA provisionally accepts Unofficial Transcripts to help complete the application process; however, the applicant will be unable to register for classes until an Official Transcript has been received.

VIII. Transcripts should show: (A) receipt of a B.A. degree from an accredited institution; (B) the courses completed toward the degree; (C) the grade in each course; and (D) the basis for grading in effect at the institution.

Admission to University graduate courses for students completing their final year of undergraduate or graduate
degree study at another institution is contingent upon the receipt of the final transcript showing the conferral of the degree.

Three Letters of Recommendation: Submit three confidential letters of recommendation using the forms obtained online at http://admissions.cua.edu/forms, a letter from each recommender, or any combination of the two.

Each recommendation form and/or letter should be returned in a sealed envelope with the recommender’s signature across the seal. Recommendations should come from former or present college or university instructors, and/or employers or supervisors and give evidence of the applicant's personal aptitude for, as well as interest in and motivation for, the field of theology and religious studies.

IX.

Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

Standardized Test Scores: Applicants must submit GRE scores or MAT (Miller Analogies Test) scores dated within the last 5 years.

X.

If applying for University scholarships, you must submit GRE scores from within the last 5 years. Test scores and all other required application materials must be received by the University no later than February 1. The Catholic University of America code for the GRE is 5104.

XI. Nonrefundable Application Fee.

International Students: Applicants from non-English speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score on the TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

b. Coursework Requirements:

I. Proseminar (TRS 699)

Foundational- twenty-one (21) credit hours: Introduction to History and Method in Theology (3), Foundations of Christian Moral Life (3), Introduction to Patristic Theology
II. (3), Introduction to Liturgy and Sacraments (3), Pastoral Theology (3), Introduction to Christian Spirituality (3), Basic Principles of Canon Law (3). Introduction to History and Method in Theology and Foundations of Christian Moral Life must be taken by during the student's first year in the program.


III. Liturgical studies and Sacramental theology - six (6) credit hours, selected from: Sacraments of Initiation (3), Eucharist (3), Ordained Ministries (3), Sacraments of Reconciliation and Anointing (3).

IV. Moral theology - nine (9) credit hours: Marriage (3), Christian Social and Political Ethics (3), Biomedical Ethics (3).

V. Scripture - fifteen (15) credit hours: two courses from Old Testament offerings (6), two courses from New Testament offerings (6), one course chosen from either set of offerings (3). These courses are to be chosen from the following: Pentateuch; Prophets; Psalms; Synoptics; John; Pauline Letters.

VI. Church history (3) - three credit hours: one course chosen from the appropriate offerings.

VII. Academic electives (9) – nine credits

IX. Pastoral ministry (15) fifteen credit hours (these are to include Pastoral Theology listed among the foundational courses in b.II) All students are ordinarily required to take six credits of Basic Supervised Ministry.

X. Ministry seminars (6) – six credit hours.

XI. Students who are candidates for priesthood in the Roman Catholic Church must take one course in a non-Roman Catholic ecclesial tradition during their course of studies.

Please note: no student may carry a course load beyond 15 credit hours. With the approval of the Associate Dean for Seminarian and Ministerial Studies, and on the condition that the course is not being offered by the School in a given term, students may take one course per term outside the School. To ensure the academic integrity of the degree, only one course from each academic area may be taken outside the School.

XIII. Students must maintain a 2.75 GPA

XIV. Completion of the Pro-Seminar for M.A. students (TRS 699) which is to be taken in the student's first fall semester of the S.T.B. program.

c. Language Requirements:
Students are expected to have a reading knowledge of Latin. Since Latin is a prerequisite, this requirement must be satisfied by the end of the first fall semester in the program.

d. **Comprehensive Examination:**

To qualify for the comprehensive examination, the student must have satisfied the Latin requirement and have a grade point average of 2.75 or above. Awarding of the S.T.B. degree depends on the successful completion of the comprehensive examination.

Usually, the student takes the comprehensive examination during the sixth semester of study. The subject matter of the examination is material covered in the courses in (A) Systematic Theology and Sacramental Theology; (B) Moral Theology; and (C) Scripture.

Comprehensive exams consist of a 3 hour written examination.

In order to pass the comprehensive exam, a student must receive an average grade of 2.5 (on a scale of 0 to 4.0) on the exam.

A candidate for the S.T.B. degree may not continue candidacy after 2 failures in the comprehensive examination.

e. **Residency Requirements:**

The residency requirement for the S.T.B. degree is 6 semesters of full-time enrollment or the equivalent.

f. **Transfer Students:**

Students transferring into the STRS from another institution may ask to have up to 45 credits applied to their joint STB/M.Div. degree from their former institution on the following conditions:

The student must have received a grade of B or higher in order to transfer credits from previous coursework.

Only those courses may be transferred which have a clear equivalent among STRS offerings. Transfer students should discuss the question of such equivalency with the Chair of the Ecclesiastical Degree Committee.

The Associate Dean for Seminarian and Ministerial Studies will make the final decision about the number of credits to be transferred.

5. **Licentiate in Sacred Theology (S.T.L.)**

The S.T.L. degree involves the development of appropriate methods of scientific investigation in theology. The student specializes in one area of theological concentration and produces a thesis in that area and completes written and oral comprehensive examinations.
a. **Admission Requirements:**

Possession of the S.T.B. degree from an ecclesiastical university or faculty or a comparable degree with coursework that is equivalent to that required for the S.T.B. at Catholic University (see above section on the S.T.B.). Such coursework must have been completed with a minimum grade point average of 3.0.

I. A reading knowledge of Latin.

Conditional Admission: The School may grant conditional admission to those applicants not meeting the above prerequisites. In such cases, the director of the academic area to which the student is applying will decide under what circumstances the conditions will be lifted, usually by assigning prerequisite courses that do not count toward the degree.

Provisional Admission: Students entering their seventh semester of theological study in the S.T.B. program who have obtained permission to delay their S.T.B. comprehensive exams until the scheduled dates may apply for provisional admission to the S.T.L. program, provided that their cumulative S.T.B. grade point average is 3.0 or higher.

II. A completed and Signed Application Form (submitted through the Office of Graduate Admissions website).

A Statement of Purpose: in an essay of 500 to 700 words, state your purpose in undertaking graduate study in theology and religious studies. Include your academic objectives, research interests, and career plans. Also discuss your related qualifications, including collegiate activities, professional experience and community involvement, and any other substantial accomplishments not already mentioned on the application form.

Official Transcripts: Applicants should contact the registrar of every post-secondary school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions (OGA). Transcripts marked “Student Copy” or “Issued to a Student” will not be accepted. Official transcripts must be sent either in sealed envelopes with an official university stamp or signature across the seal to ensure confidentiality or electronically directly to the OGA. Please note: the OGA provisionally accepts Unofficial Transcripts to help complete the application process; however, the applicant will be unable to register for classes until an Official Transcript has been received.

III. Transcripts should show: (A) receipt of a S.T.B. or equivalent degree and M.Div., M.A. or M.T.S. from an accredited institution; (B) the courses completed toward the degree; (C) the grade in each course; and (D) the basis for grading in effect at the institution.

Admission to University graduate courses for students...
completing their final year of undergraduate or graduate degree study is contingent upon the receipt of the final transcript showing the conferral of the degree.

Three Letters of Recommendation: Submit the three letters of recommendation using the forms obtained online at http://admissions.cua.edu/forms, a letter from each recommender, or any combination of the two.

Each recommendation form and/or letter should be returned in a sealed envelope with the recommender’s signature across the seal. Recommendations should come from former or present college or university instructors, and/or employers or supervisors giving evidence of the applicant's personal aptitude for, as well as interest in and motivation for, the field of theology and religious studies.

Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

Standardized Test Scores: applicants must submit GRE scores or MAT (Miller Analogies Test) scores dated within the last 5 years. Test scores and all other required application materials must be received by the University no later than February 1st. The Catholic University of America code for the GRE is 5104.

X. Nonrefundable Application Fee.

International Students: applicants from non-English speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score on TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

XII. Writing Sample: Students applying to a S.T.L. program must submit a writing sample.

Please refer to the sections describing the admission requirements for the S.T.L. in individual academic areas for more detail.

b. Coursework Requirements:

Completion of the Pro-Seminar for Doctoral students (TRS 799) which is to be taken in the student’s first fall semester of the S.T.L. program.
II. Each S.T.L. student must successfully complete 24 credit hours of coursework on the 700 or 800 level. These required credits must be taken in the student's chosen academic area of major concentration, and normally will be from the School's course offerings.

Student may take advantage of the offerings of the University in subjects useful for the student's specialization in theology by taking up to 6 credit hours in another school of the University. In each instance the written approvals of Associate Dean for Graduate Studies and of the Dean or Chair of the other school or department are required.

IV. The normal course load for S.T.L. work is 9 hours per semester.

In addition to the 24 credit hours of coursework, each student must write a thesis. The candidate must register for S.T.L. Thesis Guidance (TRS 993) for 3 successive semesters, beginning with the second semester of enrollment in the S.T.L. program. The purposes of thesis guidance include: (A) to direct the student to readings pertinent to the chosen areas of concentration; (B) help the student prepare a thesis proposal; and (C) guide the student in the writing of the thesis.

S.T.L. students must maintain a grade point average of 3.0 or higher to remain in good standing. The student must obtain a cumulative grade (derived from the combined average of coursework, thesis, and the comprehensive examination) of 3.0 or higher to earn the S.T.L. degree. To be eligible for acceptance into the S.T.D. program, a student must receive a cumulative grade point average of 3.3 or higher for all S.T.L. work.

VII. Please refer to the sections describing the S.T.L. coursework requirements in individual academic area degree programs for more detail.

c. Language Requirements:

I. A reading knowledge of Latin. This prerequisite must be satisfied by the end of the first fall semester in the program.

II. Demonstration of proficiency in Biblical or Theological Greek.

Reading ability in either French or German. This requirement must be satisfied by the end of the semester before the candidate takes the comprehensive examinations. With the agreement of the student's thesis director and subject to the approval of the area faculty, a modern language other than French or German may be substituted to fulfill the modern language requirement if the student's thesis research involves that language to a significant extent.

IV. Please refer to the sections describing the S.T.L. language requirements in individual academic area degree programs for more detail.
d. **Comprehensive Examination:**

I. The student must successfully complete comprehensive examinations, both written and oral, which demonstrate appropriate mastery of the student's chosen area of concentration.

II. The student must have maintained at least a 3.0 cumulative grade point average to qualify for the comprehensive examinations.

III. The student must have completed all language requirements to qualify to take the comprehensive examinations.

IV. The student must receive the approval of the director and reader of the thesis. The comprehensive examinations may not be taken before the midpoint of the final semester of residency.

V. The written examination is based on a list of books in the student's area of concentration. The written examination will be 4 hours in duration and will be graded by the director and reader of the thesis plus 1 additional faculty member assigned by the academic area director. The student must receive a passing grade (3.0) on the written comprehensives in order to proceed to the oral comprehensives.

VI. The oral examination is 1 hour in duration and will take place before the same examiners who previously graded the written comprehensives.

VII. The examination will be graded on a 4.0 scale. The final result will be the average of the scores given by each of the 3 examiners in a secret vote. An average of 3.0 is needed to pass.

VIII. A candidate for the S.T.L. degree may not continue candidacy after 2 failures in the comprehensive examinations.

IX. Please refer to the sections describing the S.T.L. comprehensive exams in the individual academic area degree programs for more detail.

e. **Thesis**

I. Each candidate for the S.T.L. degree must write a thesis of 75 to 100 pages (approximately 20,000 to 25,000 words) which demonstrates the ability to proceed further in scientific theological research.

II. The thesis should give evidence of training in research and make a contribution to theological knowledge involving a limited, yet significant, problem of investigation. It must give evidence of the following: (A) familiarity with basic methods and techniques of research; (B) technical mastery of the limited subject matter; and (C) ability to exercise sound theological judgment and to formulate accurate conclusions.

The thesis proposal must be approved by the director and
III. reader and the Ecclesiastical Degrees Committee.

IV. Normally, the proposal should be presented to the above bodies before the end of the first year of residency (i.e., the first semester of thesis guidance).

V. Upon approval of the thesis, the student will receive 6 credits. The director and the reader signify their approval in writing on the "Final Approval of Thesis" form available from the office of the Associate Dean for Graduate Studies (a student may not take the comprehensive examinations until such approval has been secured).

VI. After the student has successfully passed the oral comprehensive examination, he or she must deposit the original exemplar of the final form of the thesis in the office of the Vice Provost and Dean of Graduate Studies.

VII. Please refer to the sections describing the S.T.L. thesis in individual academic areas degree programs for more detail.

f. Final Grade:

I. The 3 components of the S.T.L. degree program (course work, thesis and comprehensive examinations) will be graded on a 4.0 scale.

II. The average of the grades for courses, the average of the two grades for the thesis (from the director and the reader), and the combined average of the final grades for the written and oral comprehensive exams by the 3 examiners will each count as one 1/3 of the grade.

III. A student must have a 3.0 average to receive the S.T.L. degree.

IV. Please refer to the sections describing the S.T.L. final grade in individual academic area degree programs for more detail.

g. Residency Requirements:

The residency requirement for the S.T.L. degree is 4 semesters in full-time enrollment or the equivalent.

6. Doctorate in Sacred Theology (S.T.D.)
The S.T.D. is an academic degree conferred only after a candidate with a basic, tested theological orientation and proven competence in a given area of specialization has shown ability for achievement in scholarly research and publication.

a. Admission Requirements:

Possession of the S.T.L. degree from The Catholic University of America or from another ecclesiastical faculty or university, or a graduate degree in theology that demonstrates equivalency to the S.T.L. requirements. Additional courses for applicants who have received their S.T.L. degree elsewhere may be required in the doctoral program.
II. A cumulative grade point average of 3.3 or better in S.T.L. or other prior graduate work which has been accepted as its equivalent.

Students whose previous graduate theological work is in an area of concentration different from that proposed for the S.T.D. will be required to take additional courses and/or pass the licentiate comprehensive examination with a minimum grade of 3.3 in their new academic area of study.

Applicants who earned their S.T.L. at another university must submit a copy of their S.T.L. thesis along with their application.

A letter of intent stating: (A) the proposed area of concentration; (B) previous studies in that area; and (C) anticipated achievements

Demonstrated reading proficiency in Latin and Biblical Greek. The applicant should also have a demonstrated reading proficiency in either French or German. (Language Requirements may be satisfied after admission).

A completed and Signed Application Form (submitted through the Office of Graduate Admissions website).

A Statement of Purpose: In an essay of 500 to 700 words, state your purpose in undertaking graduate study in theology and religious studies. Include your academic objectives, research interests, and career plans. Also discuss your related qualifications, including collegiate activities, professional experience, community involvement, and any other substantial accomplishments not already mentioned on the application form.

Official Transcripts: Applicants should contact the registrar of every post-secondary school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions (OGA). Transcripts marked “Student Copy” or “Issued to a Student” will not be accepted. Official transcripts must either be sent in sealed envelopes with an official university stamp or signature across the seal to ensure confidentiality or sent electronically directly to the OGA. Please note: OGA provisionally accepts Unofficial Transcripts to help complete the application process; however, the applicant will be unable to register for classes until an Official Transcript has been received.

Transcripts should show: (A) receipt of a S.T.L. from an accredited institution; (B) the courses completed toward the degree; and (C) the grade in each course, and (D) the basis for grading in effect at the institution.

Admission to in University graduate courses for students completing their final year of undergraduate or graduate degree study is contingent upon the receipt of the final transcript showing the conferral of the degree.
Three Letters of Recommendation: Submit the three letters of recommendation using the forms obtained online at http://admissions.cua.edu/forms, a letter from each recommender, or any combination of the 2.

Each recommendation form and/or letter should be returned in a sealed envelope with the recommender’s signature across the seal. Recommendations should come from former or present college or university instructors, and/or employers or supervisors and give evidence of the applicant’s personal aptitude for, as well as interest in and motivation for, the field of theology and religious studies.

X.

Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

Standardized Test Scores: applicants must submit GRE scores or MAT (Miller Analogies Test) scores dated within the last 5 years.

XI.

If applying for University scholarships, applicants must submit GRE scores from within the last 5 years. Test scores and all other required application materials must be received by the University no later than February 1st. The Catholic University of America code for the GRE is 5104.

XII Nonrefundable Application Fee.

International Students: applicants from non-English speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score on TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

XIII.

Writing Sample: Students applying to a S.T.D. program must submit a writing sample.

XIV. A copy of your S.T.L. thesis.

XV.

Please refer to the sections describing S.T.D. admission requirements in individual academic areas for more detail.

b. Language Requirements:

I. Demonstrated reading proficiency in Latin, Biblical Greek, and one modern language are prerequisites.
II. Any student entering the S.T.D. program without these prerequisites must satisfy them by the end of the first fall semester in the program.

Reading proficiency in a second modern language, i.e., French or German, must be demonstrated through successful completion of the School's modern language requirements. This is ordinarily done during the first year of coursework.

All language requirements must be satisfied before the student's dissertation proposal is submitted to the faculty for approval.

IV. Please refer to the sections describing the S.T.D. language requirements in the individual academic area degree programs for more detail.

c. **Coursework Requirements:**

I. Completion of the Pro-Seminar for Doctoral students (TRS 799) which is to be taken in the student's first fall semester of the S.T.D. program.

12 credit hours selected from doctoral seminars relevant to the student's area of concentration/proposed research topic are required for the S.T.D.. Normally, these will be 800-level courses in the student's academic area. Any course taken to fulfill this requirement must require (or make provision for) a substantial research paper (approximately 25-30 pages).

No more than 6 credit hours of coursework in the academic area plus dissertation guidance may be taken during any 1 of the 4 semesters of course work in the S.T.D. program, for a total of 9 semester hours per semester.

IV. 4 successive semesters of dissertation guidance over and above the 12 credit hours of doctoral seminars are required.

The candidate may choose (or will be assigned) a faculty adviser upon entering the program. The faculty adviser chosen or assigned may be changed with the approval of the academic area director.

V. The student must maintain at least a 3.0 cumulative grade point average to continue in the program.

Please refer to the sections describing S.T.D. coursework requirements in the individual academic area degree programs for more detail.

d. **Admission to Candidacy:**

To be eligible for admission to candidacy for the S.T.D. degree, the student must have satisfied all language requirements, completed at least 6 hours of coursework, and submitted the "Admit to Candidacy Request Form" found on the STRS website.

e. **Dissertation:**
I. Each candidate must prepare and successfully defend a dissertation written under the guidance of a director.

The dissertation is expected to demonstrate: (A) technical mastery of the subject; (B) the ability to engage in scholarly research; and (C) formulation of conclusions significant to the academic theological community.

II. Please refer to the sections describing the S.T.D. dissertation in individual academic area degree programs for more detail.

f. **Lectio coram:**

Prior to defense of the doctoral dissertation, the student must pass a comprehensive oral examination based on the origins, history and contemporary status of the entire area suggested by the topic of the dissertation.

At least one month prior to the defense of the dissertation, the S.T.D. candidate must present a list of five topics related to, but not identical with, the topic of the dissertation to the student’s dissertation committee, who will serve as examiners for the Lectio.

The dissertation director and the two readers collaborate with the candidate in drafting the topics for the lectio, which are then submitted to the student’s area director for final approval.

The lectio topics are to have some demonstrable connection with the dissertation, but not to such an extent that they would make the dissertation defense superfluous.

Please refer to the sections describing the S.T.D. Lectio coram in individual academic area degree programs for more detail.

g. **Residency Requirements:**

I. The ordinary residency requirement for the S.T.D. is 4 semesters of full time enrollment.

Students who have completed the S.T.L. at The Catholic University of America or in an institution with requirements judged equivalent by the admissions committee require only 2 semesters of residence, followed by such extended residence as needed for the writing of the dissertation.

Civil Degrees

1. **Description:**

The following description of the M.A. and Ph.D. programs in the School of Theology and Religious Studies (STRS) provides a general outline of these degree programs across the School. Please refer to the sections describing the degree requirements in individual academic areas for more detail.

2. **Degrees Offered: Civil Degrees**
a. Master of Arts (M.A.)
   i. Biblical Studies
   ii. Catechetics
   iii. Church History
   iv. Historical and Systematic Theology
   v. Liturgical Studies / Sacramental Theology
   vi. Moral Theology and Ethics
   vii. Religion and Culture
   viii. Spirituality

b. Doctor of Philosophy (Ph.D.)
   i. Biblical Studies
   ii. Catechetics
   iii. Church History
   iv. Historical Theology
   v. Systematic Theology
   vi. Liturgical Studies / Sacramental Theology
   vii. Moral Theology and Ethics
   viii. Religion and Culture
   ix. Spirituality

3. Master of Arts (M.A.)
   The M.A. program introduces the student to scholarship and research in a
   selected area of theology and religious studies. The goal of the program is
   to help the student develop critical literacy in the chosen area. The M.A.
   program promotes a broad and solid grounding in the various academic
   areas while also allowing for a measure of concentration according to
   personal preference. The degree program provides a thorough and rigorous
   foundation in for further graduate studies and appropriate theological
   training for ministerial preparation

   a. Admission Requirements
      I. A B.A. degree from an accredited college or university.
      II. Superior achievement, appropriate preparation, and the
      ability to pursue graduate work as indicated by official
      transcripts from previous institutions of study.
      III. A completed and signed and application form (submitted
      through the Office of Graduate Admissions website).
      A Statement of Purpose: In an essay of 500-700 words,
      state your purpose in undertaking graduate study in
      theology and religious studies. Include your academic
IV. objective, research interests and career plans. Also discuss your related qualifications including: collegiate activities, professional experience, community involvement, and any other substantial accomplishments not already mentioned on the application form.

Official Transcripts: Applicants should contact the registrar of every post-secondary school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions (OGA). The University also accepts transcripts which are sent electronically from a former institution. Please note: OGA provisionally accepts Unofficial Transcripts to help complete the application process; however the applicant will be unable to register for classes until an Official Transcript has been received.

V. Enrollment in university graduate courses for students completing their final year of undergraduate or graduate degree study is contingent upon the receipt of the final transcript showing the conferral of the degree.

Three Letters of Recommendation: Submit three confidential letters of recommendation using the forms obtained online at http://admissions.cua.edu/forms, a letter from each recommender, or any combination of the two. Each recommendation form and/or letter should be returned in a sealed envelope with the recommender’s signature across the seal.

Recommendations should come from former or present college or university instructors giving evidence of personal aptitude for, as well as interest in and motivation for, the field of theology and religious studies.

VI. Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

Standardized Test Scores: Applicants must submit GRE scores or MAT (Miller Analogies Test) scores dated within the last 5 years.

VII. If applying for University scholarships, you must submit GRE scores from within the last five years. Test scores and all other required application materials must be received by the University no later than February 1. The Catholic University of America code for the GRE is 5104.

VIII. Nonrefundable Application Fee.

International Students: Applicants from non-English
speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score on the TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

The admission process is handled through the Office of Graduate Admissions (OGA). Please contact OGA with any questions you may have regarding the admission process 202-319-5057.

b. **Coursework Requirements**

If the academic area determines that student requires additional preparation, he/she may be required to take prerequisite courses which do not count towards the degree program.

The M.A. program requires a minimum of 30 credit hours of coursework, including either a thesis (6 credit hours) or 2 major research papers. Consult the M.A. programs of your academic area for their specific coursework requirements.

All M.A. students must take the Proseminar TRS 699 during their first semester.

All M.A. students are required to complete EITHER 2 research papers OR 1 thesis. Please see below for more detailed information:

**A. Research Paper Option:** M.A. students writing 2 research papers are reminded that 1 paper must show familiarity with pertinent works in either an ancient or modern foreign language.

**B. Thesis Option:** M.A. students who choose to write a thesis must register for 2 semesters of M.A. Thesis Guidance. The thesis itself should demonstrate the following: A) the student's ability to do research by making a modest contribution to knowledge involving a limited but significant topic of investigation; B) demonstrate the student's familiarity with basic methods of research; C) mastery of the limited subject matter; D) ability to exercise sound judgments involving analysis comparison and/or criticism; and E) the capacity to draw appropriate and accurate conclusions. The length of the thesis is primarily governed by the nature of the subject matter and the research involved but ordinarily should be 75-100 pages. Students should consult their advisor and/or Academic Area Director for more information.

M.A. students must maintain a minimum grade point average of 3.0 to remain in good standing in the program. A student wishing to be considered for advancement into doctoral study should maintain a GPA of 3.3 or higher.
VI. STRS accepts up to 6 transfer credits at the M.A. level as deemed appropriate by the area director and the Associate Dean of Graduate Studies.

VII. Please refer to the sections describing the coursework requirements in individual academic areas for more detail.

c. **Language Requirements**

M.A. students must demonstrate proficiency in a foreign language (ordinarily in French, German, or Spanish) by passing a specially designed exam offered by the Department of Modern Languages and Literatures or by the School or by taking and passing a reading comprehension course.

Please refer to the sections describing language requirements in individual academic area degree programs for more details

d. **Comprehensive Examination:**

I. The M.A. comprehensive examination is written and administered on two successive days.

II. The M.A. comprehensive examination is normally taken in the last semester of coursework, on the dates set by the School.

III. In most academic areas of study, a reading list is provided to assist the student's preparation.

IV. The examination may be repeated once in the case of failure. Students should consult with their advisors in arranging for the examination.

V. Please refer to the sections describing comprehensive exam requirements in individual academic areas for more details

e. **Residency Requirements:**

The M.A. program requires at least one year of residency.

4. **Doctor of Philosophy (Ph.D.)**

In keeping with the University's role as a major Catholic research institution, the Doctor of Philosophy degree program is designed to prepare students for careers as scholars and teachers, and for service to the Church. To this end, it combines rigorous study and research with training in languages and the possibility of mentored teaching practice in order to provide a complete program of professional preparation.

a. **Admission Requirements:**

I. An M.A. degree in a relevant area of study from an accredited university or seminary.

II. Superior achievement, appropriate preparation, and the ability to pursue advanced graduate work, as indicated by
III.

A completed and Signed Application Form (submitted through the Office of Graduate Admissions website).

IV.

A Statement of Purpose: In an essay of 500 to 700 words, state your purpose in undertaking graduate study in theology and religious studies. Include your academic objective, research interests, and career plans. Also discuss your related qualifications including: collegiate activities, language proficiencies, professional experience and community involvement, and any other substantial accomplishments not already mentioned on the application form. Finally, state the reason you believe STRS can help you achieve your objectives.

V.

Official Transcripts: Applicants should contact the registrar of every school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions (OGA). The University also accepts transcripts which are sent electronically from a former institution. Please note: OGA provisionally accepts Unofficial Transcripts to help complete the application process; however an applicant will be unable to register for classes until an Official Transcript has been received.

Enrollment in university graduate courses for students completing their final year of a graduate degree study is contingent upon the receipt of the final transcript showing the conferral of the degree.

Three Letters of Recommendation: Submit the three letters of recommendation using the forms obtained online at http://admissions.cua.edu/forms, a letter from each recommender, or any combination of the two. Each recommendation form and/or letter should be returned in a sealed envelope with the recommender’s signature across the seal.

Recommendations should come from former or present college or university instructors giving evidence of personal aptitude for, as well as interest in and motivation for, the field of theology and religious studies.

VI.

Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

Standardized Test Scores: applicants must submit GRE scores or MAT (Miller Analogies Test) scores dated within the last five years.
VII. If applying for University scholarships, you must submit GRE scores from within the last five years. Test scores and all other required application materials must be received by the University no later than February 1st. The Catholic University of America code for the GRE is 5104).

VIII. Nonrefundable Application Fee.

IX. International Students: applicants from non-English speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score on TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

Writing Sample: for those students applying to a Ph.D. program a writing sample is required unless they earned their M.A. in the School.

The admission process is handled through the Office of Graduate Admissions (OGA). Please contact OGA with any questions you may have regarding the admission process 202-319-5057.

b. Coursework Requirements

I. If the academic area determines that student requires additional preparation, he/she may be required to take prerequisite courses which do not count towards the degree program.

II. At least 30 credit hours of coursework are required beyond the M.A. degree.

III. All Ph.D. students must take the Proseminar TRS 799 during their first semester.

All Ph.D. students are required to take 4 doctoral seminars. The student is required to write a research paper for each doctoral seminar. Please note: if the student has received his/her M.A. at the Catholic University of American only 3 research papers are required.

Ph.D. students must maintain a minimum 3.3 grade point average to remain in good standing. Recipients of School scholarships must maintain a minimum GPA of 3.4.

V. Students who fall below the minimum GPA will be put on academic probation for one semester, and dismissed if they fail to meet the minimum by the end of that semester.

STRS accepts up to 24 transfer credit hours at the Ph.D. level as is deemed appropriate by the area director and the Associate Dean of Graduate Studies.

VI. Please refer to the sections describing coursework requirements in individual academic area degree programs for more details.
c. **Language Requirements:**

All degree programs require demonstrated proficiency in a minimum of 2 languages for graduation. Ordinarily these will be French and German. The specific language requirements for Ph.D. students are set forth in the degree program descriptions of the individual academic areas.

d. **Comprehensive Examinations:**

Ph.D. students will be required to complete written comprehensive exams within the various academic areas given over the course of three days in at least three distinct areas of study.

I. Each academic area director, in collaboration with appropriate faculty and the Dean, will determine the modality of comprehensive exams.

II. Individual academic areas may require an oral examination.

The purposes of the comprehensive examination include: A) examining the student’s knowledge acquired within coursework; B) providing students with the opportunity to study areas not touched upon by coursework; C) deepening knowledge of areas already studied; and D) synthesizing and interrelating areas of theological knowledge.

IV. Those students who pass their comprehensive examinations will be awarded a Master of Philosophy (M.Phil.) degree in course. The M.Phil. degree will be automatically conferred upon approval of the Academic Senate. Those students who wish to receive a diploma and to participate in the Commencement exercises in the Spring semester must apply for graduation via Cardinal Station.

VI. Please refer to the sections describing comprehensive exams in individual academic areas for more details.

e. **Dissertation**

Within 5 years a student defends a dissertation according to School polices and University procedures. A student may request a 1 year extension with cause.

f. **Residency Requirements:**

A minimum of 4 semesters of full-time residence is required.

Pastoral Degrees

1. **Description of Pastoral Degrees:**

The goal of the various pastoral degrees is to prepare students for ordination in the Catholic Church or for lay ecclesial ministry through a coordinated program of courses in academic subjects, pastoral skills, and supervised ministry or internships. These degrees fall within three academic areas in the School of Theology and Religious Studies (STRS).
2. Degrees Offered:

a. Master of Catechesis (M.Cat.) (Catechetics Academic Area)

b. Master of Divinity (M.Div.) (Pastoral Studies Academic Area)

c. Master of Divinity (M.Div.) in Hispanic Ministry (M.Div. Hispanic Ministry) (Pastoral Studies Academic Area)

d. Doctor of Ministry (D.Min.)
   i. Liturgical Catechesis (Catechetics Academic Area)
   ii. New Evangelization (Pastoral Studies Academic Area)
   iii. Spirituality (Spirituality Academic Area)

3. Master of Catechesis (M.Cat.)
The Master of Catechesis degree (M.Cat.) is a professional degree. The purpose of the M.Cat. is to prepare students to be practitioners in the field of Catechesis, for "handing on" the Christian tradition. The M.Cat. has two tracks: on campus and blended online.

a. Admission Requirements:

I. An appropriate B.A. degree. For more details, see the Catechetics Academic Area.

II. A completed and signed application form (submitted through the Office of Graduate Studies website).

III. A Statement of Purpose: In an essay of 500-700 words, the applicant should write an essay on his/her call to pastoral ministry.

Official Transcripts: Applicants should contact the registrar of every post-secondary school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions. Transcripts marked "Student Copy" or "Issued to the Student" cannot be accepted. Official transcripts must be sent in sealed envelopes with an official university stamp or signature across the seal to ensure confidentiality.

Transcripts should show: (A) receipt of a bachelor's degree from an accredited institution; (B) the courses completed toward the degree; (C) the grade in each course; and (D) the basis for grading in effect at the institution.

IV. Admission to University graduate courses for applicants completing their final year of undergraduate or graduate degree study is contingent upon the receipt of the final transcript showing the conferral of the degree. Note: All transcripts issued from outside the United must be certified by a recognized evaluator of international education records (such as WES or AACRAO), even if in the English language. Education completed at institutions outside of the United States, as shown by official documents, may be accepted as equivalent to educational experience in the United States.
Three Letters of Recommendation: Submit three confidential letters of recommendation using either the forms obtained online at http://admissions.cua.edu/forms, or a letter from each recommender, or any combination of the two. Each recommendation form and or letter should be returned in a sealed envelope with the recommender’s signature across the seal.

One recommendation must come from someone who knows the applicant’s ability to be a pastoral minister and two recommendations must come from former professors who can address the applicant’s ability to complete graduate level coursework.

Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

VI. Nonrefundable Application Fee.

International Students: Applicants from non-English-speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score on the TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

b. Coursework Requirements:

I. 30 graduate credit hours of coursework and 6 credit hours of a supervised internship or ministry project guidance.

II. Students must maintain a 3.0 or above GPA.

III. Students will design a ministry project after 18 hours of coursework and write a 20-25 page report on the project to be placed in the student’s file.

IV. Students will prepare a professional portfolio.

V. Students must maintain continuous enrollment.

VI. Please refer to the Catechetics academic area “Coursework: Master of Catechesis (M.Cat.)” for more information on the On Campus and Online Tracks offered.

c. Foreign Language Requirements:

There are no foreign language requirements for this degree.
d. **Comprehensive Examinations:**

No comprehensive examinations are required for this degree.

4. **Master of Divinity (M.Div.)**
Since the Master of Divinity (M.Div.) is a first professional degree, the purpose of this program is to foster basic theological understanding and to develop initial pastoral competence on the part of students preparing for ministry. The M.Div. curriculum involves an in-depth study of the Christian, especially the Roman Catholic, theological tradition, pastoral skills, and a supervised practice of ministry.

a. **Admission Requirements:**

I. A **B.A. degree from an accredited college or university.**

II. An **undergraduate foundation in philosophy**, consisting of a minimum of 12 credit hours drawn from the following areas: History of Philosophy, Logic, Metaphysics, Ethics, Philosophy of God, and Philosophical Anthropology.

III. **A reading knowledge of Latin** (see below for further information).

IV. A **completed and signed Application Form** (submitted through the Office of Graduate Admissions website).

A **Statement of Purpose**: in an essay of 500 to 700 words, state your purpose in undertaking graduate study in theology and pastoral studies. Include your academic objectives and ministerial plans. Also discuss your related qualifications, including collegiate, professional and community activities, and any other substantial accomplishments not already mentioned on the application form.

**Official Transcripts:** Applicants should contact the registrar of every post-secondary school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions. Transcripts marked “Student Copy” or “Issued to a Student” cannot be accepted. Official transcripts must be sent in sealed envelopes with an official university stamp or signature across the seal to ensure confidentiality.

VI. Transcripts should show: (A) receipt of a bachelor’s degree from an accredited institution; (B) the courses completed toward the degree; (C) the grade in each course; and (D) the basis for grading in effect at the institution.

Admission to University graduate courses for applicants completing their final year of undergraduate or graduate degree study is contingent upon the receipt of the final transcript showing the conferral of the degree.

**Three Letters of Recommendation**: Submit three confidential letters of recommendation using either the forms obtained online at http://admissions.cua.edu/forms, or a letter from each recommender, or any combination of the
two. Each recommendation form and/or letter should be returned in a sealed envelope with the recommender's signature across the seal.

Recommendations should come from former or present college or university instructors, and/or employers or supervisors and give evidence of the applicant's personal aptitude for, as well as interest in and motivation for, the field of theology and pastoral studies.

VII. Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

VIII. Nonrefundable Application Fee.

International Students: applicants from non-English speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score on TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

Writing Sample: for those applicants applying to the M.Div. program it is highly recommended although NOT required to submit a writing sample with their application.

b. Coursework Requirements:

I. The M.Div. degree requires a minimum of 90 credit hours of graduate courses.

Credit hours are distributed as follows: Systematic Theology (18), Moral Theology (12), Biblical Studies (12), 1 course each in Canon Law, Church History, Liturgical Studies and Spirituality (12) as well as, academic electives (12), pastoral ministry (18), and two ministry seminars (6). All M.Div. students are ordinarily required to take six credits of Basic Supervised Ministry as part of their pastoral ministry courses.

At least one course must be taken in a non-Roman Catholic ecclesial tradition through the offerings of the Washington Theological Consortium by all M.Div. students who are candidates for the Roman Catholic Priesthood.

III. All students entering the program must take the following courses in their first fall semester: TRS 699: Proseminar for Master's Students, TRS 660: History and Method in Theology, TRS 630A: Foundations of Christian Moral Life,
and TRS 500A: Theological Latin (unless fulfilled as a prerequisite or by passing an examination at the beginning of the semester). Students matriculating without an undergraduate course in both the Old and New Testament must take TRS 504A: Introduction to the Old Testament and TRS 504B: Introduction to the New Testament in the first year of studies.

According to University regulations, the normal course load for graduate students is 12 credit hours per semester; the minimum load for full-time graduate students is eight credit hours. To facilitate fulfillment of prerequisites for the M.Div. program, a student is permitted to enroll for a maximum of 15 credit hours if he or she has a grade point average of 3.0 or higher and receives permission from the Associate Dean for Seminary and Ministerial Programs. Students entering with the requisite background can complete the M.Div. program within three years; students generally complete the program in seven or eight semesters.

The ministry seminars are designed to be the primary aid in achieving an integration of the theoretical and practical aspects of the program. Because the nature of the seminar is to integrate pastorally what the student has learned academically, the seminars should be taken during the student's last three semesters in the program.

Students must maintain a grade point average of at least 2.75 in their coursework to be eligible for the M.Div. degree. Students who incur two or more failing grades in formal coursework are subject to academic dismissal.

c. **Language Requirements:**

Students are expected to have a reading knowledge of Latin. Since Latin is considered a prerequisite, the requirement must be satisfied by the end of the first fall semester in the program.

No other foreign language requirements are required for this degree unless the student opts for the Hispanic Ministry specialization (see below).

d. **Comprehensive Examinations:**

No comprehensive examinations are required for this degree.

e. **Residency Requirements:**

6 semesters of full-time enrollment or the equivalent.

5. **Master of Divinity Hispanic Ministry (M.Div. Hispanic Ministry)**

This is a specialization within the Master of Divinity program. Please see the previous section for credit requirements and course distribution. The goal of the concentration in Hispanic Ministry is to prepare M.Div. students to play an active role in the life of the Hispanic Catholic community in North America. The program is designed so that students can learn not only about the Latin American background of Hispanics/Latinos, but also about the identity and contributions of the Hispanic/Latino population in the
United States. Students have the opportunity to engage in historical, social, pastoral, and theological reflection on this increasingly significant population of the North American Catholic Church.

a. Admission Requirements:

I. A B.A. degree from an accredited college or university.

II. An undergraduate foundation in philosophy, consisting of a minimum of 12 credit hours drawn from the following areas: History of Philosophy, Logic, Metaphysics, Ethics, Philosophy of God, and Philosophical Anthropology.

III. Language: A reading knowledge of Latin and Spanish.

IV. A completed and signed Application Form (submitted through the Office of Graduate Admissions website).

V. A Statement of Purpose: in an essay of 500 to 700 words, state your purpose in undertaking graduate study in theology and pastoral studies. Include your academic objective and ministerial plans. Also discuss your related qualifications, including collegiate activities, professional experience and community involvement and any other substantial accomplishments not already mentioned on the application form.

VI. Official Transcripts: Applicants should contact the registrar of every post-secondary school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions. Transcripts marked “Student Copy” or “Issued to a Student” cannot be accepted. Official transcripts must be sent in sealed envelopes with an official university stamp or signature across the seal to ensure confidentiality.

VII. Three Letters of Recommendation: Submit three confidential letters of recommendation using either the forms obtained online at http://admissions.cua.edu/forms, or a letter from each recommender, or any combination of the two. Each recommendation form and/or letter should be returned in a sealed envelope with the recommender’s signature across the seal.

Recommendations should come from former or present college or university instructors, and/or employers or supervisors and give evidence of the applicant’s personal aptitude for, as well as interest in and motivation for, the
field of theology and pastoral studies.

Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

VIII. Nonrefundable Application Fee.

International Students: applicants from non-English speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score on TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

Writing Sample: for those applicants applying to a M.Div. Hispanic Ministry program it is highly recommended although NOT required to submit a writing sample with their application.

b. Coursework Requirements:

The M.Div. concentration in Hispanic Ministry supplements the standard M.Div. degree through three types of courses at the graduate level:

i. Language proficiency.

ii. Hispanic Theology and Culture.

iii. Pastoral Theology (three credits in Hispanic Ministry plus field placement and competency in sacramental ministry).

c. Language Requirements:

Students are expected to have a reading knowledge of Latin. Since Latin is considered a prerequisite, the requirement must be satisfied by the end of the first fall semester in the program.

Students must possess an intermediate proficiency level in reading and spoken Spanish which is verified through a proficiency test before taking courses in this specialization.

d. Comprehensive Examinations:

No comprehensive examinations are required for this degree.

e. Residency Requirements:

Six semesters of full-time enrollment or the equivalent.
Summer courses in Hispanic ministry may be taken outside the University with the approval of the Hispanic Ministry director.

6. Doctor of Ministry (D.Min.)
The Doctor of Ministry degree offers advanced theological education and pastoral skills for experienced pastoral ministers. The program is designed for lay, religious, and ordained ministers, and welcomes students from all Christian communities. In service to the New Evangelization and in continuity with Catholic tradition, it gives special attention to the interlocking ministries of catechesis, spiritual formation, and evangelization. All students participate in a basic curriculum that serves as a foundation for enhanced pastoral ministry.

In addition, they choose one of three areas of concentration according to their ministerial interests: Liturgical Catechesis, Spirituality, or Evangelization.

Learning is experienced through a combination of on-line education and a two-week summer residency at Catholic University over three consecutive summers. Upon completion of coursework, students prepare a ministerial project that makes a significant contribution to the development of pastoral ministry in their area of concentration. The degree is awarded after successful completion of the project, a written treatise, and a concluding oral presentation.

a. Admission Requirements:

Possession of the M.Div. degree or its educational equivalent of approximately 72 graduate level credits in theology and its related fields or comparable graduate credits in other systems that represent broad-based work in theology and its related fields and that include a master's degree and significant ministerial leadership with a cumulative average of 3.0 or better. (GREs are not required).

II. A minimum of three years of full-time service in pastoral ministry.

Prerequisites: Please refer to the sections describing prerequisites in individual academic area degree programs for more information.

IV. A completed and signed Application Form (submitted through the Office of Graduate Admissions website).

Completion of the Statement of Purpose: In an essay of 1,000 to 2,000 words, the applicant presents a brief history of their academic, pastoral and vocational background, their present ministerial responsibilities, their purpose for undertaking doctoral studies of pastoral ministry and their ministerial goals.

Official Transcripts: Applicants should contact the registrar of every post-secondary school previously attended and request an official transcript be sent directly to the Office of Graduate Admissions. Transcripts marked “Student Copy” or “Issued to a Student” cannot be accepted. Official
VI. Transcripts must be sent in sealed envelopes with an official university stamp or signature across the seal to ensure confidentiality.

Transcripts should show the following: (A) receipt of a M.Div. or equivalent from an accredited institution; (B) the courses completed toward the degree; (C) the grade in each course; and (D) the basis for grading in effect at the institution.

Admission to University graduate courses for students completing their final year of undergraduate or graduate degree study is contingent upon the receipt of the final transcript showing the conferral of the degree. Note: All transcripts issued from outside the United States must be certified by a recognized evaluator of international educational records (such as WES or AACRAO), even if in the English language. Education completed at institutions outside the United States, as shown by official documents, may be accepted as equivalent to educational experiences in the United States.

Three Letters of Recommendation: Submit three confidential letters of recommendation using the forms obtained online at http://admissions.cua.edu/forms, with a letter from each recommender. Each recommendation form and/or letter should be returned in a sealed envelope with the recommender’s signature across the seal.

One letter testifying to the applicant’s personal aptitude for, as well as interest in and motivation for, the field of theology and pastoral studies is required. The other two letters must specifically attest to the applicant’s ability to complete doctoral studies. Recommendations should come from former or present college university instructors, and/or employers or supervisors.

Recommendations should come from former or present college or university instructors, and/or employers or supervisors giving evidence of the applicant’s personal aptitude for, as well as interest in and motivation for, the field of theology and pastoral studies. At least one recommendation should attest to the applicant’s ability to complete doctoral studies.

Applicants to the degree programs of the School of Theology and Religious Studies (STRS) who are priests, deacons or members of religious communities are required to submit a letter of endorsement from their Bishop or Religious Superior (in addition to their three letters of recommendation) with their application. In addition, if such applicants will be funded for their studies by their Diocese or Religious Community, they are also required to submit a separate letter to this effect from their Diocese or Religious Community.

VIII. Nonrefundable Application Fee.

http://announcements.cua.edu/2015-2016/graduate/theology.cfm
**International Students:** applicants from non-English speaking nations whose previous education has not been at institutions of higher education in the United States are required to certify their proficiency in English by submitting scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score on TOEFL of 92 (Internet-based) is expected. On the IELTS an overall band score of 6.5 or higher is required.

**IX.** Because this is a summers-only program, Graduate Admissions will issue the I-20 with the caveat that this is a summer-only program and that the student will be in the U.S. only during those periods when courses requiring residency are occurring (i.e., mid-March through the end of July). Students will need to terminate the I-20 at the end of each summer semester and reactivate a new I-20 when returning for the next summer session. Please contact the Office for International Students and Scholar Services for further information.

**X.** **Writing Sample:** Applicants must submit a graduate level writing sample with their application.

**b. Coursework Requirements:**

**I.** A minimum of credit hours of course work beyond the M.Div. or its equivalent is required and at least two semesters of doctoral project guidance.

A maximum of 6 graduate level credit hours in theology or its related fields from an accredited university may be transferred for work completed elsewhere. This will be determined by the student's Academic Area Director, in consultation with the Associate Dean of Seminarians and Ministerial Students.

**III.** Continuous enrollment is required until graduation.

**IV.** Students are required to maintain a grade point average of at least 3.0 in their coursework to be eligible for the degree.

**V.** **Program Formats:**

i. **Blended Learning Model:** A total of nine courses are taught over three consecutive summers. Students begin each semester online approximately eight weeks before the residency. This is followed by a two week residency and concludes with four more weeks of online work.

ii. **The Doctor of Ministry Seminar** is taught entirely online and is usually taken in the fall semester following the second summer of coursework (after 18 credit hours of coursework is completed).

iii. There are no foreign language requirements for this degree.

iv. **There are no comprehensive examinations required for**
this degree.

c. **Candidacy, Project Proposal, Treatise, and Presentation:**

**Admission to Candidacy:** Admission to Candidacy may be requested after the completion of 21 credit hours of coursework. Admission to Candidacy is defined as permission to submit a D.Min. project proposal. Details for this process are found in the D.Min. Handbook.

**Preparation of the Proposal:** After completing the Doctor of Ministry Seminar (fall semester after the second summer semester of the student's coursework) an initial proposal is to be submitted to the director of the academic area. Please refer to the D.Min. Handbook for more details.

**Project Director and Committee:** The project director is determined in collaboration with the area director and the student. The student and project director will identify an additional faculty member to serve as a reader.

**Presentation of the Proposal to the D.Min. Proposal Committee:** The project director is to send one electronic copy of the proposal packet (as detailed in the D.Min. Handbook) to the D.Min. Proposal Committee Chair. For details on the contents of the proposal packet and submission procedures see the D.Min. Handbook.

**Completion of the Project/Treatise Approval Process:**
Upon approval by the D.Min. Proposal Committee, the D.Min. project proposal will be forwarded to the Dean of STRS and (if applicable) the Institutional Review Board (IRB). Upon approval by both the Dean and IRB, the student will receive a letter from STRS approving the student to begin the project. The letter will specify the expected date of completion for the finished project and treatise. Projects may not begin prior to the receipt of this letter.

**Project and Treatise Presentation:** The D.Min. project and treatise presentation conclude the program. The project and treatise are intended to assess the student's ability to identify a problem or pressing pastoral need in ministry and to discover appropriate interdisciplinary resources and theologically and pastorally relevant methods for its resolution. The process for this component of the degree is detailed in the D.Min. Handbook.

Once the project and treatise are complete, the director and reader will give their approval and the School will organize an oral presentation (typically a PowerPoint presentation) in accordance with University regulations. The Dean of STRS will appoint a delegate to review the treatise and facilitate the presentation. This process requires that the approval take place at least two months before the presentation. The student has three years from the date of admission to candidacy to complete and present his/her project and treatise. The Dean of STRS may grant an extension of up to one year with cause.
Biblical Studies

1. Faculty

Academic Area Director: Dr. Robert Miller II, O.F.S.

Professors: Rev. Christopher Begg
            Rev. John Paul Heil

Associate Professors: Dr. Robert Miller II, O.F.S.
                      Dr. Ian Boxall
                      Dr. David A. Bosworth

Assistant Professor: Dr. Bradley C. Gregory
                    Dr. Hellen Mardaga

Professors Emeriti: Rev. Alexander A. Di Lella, O.F.M.
                   Rev. Joseph A. Fitzmyer, S.J.
                   Rev. Joseph Jensen, O.S.B.
                   Rev. Frank J. Matera
                   Rev. Francis J. Moloney

2. Description of Academic Area:
The Biblical Studies program is designed to provide men and women with the training necessary for effective teaching, research, and publication in the biblical field. The Biblical Studies program particularly emphasizes control of biblical languages and exegesis.

3. Degrees Offered:

   a. Master of Arts (M.A.)
   b. Doctor of Philosophy (Ph.D.)
   c. Licentiate in Sacred Theology (S.T.L.)
   d. Doctor of Sacred Theology (S.T.D.)

4. Master of Arts (M.A.)
The Master of Arts degree in Biblical Studies is focused on mastery of biblical Hebrew and Greek. While it includes some seminar work and other electives, it is aimed at gaining the proficiency in the primary languages of the biblical text in order for the student to pursue a doctoral degree in Biblical Studies.

   a. Admission Requirements:
      
      A Bachelors’ degree, preferably in an area related to biblical studies and theology. Students with little or no background in
I. theology and religious studies will be asked to take additional courses in these subjects at the 600 level as needed, without those credits counting toward the degree.

II. Any prerequisites completed at CUA must be at a 3.3 GPA or higher

III. 6 credit hours in introductory Hebrew.

IV. 6 credit hours in elementary and intermediate biblical Greek.

V. Please refer to the admission requirements section of the “Civil Degrees: Master of Arts (M.A.)” for further information.

b. Coursework Requirements:

9 credit hours in advanced Hebrew. N.B., the Hebrew sequence in Semitics is 12 credits; the fourth course (Poetry II) can be used as an “elective” (see below).

9 credit hours in advanced Greek. N.B., the Greek sequence is 6 credit hours, ending with GR 604. Students may complete this requirement with GR 655, 705, 706, etc.

III. TRS 808A Old Testament Text Criticism (NT text criticism is treated in GR 604)

IV. 6 credit hours in exegetical seminars (one seminar in OT; one in NT).

3 further credit hours in exegetical seminars or a related area such as theology, archaeology, the ancient Near East, linguistics, or further ancient languages.

V. Please refer to the coursework section of the Civil Degrees: Master of Arts (M.A.) for more information.

c. Language Requirements:

A reading knowledge of German demonstrated in accordance with area norms, to be completed by the end of the first year of study.

II. Please see the language requirements section of the Civil Degrees: Master of Arts (M.A.) for more information.

d. Comprehensive Examination:

I. The M.A. comprehensive examination is normally taken during the student's last semester of study.

II. Comprehensive exams are evaluated as one unit on a pass/fail basis.

III. Please refer to the comprehensive examination section of the Civil Degrees: Master of Arts (M.A.) for more information.

5. Doctor of Philosophy (Ph.D.)
The purpose of the Ph.D. in Biblical Studies is to develop skills and demonstrate suitable academic attainments for appointment to a University-level teaching or research post, while completing a first major
piece of research in biblical scholarship in the form of a dissertation.

a. **Admission Requirements:**

I. A Master of Arts degree in biblical studies or a degree closely related to the field of biblical studies (M.Div., S.T.B., M.A. in theology). Students with an S.S.L or an S.T.L. in biblical theology may be eligible for advanced standing.

II. Any prior coursework completed at CUA must be a 3.3 GPA or higher.

III. A reading knowledge of French or German demonstrated in accordance with area norms.

IV. 9 credits in advanced Hebrew and nine credits in advanced Greek (beyond the six credits required to enter our MA program; the CUA Greek sequence entails only six credits of advanced Greek, through GR 604, so students will need one additional Greek course of their choice).

Please refer to the admission requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for further information

b. **Coursework Requirements:**

I. A minimum of 30 credit hours of coursework beyond the M.A. degree including:

i. 15 credit hours in exegetical seminars (OT and NT).

ii. 6 credit hours in another ancient Language. For OT specialists this usually includes one of the following languages: Aramaic, Syriac, Arabic, Ugaritic, or Akkadian. For NT specialists this usually includes one of the following languages: Latin, Aramaic, Coptic, or Syriac. Semitic languages are offered through the Department of Semitic and Egyptian Languages and Literatures and the Department of Classical Languages of the School of Arts and Sciences.

iii. 9 further credit hours of exegetical seminars or a related area such as theology, archaeology, the ancient Near East, linguistics, or further ancient languages. Students who have not taken TRS 808A or an equivalent course as part of a masters' degree must take it as one of their 3 electives


Please refer to the coursework requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for further information.

c. **Language Requirements:**

Ph.D. students must demonstrate reading knowledge of French and German, whichever was not completed before admission, demonstrated in accordance with area norms by the start of the second year in the doctoral program.
II. Please refer to the language requirements section of the “Civil Degrees: Doctor of Philosophy (Ph.D.) for more information.

d. Comprehensive Examination:

   A reading list is provided at matriculation to assist the student’s preparation. The comprehensive examination is designed to take 3 days.

   Please refer to the comprehensive examination section of the “Civil Degrees: Doctor of Philosophy (Ph.D.) for more information.

e. Dissertation:

   Please refer to the dissertation section of the “Civil Degrees: Doctor of Philosophy (Ph.D.) for further information.

6. Licentiate in Sacred Theology (S.T.L.)

   In addition to its M.A.-Ph.D. program, the Biblical Studies Area offers the licentiate (S.T.L.) and the doctorate (S.T.D.) in Biblical Theology. These degrees, which are accredited by the Holy See, are especially appropriate for clerics and those who intend to teach in ecclesiastical faculties. Students may pursue the license as either a transitional or a terminal degree. As a transitional degree, the S.T.L. program introduces students to a more scientific study of theology in pursuing Doctoral studies. A graduate of the S.T.L. program is prepared to teach theology in a college or seminary, to function as a chaplain to various professional groups, and to act as a theological resource for a diocese and diocesan agencies.

   a. Admission Requirements:

      To be admitted to the S.T.L. program a student must have already earned an S.T.B. in theology or its equivalent, e.g., an M.Div. The CUA S.T.B. requires 69 credits in academic theology, a comprehensive examination, and a reading knowledge of Latin.

      Please refer to the admission requirements section of the “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” for further information.

   b. Coursework Requirements:

      24 credit hours in exegesis at the licentiate (700) or doctoral (800) level.

      Please see the coursework requirements outlined in the “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” section for further Information.

   c. Language Requirements:

      Six credits of Greek beyond elementary and intermediate Greek (the elementary and intermediate course requires 6 credits).

      Six credits of Hebrew beyond introductory Hebrew (the introductory course requires 6 credits).
A reading knowledge of Latin, verified either by Latin certification as part of an S.T.B. degree or by passing a translation exam prepared by our area faculty. LAT 509 is the best preparation for taking the exam.

IV. A reading knowledge of French or German demonstrated in accordance with area norms.

d. Comprehensive Examination:

Please refer to the comprehensive exam section of the “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” for more information.

e. Thesis

Please refer to the thesis section of the “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” for more information.

f. Final Grade:

Please refer to the final grade section of the “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” for more information.

7. Doctorate in Sacred Theology (S.T.D.)
The S.T.D. “is the academic degree which enables one to teach in a Faculty and which is therefore required for this purpose.” (Sapientia Christiana, 50.1). As such, the S.T.D. is the preferred qualification for teaching theology on a Catholic university faculty or for holding certain other posts of administration and is usually required for a permanent post on the theology faculty of an ecclesiastical or pontifical university.

a. Admission Requirements:

I. To be admitted to the S.T.D. in Biblical Theology, a student must have an S.T.L. in Biblical Theology or an S.S.L.

Please refer to the admission requirements section of the “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for more information.

b. Coursework Requirements:

I. 12 credit hours in exegesis at the doctoral (800) level.

II. Dissertation guidance for at least 4 successive semesters.


Please see the coursework requirements outlined in the “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for more information.

c. Language Requirements:

I. S.T.D. students must have a reading knowledge of both German and French.

Please refer to the language requirements section of the
II. “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for more information.

d. Admission Candidacy:

Please refer to the admission to candidacy section of the “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for more information.

e. Dissertation:

Please refer to the dissertation section of the “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for more information.

f. Lectio coram:

Please refer to the Lectio coram section of the “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for more information.

Church History

1. Faculty

Academic Area Director: Dr. Susan Wessel

Professors: Dr. William Dinges

Dr. Nelson Minnich

Associate Professors: Dr. Mark Clark

Dr. Susan Wessel

Dr. Robin Darling Young

Professors Emeritus: Dr. Christopher J. Kauffman

Msgr. Robert Trisco

2. Description of Academic Area:
The Church History program is focused on the history of the Catholic Church from the first to the twenty-first century. Consistent with its location within the School of Theology and Religious Studies (STRS), the program addresses the internal life of the Church, including the history of its doctrine, discipline, polity, worship, spirituality, and piety, its expansion through missionary work, and its charitable and educational activities. The development of its thought and structure is studied in the light of the ecclesiological conceptions of each period, as well as of the external conditions that affected it. The program includes the Church's relationship with secular society and civil government, the collective influences of its members in the intellectual, cultural, social, and political spheres, their attitudes toward their contemporary contexts, and the effects of different environments on its development and influence.

3. Degrees Offered:

a. Master of Arts (M.A.)
b. Doctor of Philosophy (Ph.D.)

4. Master of Arts (M.A.)
The goal of the M.A. in Church History is to prepare students for careers in religious education and for advanced study on the doctoral level. Students in the M.A. program are expected to think critically about the ways in which the Church has been studied over the centuries. In order to do this effectively, students are expected to acquire training in the relevant, original languages and to conduct their research in the primary texts. The program allows for students to complete coursework in related fields and disciplines.

a. Admission Requirements:

Please refer to the admission requirements section of the “Civil Degrees: Master of Arts (M.A.)” for further information.

b. Coursework Requirements:

I. The M.A. degree consists of a minimum of 30 credit hours of completed coursework at the 600 or 700 level.

The required courses for M.A. students are as follows: TRS 628 - Ancient and Medieval Church History, TRS 621C - From Avignon to Vatican, TRS 724 - The Writing of Church History.

III. Please refer to the coursework requirements section of the “Civil Degrees: Master of Arts (M.A.)” for further information.

c. Language Requirements:

M.A. students must demonstrate reading competence in both French and German by the end of the second semester of coursework.

Competency in 1 additional language may be required depending upon the student’s area of concentration (e.g. Greek or Latin for early and Medieval church history). This is to be determined either by passing an examination administered by the Department of Greek and Latin or by receiving a grade of B or better in an approved language course in the Department of Greek and Latin.

d. Comprehensive Examinations:

Church History students are required to pass two written comprehensive examinations. One (four-hour) examination will be in the major area of concentration, and one (four-hour) examination will test the student's general knowledge of historiography from 100AD to the present, including Early, Medieval, Renaissance, Early Modern, and American Church History. The examinations will be prepared under the direction of the student's adviser and the Church History academic area.

5. Doctor of Philosophy (Ph.D.)
The goal of the Ph.D. in Church History is to prepare students for careers in research, writing, and teaching on the college, university, and seminary.
levels. Students in the Ph.D. program are expected to think critically about the ways in which the Church has been studied over the centuries and to apply those insights to the study of their area of concentration. In order to do this effectively, students are expected to acquire advanced training in the original languages and to conduct their research in the primary texts. The program allows for students to complete coursework and to acquire competency in fields and disciplines relevant to their area of concentration.

a. Admission Requirements:

Please refer to the admission requirements section of the “Civil Degrees: Doctor of Philosophy (Ph.D.)” for further information.

b. Coursework Requirements:

I. A minimum of 36 credit hours beyond the M.A.

Students are required to take TRS 724 – The Writing of Church History unless they completed the course for the M.A..

In consultation with the academic advisor the student is required to take 15 credit hours in Church History (12 credit hours of which will be from courses taken on the 700 and 800 levels).

Please refer to the coursework requirements section of the “Civil Degrees: Doctor of Philosophy (Ph.D.)” for more information.

c. Language Requirements:

Ph.D. students must demonstrate reading competence in French, German, and Ecclesiastical Latin by the end of the second semester of coursework.

Competency in additional languages that may be needed for research in the area of concentration (e.g., Patristic Latin, Greek, and/or Syriac), to be determined by passing an examination administered either by the department of Greek and Latin or by the Church History area, at the discretion of the Church History faculty.

d. Comprehensive Examinations:

Church History students are required to pass four written comprehensive examinations. Two (four-hour) examinations will be in the area of concentration, and two (four-hour) examinations will be in minor fields, one of which may be in another discipline (e.g., History, Philosophy, Greek and Latin, Semitics).

e. Dissertation:

Please refer to the dissertation section of the “Civil Degrees: Doctor of Philosophy (Ph.D.)” for further information.
Historical and Systematic Theology

1. Faculty:

   Academic Area Director: Dr. Michael Root
               Dr. William Dinges
               Rev. John Ford, C.S.C.
               Rev. John P, Galvin
               Msgr. Kevin Irwin
               Msgr. Paul McPartlan
               Dr. Nelson Minnich
               Dr. Michael Root
               Dr. Wilhelmus Valkenberg
   Associate Professors: Dr. Joshua Benson
                         Dr. John Grabowski
                         Dr. William Loewe
                         Very Rev. Mark Morozowich
                         Dr. Christopher Ruddy
                         Dr. Tarmo Toom
                         Dr. Susan Wessel
                         Dr. Chad Pecknold
   Assistant Professor: Rev. Nicholas Lombardo, O.P.
   Professor Emeritus: Rev. Joseph Komonchak
   Adjunct Associate Professor: Rev. Chorbishop Seely Beggiani

2. Description of Academic Area:

   a. Historical Theology

      The program in Historical Theology studies the development of Eastern and Western Christian Theology from the earliest Christian communities to the present.

      The program in Historical Theology works closely with the other academic areas in the School of Theology and Religious Studies as well as with the School of Philosophy, the Department of History, the Department of Greek and Latin, the Department of Semitics and Egyptian Languages, the Center for Early Christian Studies and the Center for Medieval and Byzantine Studies.
b. **Systematic Theology**

Systematic Theology undertakes the development of a comprehensive and synthetic understanding of the Christian faith as mediated through Sacred Scriptures and Sacred Tradition and as interpreted by the conciliar and papal magisterium.

3. **Degrees Offered: Historical and Systematic Theology**

   a. **Civil Degrees:**
      
      i. Master of Arts (M.A.)
      
      ii. Doctor of Philosophy (Ph.D.)

   b. **Ecclesiastical Degrees:**
      
      i. Licentiate in Sacred Theology (S.T.L.)
      
      ii. Doctor of Sacred Theology (S.T.D.)

4. **Master of Arts (M.A.):**

   The M.A. program in Historical and Systematic Theology is designed to introduce students to scholarship and research in theology in general and to Historical and Systematic Theology. This program provides a basic grounding in Historical and Systematic Theology, along with an introduction to Biblical Studies, Moral Theology, and other disciplines.

   a. **Admission Requirements:**

      Applicants for admission to the M.A. program must possess a B.A. degree with a minimum of 12 credit hours in theology/religious studies and 12 credit-hours in philosophy.

      I. Applicants who do not have this background will be required to complete appropriate courses in tandem with their M.A. work. Such prerequisite courses will be specified in the student’s letter of admission.

      II. Please refer to the admission requirements section of the “Civil Degrees: Master of Arts (M.A.)” for further information.

   b. **Coursework Requirements:**

      M.A. students are expected to fulfill the following course requirements: Introductory Level: (3 credit hours), TRS 660 History and Method of Theology, Systematic Theology (9 credit hours) chosen from offerings at the 600 level, Historical Theology/Church History (3 credit hours) from offerings at 600 level, Moral Theology (3 credit hours) chosen from offerings at the 600 level, Scripture (3 credit hours): chosen from offerings at the 600 level, electives: (9 credit hours for students writing research papers; 3 credit hours for students writing an M.A. thesis).

      Thesis option: M.A. students who choose to write a thesis must register for 2 semesters of M.A. Thesis Guidance (TRS 696B Thesis-Masters). An M.A. thesis should demonstrate a student’s ability to do research by means of a modest
II. A student's familiarity with basic methods of research; B) mastery of a limited subject area; C) ability to exercise sound theological judgments involving analysis, comparison, and criticism; and D) formation of appropriate and accurate conclusions. The length of the thesis is primarily governed by the nature of the subject matter and the research involved but ordinarily should be 75-100 pages. Readers: A student, with the help of a faculty member who serves as director, will prepare a one-page thesis proposal that presents the background, purpose, method, and contribution of the proposed thesis. The proposal with a selected bibliography is to be submitted to the Area Director for preliminary approval and then to the M.A. Committee for final approval.

Research Paper Option: M.A. research papers should be written in conjunction with particular courses or in a directed research course; in the former case, students must inform the professor of their intention of writing an M.A. research paper at the beginning of the semester. The length of each research paper should be a minimum of 6000 words but a maximum of 7500 words. 1 of the 2 research papers must show familiarity with pertinent works in Latin, Greek, or a modern foreign language.

IV. Please refer to the coursework requirements section of the "Civil Degrees: Master of Arts (M.A.)" for further information.

c. Language Requirements:

I. M.A. students must demonstrate a basic knowledge of either Latin or Greek by: (1) passing either TRS 500A "Theological Latin" or TRS 502 "Greek for Theology," or by (2) passing a reading exam in either Latin or Biblical Greek. M.A. students must also demonstrate reading knowledge of either German or a Romance language by passing an area exam in the language. Instead of passing an exam, the German requirement may also be fulfilled by passing TRS 504 Theological German.

II. Please refer to the language requirements section of the "Civil Degrees: Master of Arts (M.A.)" for further information.

d. Comprehensive Examination:

Please refer to the comprehensive exam section of the "Civil Degrees: Master of Arts (M.A.)" for further information.

5. Doctor of Philosophy (Ph.D.) Historical OR Systematic Theology
The degree "Doctor of Philosophy" (Ph.D.) in Historical or Systematic Theology represents an achievement in theological scholarship and research. The Ph.D. program is designed to prepare graduate students to make significant contributions to knowledge in a major area of historical or systematic inquiry while broadening their understanding of other areas of theology. By means of research seminars, advanced level courses, language skills, comprehensive examinations, and a dissertation, the program is designed to develop graduates who are capable of thorough
theological understanding and careful research. The area offers Ph.D. tracks in Systematic Theology or Historical Theology.

a. **Admission Requirements:**

Please refer to the admission requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for further information.

b. **Coursework Requirements:**

I. A minimum of 36 credit hours of course work beyond the M.A. degree.

24 credit hours (including TRS 760A: Theological Foundations) are to be taken in the student's area of concentration (Historical or Systematic Theology) in courses at the 700 level (lecture) and 800 level (seminars). At least 12 of these 24 credit hours are to be taken in 800 level seminars which require major research papers.

II. 12 credit hours of electives that may be taken in any of the academic areas of the STRS.

Students in Historical Theology are encouraged to take a minor (6 credit hours) in some area of Systematic Theology; students in Historical theology are also encouraged to take Church History as their minor area of concentration.

IV. Students in Systematic Theology may choose to take a minor area (6 credit hours) in 1 of the following areas: Biblical Studies, Catechetics, Church History, Moral Theology and Ethics, Liturgical Studies, Religion and Culture, or Spirituality. With the approval of the student’s advisor, these courses may be taken in other graduate schools of the University (for example Philosophy or Canon Law).

Please refer to the coursework requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for further information.

c. **Language Requirements:**

I. Ph.D. students must demonstrate a reading knowledge of the following languages: Latin, Greek, German, and a major Romance language.

Reading knowledge of Latin must be demonstrated by successful completion of the Latin Proficiency Exam administered by the Historical and Systematic area or by a course in Patristic or Medieval Latin. Ordinarily, the Latin requirement should be satisfied during a student's first fall semester in the program.

II. Reading knowledge of either Biblical or Patristic Greek must be demonstrated either by the successful completion of a reading course in Biblical or Patristic Greek (depending upon the student’s area of concentration) or by an examination administered by the academic area.
Reading knowledge of Theological German must be demonstrated either by passing an examination administered by the academic area or by passing TRS 504: Theological German.

Reading knowledge of a modern Romance language must be demonstrated by passing an examination administered by the academic area.

d. **First Year Review:**

   Toward the end of a student’s second semester in the Ph.D. program, and prior to registration for the next semester, each student will have a review meeting with his/her advisor and other faculty members to review the student’s progress to date, to plan remaining course selection, and to prepare themselves for comprehensive examinations in view of the student’s major area and dissertation topic.

e. **Comprehensive Examination:**

   Ph.D. students are required to take comprehensive examinations in order to demonstrate their knowledge both in their principal area of concentration (Historical or Systematic Theology) and in the major area of concentration in which a student intends to write a dissertation. The three-part examination will take place on 3 days according to the schedule specified by the University calendar.

   The comprehensive examinations are intended not simply to examine a student about the knowledge acquired through coursework, but also to provide an opportunity to study areas not treated in their courses, as well as to deepen knowledge of areas already studied, and to synthesize and interrelate areas of theological knowledge. The time for comprehensives should be seen as independent study in collaboration and consultation with faculty members.

   III. Please refer to the comprehensive exam section of the “Civil Degrees: Doctor of Philosophy (Ph.D.) for further information.

f. **Dissertation:**

   Please refer to the dissertation section of the “Civil Degrees: Doctor of Philosophy (Ph.D.) for further information.

6. **Licentiate in Sacred Theology (S.T.L.):**

   Please refer to the general requirements outlined in the “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” for information regarding the S.T.L. in Historical Theology and Systematic Theology.

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

   a. **Admission Requirements:**

      Please refer to the admission requirements of the “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for further information.
b. **Coursework Requirements:**

   I. S.T.D. students must register for dissertation guidance (TRS 996A) for each of their 4 semesters in the S.T.D. program.

   Students should choose a dissertation director, with the approval of the area chair, as early as possible in their S.T.D. program.

   III. Please refer to the coursework requirements of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for further information.

c. **Language Requirements:**

   Candidates for the S.T.D. degree must fulfill the following language requirements, unless they have already fulfilled these requirements in the S.T.L. program in STRS:

   I. Latin: Successful completion of the Latin Proficiency Exam, administered by the academic area. The Latin requirement should ordinarily be satisfied by the end of the first fall semester in the program.

   II. Greek: Successful completion of a reading course or passing an examination in either Biblical or Patristic Greek, depending on the student's area of concentration.

   III. Modern Language: (A) A reading ability in both German and a romance language (French, Italian, Spanish) must be demonstrated by successful completion of the University modern language examination or by an intensive language course. (B) In addition, a student must demonstrate knowledge of the theological usage of these modern languages by satisfactory translation of a theological passage through a test administered by the Historical/Systematic area.

   IV. The requirement in theological usage in German may also be fulfilled by passing TRS 504: Theological German.

   V. If needed for the student's research, another modern foreign language may be substituted for German or a romance language with the approval of the student's dissertation director, readers, and the area director.

d. **Admission to Candidacy:**

   Please refer to the admission to candidacy section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for further information.

e. **Dissertation:**

   Please refer to the dissertation section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for further information.

f. **Lectio coram:**

   Please refer to the Lectio coram section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for further information.
g. **Final Grade:**

To be eligible for the degree, a candidate must obtain a 3.00 average in course work and in both the lectio and dissertation defense. The final grade for the degree shall be computed as follows:

i. 30% coursework

ii. 50% Dissertation

iii. 10% Lectio

iv. 10% Defense

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**Liturgical Studies/Sacramental Theology**

1. **Faculty:**

   **Academic Area Director:** Rev. Dominic Serra

   **Professors:** Msgr. Paul McPartlan

   **Associate Professors:** Very Rev. Mark Morozowich

   Rev. Dominic Serra

   Rev. Michael Witczak

   **Assistant Professors:** Rev. Stefanos Alexopoulos

   Sister Margaret Schreiber, O.P.

   **Research Professors:** Msgr. Kevin Irwin

   **Professor Emerita:** Sister Mary Collins, O.S.B.

2. **Degrees Offered:**

   a. **Civil Degrees:**

      i. Master of Arts (M.A.)

      ii. Doctor of Philosophy (Ph.D.)

   b. **Ecclesiastical Degrees:**

      i. Licentiate in Sacred Theology (S.T.L.)

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

3. **Master of Arts (M.A.)**

   The goal of the M.A. in liturgical studies/sacramental theology is to equip students for a broad range of educational, diocesan, and parish ministries. It also leads to advanced study on the doctoral level. Some interdisciplinary study in allied academic areas such as music, architecture, etc. is possible.
a. **Admission Requirements:**

Applicants should possess a B.A. with a liberal arts emphasis, and have completed courses in Ecclesiology, Christology, and critical introductions to the Old and New Testaments.

I. Students should demonstrate a familiarity with the general areas of Liturgical Studies (covered in TRS 540).

II. Students should have a basic familiarity with Church History.

III. IV. Please refer to the admission requirements section of the "Civil Degrees: Master of Arts (M.A.)" for further information.

IV. Please refer to the admission requirements section of the "Civil Degrees: Master of Arts (M.A.)" for further information.

b. **Coursework Requirements:**

The M.A. degree consists of a minimum of 30 credit hours.

I. This includes a core curriculum of 12 credits hours and 18 additional credit hours of electives

The four core courses are: (1) TRS 741A: Liturgy: Theological and Historical Perspectives; (2) TRS 741B: Liturgy and Culture; (3) TRS 740: Liturgical Sources; and (4) TRS 744: Eucharist: A Liturgical Theology.

(a) Research paper option: two research papers done in connection with courses (25-30 pages each) (b) Thesis Option: An M.A. thesis (75-100 pages). The thesis fulfills 6 of the 18 credit hours in electives.

IV. Please refer to the coursework requirements section of the "Civil Degrees: Master of Arts (M.A.)" for more information.

c. **Language Requirements:**

I. Students must demonstrate reading proficiency in both Latin and French.

II. The Latin requirement is fulfilled by passing a reading exam for which the best preparation is LAT 509.

III. The French requirement is fulfilled by passing a reading exam administered within STRS for which FREN 500 is a good preparation.

IV. Please refer to the language requirements section of the "Civil Degrees: Master of Arts (M.A.)" for more information.

d. **Comprehensive Examination:**

I. The M.A. comprehensive examination is normally taken during the student's last semester of study.

II. Comprehensive exams are based on an M.A. reading list.

III. Comprehensive exams are evaluated as one unit on a pass/fail basis.
IV. Please refer to the comprehensive examination section of the "Civil Degrees: Master of Arts (M.A.)" for more information.

4. Doctor of Philosophy (Ph.D.)
The goal of the Ph.D. in liturgical studies/sacramental theology is to equip students for careers in research, writing, and teaching on the college, university, and seminary levels. Coursework and dissertations for this degree often reflect an interdisciplinary approach to liturgical studies.

a. Admission Requirements:

The minimum requirement for entrance into the Ph.D. in Liturgical Studies/Sacramental Theology is either a master's or licentiate degree in an appropriate discipline. Students entering with a licentiate will be considered for advanced standing in the program. Relevant bodies within the school will review the quality of an applicant's academic record. After such evaluation, further work may be required for individual students, including work in related disciplines. It is expected that applicants to the program in Liturgical Studies/Sacramental Theology would have taken courses in a critical introduction to the Old and New Testaments, Christology, ecclesiology, and liturgical studies/sacramental theology, and will have familiarity with church history.

Applicants are expected to have taken master's-level courses equivalent to the School of Theology and Religious Studies courses in TRS 741A: Liturgy: Theological and Historical Perspectives, TRS 740: Liturgical Sources, and a TRS 744: Eucharist: A Liturgical Theology."

Please refer to the admission requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for further information.

b. Coursework Requirements:

I. Ph.D. students are required to complete a minimum of 36 credit hours.

II. 18 of the 36 credit hours will be in Liturgical Studies/Sacramental Theology from courses offered on the 700 and 800 levels. (12 of the 18 credit hours should be from 800-level doctoral seminars.)

III. 12 credit hours will be in electives in courses taken from other field within the STRS on the 700 and 800 levels, e.g., Biblical Studies, Systematics Theology, Church History, etc.

IV. The final 6 credit hours will be taken from another field within STRS or from another school within the university, e.g. Architecture, Anthropology, Music, etc. in courses at a level equivalent to STRS 700 and 800 levels. This will establish the student’s allied field of study.

During their coursework, students will be required to produce 4 research papers that will become a part of the student’s file to be reviewed by the Liturgical Studies/Sacramental Theology faculty prior to the student being granted doctoral candidacy.
Each research paper will be 25-30 pages. At least 3 of these papers should be written in conjunction with 800-level courses and should evidence the student’s proficiency in doing research using foreign languages. These papers will be evaluated by the course professor and given a letter grade. After the students have seen the graded text, the paper will be placed in the student’s file.

c. **Language Requirements:**

   Students are to demonstrate reading proficiency in Latin and Greek and in two modern languages, usually German and French.

   The language requirements will be met by passing a reading proficiency examination administered within the School of Theology and Religious Studies or by passing certain language courses.

   Depending on a student's research agenda, another modern language may be substituted for German or French. Approval for such a substitution will be granted by the director of the academic area upon consultation with the liturgical studies/sacramental theology faculty.

IV. The student’s research agenda also may suggest that an additional ancient language be added.

d. **Comprehensive Examination:**

   Written comprehensive examinations will be taken over three days. Ordinarily these are taken within one week, at dates established by the School's calendar.

   Two of these days will be comprehensives in the liturgical studies/sacramental theology area of concentration. The final day will be on the student’s allied area of study.

   The material for the comprehensives will be taken from three bibliographies prepared by the student in consultation with one faculty member for each day of the comprehensives.

e. **Dissertation:**

   Please refer to the dissertation section of the “Civil Degrees: Doctor of Philosophy (Ph.D.) for further information.

5. **Licentiate in Sacred Theology (S.T.L.) and Doctorate in Sacred Theology (S.T.D.) in Two Concentrations:**

   Two ecclesiastical degree concentrations are offered at the S.T.L. and S.T.D. levels. Each track accentuates one of the two inseparable aspects of this academic area, Liturgical Studies and Sacramental Theology.

   **The S.T.L. / S.T.D. in Liturgical Studies** Focuses primarily upon the liturgical historical development of services with an accentuation upon the theological development through the centuries as the vehicle of a living theology of Christian worship. S.T.D. seminars will be chosen by the student with consent of the advisor with this focus in mind. The general
S.T.L. descriptions apply with the following specifics:

i. Licentiate in Sacred Theology (S.T.L) Liturgical Studies

1. Admission Requirements:

   Please refer to the admission requirements section of the "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)" for further information.

2. Coursework Requirements

   4 core courses (12) credit hours must be completed during the first 2 semesters of coursework. These are TRS 741A: Liturgy: Theological and Historical Perspectives, TRS 741B Liturgy and Culture, TRS 740: Liturgical Sources, and TRS 744: Eucharist: A Liturgical Theology. The remaining courses (12 credit hours) are taken from electives in the specialization as recommended by the student’s academic advisor.

Please refer to the coursework requirements section of the "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.) for more information.

3. Language Requirements:

   a. Latin: A reading knowledge of Latin is a prerequisite and must be demonstrated during the first semester of coursework.

   b. Greek: A reading knowledge of Greek is to be demonstrated by the end of the second semester.

   c. Modern Language: A reading knowledge of French is preferred and should be demonstrated early in the second semester.

4. Comprehensive Examinations:

   Please refer to the comprehensive exam section of the "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)" for more information.

5. Thesis:

   Please refer to the thesis section of the "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)" for more information.

6. Final Grade:

   Please refer to the final grade section of the "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)" for more information.

ii. Doctorate in Sacred Theology (S.T.D.) Liturgical Studies

1. Admission Requirements:

   An S.T.L. in Liturgical Studies comparable to the one offered in our program with special attention to the topics covered in TRS 741A, TRS 740 and TRS 744.
1. Admission Requirements:

An S.T.L. in Liturgical Studies comparable to the one offered in our program with special attention to the topics covered in TRS 741A, TRS 740 and TRS 744.

2. Coursework Requirements:

Four doctoral seminars in the Liturgical Studies Concentration, chosen with the guidance of the academic advisor. It is possible to substitute a 700-level course for 1 of these provided that the course will require a 25-30 page research paper.

3. Language Requirements:

Please refer to the language requirements section in the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D)" for more information.

4. Admission to Candidacy:

Please refer to the admission to candidacy section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D)" for more information.

5. Dissertation:

Please refer to the dissertation section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D)" for more information.

6. Lectio coram:

Please refer to the Lectio coram section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D)" for more information.

The S.T.L / S.T.D Sacramental Theology focuses primarily upon the theological understanding of liturgical services in light of their historical development. This concentration attends to these matters with a focus on attention to issues in sacramental theology as these relate to the method and content of historical/systematic theology. S.T.D. seminars will be chosen by the student with the consent of the advisor with this focus in mind. The general S.T.L. descriptions apply with the following specifics.

i. Licentiate in Sacred Theology (S.T.L.) Sacramental Theology:

1. Admission Requirements:

An S.T.L. in Liturgical Studies comparable to the one offered in our program with special attention to the topics covered in TRS 741A, TRS 740 and TRS 744.
2. **Coursework Requirements:**


   Electives: must include 1 course in Christology and 1 course in Ecclesiology.

   Please refer to the coursework requirements section of the "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)" for more information.

3. **Language Requirements:**

   Languages Requirements are the same as those for the S.T.L. in Liturgical Studies.

4. **Comprehensive Examination:**

   Please reference the comprehensive exam section of the "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)" for more information.

5. **Thesis:**

   Please refer to the thesis section of the "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)" for more information.

6. **Final Grade:**

   Please refer to the final grade section of the "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)" for more information.

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ii. **Doctorate in Sacred Theology (S.T.D) Sacramental Theology:**

1. **Admission Requirements:**

   Please refer to the admission requirements section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for more information.

2. **Coursework Requirements:**

   Four doctoral seminars: 2 in Liturgical Studies / Sacramental Theology, 1 in Christology, and 1 in Ecclesiology, chosen with the guidance of the academic advisor. It is possible to substitute a 700-level course for 1 of these provided that the course will require a 25-30 page paper.

   Please refer the coursework requirements section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for more information.

3. **Admission to Candidacy:**

   Please refer to the admission to candidacy section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for more information.
Please refer to the admission to candidacy section of the “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for more information.

4. Dissertation:

Please refer to the dissertation section of the “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for more information.

5. Lectio coram:

Please refer to Lectio coram section of the “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)” for more information.

Moral Theology/Ethics

1. Faculty:

   Academic Area Director: Dr. John Grabowski
   Associate Professors: Dr. William Barbieri
                        Dr. John Grabowski
                        Dr. Joseph Capizzi
                        Dr. William Mattison
   Assistant Professors: Dr. David Lantigua
                        Dr. Paul Scherz

2. Description of Academic Area:

   a. Moral Theology is the branch of Christian theology that focuses on the human response to the Christian revelation. It is studied in conversation with Sacred Scripture and Sacred Tradition, as well as with other disciplines such as philosophy, religious studies, politics, law, medicine, and the social and behavioral sciences.

   b. This program is designed to provide men and women with advanced training in Moral Theology and Religious Ethics in order to prepare them for effective teaching, research, and publication in the academy.

   c. Students may focus their research in various branches of ethics, e.g., Social and Political, Environmental, Comparative, Biomedical, Sexual and Familial, Feminist, Developmental, or Virtue Theory.

   d. The degrees offered, however, all aim to impart an overall understanding of the Catholic moral tradition, its sources, and historical development as well as contemporary methodological
3. Degrees Offered:

a. Civil Degrees:
   i. Master of Arts (M.A.)
   ii. Doctor of Philosophy (Ph.D.)

b. Ecclesiastical Degrees:
   i. Licentiate in Sacred Theology (S.T.L.)
   ii. Doctorate in Sacred Theology (S.T.D.)

4. Master of Arts (M.A.):
The M.A. program in Moral Theology/Ethics is designed to introduce students to scholarship and research in theology and religious studies in general and to Moral Theology/Ethics in particular. This program provides a basic grounding in Moral Theology/Ethics, along with an introduction to other disciplines in the School.

a. Admission Requirements:

   Please refer to the admission requirements section of the "Civil Degrees: Master of Arts (M.A.)" for further information.

b. Coursework Requirements:

I. TRS 632A: Christian Social Ethics.


   A course in methodology (e.g., TRS 660 History and Method in Theology, TRS 661 Christian Anthropology, TRS 760 Theological Foundations, or TRS 780 Foundations of Religious Studies).

III. 3 additional Moral Theology/Ethics courses.

   Additional courses may be chosen from among other areas of concentration in the School of Theology and Religious Studies (STRS) or from other relevant disciplines outside of STRS.

   (a) Paper option: two major research papers demonstrating an ability to incorporate sources written in the student's chosen modern language are to be written in courses at the 600 or 700 level. Each paper must be on a topic directly related to the study of Moral Theology and Ethics. These papers become part of the student's file. (b) Thesis option: An M.A. thesis (with 2 semesters of thesis guidance) which counts as 6 of the above listed required 36 credits.

VII. Please refer to the coursework requirements section of the "Civil Degrees: Master of Arts (M.A.)" for more information.

c. Language Requirements:
I. M.A. students must demonstrate reading proficiency for theological research in 1 modern language (normally French or German).

II. Please refer to the language requirements section of the “Civil Degrees: Master of Arts (M.A.)” for more information.

d. Comprehensive Examination:

The purpose of the M.A. comprehensive examination is to enable the student to synthesize issues and problems in the area of Moral Theology/Ethics. The examination will draw upon material in a reading list on a set of topics available from the academic area. The M.A. comprehensive exam is normally taken in the final semester of course work. Students are required to have maintained at least a 3.0 grade point average to be eligible to take comprehensive exams.

5. Doctor of Philosophy (Ph.D.):

The degree Doctor of Philosophy (Ph.D.) in Moral Theology/Ethics represents an achievement in theological scholarship and research. The Ph.D. program is designed to prepare graduate students to make significant contributions to knowledge in a major area of moral theological or ethical inquiry while broadening their understanding of other areas of theology. By means of research seminars, advanced level courses, language skills, comprehensive examinations, and an extensive research project, the program is designed to develop graduates who are capable of through theological understanding and careful research. Students also select a minor area from in or outside of the School to support their doctoral research.

a. Admission Requirements:

I. Ordinarily, applicants will have taken 12 credit hours of undergraduate or graduate philosophy.

Students who enter the Moral Theology and Ethics Ph.D. program with academic deficiencies may be required to take additional courses to complement their doctoral level courses.

III. “Civil Degrees: Doctor of Philosophy (Ph.D.)” for further information.

b. Coursework Requirements:

I. A minimum of 36 credit hours of course work beyond the M.A. degree.

18 of the 36 credit hours are to be taken in the area of Moral Theology and Ethics, including the 4 Moral Theology and Ethics core courses (i.e., TRS 830E: Ethics and Politics in
St. Augustine [MT/E Core #1], TRS 835B: The Moral Theology of St. Thomas [MT/E Core #2], TRS 737E: Freedom, Law, Rights [MT/E Core #3], TRS 737D: Twentieth-Century Theological Ethics [MT/E Core #4].

An additional 6 credit hours are electives, to taken in any of
III. the academic areas of the STRS.

IV. At least 9 credit hours of coursework in a designated minor area.

In conjunction with courses taken on the 700 and 800 levels, students are required to produce 4 research papers that will become a part of the student's permanent file. The Moral Theology and Ethics faculty will review these research papers prior to the student being admitted to doctoral candidacy. All 4 of these papers should deal explicitly with Moral Theology and Ethics and give evidence of the student's proficiency in doing research using foreign languages. Each paper is to be evaluated by the course professor and given a letter grade before it is submitted to the student's advisor who will place it in the student's file following review and acceptance.

Please refer to the coursework requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for more information.

VI. Please refer to the coursework requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for more information.

c. Language Requirements:

Demonstrated reading proficiency and facility for use in theological research in 2 modern languages (normally French and German) and either Latin or Greek.

Please refer to the language requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for more information.

d. Comprehensive Examination:

I. The comprehensive examinations include both written and an oral exam.

II. There are 3 written examinations, in the following areas:

i. General moral theology

ii. The student’s area of specialization within MT/E

iii. The student’s minor areas

The subject matter of each examination will be based on a reading list, compiled by the student in consultation with, and pending the approval of, the student’s comprehensive exam committee.

III. The written exams may be scheduled over a period of up to 7 days.

IV. Following successful completion of the written portion of the comprehensive examinations, students will be given a 90 minute oral examination.

V. The subject matter of the oral exam is the entirety of the book lists for the written exams.

Please refer to the comprehensive exam section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for more information.
VII. Degrees: Doctor of Philosophy (Ph.D.) for more information.

e. Candidacy

Upon successful completion of comprehensive exams, the student will apply to the academic area director of MT/E for candidacy. The MT/E faculty will evaluate the student’s application for candidacy and make a recommendation to the School.

f. Dissertation

Please refer to the dissertation section of the “Civil Degrees: Doctor of Philosophy (Ph.D.) for further information.

6. Licentiate in Sacred Theology (S.T.L.)
The S.T.L. in Moral Theology aims to give students a basic grounding in the sacred science covering fundamental moral theology, the historical development of the Catholic moral tradition, and current developments in the various branches of contemporary theological ethics.

a. Admission Requirements:

   I. Ordinarily, students must possess an S.T.B. degree from a pontifical university or faculty or its equivalent.

   Please refer to the admission requirements section of the

   II. “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” for more information.

b. Language Requirements:

   Please refer to the language requirements section of the

   “Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.L.)” for more information.

c. Coursework Requirements:

   Students must complete a minimum of 24 credit hours of course work at the 700 or 800 level in the area of moral theology, plus 6 credit hours for the thesis. Thesis credits will be awarded after the thesis has been approved.

   To qualify for S.T.L. comprehensive examinations, a student must maintain a cumulative grade point average of at least a 3.0.

   III. During their first year, S.T.L. students are required to take the doctoral Pro-Seminar (TRS 799).

   Please refer to the coursework requirements section of the


d. Comprehensive Examination:

   I. The written examination is based on a reading list of works in moral theology available from the academic area.

   Please refer to the comprehensive exams section of the
II. "Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)" for more information.

e. Admission to Candidacy:

Please refer to the admission to candidacy section of the “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” for more information.

f. Thesis:

Please refer to the thesis section of the “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” for more information.

g. Final Grade:

Please refer to the final grade section of the “Ecclesiastical Degrees: Licentiate in Sacred Theology (S.T.L.)” for more information.

7. Doctorate in Sacred Theology (S.T.D.):
The S.T.D. in Moral Theology is a degree conferred after students with a basic tested theological orientation and proven competence in moral theology have shown ability for achievement in scholarly research and teaching. The program is focused on completion of a limited number of seminars and the preparation and defense of a dissertation.

a. Admission Requirements:

I. Ordinarily, students must possess an S.T.L. in moral theology from a pontifical university or faculty or its equivalent.

Please refer to the admission requirements section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for more information.

b. Language Requirements:

Students must demonstrate reading proficiency and facility for use in theological research in 1 ancient languages (Latin and Greek) and 2 modern languages (normally French and German).

Please refer to the language requirements section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for more information.

c. Coursework Requirements:

Please refer to the coursework requirements section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for more information.

d. Admission to Candidacy:

Please refer to the admission to candidacy section of the "Ecclesiastical Degrees: Doctorate in Sacred Theology (S.T.D.)" for more information.
Catechetics

1. Faculty

   Academic Area Director: Sr. Margaret Schreiber, O.P., D.Min., S.T.D.
   Associate Professor: Rev. Raymond Studzinski, O.S.B., Ph.D.
   Assistant Professor: Rev. Emanuel Magro, Ph.D.
       Sr. Margaret Schreiber, O.P., D.Min., S.T.D.
   Distinguished Lecturer: Rev. Gerard Sloyan, Ph.D.

2. Description of Academic Area:

   a. As an academic research discipline, Catechetics is interdisciplinary and prepares students for research in the field. Students wishing to pursue academic study may matriculate in either the M.A. or the Ph.D. programs in Catechetics.
   
   b. As a pastoral discipline distinct from Catechetics, Catechesis embraces a broad contemporary understanding of approaches to, and dynamics of pastoral ministry. Students desiring a pastoral/professional degree may matriculate for a Master of Catechesis (M.Cat.) or a Doctor of Ministry (D.Min.) with a concentration in Liturgical Catechesis

3. Degrees Offered:

   a. Master of Arts (M.A.)
   b. Doctor of Philosophy (Ph.D.)
   c. Master of Catechesis (M.Cat.)
   d. Doctor of Ministry (D.Min. with a concentration in Liturgical Catechesis)

4. Master of Arts (M.A.):

The M.A. in Catechetics introduces the student to scholarship and research in the areas of Catechetics and Catechesis, with a special emphasis on Liturgical Catechesis. The degree program prepares the student for advanced and doctoral studies in the field of Catechetics. The program is designed to give the student a solid academic foundation in the discipline while offering the opportunity for elective courses to further...
a. Admission Requirements:

Please refer to the admission requirements section of the “Civil Degrees: Master of Arts (M.A.)” for further information.

b. Coursework Requirements:

The M.A. degree requires a minimum of 36 credit hours of coursework, which is to include two major research papers for their file. Alternatively, students may choose to complete 30 credit hours of coursework and work with a professor in completing a Master thesis (6 credit hours).

II. Students are to maintain a 3.3 GPA.

III. 24 of the 36 required credit hours are foundational courses in Catechetics, Liturgical Catechesis, and theology.

IV. 12 of the 36 credit hours are electives determined in consultation with the student’s advisor.

(a) Research Paper option: 2 major research papers demonstrating an ability to incorporate sources written in Latin and French are to be written in courses at the 600 or 700 level each of which must be on a topic directly related to the study of Catechetics. These papers become part of the student’s file. (b) Thesis option: An M.A. thesis (together with 2 semesters of thesis guidance) which counts as 6 of the above listed required 36 credit hours.

Please refer to the coursework requirements section of the “Civil Degree: Master of Arts (M.A.)” for more information.

c. Language Requirements:

M.A. students must demonstrate reading competence in both Latin and French usually by the end of the second semester of course work.

II. Please refer to the language requirements section of the “Civil Degree: Master of Arts (M.A.)” for more information.

d. Comprehensive Examination

I. Comprehensive exams are based on coursework and an M.A. reading list.

II. Please refer to the comprehensive examination section of the “Civil Degree: Master of Arts (M.A.)” for more information.

5. Doctor of Philosophy (Ph.D.):

The Ph.D. degree in Catechetics prepares a student for advanced research, writing, and teaching at the college, university, or seminary levels. Since Catechetics is an academic research discipline that, of its nature, is interdisciplinary, the course of study includes courses in the various academic areas of TRS.
a. **Admission Requirements:**

I. M.A. degree in theology and/or religious studies or Catechetics and/or Religious Education or an equivalent degree with a cumulative GPA of 3.3 or higher is required.

Additional prerequisite coursework may be required by the area director when deemed necessary for the student's successful completion of degree requirements, especially in the areas of theology and language skills.

Please refer to the admission requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for more information.

II. **Coursework Requirements:**

I. A minimum of 30 credit hours of coursework beyond the M.A. degree; 36 credit hours if the student's M.A. is from another institution.

In consultation with the academic advisor 12 credit hours are to be taken in Catechetics or disciplines related to Catechetics at the 700-level (lecture) and 800-level (seminar) in any TRS academic area.

II. In consultation with the academic advisor 9 credit hours at the 700-level (lecture) and 800-level (seminar) may be taken in any TRS academic area for a minor.

In consultation with the academic advisor 9 credit hours are to be taken in an allied area outside the major area of concentration. With the approval of the academic area director, these courses may be taken in other graduate schools of the University.

Research Papers: In conjunction with courses taken at the 700 and 800 levels, students are required to produce 4 research papers that will become a part of the student's permanent file. These papers are to incorporate foreign languages sources.

V. Assessment Interviews take place prior to registration and then at midterm of the first semester.

Please refer to the coursework requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.)" for more information.

VI. **Language Requirements:**

A reading knowledge of Latin and French must be demonstrated by successful completion of both proficiency exams in each language. This requirement should be satisfied during a student's first semester in the program.

German: A reading knowledge of German is required and a proficiency language exam is to be completed by the end of the second semester of doctoral work. In consultation with
II. the Area Director, a student, whose doctoral work requires another modern or ancient language, may request that the German requirement be waived and another language substituted.

Please refer to the language requirements section of the
III. “Civil Degrees” Doctor of Philosophy (Ph.D.) for more information.

d. Comprehensive Examination:

The comprehensive examination is based upon a reading list
I. drawn up by the student in consultation with the 3 members of the examining board.

Please refer to the comprehensive examination section of the
II. “Civil Degrees: Doctor of Philosophy (Ph.D.)” section for more information.

e. Dissertation:

Please refer to the dissertation section of the “Civil Degrees: Doctor of Philosophy (Ph.D.)” for further information.

6. Master of Catechesis (M.Cat.)
The M.Cat. is a professional degree and differs from the M.A. in Catechetics. The purpose of the M.Cat. is to prepare students to be practitioners in the field of Catechesis rather than researchers in the field of Catechetics. Catechesis prepares students for “handing on” the Christian tradition; Catechetics trains students to research and develop models and theories of Catechesis. The M.Cat. has 2 tracks: on campus and blended online. 6. Doctor of Ministry (D.Min.)

a. Admission Requirements

An appropriate B.A. degree. The academic area retains the right to require additional prerequisite courses that are deemed necessary for the academic success of the applicant.

I. 6 semester hours of graduate level coursework in theology or religious studies with a grade of 3.0 or above taken at another institution may be applied toward the M.Cat. degree with the area director’s approval.

II. 2 page double-spaced essay by the applicant articulating his/her call to ministerial leadership in the ministry of catechesis.

Please refer to the admission requirements section of the
IV. “Pastoral Ministry Degrees: Master of Catechesis (M.Cat.)” for further information.

b. Coursework Requirements:

I. 30 graduate credit hours of coursework and 6 credit hours of a supervised internship or ministry project guidance.

II. Students must maintain a 3.0 or above GPA.

Students will design a ministry project after 18 credit hours of
III. course work and write a 20-25 pages on the project to be placed in the student's file.

IV. Students will prepare a professional portfolio.

i. On Campus Track

A. Students complete 30 graduate course credit hours on campus and are integrated with the M.A. and Ph.D. students in the STRS.

B. Students engage in a ministry internship (6 graduate credit hours) in the Washington DC metropolitan region.

C. Students participate in the Proseminar for M.A. students (TRS 699).

ii. Online Track

A. Students complete 30 graduate course credit hours and 6 credit hours of supervised ministry project implemented at the student's ministerial setting.

B. Students typically take 6 credit hours during 3 summers and 3 credit hours during each semester over 2 academic years.

C. Courses are taken through The Catholic University of America Blackboard (online system).

6. Doctor of Ministry (D.Min)

Please refer to "Pastoral Degrees: Doctor of Ministry (D.Min.)" for more information about this program.

Spirituality

1. Faculty:

   Academic Area Director: Dr. Joshua Benson

   Professor: Rev. Regis Armstrong, O.F.M. Cap.

   Associate Professors: Dr. Joshua Benson
                         Dr. Mark Clark
                         Dr. Robert Miller II, O.F.S.
                         Rev. Raymond Studzinski, O.S.B.
                         Dr. Susan Wessel
                         Dr. Robin Darling Young

   Adjunct Associate Professor: Rev. Chorbishop Seely Beggiani

2. Goals of Academic Area:

   Provide an interdisciplinary curriculum focused on the academic study of the Christian spiritual tradition in its various
a. expressions through classic primary sources, important movements and critical scholarship.

Encourage the study of classic texts, movements and scholarship in their primary languages by using sources in class in their original languages and through language examination.

c. Train students in a multiplicity of interpretive methods (biblical, liturgical, historical, theological, philosophical, philological, and religious studies) in class and through examination.

d. Prepare students for active participation in the academy through the critical assessment of research papers.

3. Degrees Offered:

a. Master of Arts (M.A.)

b. Doctor of Philosophy (Ph.D.)

c. Doctor of Ministry (D.Min.)

4. Master of Arts (M.A.)
The (M.A.) in Spirituality introduces students to classic texts and scholarship in Christian spirituality with a special emphasis on its historical, cultural, and theological dimensions. The degree program provides students with additional expertise in the Christian spiritual tradition and also prepares students for advanced studies in a broad range of fields including Spirituality, Historical and Systematic Theology, Religious Studies, and Church History. The program provides students with a solid academic foundation in the Christian spiritual tradition, while also offering the opportunity to explore further research goals through elective courses.

a. Admission Requirements:

Please refer to the admission requirements section of the “Civil Degrees: Master of Arts (M.A.)” for further information.

b. Coursework Requirements:

The required courses for M.A. students are as follows: TRS


II. 15 credits hours in the Spirituality Area.

III. 9 credits hours in other academic areas of the School of Theology and Religious Studies (STRS), to be determined in consultation with the student's academic advisor.

IV. Please refer to the coursework requirements section of the “Civil Degrees: Master of Arts (M.A)” for more information.

c. Language Requirements:
M.A. students must demonstrate reading competence in both Latin and French. This competence must be demonstrated in 1 of those languages by the end of the second semester of coursework and the other by the end of the third semester of coursework. Reading knowledge of Latin and French must be demonstrated by successful completion of 1 of 3 options, at the discretion of the Spirituality faculty: A) passing a language proficiency exam administered by the relevant language department, B) passing a course in the relevant language, or C) passing an examination administered by the Spirituality area.

d. **Comprehensive Examinations:**

Please refer to the comprehensive exam section of the “Civil Degrees: Master of Arts (M.A.)” for more information.

5. **Doctor of Philosophy (Ph.D.)**

The Ph.D. degree in Spirituality prepares a student for advanced research, writing, and teaching at the college, university, or seminary levels. Since Christian Spirituality is an academic discipline that is interdisciplinary by nature, the course of study includes various academic disciplines.

a. **Admission Requirements:**

Students should have a demonstrated reading competency in Latin and French. Students who do not possess reading knowledge in these languages but have a demonstrated reading knowledge of another language will be considered for the program, but will be asked to demonstrate competency by the end of their second semester.

b. **Coursework Requirements:**

I. A minimum of 36 credit hours beyond the M.A.

II. In consultation with the academic advisor 15 credit hours are to be taken within the Spirituality area (6 credit hours of which must be at the 800 level).

III. In consultation with the academic advisor up to 15 credit hours may be taken in other academic areas of the STRS. Regardless of how many credits a student choses to take outside the Spirituality area, 6 credit hours at the 800 level must be completed in other academic areas within the School.

IV. In consultation with the academic advisor 6 credit hours must be dedicated to the study of an ancient or medieval language. At the discretion of the spirituality faculty, these credits may be fulfilled through another school at the University, or within the School itself if the course utilizes that ancient language for its primary text.

In conjunction with courses taken on the 700 and 800 levels, students are required to produce 4 research papers that will become a part of the student's permanent file. The Spirituality faculty will review these research papers prior to the student
being admitted to doctoral candidacy. All 4 of these papers should deal with Spirituality and give evidence of the student's proficiency in doing research using ancient and modern languages. Each paper is to be evaluated by the course professor, must receive at least a B+, and is submitted to the student's advisor who will place it in the student's file following review and acceptance.

Please refer to the coursework requirements section of the "Civil Degrees: Doctor of Philosophy (Ph.D.) for more information.

c. **Language Requirements:**

Latin is required for admission to the Doctoral Program. A student who does not have reading knowledge of Latin but has been admitted to the program because of other language competencies must demonstrate reading knowledge in Latin by the end of the second semester of course work. Reading knowledge of Latin must be demonstrated by successful completion of one of 3 options, at the discretion of the Spirituality faculty:

A) passing the Latin Proficiency Exam administered by the Department of Greek and Latin

B) passing a course in Patristic or Medieval Latin,

C) passing an examination administered by the Spirituality area, at the discretion of the Spirituality faculty.

Other ancient or medieval vernacular languages: Depending upon the student's area of concentration, reading knowledge of other ancient or medieval vernacular languages may need to be demonstrated by passing a reading course, an examination administered by the relevant department, or an examination administered by the Spirituality area, at the discretion of the Spirituality faculty.

French and German are required for the Ph.D. program in Spirituality. Reading knowledge of French and German must be demonstrated by successful completion of 1 of the 3 listed options before taking comprehensive exams:

A) passing an exam administered by the Department of Modern Languages

B) passing an approved course in French and/or German.

C) passing an exam administered by the Spirituality area, at the discretion of the Spirituality faculty.

d. **Comprehensive Examinations:**

Please refer to the comprehensive exam section of the “Civil Degrees: Doctor of Philosophy (Ph.D.)” for further information.

e. **Dissertation:**

Please refer to the dissertation section of the “Civil Degrees:
Doctor of Philosophy (Ph.D.) for further information.

6. Doctor of Ministry (D.Min)
Please refer to "Pastoral Degrees: Doctor of Ministry (D.Min.)" for more information about this program.

Pastoral Studies Area

1. Faculty

   Academic Area Director: Rev. Msgr. Michael Clay

   Professors: Rev. John Ford, C.S.C.

   Clinical Associate Professors: Rev. Richard DeLillio, O.S.F.S.

   Conv.: Rev. Romauld Meogrossi, O.F.M.

   Rev. Msgr. Stephen Rossetti

2. Description of Academic Area:
This area of theological studies focuses on praxis as a form of theology. It also examines and trains students in the practices of theology as embodied knowledge in relationship to evangelization and the life of the Church and the world. It utilizes an interdisciplinary methodology that incorporates research and praxis from the social sciences with theology.

The degrees offered in this area prepare students for pastoral and religious leadership in ministerial settings. The Master of Divinity provides a comprehensive grounding in the theological tradition with a view towards its pastoral implementation. The Hispanic ministry specialization at the Master of Divinity level focuses this comprehensive grounding in service to Latinos. The Doctor of Ministry with a concentration in evangelization provides specialized education in evangelization for seasoned pastoral practitioners.

3. Degrees Offered:

   a. Master of Divinity (M.Div.)

   b. Master of Divinity in Hispanic Ministry (M.Div.)

   c. Doctor of Ministry in Evangelization (D.Min.)

4. Master of Divinity (M.Div.)
Please refer to "Pastoral Degrees: Master of Divinity (M.Div.)" for more information about this program.

5. Master of Divinity in Hispanic Ministry (M.Div.)
Please refer to “Pastoral Degrees: Master of Divinity in Hispanic Ministry (M.Div.)” for more information about this program.

6. Doctor of Ministry in Evangelization (D.Min.)
Please refer to “Pastoral Degrees: Doctor of Ministry (D.Min.)” for more information about this program.
Religion and Culture

1. Faculty:

   Academic Area Director:   Dr. William Dinges

   Professors:               Rev. John Ford, C.S.C.
                            Dr. Wilhelmus Valkenberg

   Associate Professors:    Dr. William Barbieri
                            Dr. Charles Jones
                            Sr. Margaret Mary Kelleher, O.S.U.
                            Rev. Raymond Studzinski, O.S.B.
                            Dr. Robert Miller II
                            Dr. Chad Pecknold

2. Description of Academic Area:

   This academic area emphasizes analysis of the ways that religious expressions have transformed cultures and have been transformed by them. The study of Religion and Culture incorporates 2 types of investigation. The first utilizes methods such as anthropology, hermeneutics, history, literary studies, psychology, and sociology in the analysis of religion. The second attends to the history and teachings of non-Christian religions. These interdisciplinary methods help students to understand religion as a human phenomenon and to apply multiple approaches to its interpretation. Emphasis is placed on the critical study of symbol, ritual, and myth and on the interchanges between religious traditions and their social and cultural forms. In addition to American religious traditions, the Hispanic experience in the United States, and religious movements, the area's subject matter includes social development, morality, art, architecture, science, economics and politics. As an interdisciplinary area in the School of Theology and Religious Studies (STRS), Religion and Culture pursues active dialogue with the Catholic tradition in theology.

3. Degrees Offered:

   a. Master of Arts (M.A.)

   b. Doctor of Philosophy (Ph.D.)

   c. Certificate in Christian-Muslim Relations

4. Master of Arts (M.A.)

   The M.A. degree in Religion and Culture provides the student with a basic foundation in the field of Religious Studies through a set of core courses and allows for a level of specialization by encouraging the student to focus electives in a certain area of study. The degree can prepare the student for doctoral studies or for careers in teaching, public policy, religion journalism, church work, etc.
a. Admission Requirements:

Please refer to the admission requirements section of the “Civil Degrees: Master of Arts (M.A.)” for further information.

b. Coursework Requirements:

I. The following 3 credit courses are mandatory:

   A) TRS 760: Theological Foundations or TRS 660: History and Method in Theology
   B) TRS 780A: Introduction to the Study of Religion
   C) TRS 780B Hermeneutics and Religion.

   Students also take 9 credits in Religion and Culture courses, including 3 credits devoted to the cross-cultural study of religion or the study of a religious tradition other than Christianity.

II. 9 additional credits may be selected from School courses related to the Catholic theological tradition, including offerings in Historical and Systematic Theology, Biblical Studies, Spirituality, and Catechetics.

III. 6 credits are to be taken in courses in which the student produces a significant research paper, or in M.A. thesis guidance.

IV. Please refer to the coursework requirements section of the “Civil Degrees: Master of Arts (M.A.)” for more information.

c. Language Requirements:

I. M.A. students must pass a proficiency test in 1 modern language.

II. Please refer to the language requirements section of the “Civil Degrees: Master of Arts (M.A.)” for more information.

d. Comprehensive Examinations:

   Students take 2 days of comprehensive examinations during their last semester of coursework as set by the School calendar.

   Please refer to the comprehensive exam section of the “Civil Degree: Master of Arts (M.A.)” for more information.

5. Doctor of Philosophy (Ph.D.)

The Ph.D. in Religion and Culture prepares students for academic careers by providing training in research methods, appropriate languages, courses that provide a foundation in the area of religious studies, and specialization in a research area through the writing of a dissertation. It also trains the student in the Catholic theological tradition in such a way as to place religious studies and theology in conversation within the student’s scholarship.
a. **Admission Requirements:**

Please refer to the admission requirements section of the “Civil Degrees: Doctor of Philosophy (Ph.D.)” for further information.

b. **Coursework Requirements:**

   I. A minimum of 36 hours of course work beyond the M.A. degree.

   Required Courses: TRS 760: Theological Foundations or TRS 660: History and Method in Theology; and TRS 780A: Introduction to the Study of Religion, if not taken at the M.A. level, are required, as is a course in Hermeneutics: either TRS 760B: Theology, Culture, and Hermeneutics; or TRS 780B: Religion and Hermeneutics.

   II. At least 21 credits should be in the field of Religion and Culture, including at least 3 credits devoted to the cross-cultural study of religion or the study of a religious tradition other than Christianity.

   III. At least 9 credits should be in the Catholic theological tradition, and 6 credits in an allied area of specialization chosen from some other area of the School or department of the University (e.g., Anthropology, Sociology, or Philosophy).

   IV. In conjunction with research seminars taken at the 800 level students are required to produce 4 research papers that will become a part of the student's permanent file. The Religion and Culture faculty will review these research papers prior to admitting the student to doctoral candidacy. All 4 of these papers should deal explicitly with Religion and Culture and give evidence of the student's proficiency in research methods and in using foreign languages.

   Please refer to the coursework requirements section of the “Civil Degrees: Doctor of Philosophy (Ph.D.)” for more information.

c. **Language Requirements:**

Please refer to the language requirements section of the “Civil Degrees: Doctor of Philosophy (Ph.D.)” for more information.

d. **Comprehensive Examination:**

Please refer to the comprehensive examination section of the “Civil Degrees: Doctor of Philosophy (Ph.D.)” for more information.
6. Certificate in Christian-Muslim Relations:

1. Faculty

   Academic Area Director: Dr. William Dinges
   Ordinary Professor: Dr. Wilhelmus Valkenberg
   Associate Professor: Dr. Charles Jones

2. Description:
The online Certificate in Christian-Muslim Relations is an opportunity to enhance one’s understanding of Christianity and Islam in today’s global society. The relationship and history of these two religions is complex and requires thorough analysis. Almost fifty years since the proclamations of Nostra Aetate, the Roman Catholic Church has turned a page in this history and wants to engage in positive relations with the world of Islam.

   The objectives and goals of the certificate include: (A) display an academic level of knowledge of the Christian and Muslim traditions; (B) possess methodological awareness of different approaches to these religious traditions; (C) display relevant knowledge of Christian-Muslim relations; (D) apply theological and social-scientific approaches to religion in the American context; (E) apply knowledge and methodological awareness in a practical setting relevant to Christian-Muslim relations by working on a local project.

   This certificate program (and its individual courses) is open to students with sufficient knowledge of Christian theology who already hold a Bachelor of Arts (B.A.). The courses cannot be used for completion of regular TRS Master of Arts (M.A.) or Doctor of Philosophy Ph.D. degrees.

a. Admission Requirements:

   I. Admission will be determined by the director of the Religion and Culture area or another designated faculty member.

   II. A completed and signed and application form (submitted through the Office of Graduate Studies website).

   III. A Statement of Purpose: In an essay of 500-700 words, state purpose in undertaking the certificate program. Include your academic objective, research interests, and how the certificate will enhance your career. Also discuss your related qualifications including: collegiate activities, professional experience, community involvement, and any other substantial accomplishments not already mentioned on the application form.

   Official Transcripts: Applicants should request an official
IV. Transcript showing a minimum of a Bachelor's degree. Transcripts should be sent directly to the Office of Graduate Admissions. The University also accepts transcripts which are sent electronically from a former institution. Please note:

Unofficial Transcripts to help complete the application process; however the applicant will be unable to register for classes until an Official Transcript has been received. Enrollment in university graduate courses for students completing their final year of undergraduate or graduate degree study is contingent upon the receipt of the final transcript showing the conferral of the degree.

V. Nonrefundable Application Fee

b. Coursework Requirements:

I. Enrollment will include a 0-credit "Introduction to the University" course and access to Cardinal Station, Blackboard and Library privileges.

II. Students must complete the 4 foundational courses (12 credits hours) to complete the certificate program:

i. Introduction to Islam or Introduction to Christianity

ii. History of Christian-Muslim Relations

iii. Developing Christian-Muslim Relationships in Practice

iv. The challenge of Religious Diversity in American Culture

III. Students must complete a final project in Christian-Muslim Relations.

IV. All classwork is completed online

Master of Arts / Master of Science in Library Science

A joint master's degree program in Religious Studies and in Library and Information Science provides students with a background for professional practice in a variety of settings. It also allows students to obtain two graduate degrees sooner than they could acquire each independently. Applicants for joint degrees must submit complete and separate applications (including the application fee and all required supporting documents) to both degree-granting units of the University. Joint degrees are conferred simultaneously after all requirements for both degrees have been met.

The joint M.A./M.S. in L.S. degree requires a total of 51 graduate semester hours in the two disciplines. Two specializations are available: Religious Studies and Archival Management, and General Librarianship and Religious Studies. The master's program in the School of Theology and Religious Studies introduces students to resources, issues, and research methods in religion, theology, church history, and allied fields, and will normally be tailored towards specialization in one of the School's academic areas. The program in library and information science certifies the student's competence in professional practice.
Educational Affiliations Institutes and Opportunities

The academic areas of the School of Theology and Religious Studies, through the research and professional degree programs they offer, are intended to make significant contributions to the Church and to society. Insofar as these areas are related to the ever-present pastoral needs of the Church, the School provides a variety of programs to ensure the essential dialogue between those who do research and those who are most affected by it. In order to accomplish these goals more effectively, the School has entered into agreements with other institutes, schools and professional institutions.

Since the academic public of the school includes seminarians, lay men and women preparing for teaching, research, or other ministries in the Church and academic life, ordained priests, and men and women religious, it is important to maintain cooperative relationships with other academic and professional resources. In addition, increased interest in continuing education has changed the educational opportunities available to all those involved in pastoral ministry. The School of Theology and Religious Studies is committed to serving the Church by developing and consolidating a variety of educational programs.

Preparation for Ordination

Education for ordained ministry at The Catholic University of America derives from a 1927 mandate of the University's Board of Trustees to provide a seminary course for the education of candidates for the priesthood.

The education of seminarians has been a fitting part of the University's mission to be of service to the Church by preparing its future leaders. The Code of Canon Law (c. 250), the Ratio Fundamentalis Institutionis Sacerdotalis of the Sacred Congregation for Catholic Education (nos. 61 and 76) and the Program of Priestly Formation of the United States Conference of Catholic Bishops call for four years of theological education in preparation for priestly ordination. The School's degree programs in theology and pastoral studies offer and strongly recommend an eight-semester program of theological studies for seminarians. The degree programs offered afford a variety of opportunities for students preparing for ordination to obtain recognized academic and professional degrees. The ecclesiastical degrees are acknowledged internationally as preparation for priestly ministry. The S.T.B. degree can be obtained in three years. It can be followed by the S.T.L. and the S.T.D. degrees. In addition to the academic courses required by the degree, opportunities are provided for students to participate in pastoral courses that integrate theology, pastoral ministry and supervised experiential learning. The Master of Divinity program is an advantageous way for students to prepare themselves for a variety of ministries in the Church. The program requirements ensure that students integrate academic work and pastoral experience in view of future ministry. Seminarians may also opt to pursue the S.T.B. and M.Div. jointly. Students also have the opportunity to do specialized work in preparation for particular ministries, such as Hispanic ministry. The judgments about a candidate's qualifications and readiness for ordination belong to the candidate and to the seminary or house of studies in which he is enrolled with the final judgment made by his ecclesiastical superior.

While the School of Theology and Religious Studies does not assume responsibility for evaluating a student's suitability for ministry, it does
provide an evaluation of the academic performance and the professional capabilities of the students enrolled in its programs. Acceptance into (or exclusion from), as well as completion of, any of the degree programs of the School does not imply a judgment on the qualifications of a student for ordination. Since the preparation for ordination to the priesthood requires not only theological studies but also human, spiritual, and pastoral formation (cf. Program of Priestly Formation), a candidate for ordination must also be enrolled in a seminary or house of studies. Theological College, the University seminary, provides the human and spiritual formation necessary for ordination. Here students preparing for diocesan priesthood find the resources and competent help in integrating personally all aspects of their preparation for ordained ministry. Other seminaries and houses of formation in Washington, D.C., and the metropolitan area also use the Schools of Philosophy and Theology and Religious Studies for the philosophical and theological preparation of men for priestly ministry. The Associate Dean for Seminary and Ministerial Studies acts as a liaison between the School and the seminarians.

**Intellectual Formation of Seminarians in Theology**

The School of Theology and Religious Studies at The Catholic University of America boasts a faculty of distinguished, often internationally renowned, scholars.

Many professors are the authors of texts used in colleges, seminaries and universities throughout the United States. Seminarians at Theological College are registered in the school with access to the faculty in all the academic areas of study: biblical studies and languages; Church history and historical theology; liturgical studies and sacramental theology; moral theology/ethics; pastoral studies such as Hispanic ministry, religious education/catechetics, spirituality and supervised ministry; religion and culture; and dogmatic and systematic theology.

Seminarians may take courses that draw on the resources and talents of more than 40 scholars. Because the School is an ecclesiastical as well as a recognized civil faculty, it grants a wide variety of civil, ecclesiastical, and pastoral degrees. All seminarians are required to complete ordination requirements established by the Program on Priestly Formation promulgated by the United States Conference of Catholic Bishops. These requirements include Scripture, systematic theology, moral theology, liturgy, history, and canon law. They also include direct service to the poor, supervised ministry, two years of parish placement, preaching and celebration. The School of Theology and Religious Studies cooperates with Theological College and other houses of studies to provide these additional pastoral programs. Seminarians ordinarily enroll in one of three degree programs under the guidance of the Associate Dean for Seminary and Ministerial Studies and the student's academic advisors:

- The Master of Divinity degree, M.Div. a first professional degree for seminarians for whom the pastoral focus of academic formation in all the academic areas of Catholic theology is especially significant.

- The Master of Arts Degree, M.A. in theology for seminarians who wish to pursue a more specific academic program.

- Bachelor of Sacred Theology, S.T.B. a first ecclesiastical degree that provides seminarians with a basic theological orientation in Catholic theology.

http://announcements.cua.edu/2015-2016/graduate/theology.cfm
The School of Theology and Religious Studies also offers a Licentiate in Sacred Theology, S.T.L.; a Doctor of Sacred Theology, S.T.D., a Doctor of Philosophy, Ph.D., and a Doctor of Ministry degree, D.Min.. The licentiate and the doctorate in theology are advanced ecclesiastical degrees, with concentrations in biblical theology, historical theology, liturgical studies, and moral and systematic theology. The Doctor of Ministry is a professional doctorate that focuses upon pastoral ministry in adult spiritual formation, liturgical studies, and pastoral care and counseling. Qualified seminarians who complete their first graduate degrees prior to ordination can often begin work on one of these advanced degrees or one of the many other degree programs in the school. Seminarians may also benefit from more than 250 elective course offerings available at The Catholic University of America and 10 other independent ecumenical schools of theology that make up the Washington Theological Consortium. During their matriculation at the university, seminarians are required to take at least one course in another ecclesial tradition through the offerings of the Consortium. Through a cooperative agreement with the Pontifical John Paul II Institute for Studies on Marriage and the Family, seminarians, as well as other graduate students in the School, can also elect coursework in this highly specialized academic area. In summary, seminarians have the opportunity to integrate the traditional intellectual riches of Catholic theology, its interaction with contemporary culture and other religious traditions, and a supervised pastoral commitment. Together these elements should form not only competent, faithful priests, but genuine pastoral leaders in the Church.

**Intellectual Formation of Seminarians in Pre-Theology**

In accord with the vision and norms of the *Program of Priestly Formation*, Fifth Edition, for pre-theology studies, the School of Philosophy in association with the School of Theology and Religious Studies offers a comprehensive and flexible pre-theology program for candidates for priestly ministry. The School of Philosophy offers a coordinated series of philosophy courses for the intellectual formation of pre-theology students in all the areas of philosophy specified by the *Program of Priestly Formation*. The School of Theology and Religious Studies offers the full range of theology courses specified for this program, and the University also has rich offerings in ancient and modern languages, Catholic art and culture, literature, public speaking, and other fields.

**Certificate Program in Pre-Theology Studies**

The School of Philosophy offers a two-year program in pre-theology studies leading to the Certificate in Pre-Theology Studies. Candidates for the certificate are matriculated in the School of Philosophy and follow a course of studies determined by the vision and norms of the *Program of Priestly Formation*, Fifth Edition, for pre-theology studies as specified below. Qualified candidates of the certificate program may be combined with studies for the degree of Master of Arts or Licentiate in Philosophy. Interested students should consult the Announcements from the School of Philosophy for further details.

**Theological College**

**University Seminary**

Theological College is the Seminary of the Catholic University of America. The School of Theology and Religious Studies of The Catholic University of America offers diocesan-sponsored seminarians enrolled at Theological
College and CUA the theological instruction essential for priestly ministry as prescribed by the approved degree programs. Theological College provides spiritual, human and pastoral formation as prescribed by the Program of Priestly Formation of the United States Conference of Catholic Bishops. The School of Theology and Religious Studies also collaborates with Theological College in offering certain courses and programs of pastoral formation required by the seminarians’ academic degree programs and the PPF of the USCCB.

Seminary Faculty

Theological College is administered by the Sulpician Fathers, a group of diocesan priests whose apostolate for 300 years has been the preparation of men for the priesthood. The Rector is assisted in this by formation faculty members, whose primary responsibilities include: personal guidance and human formation, spiritual direction and formation, liturgy and liturgical formation, prayer and the evaluation of seminarians’ progress. Every seminarian has a priest spiritual director in the internal forum. Faculty members also serve as external forum advisers in human, spiritual and pastoral formation to a number of students, meeting regularly with each to help them internalize the multidimensional aspects of their formation into personal and religious growth and ministerial readiness.

Seminarians

Seminarians are sent to Theological College by bishops from dioceses throughout the United States. At present, there is an enrollment of 86 students from more than 37 dioceses and archdioceses. Fourteen of are recipients of the Basselin Scholarship for Philosophical Studies and Pre-Theology Education.

Priestly Formation

The goal of Theological College is to assist seminarians prepare for priestly life and ministry in the Church in the United States, utilizing the resources of Theological College and Catholic University. All aspects of priestly formation are pursued according to the directives of the fifth edition of The Program of Priestly Formation (PPF, 2006) of the United States Conference of Catholic Bishops, normative guidelines approved by the American Bishops and the Congregation for Catholic Education for priestly education in the United States. Theological College has developed a local mission statement and programs to implement these norms in furtherance of its mission.

Community Life

The seminary faculty and seminarians form a community united in faith under the headship of Our Lord Jesus Christ. Together they engage in the work of priestly formation in its four dimensions as outlined in the Apostolic Exhortation Pastores Dabo Vobis: human, spiritual, intellectual and pastoral. Theological College's Student Handbook highlights these four dimensions, outlining more specifically the manner in which they are to be implemented at a university-based seminary. Seminarians are given clearly stated expectations for each dimension of priestly formation. Rector's conferences and small group discussions provide the opportunity for seminarians to reflect on questions of priestly spirituality in a format that involves peer interaction. Theological College supports a student government structure that allows seminarians to be involved in
implementing the goals of the seminary.

**Spiritual Formation Program**

A primary concern of Theological College is the personal and spiritual growth and formation of the seminarians involving three dynamics: The first derives from the Sulpician heritage as expressed by Father Olier, the Sulpician's founder, in his maxim, "To live supremely for God in Christ Jesus;" the second dynamic is based on reflection on the way in which holy and effective priests live and minister today, subject of this participate to the need for a personal spirituality that will sustain the seminarian after ordination; the third derives from the unique context in which Theological College is situated, that is a university setting that gathers students from many different dioceses, each with its own specific ministerial needs.

Seminarians come together daily to celebrate the Eucharist and Morning and Evening Prayer from the Liturgy of Hours, and every seminarian works with an individual spiritual director to deepen his response to God's love, especially by developing a solid prayer life. Community celebrations of Reconciliation are held on a regular basis, and seminarians have access to many other resources for private celebration of this sacrament as well. In addition to an annual retreat, other prayer experiences are scheduled throughout the year.

**Formation Advising/Evaluation Program**

To assist bishops who send their students to Theological College, the faculty engages in a process of advisement and evaluation in a spirit of service to the student and the diocese. Every seminarian has a priest adviser from the seminary faculty who is concerned with his progress toward personal maturity, his readiness to embrace the commitments of priestly life, his grasp of theology, and his completion of ordination requirements and acquisition of the pastoral skills needed for priestly ministry. An annual evaluation, which is sent to each seminarian's bishop, evaluates his progress according to the essential dimensions of priestly formation: human, spiritual, intellectual and pastoral.

**Theological and Pastoral Programs**

Seminarians are enrolled in the School of Theology and Religious Studies for the theological and certain pastoral dimensions of their preparation. Each pursues one of three first graduate degrees: M.A. in theology, Bachelor of Sacred Theology (S.T.B.), or Master of Divinity (M.Div.). Each degree has its own respective focus and integrating features. All seminarians must also complete ordination requirements that include Scripture, systematics, moral theology, liturgy, history and canon law, as well as engage in programs of direct service to the poor, supervised ministry to the sick, two years of parish placement, preaching and celebration. The resources of Theological College and Catholic University's program are enhanced through membership in the Washington Theological Consortium. Seminarians are able to cross-register in certain courses offered by the member institutions of the Consortium.

**Pre-Theology**

Theological College offers a complete two-year pre-theology program according to the directives of the PPF (no. 185). Pre-theology encompasses human, spiritual, intellectual and pastoral formation as well. Adaptations are made to meet the specific needs of individuals and their
dioceses. The pre-theology program utilizes the resources of the School of Philosophy and the School of Theology and Religious Studies to meet all the requirements of the PPF.

Joint Degree Program

As of the 2009-2010 academic year seminarians at Theological College can work towards both the M.Div. and S.T.B. degrees at the same time. Please contact Theological College for details.

Ecumenical and Interreligious Affiliations

The School of Theology and Religious Studies seeks to bring critical inquiry, experimentation and reflection to the Roman Catholic faith tradition. In cooperation with other schools of the University, the School attempts to realize an ideal that the Second Vatican Council proposed for institutions of higher learning, namely, "That the Christian mind may achieve, as it were, a public, persistent and universal presence in the whole enterprise of advancing higher culture" (Declaration on Christian Education, 10). Moreover, the School is committed to investigate and advance ecumenical and interreligious questions and relationships (Sapientia Christiana, 69). Its faculty moves beyond academic study to engage other Christian churches and the religions of the world in dialogue. As a minimum condition for these concerns, the school rejects "every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion as contrary to God's intent" (Pastoral Constitution of the Church in the Modern World, 29). In 1998, the then School of Religious Studies founded the Institute for Interreligious Study and Dialogue in the area of interfaith dialogue.

Pontifical John Paul II Institute for Studies on Marriage and Family

The Pontifical John Paul II Institute for Studies on Marriage and Family is a graduate theological school founded by the Holy Father in 1982 to help develop more fully the Church's understanding of the person, marriage and family in the light of divine revelation. The Washington, D.C. Session of the Institute began its work in fall 1988. The Institute is a community of scholars, global in its environment and vision and multidisciplinary in its academic scope. Its programs of study foster the theological competency necessary for teaching and research and for the exercise of a variety of Christian ministries, including counseling and pastoral work in the specialized areas of marriage and the family, and for religious leadership positions, especially in Family Life Bureaus. The Institute offers three degree programs: a specialized Doctorate in Sacred Theology (S.T.D.), a Licentiate in Sacred Theology of marriage and family (S.T.L.), and a Master of Theological Studies (M.T.S.) in marriage and family. In 2002 The Catholic University of America and the John Paul II Institute for Studies on Marriage and the Family entered into a cooperative agreement through which students enrolled in degree programs in either institution could take two courses during a given academic year with the permission of the respective deans. Please consult the catalogue of the institute available through the office of the Dean of the School of Theology and Religious Studies or the Dean of the John Paul II Institute:

E-mail: information@johnpaulii.edu.

Washington Theological Consortium

The Catholic University of America was one of the founding member
institutions of the Washington Theological Consortium in 1967. Since its incorporation in 1971, the Consortium has worked actively to coordinate programs of theological education among and for its founding member institutions, which include the Dominican House of Studies, Howard University Divinity School, Virginia Theological Seminary, Wesley Theological Seminary, and Lutheran Theological Seminary (at Gettysburg, PA). The Consortium fosters ecumenical and academic cooperation through joint faculty committees, team-taught courses in specialized areas, publication of a guide to the extensive library resources in the member institutions, cross-listing of course offerings, and the like. Through the Consortium, CUA students may register for courses at member institutions through the CUA Office of Enrollment Services, and such courses will automatically be added to the student's transcript with no extra procedures necessary. Students should consult the Associate Deans for Seminarian and Ministerial Studies and Graduate Studies concerning registration for courses in other institutions of the consortium. Please consult with the appropriate dean to locate eligible courses and obtain permissions.

Courses Offered

A full listing of graduate courses offered by the School of Theology and Religious Studies is found below. Consult Cardinal Station for additional information about courses and to determine course offerings by semester.

Course Catalog for Theology and Religious Studies

**TRS**

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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Description</th>
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<tbody>
<tr>
<td>500A</td>
<td>Theological Latin</td>
<td>Knowledge of Latin is required for all STRS degrees except the D.Min. This course, which should be taken during the student's first fall semester of study, fulfills the Latin requirement for the M.A., S.T.B., and M.Div. degrees. Licentiate and doctoral students need to fulfill the Latin requirements of their program area.</td>
</tr>
<tr>
<td>500B</td>
<td>Spanish for Pastoral Ministry</td>
<td>Use of Spanish in sacramental practice and ministerial situations. Classes utilize role plays and didactic presentations; students are expected to choose site visits according to level of proficiency in Spanish. Prerequisite: One year of college Spanish or equivalent.</td>
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<tr>
<td>Course</td>
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<tr>
<td>500C</td>
<td>Greek for Seminarians</td>
<td>A one-semester stand-alone Greek course for seminarians and M.Div. students.</td>
</tr>
<tr>
<td>501</td>
<td>Theological German</td>
<td>Involves in-class translations, by the students, of German texts in the various areas of theology. A basic knowledge of German grammar is presupposed. (Previously THEO 504)</td>
</tr>
<tr>
<td>502</td>
<td>Greek for Theology</td>
<td>A basic introduction to the main elements of the grammar of New Testament Greek with an emphasis on reading passages from the Gospels.</td>
</tr>
<tr>
<td>503A</td>
<td>Elementary Biblical Greek</td>
<td>An intensive introduction to the phonology, morphology, syntax, and vocabulary of New Testament Greek.</td>
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<tr>
<td>504A</td>
<td>Introduction to The Old Testament</td>
<td>This course will introduce students to the Old Testament and will explore its most significant theological concepts as well as follow up the complex process of its history of composition.</td>
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| 504B   | Introduction to the New Testament | An overview of the New Testament books that provides essential background for understanding the texts of the New Testament. This course will examine the idea of the New Testament (canon), various methods of study of the New Testament, the Church's understanding as to how
the New Testament is to be studied, and the theological notion of inspiration.

540  Introduction to Liturgy

Basic introduction to the history and theology of the liturgy of the Church; attention to constitutive elements of worship (word, language, music, environment, ritual); relationship of liturgy and spirituality.

550  Teaching and Learning in Theology and Religious Studies

This course will introduce theology/religious studies students to effective teaching practices. It will provide practical suggestions for planning, conducting and evaluating instruction. Finally, this course is intended to foster insight into the relationship between theory and practice through interaction with resource persons and observation experiences.

550A Teaching and Learning in Theology and Religious Studies: Teaching Assistantships

This course is the first in a three-part series of Teaching and Learning courses in Theology and Religious Studies. The first course introduces students to a variety of pedagogical theories and teaching practices geared toward becoming an effective Teaching Assistant in undergraduate courses in Theology and Religious Studies. Topics include: effectively leading student discussions, assessing student submissions, classroom diversity, variations in learning styles, and student motivation techniques. Students will be actively leading
the class and teaching while receiving instructor and peer feedback.

**550B Teaching and Learning in Theology and Religious Studies: Teaching Fellowships**

This course is the second in a three-part series of Teaching and Learning courses in Theology and Religious Studies. The second course focuses on preparing students for their role as a Teaching Fellow in undergraduate courses Theology and Religious Studies. Readings, discussions, and exercises focus on constructing specific and attainable student learning objectives; developing assignments and assessment strategies that help students meet course goals clear; creating engaging lectures and student-centered discussions; incorporating technology to enhance student interaction; and reflecting on the unique role of the instructor in courses pertaining to questions of theology, religion, and spirituality. Students will be actively leading the class and teaching while receiving instructor and peer feedback.

**550C Teaching and Learning in Theology and Religious Studies: Course Design and Professional Development**

This course is the third in a three-part series of Teaching and Learning courses in Theology and Religious Studies. The final course builds on the valuable learning of the previous two courses along with reflecting on in-class experiences. Readings, discussions, and exercises focus on practical suggestions for
planning, conducting and evaluating instruction within the field of Theology and Religious Studies. Innovative strategies for enhancing student engagement are also explored and along with instructor and peer feedback. Finally, students compile a teaching portfolio, articulate a philosophy of teaching and engage in professional development activities.

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<th>Course Code</th>
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<th>Description</th>
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<tr>
<td>556</td>
<td>Pastoral and Human Formation for Priests</td>
<td>This course will address issues in the pastoral and human formation of Catholic priests. Such issues as human sexuality and celibacy, managing stress, building healthy personal relationships, pastoral boundaries, internet use and misuse, preventing burnout, care for the caregiver, managing anger and human emotions, and other current issues will be covered. There will be a particular emphasis on a positive integration of the spirituality of priesthood with the personal challenges of priesthood today.</td>
</tr>
<tr>
<td>560</td>
<td>Functions of Philosophy in Theology</td>
<td>Covers Christian faith and the place of philosophy in theological discourses; the relationship between natural reason and faith as reflected in early Church councils, the work of Anselm and Aquinas, and modern philosophy; hermeneutics and Christian experience; natural ethics and the theological virtues; philosophy as the</td>
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exploration of natural necessities and theology as the thought about faith and revelation.

562A Foundations of Catholicism
This two semester course introduces fundamental beliefs that constitute the Church's confession of faith. As an overview of Catholic faith, it seeks to ensure an appreciation of biblical revelation, the history and doctrine of the Church, Catholic heritage of prayer and spiritual tradition, liturgy and sacraments, Catholic ethics, social teaching and Catholic culture and piety.

562B Foundations of Catholicism
This two semester course introduces fundamental beliefs that constitute the Church's confession of faith. As an overview of Catholic faith, it seeks to ensure an appreciation of biblical revelation, the history and doctrine of the Church, Catholic heritage of prayer and spiritual tradition, liturgy and sacraments, Catholic ethics, social teaching and Catholic culture and piety.

590CMR Introduction to Islam
This course aims to provide a comprehensive introduction to Islam, as both a religion and a tradition consisting of various schools of thought. After examining the origin of Islam and the history and themes of the Quran as a main source of Islam, this course will give a general view of various aspects of Islam such as Islamic Philosophy, Islamic Mysticism.
(Sufism), Islamic Law, and Islamic views on human rights.

591CMR  History of Christian-Muslim Relations
In this course we will discuss some of the most important theological topics in the encounters between adherents of Islam and Christianity, both in the Medieval and in the contemporary period. The topics will include dialogues and polemics about the nature and the properties of God; creation; the status and role of human beings; revelation and the Word of God; role and function of prophets; and the limits of human language about God. We will try to do justice to the Scriptural, the theological and the mystical traditions of the two religions.

592CMR  Developing Christian-Muslim Relationships in Practice
This course examines three areas of shared concern between Muslim and Christian communities in the United States: 1.) spiritual resources in the respective traditions to sustain individual believers during their transitions from birth through maturity to death; 2) authority and responsibility of leaders in their respective communities of believers; 3) relations of the community of believers to society at large, including participation in civic life and bearing witness. The participants will work on a local project as a final assignment for this course.

593CMR  The Challenge of Religious
Diversity in American Culture interdisciplinary course that examines religious diversity in the American context. Select topics include the nature of diversity and conformity tensions, inter and intra-faith Protestant-Catholic-Jewish conflict, pluralism in the context of civil religion and American exceptionalism, facing new religious movements, the De-Europeanization of American Christianity, Islam and the new immigration, interfaith marriage, and contemporary social and behavioral science research on religious pluralism and diversity.

600A Advanced Biblical Greek I Philological study of New Testament texts chosen to suit needs of students, including textual criticism, analysis of linguistic patterns, and problems of translation and Semitic interference.

600B Advanced Biblical Greek II Philological study of New Testament texts chosen to suit needs of students, including textual criticism, analysis of linguistic patterns, and problems of translation and Semitic interference.

601 Pentateuch Examines the literatures and theologies of the first five books of the Bible.


603 Prophecy in Israel Presents general background information
on the phenomenon of prophecy and then focuses on a more detailed study of selected prophetic books.

604 Wisdom Literature

After some preliminary notions concerning the phenomenon of "wisdom" in Israel and its environment, focuses on a study of the five Old Testament Wisdom Books: Proverbs, Sirach, Job, Qoheleth, and Wisdom.

605 Apocalyptic Literature

Orientation to the apocalyptic phenomenon and detailed study of selected apocalyptic texts.

607 The Synoptic Gospels


609 The Gospel According to John

Considers major introductory questions: author, literary history, and the time and circumstances that produced the canonical Gospel. Consideration of major passages. Special attention to an understanding of the narrative design of the Gospel and its contribution to the development of Christian understanding of God, the Christ, and the Christian community.

610 The Pauline Letters

An introduction to the canonical letters attributed to St. Paul. Lectures focus on the nature of Paul's letters,
the circumstances which occasioned them, and the theology of Paul reflected in his writings.

620 Introduction to Patristic Theology

This course is an investigation of the main theological issues, theologians, theological controversies, and religious movements in the early church. It covers the period from the second to the fifth century, from Apostolic Fathers to Augustine, from Gnosticism to Pelagianism.

620A The Writing of Church History

A survey of the major church historians, from Eusebius to H. Jedin, with particular attention to the context of their work, their sources, method, and analysis.

621B History of the Reformation

Examines current scholarship on such topics as the state of religion on the eve of the Reformation, Luther, the Peasants¿ War, diffusion of Reformation ideas (printing, sermons, art, etc.), Reformation in German cities, origins of Anabaptism, Calvin, evangelism in Italy, role of civil government in the English Reformation, women, Jews, witch-craze, confessionalization, and the effects of the Reformation.

621C Church History from the High Middle Ages to the Present

This course, the second in a survey of all of Church History, starts from the dawn of a new civilization in the mid-eleventh century, when cultural, economic, religious, and social changes all created a new and dynamic European era, during
which the Church itself went through dynamic changes. Proceeding down through the centuries, this course provides an overview of the major developments in the History of the Church through the end of the pontificate of Benedict XVI. At the same time it focuses on particular thinkers and documents that shed light on the broader institutional developments in the High Middle Ages, the Early Modern period, and the Modern era. Owing to the broad scope (almost a millenium of Church History) this course, which combines lectures and seminar-style discussion, requires both substantial preparatory reading and in-class participation in the discussions.

622  Ancient and Medieval Church History

A survey of the history of Christianity from the first century to 1300. Topics include the rise of the episcopate, persecution, conversion of Constantine, doctrinal controversies, monasticism, Carolingian reform, growth of the papacy, investiture controversy, scholasticism, and medieval heresies.

623A  The Roman Catholic Missionary Experience of the 16th Century

A survey of the expansion of Christianity into Latin America, Africa, and the Orient, especially through the efforts of the Franciscan, Dominican, and Jesuit orders, with attention to the role of the Spanish and
Portuguese
governments and to the
problems of cultural
adaptation.

623B Renewal of Religious Life in
the Catholic Church of the
15th and 16th Centuries

A study of the reform of
the monastic and
mendicant orders and
the origins of the
Capuchins, Brothers and
Sisters of the Common
Life, Theatines,
Barnabites, Somaschi,
Jesuits, Oratorians,
Ministers of the Sick,
and Ursulines.

624C Church and Society in
France: 1750-1950

The Gallican Church, the
Church and the French
Revolution, liberal
Catholicism, social
Catholicism,
anticlericalism,
Ultramontanism,
Catholic spirituality and
life, First Ralliement,
Christian democracy,
separation of church and
state, Modernism,
Americanism, Second
Ralliement, Action
Francaise, Action
Catholique, the Church
during World War II, and
the Church and the
Fourth Republic.

624D Church and Society in Spain:
1650-1875

The Church under the
Habsburgs: church and
state, religious
controversies; the
Church under the
Bourbons: church and
state, reactions to the
Enlightenment, the case
of the Jesuits, conflicts
with the liberal
movement, Concordat of
1851, the Revolution of
1851, and popular
religion and spirituality.

626 The Holy See and Diplomacy

A survey of modern
European international
relations from the
perspective of the
papacy, centered on
case studies of
episodes and negotiations in major diplomatic relationships.

627 Catholics in a Non-Catholic World: Religious Identities, Anti-Catholicism, and Nativism

An exploration of the self-understandings of Catholics in a society characterized by religious pluralism, separation of church and state, and periodic hostility toward Catholics and immigrants. Emphasizes the dynamics involved in forming American-Catholic identities during particular periods and in social-religious contexts. The periodical press and the literature of various persons and movements will be the primary source materials for research papers.

629A American Catholic Identities 1800-1970

After an exploration of mission Catholicism in the Colonial period, focus is on the major developments in American Catholic History. Emphasizes the dynamics between religion and culture. The formation of religious identities is the organizing principles of lectures and class discussion: thus, the thematic thread unifying this introductory course in the question of what constitutes American and Catholic identities throughout the evolution of Church and society.

629B American Catholicism

American Catholicism treats the founding and adaptation of the Catholic Church and its diverse peoples in the United States from colonial backgrounds to the twenty-first century. Key events, trends, and
figures as well as characteristics of each period organize the course. Themes related to the laity, vowed religious, clergy, and models of leadership are integrated into the historical narrative. The course stresses the themes useful for students as future ministers and leaders.

630A Foundations of Christian Moral Life

Examines the biblical foundations, historical development, and the contemporary debates with in Christian moral theology. The roles of scripture, natural law, church teaching, theological anthropology, and virtue theory as sources for moral decision making will be considered. Attention to the notions of sin, conscience, and conversion, as well as recent developments in the various branches of moral theology.

630MC Christ and the Moral Life

This course presents an overview of the foundations of Catholic moral theology. It focuses on the meaning of human freedom, virtue, conscience, sin and grace in light of a proper understanding of the nature of the human person. The primary aim of this course is to describe and demonstrate how moral theology can be incorporated into catechetical programs in order to better form moral persons. The course also considered some of the decisive moments in the history of moral theology with
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<th>Course Code</th>
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<tbody>
<tr>
<td>631</td>
<td>Christian Marriage and Family</td>
<td>Examines the biblical understanding of marriage and family, its development in the history of Christian thought, and contemporary debates concerning marital and sexual ethics. Special attention to the sacramentality of marriage, its indissolubility, full equality of spouses, and ethical questions concerning sexual activity and procreation. Issues treated within framework of a theology of marriage and family as covenant and a virtue based approach to sexual ethics.</td>
</tr>
<tr>
<td>632A</td>
<td>Christian Social Ethics</td>
<td>The course introduces students to the salient themes and important documents in the Catholic church's developing social thought. Primary emphasis is on the encyclical tradition, but every effort will be made to place these in historical and social context by reference to other literature.</td>
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<tr>
<td>632D</td>
<td>Biomedical Ethics</td>
<td>An introduction to biomedical ethics in theological perspective. Issues such as euthanasia and abortion, access to health care and related economic issues, identity of Catholic health care facilities and religious pluralism, ethics of research, reproductive technologies and genetic testing are considered in</td>
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</tbody>
</table>
Biomedical Ethics for Nursing

Examine biomedical ethics in a Catholic theological perspective. Select beginning of life and end of life issues and such issues as the identity of Catholic health care facilities, healthcare laws, and the ethics of research are considered in light of fundamental Christian convictions regarding the dignity of the human person, health and sickness, suffering, death, the purpose of medicine, and the practices of healthcare providers. Designed with the needs of graduate nursing students in mind, and in light of the mission of the School of Nursing, it aims to provide students with opportunities to explore the impact of ethical issues on their personal and professional lives.

Foundations of Liturgy and Sacramental Theology

This overview and systematic study of constitutive elements of liturgical rites and sacramental theology analyzes the historical developments which facilitate understanding the contemporary praxis. This process demonstrates the relationship between lex orandi and lex credendi. Should be taken before any other course in sacraments or liturgy.

Sacraments of Initiation

A historical and theological study of the rites of Christian
initiation in both East and West from the New Testament to the present with a view to understanding more deeply the rites as reformed by order of the Second Vatican Council. Special attention will be given to the Rite of Christian Initiation of Adults.

641B Eucharist

A historical, theological and liturgical study of the Eucharist, examining the development of the Church’s understanding of this sacrament through four main periods: New Testament; patristic; scholastic; and modern. Recent ecumenical perspectives on the Eucharist are also considered, together with a number of aspects of contemporary discussion of this sacrament.

641C Sacraments of Reconciliation and Anointing

A theological and historical study of the liturgical rite of sacramental reconciliation and of the anointing and pastoral care of the sick. Participants will distill the theological significance of these sacraments from the rites and euchological texts of their liturgical celebration. Students who are candidates for ordination will be given a confessional practicum in conjunction with this course. This course is best taken after 641A and 641B and after some study of Moral Theology.

641D Ordained Ministries

A historical, theological and liturgical study of
Ordained Ministries, examining the development of the Church's understanding of the sacrament of Holy Orders through four main periods: New Testament; patristic; scholastic; and modern. Recent ecumenical perspectives on Ordination are considered, together with canonical aspects, the relationship between Holy Orders and celibacy, and the relationship between Holy Orders and gender.

641MC  Eucharist: Summit and Font of Christian Life

This course introduces students to the history, theology, and practice of the Roman Catholic celebration of the Eucharist. Throughout the course, students will gain familiarity with the texts, ritual forms, and theological content of the Eucharist. Students will consider how the Eucharist, particularly as celebrated within the context of the Mass, provides a foundation and framework for teaching, ministry, and faith formation. Students will apply course content to a pastoral setting by developing written projects and responses which consider the celebration of the Eucharist as a context for catechesis.

643A  Ministry of Liturgical Presider

Consideration of the Church's liturgical heritage, reflection the introductions to the Church's rites, and classroom experiences in presidential leadership combine to develop the students' abilities to
preside at eucharistic and other sacramental liturgies. Limited enrollment.

643B Liturgical Ministry of the Deacon

This course introduces the seminarian who is preparing for diaconal ordination to the liturgical rites of the Roman Catholic Church that may be celebrated by a deacon. The course is primarily a practicum but will also examine the pastoral application of these rites. Rites to be covered include select rites from the Rite of Christian Initiation of Adults, the Rite of Baptism of Children, the Rite of Marriage Outside Mass, select rites from the Order of Christian Funerals, Benediction and the role of the Deacon at Mass. This course does not fulfill degree or ordination requirements.

643MC Liturgical Catechesis I (RCIA)

644 Canon Law and Sacramental Ministry

This course studies the canonical provisions for the valid and licit celebration of six sacraments (Sacraments of Christian Initiation, Penance, Anointing of the Sick, and Orders) in light of history and liturgical rites. Particular attention will be given to issues arising from the celebration of the sacraments as actions of Christ and the Church within a given community. In preparation for future ministry, the students will address case studies dealing with practical issues and...
problems. Prerequisite: TRS 665A

644A  Canon Law of Marriage  A study of the principal canons on matrimony in their historical and doctrinal context: the canonical definition of marriage and its ends and properties, canonical preparation for marriage, impediments, form of marriage, mixed marriage, dissolution of the bond, convalidation. Attention will also be given to how marriages can be declared invalid. Prerequisite TRS 665A.

650A  Introduction to the History of Christian Spirituality  A consideration of Christian spirituality both as a lived experience and as an academic discipline. Focuses on the major figures and movements in the history of Christian spirituality. A number of texts by these figures will be studied, including some from the Protestant tradition.

650B  Modern Spirituality  Lecture examines the most important movements and figures in Christian spirituality in the past 100 years, with emphasis on the most recent decades within that time frame.

650C  Eastern Spirituality  This course presents an introduction into the spiritual traditions of the Syriac speaking and Byzantine Churches. It will study the writings of the major figures of each tradition with the view of developing the common themes that characterize the spirituality of the Eastern Churches. It will also provide the theological world-view out of which these
651A Psychology and Religion

Psychology of religion in a historical perspective, with focus on such pioneer figures as James, Boisen, and Freud. An analysis of the dialogue between religion and psychology, with emphasis on such figures as Jung, Homans, and Browning. Contemporary perspectives of religion and psychology on selected topics such as mysticism, prayer, discernment, conversion, sin, and guilt.

651C Evolution and Its Theological Implications

The goal of this course is to provide students with the intellectual tools necessary for a dynamic and fruitful Christian spiritual life and ministry in an evolutionary universe. Science itself has an important insight to present to theology, by showing the complexity, the grandeur, and yet the mathematical simplicity of the universe we inhabit, with whatever conclusions one can draw from that about the nature of God. God works "in and through" the divinely created universe. Scientific discoveries are presented in order to enhance understanding of such important traditional theological topics as divine activity, suffering, original sin, prayer, love and other virtues.

652A Basic Supervised Ministry I

A two-semester course. A student spends a minimum of four hours
each week at a designated ministerial placement and two hours in a supervision seminar. Through the use of verbatim presentations, the seminar explores communication skills, interpersonal dynamics, theological reflection on issues raised, and the student's emerging pastoral identity. Students receive a written evaluation at the end of each semester. Limited enrollment.

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<tr>
<td>652B</td>
<td>Basic Supervised Ministry II</td>
<td>A two-semester course. Building on TRS 652A, the seminar explores how to communicate the gospel in an appropriate, pastoral, caring way. Through the use of verbatim, video and role-play, attention is given to the process of theological reflection on ministerial encounters. Students receive a written evaluation at the end of each semester. Limited enrollment.</td>
</tr>
<tr>
<td>652C</td>
<td>Extended Pastoral Supervision</td>
<td>Students engaged in long-term pastoral ministry away from the campus will engage in pastoral reflection with the instructor, based on their pastoral journal entries and/or pastoral incident reports and feedback from their onsite supervisor in fulfillment of their learning contract. The course will be taught online. Pre-requisite: TRS 652A and 652B, Basic Supervised Ministry Note: this course does not satisfy the M.Div. supervision requirement.</td>
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</table>
652D  Supervised Ministry for Religious  

652E  Carmelite Supervised Ministry Internship Part One  

Designed for Carmelite seminarians engaged in a full-time Carmelite pastoral internship, this course engages students in theological reflection on their ministry. Students will draw from the Catholic theological tradition and their Carmelite charism/spirituality to make connections with the questions and concerns that arise from their pastoral practice. This is the first of a two-semester course. Area Director permission required to register.

652F  Carmelite Supervised Ministry Internship Part Two  

Designed for Carmelite seminarians engaged in a full-time Carmelite pastoral internship, this course engages students in theological reflection on their ministry. Students will draw from the Catholic theological tradition and their Carmelite charism/spirituality to make connections with the questions and concerns that arise from their pastoral practice. This is the second of a two-semester course. TRS 652 E is the prerequisite course. Area Director permission required to register.

653A  Introduction to Liturgical Preaching  

An introduction to the nature and purpose of preaching, the relationship between Word and Sacrament in the Catholic tradition, and the movement from biblical text to homily. Each student will preach four times during the semester. Prerequisite:
## 653C  Mystagogical Preaching
This course will explore and apply a mystagogical method of preaching at celebrations of the sacraments and other liturgical occasions. Each student will preach six times during the semester. Limited enrollment. Prerequisite: TRS 653A or equivalent.

## 654  Introduction to Hispanic Ministry

## 654A  Hispanic Ministry, Blessings, and Challenges
This course presents a historical and theological overview of recent Hispanic ministry in the United States incorporating the role of
ecclesial documents and Encuentros that provide direction for pastoral ministers for effective ministry among Hispanics as well as within parishes with diverse cultural groups. It examines the signs of vitality for parishes with Hispanic ministry as well as the areas of concern that require immediate pastoral attention indicated in the document: Hispanic Ministry in Catholic Parishes: A Summary Report of Findings from the National Study of Catholic Parishes With Hispanic Ministry. Theological reflection enables participants to explore the integration of culture and faith in the Hispanic worldview/spirituality. This course utilizes the research of Fr. Virgilio Elizondo, Timothy Matovina, and Hosffman Ospino, whose expertise contributes to the continual development of effective ministry among Hispanics.

655 Ministry to Adolescents

The foundations, principles, and practices of effective ministry to adolescents. Modes of ministry include evangelization, catechesis, building community, fostering prayer and spirituality, and promoting social justice. Note: To successfully complete this course, students need internet access.

655A The Practice of Spiritual Direction

This course considers the basic theories and methods of the practice of spiritual direction. It
moves from an examination of the theological foundations of this ministry to a retrieval from the Christian tradition of principles and methods for the practice of discernment and spiritual direction today. Various models of spiritual direction articulated in different schools of spirituality will provide a resource for participation as they develop a sense of their own approach to this ministry. The course will include discussion and exercises to introduce participants to spiritual issues addressed in this ministry and the skills needed.

655MC The New Evangelization and Catechesis

This course will examine the essential role and link between evangelization and catechesis as highlighted in various magisterial and USCCB documents and other theological commentary. The course will examine the biblical foundations for evangelization that provide the foundation for the Church’s present day evangelization initiatives. The course will also discuss the role of the New Evangelization, what it is, what impact it can have and is having on the Church today and what implications the New Evangelization has for catechesis. The course will discuss the pastoral implications of forming Catholic disciples who understand that they are called through their
baptism to share the Good News of Jesus Christ with others.

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<tr>
<td>656</td>
<td>Pastoral Theology</td>
<td>Examines the nature, function, and developments of the discipline of Pastoral Theology. Engages students in the process of theological reflection on the act of ministry and on the implications of the American cultural context for ministry.</td>
</tr>
<tr>
<td>656A</td>
<td>Pastoral Counseling</td>
<td>Counseling theory and dynamics, the pastoral and theological dimensions of counseling, specific problem areas such as addiction, depression, faith struggles, transition, loss, etc. Didactic material and critiqued role-plays designed to refine student's style and method of pastoral counseling.</td>
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<td>656B</td>
<td>Liturgical Ministry of the Religious Deacon</td>
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<tr>
<td>657A</td>
<td>The Art of Pastoral Leadership</td>
<td>The goal of this course is to enable students to develop and demonstrate pastoral leadership in a parish setting. Students will be engaged in the practice of parish ministry. The seminar addresses pastoral skills such as group facilitation (giving special attention to the dynamic of the capstone seminar group), pastoral planning, lay empowerment, the exercise of authority, the importance of boundaries, effective collaboration, conflict management, and pedagogy. Students will prepare a proposal for a</td>
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parish project that they will implement in the second part of the capstone seminar.

657B Pastoral Leadership: Reflection, Evaluation, and Integration

Reflection, Evaluation and Integration The goal of this course is the development and demonstration of pastoral leadership. Students will be engaged in the practice of parish ministry. Students develop a project for the parish community, which they will implement, or they will analyze and evaluate an existing program in which they are already engaged. Students will evaluate their strengths and weaknesses in terms of parish leadership with specific reference to the skills covered in TRS 657A and discuss ways in which they can hone their strengths and compensate for their weaknesses. They will consider how ministry enhances and solidifies pastoral identity. They will engage in a process of theological reflection on their ministry, their identity as pastoral leaders, and the connection between ministry and spirituality and their project in ministry. Prerequisite: TRS 657A

657MC History and Theory of Catechesis

658 Introduction to Pastoral Ministry and Supervision

This course is specifically designed for Doctor of Ministry students who have never had a supervised pastoral ministry course and need to fulfill the
DMin prerequisite requirement. As a result of readings, discussions and verbatim reports students will develop new awareness both of themselves as ministers and of the needs of those to whom they offer pastoral care and ministry.

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<tbody>
<tr>
<td>660</td>
<td>History and Method in Theology</td>
<td>Historical survey outlining the development and differences of the basic categories, methods, criteria, and notions of theology throughout the history of Christian thought.</td>
</tr>
<tr>
<td>661</td>
<td>Christian Anthropology</td>
<td>Studies creation, the human person, and redemption in Jesus Christ in light of Scripture and the Catholic tradition. Addresses questions posed by modern and contemporary culture (e.g., belief, gender, the environment, etc.).</td>
</tr>
<tr>
<td>661A</td>
<td>Mariology</td>
<td>Historical, systematic and liturgical study of Mary as: the Mother of God, the Mother of the Church, her role in salvation, and her continued presence in the theological and lived experience of Christians through the centuries. Course of study will include biblical foundations, patristic, medieval and modern periods accentuating dogmatic formulations, liturgical praxis, artistic expressions and devotional practices. Prerequisite: Christology, TRS 667A or equivalent.</td>
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<tr>
<td>662</td>
<td>Revelation and Faith</td>
<td>Biblical dimensions and</td>
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http://announcements.cua.edu/2015-2016/graduate/theology.cfm
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<tr>
<td>663</td>
<td>Christian Eschatology</td>
<td>A comprehensive theological survey of biblical and church teaching on the destiny and end of all things. Recent discussions of death, heaven, hell, purgatory, and the end of the world will be considered in light of basic theological principles.</td>
</tr>
<tr>
<td>664A</td>
<td>Theology of the Church</td>
<td>The nature, attributes, mission, and structure of the Church from a Roman Catholic perspective. Topics: history and method of ecclesiology, origins of the Church, local/universal Church, social mission, ecumenical concerns, papal and episcopal ministry, Mary and the Church. Lecture with some discussion.</td>
</tr>
<tr>
<td>665A</td>
<td>Basic Principles of Latin Canon Law</td>
<td>Examines the nature, history, and function of Latin Church law. Surveys the norms of the 1983 Code of Canon Law in the areas of general norms, the rights and obligations of the Christian faithful, Church structures, the teaching office of the Church, temporal goods, and sanctions.</td>
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<tr>
<td>665B</td>
<td>Introduction to Eastern Canon Law</td>
<td>Examines the development of Canon Law in the Eastern Church in light of their history and evolution. Surveys the sources, structure and norms of Canon Law in the Eastern Church.</td>
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the 1990 Code of Canons of the Eastern Churches in the area of governance of and ascription to a Church sui iuris.

666  Theology of God

Situates the problem of God in the context of modern thought, and describes the tasks of theology in the face of contemporary atheism. Examines the possibility of human experience and knowledge of God with attention to the traditional arguments for God's existence and the problem of speaking about God. Investigates the revelation of God in Scripture as Father, Son, and Holy Spirit. Studies the classical attempts to systematize the doctrine of the Trinity.

666MC  Creed: Content of Christian Faith Formation

The United States Catholic Conference of Bishops notes, "Catholic belief is succinctly expressed in the profession of faith or credo called the Nicene Creed." Unfortunately, because it is so brief and repeated so frequently, we oftentimes overlook the theological depth and richness of the creed. Therefore, this course carefully considers not only the meaning of the text of the creed but also its historical origin in the Baptismal rite. In addition, the course examines the overall structure of the creed, its roots in Scripture, and the differences between the Nicene Creed and Apostles' Creed.
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<tr>
<td>667A</td>
<td>Christology</td>
<td>A historical and systematic study of the person and work of Jesus Christ as object and foundation of Christian faith.</td>
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<tr>
<td>692</td>
<td>Directed Readings</td>
<td>With the permission and consultation of a particular faculty member, the student draws up a list of reading materials to read throughout the semester. The faculty member will agree with the student on the manner in which the student's appropriation of the reading list should be assessed and graded.</td>
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<tr>
<td>693</td>
<td>Directed Research</td>
<td>With the permission and consultation of a particular faculty member, the student designs and implements a research project resulting in a research paper of the same scope and quality of a paper produced in a doctoral seminar course.</td>
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<td>695</td>
<td>TRS Masters Internship</td>
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<td>696A</td>
<td>S.T.L. Thesis Guidance</td>
<td>This course bills at the equivalent of one credit hour.</td>
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<tr>
<td>696B</td>
<td>Master's Thesis Guidance</td>
<td>This course bills at the equivalent of one credit hour.</td>
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<tr>
<td>698A</td>
<td>Licentiate Comprehensive Examination (w/Classes)</td>
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<td>698B</td>
<td>Master's Comprehensive Examination (w/Classes)</td>
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<td>698C</td>
<td>Baccalaureate Comprehensive Examination (w/Classes)</td>
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<td>698D</td>
<td>Licentiate Comprehensive Examination (w/o Classes)</td>
<td>Enrollment in this course bills at the equivalent of one credit hour.</td>
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<tr>
<td>698E</td>
<td>Master's Comprehensive Examination (w/o Classes)</td>
<td>Enrollment in this course bills at the equivalent of one credit hour.</td>
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<tr>
<td>698F</td>
<td>Baccalaureate Comprehensive Examination (w/o Classes)</td>
<td>Enrollment in this course bills at the equivalent of one credit hour.</td>
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<tr>
<td>699</td>
<td>Proseminar for New Master's Students</td>
<td>Introduction and information about theological research and resources. Students must complete a fourfold process in this course: 1. Library tour (to be completed during the student's first semester on campus); 2. Introduction to Research Methodology: access and correct scholarly use and citation of biblical, patristic, and other classical sources; 3. Research Methodology: access to and correct scholarly use and citation of modern, contemporary and electronic sources; 4. Academic style: how to properly write an academic paper. Completion of these items will be indicated on each student's tracking sheet and should be fulfilled within one academic year.</td>
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<tr>
<td>702</td>
<td>The Ethical Dimensions of the Prophets</td>
<td>&quot;Ethical&quot; is taken broadly to include all that relates to personal and communal response to the God of Israel as perceived by the prophets. Procedure includes investigation of the sources of prophets' ethical teaching, review of early and classical prophets, and synthesis in particular areas, including social justice and issues of war and peace.</td>
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<tr>
<td>703A</td>
<td>Three Covenants of Israel</td>
<td>The course begins with</td>
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remarks on the treaty-texts of the Ancient Near East as a background for the covenantal material in the Old Testament. It then offers a detailed study of three key biblical covenants, i.e. those with Noah (Genesis 9), Abraham (Genesis 15 and 17) and with Israel at Sinai (Exodus 19-34).

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<th>Course Code</th>
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<tr>
<td>703B</td>
<td>Messianism and Redemption</td>
<td>Studies the roots of messianism and redemption in Israel's experience. Surveys the development of future hope and eschatology in Israel's historical and prophetic writings and examines the transformation and fulfillment of messianic hope in the New Testament.</td>
</tr>
<tr>
<td>704</td>
<td>Spirituality of the Psalms</td>
<td>General introduction to the Psalter (principles of Hebrew poetry, literary forms of the Psalms, etc.); in-depth treatment of themes of praise, love, longing, hope, repentance, mercy, worship, as found in the Psalms, and of the concrete images in which such themes are embodied; Israel's liturgy.</td>
</tr>
<tr>
<td>705</td>
<td>Old Testament Prophecy</td>
<td>An overview of the historical and theological dimensions of Old Testament prophecy</td>
</tr>
<tr>
<td>705C</td>
<td>Theology of the Old Testament</td>
<td>After a consideration of the nature and method of Old Testament theology, the course considers some of the major theological themes of the Old Testament: revelation, the names and natures</td>
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of God, eschatology, divine, creation and redemption, human beings and God, angelology, sin and forgiveness, the Decalogue and Wisdom.

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<th>Course Code</th>
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<tr>
<td>709B</td>
<td>Human Sexuality According to the New Testament</td>
<td>A detailed historical-critical and literary study of the NT texts that speak of human sexuality. The significance of these for a biblically based contemporary Christian ethic will also be examined.</td>
</tr>
<tr>
<td>720A</td>
<td>Patristic Seminar: The Life and Thought of St. Augustine</td>
<td>A survey of the life of Augustine and the major controversies that helped shape his theology. Topics include the problem of evil, the holiness of the Church, grace and free will, and predestination. Students who wish to pursue further study of Augustine should take this course first.</td>
</tr>
<tr>
<td>720D</td>
<td>Augustine: The Confessions</td>
<td>This is a course on Augustine's spiritual, intellectual, and moral autobiography. In the Confessions, Augustine</td>
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tells his story in the form of various conversions (philosophical awakening, Manicheism, skepticism, neoplatonic philosophy, and Catholic Christianity). Students who wish to pursue further study of Augustine should take this course first.

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<th>Course</th>
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<tbody>
<tr>
<td>720E</td>
<td>Augustine's Controversies</td>
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<tr>
<td>721</td>
<td>Principles of Patristic Exegesis</td>
</tr>
<tr>
<td>721A</td>
<td>Patristic Thought and Emotion</td>
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<tr>
<td>722</td>
<td>Trinity, Hierarchy, and Human Society in Early</td>
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</table>

This course focuses on Augustine's major theological controversies: Manichean, Donatist, Jovinian, Pelagian, Priscillianist/Origenist, Predestinarian, Homoean, and Christological controversies.

A study of some important Latin patristic hermeneutical theories, which inform and guide biblical exegesis. Selected texts include the writings of Augustine, Jerome, Tyconius, Eucherius, Cassian, Cassiodorus, and Junillus. Focus will be on the authors' understanding of language, semiotics, communication, and the recommended hermeneutical techniques.

A consideration of the emotions in patristic thought, including such authors as Augustine, Gregory of Nyssa, Gregory of Nazianzus, Basil of Caesarea, John Cassian, and Nemesios of Emessa. Contemporary theories of emotions will also be examined.

A study of the ways in which early Christians
Christian Thought
understood the Kingship of Christ to extend, via the mediations of hierarchies celestial and ecclesiastical, into the human politeia.

722A Ancient and Medieval Church History

722B The Cappadocian Theologians
The thought and culture of the Cappadocians, Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa, including such topics as the divine economy, neo-Arianism, and the Trinitarian controversy, Christian anthropology, the progress and dissemination of monasticism, the limits of theological language, and the reception of classical antiquity.

722C Irenaeus and The Gnostics
An examination of the culture, historical context, and thought world of the second century theologian, Irenaeus of Lyon, including such topics as the confrontation with Valentinian Gnosticism, the interpretaiton of Scripture, eschatology, the Adam-Christ typology, the divine economy, baptism, salvation, and the spirit. The questions and directions he established for the future will also be considered.

723A Latin Patristic Commentaries on Paul
This course focuses on the fourth century Latin commentaries of the Pauline epistles, preeminently on Ambrosiaster, and studies these in their historical and theological contexts. Special attention will be on
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<tbody>
<tr>
<td>723C</td>
<td>Topics in Greek Patristics I</td>
<td>Reading of selected Greek patristic authors in the original language. Permission of the instructor is required.</td>
</tr>
<tr>
<td>723D</td>
<td>Topics in Greek Patristics II</td>
<td>Reading of selected Greek patristic authors in the original language. Permission of the instructor is required.</td>
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<tr>
<td>724</td>
<td>The Writing of Church History</td>
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<tr>
<td>727</td>
<td>Introduction to Medieval Theology</td>
<td>Introduces some of the key figures of Medieval Christian theology, their texts and historical context. The course will concentrate primarily on Western figures from the ninth through the fourteenth centuries.</td>
</tr>
<tr>
<td>727A</td>
<td>Christian Anthropology in Patristic Thought</td>
<td>A study of the human person in the patristic world according to such major thinkers as Irenaeus, Origen, Plotinus, Gregory of Nyssa, Augustine, Nemesios of Emessa, Boethius, and Evagrius Ponticus. The soul and its relationship to body will be considered in the light of the mind-body dualism that has been attributed to Christian texts. Memory, the passions and emotions, human action, perception, and the relationship of each of these to bodily processes will also be</td>
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examined in order to develop a nuanced conception of the Christian self and to reassess the predominance of the dualist model.

727B  Formation of Orthodoxy  
A history of the councils from Nicaea I to Nicaea II in the light of the relationship between church and state; the role of the emperor in ecclesiastical decision-making; the extent to which ecclesiastical politics shapes the formation of heresy and orthodoxy; the making of text and tradition; and the strategies by which compliance with orthodox belief is secured. The acts of the councils, including letters, doctrinal treatises, homilies, and minutes of conciliar meetings, as well as church histories, Vitae, and imperial documents will be studied.

727C  Bonaventure, Parisian Master: Context, Texts, Interpretation  
Examines the context and thought of Saint Bonaventure during his Parisian period as a student and master of theology, c. 1248 - 1257. The course will also introduce the student to the many literary forms of scholastic theology, the key figures at the University of Paris who shaped Bonaventure's mind, including Alexander of Hales, and the hermeneutical challenges of interpreting Bonaventure due to the growth of medieval studies and the nineteenth century edition of his texts.

727D  Catholic Reformation: 1400 - 
1540 reform efforts in the Church from the healing of the Great Western Schism to the organized Roman response to the Protestant Reformation, treating such topics as conciliarism, observantism, mysticism, popular preaching, Devotio Moderna, Christian humanism, evangelism, and the careers of major reformers.

727E Counter Reformation: 1540 - 1615 A study of the efforts of the Roman Catholic Church to deal with the Protestant Reformation and other changes in society with particular attention to diplomatic and theological responses, religious colloquies, Council of Trent, enforcement of its decrees, index and inquisition, liturgical reforms, religious art and music, clerical education, controversialist theology, religious orders and spirituality, popular piety, missionary and uniate efforts, and confessionalization.

727F Councils: Nicaea to Trent

727G Medieval Exegesis Studies the theory and practice of medieval exegesis from eighth to the sixteenth century through the analysis of different literary forms including but not limited to summae, sermons, the Gloss and biblical commentaries.

727H History of Franciscan Theology

727I The Holy See's Diplomacy Thru Ages A study of the diplomacy of the Holy
See throughout ages from the perspective of the papacy. Attention will be given to its history and the in-depth analysis of select diplomatic negotiations that address bilateral diplomatic relations with states, multilateral diplomacy, humanitarian assistance and Papal diplomacy and war.

727J Theology of St. Bonaventure

The course will offer an introduction to the systematic thought of St. Bonaventure. Reading knowledge of Latin Recommended.

Franciscan Theology of the Word of God

Franciscan Theology of the Word of God: This course examines how Franciscans understood Scripture, its relationship to Theology and other sciences, and its relationship to Christ, the Word incarnate. Bonaventure’s inaugural sermon, better known as the Reduction of the Arts to Theology will receive special treatment. The course will also emphasize select writings of Francis, Clare, John Pecham, Peter Olivi, and Peter Auriol.

727L The Natural World and Human Nature in Early Christianity

The books of Genesis and Revelation, among others, presented distinct challenges to learned early Christians attempting both to understand those books in harmony with contemporary medical and natural science, and to defend their deeper interpretations against recurrent challenges from pagans and Christians alike. This course examines the
development of differing early Christian accounts of the created natural world in its observable complexity, and of embodied human nature, intricately structured but permeable to invisible influences and capable of various metamorphoses. Considers thinkers from Latin-speaking west to Syriac-speaking east including, but not limited to, Origen, Basil of Caesarea, Firmicus Maternus, Nemesius of Emesa, Synesius of Cyrene, Augustine of Hippo, Sergius of Reshaina, Maximus the Confessor.

728A Medieval Church History
Readings and discussions on specialized topics in medieval church history.

728B Christian Faith and Religious Mentalities
The religious life of men and women in seventeenth- to nineteenth-century Europe as perceived through the major themes of modern historical sociology, and interpreted in the inner context of faith and spirituality. Childhood and Education; Women; Marriage and Family; Feasts and Pilgrimages; the Poor, Aging and Death.

728C Colloquium: Council of Trent
An in-depth study through readings, papers, and discussion of select topics dealing with the background, debates, contents, interpretation, and implementation of conciliar decrees on scripture and tradition, justification,
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<th>Class</th>
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<tr>
<td>728D</td>
<td>Early Modern Catholicism from Trent to the French Revolution</td>
<td>A survey of the Catholic renewal that developed from the Council of Trent to the French revolution. Based on recent historiography it will examine the main features of this movement, its strength and weaknesses, its successes and failures, as well as Catholic resistance and alternatives that were opposed to it.</td>
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<tr>
<td>728E</td>
<td>Modern Catholicism from the French Revolution to Vatican II</td>
<td>A survey of the history of the Catholic Church, from the end of the French Revolution to the Council of Vatican II.</td>
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<tr>
<td>728F</td>
<td>Colloquium: From Mission Territories to Young Churches</td>
<td>A study of the place of missions in the life of the Catholic Church, based primarily on documents presenting the foreign missions to the European public.</td>
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<td>728G</td>
<td>Models of the Church from Trent to Vatican I</td>
<td>A case study of the several visions of the Catholic Church that were presented between 1563 and 1870 as alternatives to the structure resulting from the Council of Trent. Will examine the strengths and weaknesses of the &quot;Tridentine Model,&quot; the values and limitations of the adverse proposals, as well as their validity in the wider ecclesiological tradition.</td>
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<td>728H</td>
<td>Public Catholicism and the US</td>
<td>The course addresses Catholics' interaction with the U.S. public and the nation's political culture as related to specific social, economic, and political issues. Models or styles of Catholic activism, the public's perception of Catholics, and Catholics' relationship to other religious traditions and secular movements are explored.</td>
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<tr>
<td>728I</td>
<td>The Laity in American Catholic Life</td>
<td>Case studies of men and women activists, lay organizations, and movements with an emphasis on social thought, social action, and the evolution of lay self-understanding in the context of the development of public Catholicism ca. 1800-1950.</td>
</tr>
<tr>
<td>728J</td>
<td>American Catholics and Social Reform, 1875-1975</td>
<td>A reading course that intends to discern historical models of reform. Focuses on Catholic leaders and organizations committed to promoting a wide range of social change. Explores the religious responses to industrialism, unionism, racism, the Depression, and the civil rights and women's movements. Class discussion based on books and articles that examine the historical significance of the social encyclicals, organized Catholic charities and social work, Daniel Rudd and the Black Catholic Congress, labor and lay movements, Father John A. Ryan and the National Catholic Welfare Conference,</td>
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<tr>
<td>728K</td>
<td>Vatican II: History and Theology</td>
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<td>728L</td>
<td>Renaissance Papacy</td>
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<td>728M</td>
<td>Catholic Education and American Culture</td>
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<tr>
<td>728N</td>
<td>Medieval Papacy</td>
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Dorothy Day, and many other topics. Concludes with a consideration of new models of social Catholicism originating in the post-Vatican II period.

This course examines the Second Vatican Council against the background of the history and tradition of the Church, especially in the 19th and early 20th centuries. We particularly consider the four movements for renewal, patristic, biblical, liturgical and ecumenical, that strongly influenced the council, some of the leading pioneers in those movements, and seven of the major texts promulgated by the council, namely the constitutions on the liturgy, revelation, the Church and the Church in the modern world, together with the documents on ecumenism, religious freedom and relations with non-christian religions. The course finally reflects on the impact and reception of the council both within the Catholic Church and beyond.

This seminar will concentrate on the history and development of the papacy from the Age of Reform in the eleventh century to the Age of Conciliarism in the fifteenth century.
The pontificates of Popes Gregory VII, Alexander III, Innocent III, Innocent IV, Boniface VIII, John XXII, Martin V will receive special emphasis. The course will focus on the development of papal monarchy during this period and its effect on the structure and institutions of the Church. A final research paper will be required. There is no language requirement.

728O Gender in American Catholic Life

The course explores the developing roles, status, influence, contributions, and tensions involving lay persons, vowed religious, and Church officials related to gender issues. The transitions in understandings of men and women from the general culture are considered along with the responses within Catholic culture with its ethnic variations, accommodations to national life, and canonical direction from Church authorities at several levels. The course uses the rapidly developing scholarly literature to address these issues from the Early Republic through the twentieth century.

728P Evangelization in American Catholic Life

728Q The Church in Latin America

729A Sources of Canon Law

Readings in Gratian, the Decretals, the Glossa ordinaria, and the commentators before the Council of Trent. Explores the doctrines
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<th>Course Code</th>
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<tr>
<td>729B</td>
<td>History of Canon Law: Sources and Science,</td>
<td>Legal texts, church orders, Oriental collections, Dionysiana, Hispana, Pseudo-Isidorian forgeries, Decretum of Burchard, collections of Ivo of Chartres, the formation of the Corpus Iuris Canonici, developments after the Council of Trent. Church structures: the episcopate, presbyterate, patriate, papacy, councils, and the like.</td>
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<td>Selected Issues</td>
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<tr>
<td>730A</td>
<td>Virtue in Contemporary Theology</td>
<td>Examines the challenges posed by modernity for the concept of virtue in Christian tradition, then surveys some of the widely differing reappropriations of virtue in the current discussion: classical, communitarian, confessional, developmental, feminist, and transcendental (i.e. fundamental option theories).</td>
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<tr>
<td>730B</td>
<td>Moral Imagination</td>
<td>An inquiry into the moral dimensions of the imagination, exploring questions arising along the boundaries of ethical theory, literature, and hermeneutics. Issues include the role of narrative in morality, the social construction of agency, and relationships among virtue, character, and principle.</td>
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<tr>
<td>731A</td>
<td>History of Catholic Moral Theology</td>
<td>A survey of the history of Catholic moral theology. Topics include</td>
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ethics in the early and patristic church, the rise of private auricular confession, moral synthesizes of the medieval period, Trent and the Reformation, the manualist tradition and casuistry. Attention to the evolution of the discipline's self-understanding. Analysis of relationship between actions, laws, and virtues.

731C Basic Concepts in Catholic Moral Theology

731D The Sermon on the Mount and Moral Theology

St. Augustine called the Sermon on the Mount the "charter of the Christian life," a description affirmed by St. Thomas Aquinas. The purpose of this class is to explore how exactly the Sermon on the Mount has been understood in the Christian as a guide to a life of Christian discipleship. Thus the course, though rooted in Scripture, is primarily one of moral theology. Topics will include: variations in interpretation of the ethics of the Sermon throughout history, the role of Scripture in moral theology, the Scriptural warrant for a virtue approach to moral theology, and the roles of the commandments and the new law in the Christian life.

731E The Sermon on the Mount: Exegesis and Theology

This interdisciplinary seminar addresses the following issues: The exegetical meaning of the Sermon in the context of Matthew's Gospel; How the Sermon has been
interpreted in the theological tradition; The relationship between Exegesis and Moral Theology in the interpretation of the Sermon.

732A  Sexuality, the Person and Ethics

Brief examination of the contributions of sciences such as biology, genetics, ecology, psychology, and cultural anthropology to an understanding of human sexuality. This will be followed by an examination of various philosophical and theological accounts of sexuality in relation to the person and a consideration for their significance in regard to issues of gender and sexual ethics.

732B  Beginning of Life Issues

Examines issues at the beginning of life, including the moral status of the embryo, pre-natal testing, IVF and other reproductive technologies, contraception, abortion, cloning, and stem cell research. These issues will be examined in relation to contemporary attitudes in our society to and theological understandings of the place of children and childbearing.

732C  End of Life Issues

Examines key biomedical issues at the end of life and the distinctions and principles necessary for their moral evaluation. Issues analyzed will include euthanasia and physician-assisted suicide, withdrawal of life support, informed consent, relief of pain...
and suffering, and the determination of death.

732F  Sex and Virtue

This course offers a virtue-based approach to issues of sexual ethics, attempting to bring the contemporary revival of interest in virtue theory to bear on an understanding of sexuality, sexual flourishing, and sexual morality. The intersection of virtue theory, psychology, and sexuality will be considered.

732G  The Human Person

This course will investigate the development of the notion of "Person." The theme is relevant both to systematic and moral theology. The historical sources of the notion will be explored. Particular attention will be given to the definition of Boethius and its adoption by St. Thomas. How may we understand the "person" in the doctrine of the Trinity? This classic definition is invoked in Catholic documents dealing with the moral status of the human embryo. The structure and adequacy of these arguments will be studied. Contemporary issues will also be dealt with, for example, what is the relationship between the modern notion of "self" and that of person. What is meant by "personalism?"

733C  Topics in War and Peace

The purpose of the course is to understand the rationale and meaning of the just war tradition. In particular,
we shall understand, with von Clausewitz, that the just war is an extension of politics "by other means," and not the abrogation of the political. Thus, war is a rational activity. We shall investigate this in contact with pacifism, and with ancient and current conceptions of unlimited war in the form of "holy" war.

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<th>733D</th>
<th>Human Rights: Religious and Ethical Perspectives</th>
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<td>The course is an inquiry into central quandaries in the theory and practice of human rights. Topics include the conceptual character of rights language, the historical relationship of human rights to natural rights and natural law, the universality and/or relativity of human rights, the relation between religion and human rights, the problem of conflicting rights claims, and the justification of humanitarian intervention. Selected case studies will be examined.</td>
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<th>734B</th>
<th>Comparative Ethics</th>
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<td>Combines a survey of diverse religious and moral traditions with a study of methodological issues in the comparative study of ethics. Comparative strategies include sociological, anthropological, conceptual, structuralist, ecumenical, and hagiographical approaches. Traditions addressed include Judaism, Christianity, Islam, Theravada Buddhism, Hinduism, and Confucianism.</td>
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</table>
734C Theories of Justice
Theories of Justice: A survey of influential theories of justice, from Aristotle to Rawls and his interlocutors. Special attention will be paid to Catholic social thought and current debates regarding global justice and constitutive justice.

735 Moral Issues and Moral Education
Considers specific moral issues in areas of sexuality, social justice, and bioethics within the context of Catholic moral theology. Current catechetical materials relative to these issues will be reviewed and critiqued. Faculty. (Previously REL 708)

735A Pastoral Ethics
This seminar offers students the opportunity to reflect on their ministerial experience in conversation with ethical resources from both the theological and secular world. These resources include foundational ideas in Christian ethics, including Catholic moral theology, as well as classic Western philosophical theories. They also include concrete case studies and the contemporary discussion of professional ethics considered in relation to ministerial practice. In the process, we will examine the often complex issues that arise during the practical tasks of Christian love.

736A Fundamental Moral Theology of the Gift
The course offers an approach to moral theology of which the fundamental framework is the "Gift." It draws on contemporary philosophy and theology of the Gift (Derrida,
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<tr>
<td>737</td>
<td>The Body in Theology</td>
<td>This course surveys theological reflection concerning the significance of the body, its relation to the person, and its sexual dimension in the Christian tradition. Select patristic, medieval, and modern sources will guide the examination of both continuity and development in thought concerning the body.</td>
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<tr>
<td>737A</td>
<td>Ethics and Action</td>
<td>A seminar in methodology in moral theology, focusing on the nature of human action. Covers questions concerning human ends, practical rationality, choice, intention, object, and the relationship between these and questions of the self and narrative. Readings drawn from classical and contemporary commentators and theorists.</td>
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<tr>
<td>737B</td>
<td>The Virtues</td>
<td>Examines the challenges posed by modernity for the concept of virtue in the Christian tradition. This seminar explores selected ancient, patristic, and medieval treatments of the virtues, then surveys some of the widely differing re-appropriations of virtue in the current discussion: classical, communitarian, confessional, developmental, feminist, and transcendental (i.e. fundamental option theories).</td>
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Law in Moral Theology

Part of the history of western philosophy is the periodic declaration of the death of the natural law, but as one commentator noticed, the natural law always "has risen livelier than ever and buried its undertakers." What some see as a weakness—the multiple forms of the natural law—others acknowledge as the genius of the system. Explores how the natural law may be newly justified in our age, a task made urgent by the fact that Western, and increasingly, global, culture presupposes the existence in law of a system of "natural" or human rights.

Twentieth-Century Theological Ethics (MT/E Core #4)

Part I of the course will present an historical, critical study of Christian ethics (Moral Theology) in the Catholic tradition. Topics will be: the moral theology manuals; the renewal of moral theology in the light of Vatican II; the new accounts of Thomistic moral theology; situationism and the problem of relativism; the meaning of "objective" in ethics; "physicalism;" the "New natural law" theory and its critics; proportionalism and its critics; personalist ethics; the ethics of "Gift." Part II of the course will study Christian ethics in other traditions; in particular the ethics of Karl Barth and Stanley Hauerwas. In the sphere of secular ethics, "discourse ethics," and procedural
ethics will be explained and critiqued. Finally the search for a "common ethics" will be discussed.

737E  Freedom, Law, Rights (MT/E Core #3)  This course will examine the importance of early modern/modern ideas as a source for contemporary reflection on human freedom and human rights. Attention will be devoted to certain key concepts or themes in order to organize and trace the impact of these ideas on the Christian moral tradition and identify their relevance for current theological, ethical, and political discussions. Among the key concepts and themes that may be considered are: natural rights, political sovereignty, ecclesiastical authority, conscience, and just war.

738  Ethics and The Environment  To be human is to be 'placed' in the world, both in a 'natural' and 'built' environment. Our vision of what it means to be human shapes what we build, especially in relation to the natural environment. Our buildings, from the humblest shack to the grandest Cathedral, make moral statements. This course surveys historical and contemporary theories of how humans are to build, whether it be, e.g. homes, cities, monuments, or churches.

740  Liturgical Sources  A study of liturgical sources with attention to historical and theological method. Particular but
not exclusive focus on sources of Western churches. Working knowledge of Latin required.

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<tr>
<td>741A</td>
<td>Liturgy: Theological and Historical Perspectives</td>
<td>Theological, historical, and cultural considerations affecting the development of the traditions of public worship, East and West. An evaluation of the significance of these issues for the late twentieth century renewal of liturgical traditions.</td>
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<tr>
<td>741B</td>
<td>Liturgy and Culture</td>
<td>An investigation of the relationship between liturgy and culture from anthropological and theological perspectives. Topics include contemporary notions of culture, symbols and rituals as mediators of culture, liturgy as the symbolic, ritual action of local churches, issues which have emerged in the reception of Vatican II.</td>
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<tr>
<td>741C</td>
<td>The Ritual Event</td>
<td>Ritual is a central category for the study of religion, culture, and worship. In this course we will explore a variety of theories for understanding the nature of ritual action. We will also study several approaches to interpreting the ritual event.</td>
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<tr>
<td>742A</td>
<td>The Liturgical Year</td>
<td>Liturgical theology of the annual celebration of major feasts and seasons of the church year in history and in the present reform. Attention to ecumenical comparisons as well as to catechesis, spirituality, and pastoral</td>
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<tr>
<td>742B</td>
<td>Liturgy of Hours and Community Prayer</td>
<td>Theological foundations for Christian communal prayer. The historical and theological dimensions of the monastic and cathedral offices and popular forms of common prayer. Investigation and critique of the Roman Liturgy of the Hours and other models of contemporary community prayer.</td>
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<tr>
<td>743A</td>
<td>Liturgical Catechesis</td>
<td>Course focuses on the liturgy as a source of catechesis. Emphasis is placed on the mystagogy of the sacraments of initiation and other selected sacramental and liturgical rites.</td>
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<tr>
<td>743C</td>
<td>RCIA: Theological, Ecumenical, and Pastoral Perspectives</td>
<td>A study of the RCIA with a view to understanding its theological foundations and implications. This will include a discussion of the ecumenical implications of its adaptation for admitting baptized Christians to full communion.</td>
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<tr>
<td>743D</td>
<td>Reconciliation and Anointing of the Sick</td>
<td>Study of the historical development of the sacraments of reconciliation and anointing of the sick with emphasis on the theological and pastoral implications of the tradition.</td>
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<tr>
<td>743E</td>
<td>Liturgies of Christian Marriage</td>
<td>A study of the scriptural origins, patristic enrichment, medieval development, Tridentine codification, and recent reform of the rites of marriage. Exploration of developments in both the Eastern and Western</td>
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<tr>
<td>743F</td>
<td>Sacramental Theology and Liturgical Participation</td>
<td>An exploration of the correlation between Catholic sacramental theology and the liturgical vision of &quot;full, conscious, and active participation.&quot; After a lecture format introduction, the majority of class sessions will be seminar format, some led by students, where various questions will be explored from the assigned readings. A major focus of the discussions will center on the pastoral implications of how one's understanding of the Catholic principle of sacramentality influences one's understanding of the essence of liturgical action, and what that means in the actual celebrations of parish Sunday Eucharist and other sacramental liturgies.</td>
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<tr>
<td>743G</td>
<td>Contemporary Liturgical Issues</td>
<td>The course will study a number of liturgical issues that impact contemporary pastoral life. It will treat the history, the present context, the challenges and opportunities presented by each issue. Topics include: recent theological writing on Christian sacrifice and its impact on Eucharistic spirituality and practice; the translation of the third edition of the Roman Missal; an updated look at contemporary Americans' (in)capacity to celebrate liturgy;</td>
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devotions: Eucharistic and non-Eucharistic; multicultural parishes; preaching and liturgical enactment; the liturgy and ongoing catechesis for adults and children; the RCIA; architecture and art for worship; liturgical music; ecumenical issues. There will be some opportunity for student-generated topics.

743H Sacramental Celebration as Pastoral Care

In the Catholic tradition worship and pastoral care are integral to each other. In closely considering the sweep of sacramental practice on the model of the RCIA, we see: the pastoral necessity of discernment: authentic sacramental action as holistically addressing the individual and the community and their mutual ministerial relationship in and through the "ordo" which is both an ensemble of rites and a sacramental way of living.

744 Eucharist: A Liturgical Theology

Based on liturgical sources in early, medieval, reformed, as well as contemporary worship. These will be placed in their relation to social and cultural patterns.

744A Death and Dying: A Liturgical Theology

The foundations of a liturgical theology of Christian death and dying developed by exploring the texts and contexts of the rites of the Church both East and West.

746 The Roman Missal

Evolution of the missal as a liturgical book. Postconciliar Missale Romanum 1970 and
2002 assessment with particular attention to liturgical structures, texts and translations. Evaluation of present revised missals now in use (e.g., Spanish, French, German, Italian and Ambrosian) especially in relation to the proposed ICEL Roman Missal translations as well as comparison with service books of other Christian churches.

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<tr>
<td>747</td>
<td>Liturgical Spirituality: Christian Ritual and Transformation</td>
<td>Explores the dynamic between liturgical and personal spiritualities by engaging in critical reflection on the role of liturgy as mediator of conversion. Liturgy is studied as symbolic, ritual action and conversion as a process of transformation which is personal and social. Particular attention to initiation and eucharist.</td>
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<tr>
<td>747A</td>
<td>The Cult of Saints in Liturgical Practice</td>
<td>History of the rise of a Christian cult of the saints: martyrs, bishops, and confessors. The medieval expansion of the liturgical devotion to saints in East and West. The liturgical celebration of the saints today. A liturgical theology and spirituality of the saints.</td>
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<tr>
<td>748A</td>
<td>Byzantine Divine Liturgy</td>
<td>This historical study of the development of the Byzantine Liturgy analyzes the constitutive elements in order to understand their present form. It will address issues of cathedral and monastic influence. This historical study will conclude in an articulation of Byzantine liturgical theology.</td>
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<tr>
<td>749</td>
<td>The Holy Spirit in Liturgical Celebration</td>
<td>A theological study of the operation of the Holy Spirit in Christian liturgy based on the liturgical texts and rites of both East and West. Special attention will be given to the Eucharist and Initiation.</td>
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<tr>
<td>750A</td>
<td>Classics in Christian Spirituality I</td>
<td>Critical reading and discussion of classic texts from the second to the thirteenth centuries. Included will be works by such authors as some of the Apostolic Fathers, early monastic authors, Origen, Gregory of Nyssa, Pseudo-Dionysius, Augustine, Hildegard of Bingen, and Francis and Clare of Assisi.</td>
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<tr>
<td>750B</td>
<td>Classics in Christian Spirituality II</td>
<td>Similar in format to Classics I, this course focuses on the classic texts in Western Christian spirituality from the fourteenth to the twentieth centuries. Included will be works by such authors as Eckhart, Ruusbroec, Julian of Norwich, Martin Luther, Teresa of Avila, John of the Cross, Ignatius of Loyola, John Wesley, Jonathan Edwards, Therese of Lisieux, and Thomas Merton.</td>
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<tr>
<td>750C</td>
<td>Major Authors in Christian Spirituality</td>
<td>This course will focus on writings by six important authors in the Christian spiritual tradition: two from the patristic era (Origen and Augustine), two from the medieval period (Meister Eckhart and Julian of Norwich), one from the early modern period (Teresa of Avila) and one from recent times (Thomas Merton).</td>
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<td>750D</td>
<td>Cultivation of Peace in World's Spiritual Traditions</td>
<td>An examination of what major thinkers in various traditions have taught about the cultivation of peace: peace with self, with one's local and global society, and with God. Readings will be drawn from a number of traditions, such as Judaism, Christianity, Islam, Hinduism, Buddhism, Daoism, and the Baha'i Faith. Religious peacemaking efforts between Israelis and Palestinians will be among the topics studied.</td>
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<tr>
<td>750E</td>
<td>The Book of Revelation: Text and Reception</td>
<td>A study of the Book of Revelation and its impact on key figures in the history of Christian exegesis and spirituality. Particular attention will be paid to the Apocalypse as a foundation for prayer and visionary experience, including its appropriation in visual art.</td>
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<tr>
<td>750F</td>
<td>Visualizing the Gospels: The Gospels in Art</td>
<td>This course examines the contribution of visual artists as interpreters of the Gospels, drawing on the concept of `visual exegesis¿ to complement more traditional methods of gospel study. A range of artists and artworks from different periods and cultural contexts will be considered (including interpretations of key Gospel scenes such as the Nativity, the Baptism of Christ, the Sermon on the Mount and the Passion and Resurrection).</td>
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<tr>
<td>751B</td>
<td>History and Theory of Catechetics I</td>
<td>This course introduces, discusses and assesses</td>
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the contributions of key figures and movements in catechetics in the various epochs of the history of the Church from the medieval period to that before and leading to the Second Vatican Council.

751C  History and Theory of Catechetics II

Discussion of the contributions of the Second Vatican Council and of post-conciliar documents to catechetics and religious education. Readings in selected works of contemporary writers in the fields of catechetics and religious education. Exploration of contemporary issues in catechesis and religious education.

751D  Issues in Religious Education and Catechetics

Selected issues in current pastoral practice with attention to relevant documents, historical background, contemporary culture, and future implications.

751E  Pastoral Sacramental Issues

Focus is on questions connected with initiation and other sacraments, preparation programs for sacraments, Sunday celebrations in the absence of a priest, communion services and other contemporary pastoral issues.

751F  Foundations of Religious Education/Catechetics

An overview of the history of catechesis in order to provide perspective on current developments. An introduction to the authors and sources in the field of catechetics/religious education.
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<tr>
<td>751G</td>
<td>The Bible in Liturgy, Preaching and Spiritual</td>
<td>The Bible as the church's book. Emergence of the New Testament writings, formation of the biblical canon as ecclesial events. Lectionary as &quot;canon within the canon&quot;; lectionary preaching, the liturgical homily; liturgical catechesis and mystagogy. Contemporary issues and critiques.</td>
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<tr>
<td>751H</td>
<td>Trinitarian Catechesis &amp; Baptismal Creed</td>
<td>An in-depth study of the &quot;economic Trinity&quot; as presented in the Catechism of the Catholic Church and the Baptismal Creed as the centerpiece in adult catechesis.</td>
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<tr>
<td>751I</td>
<td>Adult Faith Formation</td>
<td>This course explores the historical, theological, developmental, social and cultural dimension of adult faith formation from within the framework of the Christian community. Following the spirit of Our Hearts Were Burning: A Pastoral Plan for Adult Faith Formation in the United States, students identify resources for organizing, planning and evaluating sound faith formation programs for adults.</td>
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<tr>
<td>751K</td>
<td>Youth and Young Adults: Mentoring and Ministry</td>
<td>This course explores various elements of mentoring and ministry with adolescents and young adults from within the framework of USCCB documents, Renewing the Vision and Sons and Daughters of the Light.</td>
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<tr>
<td>751L</td>
<td>Jesus the Teacher: Parables, Proverbs &amp; Metaphors</td>
<td>The Scripture will explore Jesus' teachings in his pedagogical approach.</td>
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modes and methods as found in the three synoptic gospels and as placed on his lips by the evangelist John to expound the Church's faith in him. The course will be working from the texts and the Sayings Gospel of Thomas, with assistance from the works of Jeremias Davies, Lambrecht and Perrin on the question.

751M  Catechesis and Evangelization

This course will explore the inter-relationship between the Church's ministries of evangelization and catechesis. Using Paul VI's apostolic exhortation evangelii nuntiandi as a point of departure, the course will involve a careful study of universal and national church documents that have shaped the contemporary Church's increasing awareness and direction for faith formation and missionary activity. Various authors will be consulted to surface relative issues, conflicts and agendas pursuant to where do we go from here?

751N  Accompanying Children and Adolescents on their Journey of Faith

As baptized persons, children and adolescents are already the children of God and God calls them to maturity of faith. This course examines the key components of children and adolescent catechesis. It addresses some of the different approaches employed in accompanying these young people on their journey of faith, especially the Godly
Play methodology. It also discusses how catechesis and religious education may contribute to the spiritual development of children and adolescents.

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<td>752</td>
<td>Spirituality and Religion in a Scientific Age</td>
<td>Examines the effects of modern scientific and technological culture on the tradition of Christian spirituality and doctrine and the way in which leading theologians and spiritual writers have responded to the challenges and opportunities presented by that culture.</td>
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<tr>
<td>752A</td>
<td>Christian Spirituality: A Global View</td>
<td>This course will provide an overview of the Christian spiritual tradition, including developments in recent centuries in Asia, Africa, and Latin America. In addition to a basic textbook, readings will include books by authors prominent in the field of interfaith spirituality (e.g., Bede Griffiths), feminist spirituality (Sandra Schneiders), liberation spirituality (Gustavo Gutierrez), African spirituality (Desmond Tutu), and contemplative spirituality (Thomas Merton).</td>
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<tr>
<td>752B</td>
<td>Spirituality, Religion and Social Transformation</td>
<td>An examination of ways in which some major spiritual and religious authors have addressed issues of slavery, global poverty, environmental degradation, and ethnic violence. Readings will be drawn from books and articles by such authors as John Woolman, Hans Kung, Stephanie Kaza, Patricia Mische, Marc Gopin,</td>
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<tr>
<td>752C</td>
<td>Marriage and Family Ministry</td>
<td>Respecting the rich life experience and ministerial experience of the participants, the professor collaborates with the other learners to create a learning environment that is conducive to the integration of theological and pastoral knowledge for the purpose of effective ministry. The three main trajectories of learning will entail the exploration of the concept of Christian marriage and family as ecclesia domestica, the application of the criterion of &quot;family perspective&quot; to the pastoral arenas of the participants, and the study of select controversial issues encountered by today's ministers.</td>
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<tr>
<td>752D</td>
<td>Death and Dying: Bereavement</td>
<td>An examination of the evolving dialogue between theology and psychology, the theological uses of psychology, and prospects for the future of the dialogue. Implications for contemporary theological reflection and pastoral practice also will be considered.</td>
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<tr>
<td>753A</td>
<td>Dialogue Between Theology and Psychology</td>
<td>Examines various issues in contemporary approaches to conversion, leading to understanding of how we can conceive of conversion today in a post-Enlightenment worldview, including (1)</td>
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faith as emerging through different life stages, (2) human persons as "socially located" in diverse communities of meaning, and (3) social sin and conversion as well as individual transformation. Readings include social scientific studies of conversion, literature on faith development as well as articles on theologies of conversion in Protestant and Roman Catholic traditions. May also include various autobiographies and/or conversion and slave religion in the nineteenth century.

753C Psychological and Faith Development

753D Spiritual Practices
This course will investigate some traditional spiritual practices as a means of shaping and forming a religious and virtuous self. Contributions of Michel Foucault, Michel de Certeau, Talal Assad, and others on the important role of spiritual practices will provide a theoretical perspective. Hospitality, forgiveness, fasting, lectio divina, confession, celibacy, and spiritual direction are among the practices to be examined.

753E Personality and Religious Development
Examines the psychological foundations of religion in human development and the evolution of religion during the life cycle. An investigation of the contributions of Erikson, the object-relations theorists, Piaget,
Kohlberg, Fowler, and adult developmental theorists. Implications of developmental psychology for religious education and spirituality are emphasized.

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<td>754</td>
<td>Mystical Theology</td>
<td>An introduction to the study of mysticism. Issues include the relationship of mystical experience and doctrine, the cross-cultural study of mysticism, and an analysis of various philosophical, theological, natural, and social scientific methods employed in the study of mysticism.</td>
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<tr>
<td>754B</td>
<td>Mystical Theology: Three Pivotal Texts of Bonaventure</td>
<td>An examination of the foundations of Christian Mysticism through the lens of Bonaventure’s <em>summa mistica</em>, <em>Itinerarium Mentis in Deum</em>, <em>De Triplici Via</em>, and <em>Soliloquium</em>. Each of these texts relies on the writings of the earlier Christian tradition, especially those of Augustine, the Pseudo-Dionysius, Bernard of Clairvaux, the Victorines, and Francis of Assisi. Furthermore the first two of these texts influenced the subsequent tradition of mysticism. In order to grow sensitive to the nuances of these texts, a part of each class will be devoted to translation of a select Latin passage.</td>
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<tr>
<td>754C</td>
<td>Medieval Commentaries on the Song of Songs: The Cistercians</td>
<td>An examination of the Medieval Commentaries on the Song of Songs that Bernard of Clairvaux placed at the heart of his understanding of the Cistercian Reform. The course will examine the</td>
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commentary of Origen that became the basis of Bernard's approach, Bernard's own commentaries, and those of William of St. Thierry, Gilbert of Hoyland, and John of Ford.

754D The Franciscan Tradition of Spirituality
This course examines the Franciscan theological tradition in its historical context through the use of different genres of texts. Figures to be explored include: Francis, Clare, Alexander of Hales, Bonaventure, Peter of John Olivi, Scotus, Ockham.

754E Medieval English Spirituality
An examination of the works of the following authors, studied in their historical context: Richard Rolle, Walter Hilton, Julian of Norwich, the author of The Cloud of Unknowing, and Margery Kempe.

754F The Carmelite Tradition
754G Franciscan Masters of Prayer
754H THE CARMELITE TRADITION (CARMEL SINCE 1500)
754J 12th Century Mystical Theology
This course will be a survey of and introduction to the most important mystical works and thinkers of the twelfth century, from the Cistercians (Bernard of Clairvaux, William of St. Thierry, Aelred of Rievaulx) to the visionaries (Hildegard of Bingen, Joachim of Fiore, etc.) to the Victorines (Hugh and Richard of St. Victor). Reading important works
of each, we shall situate their thought in the context of the tremendous renewal that characterized twelfth-century life and institutions.

754K  Francis and Clare  Presents an historical and theological introduction to the writings of Francis and Clare

755  Method in Christian Spirituality


755D  Spiritual Themes in Early Christianity  One of the most prominent themes in early Christian spiritual teaching was the pilgrimage of the soul. The goal of ascending to the divine dwelling-place appears already in scriptural commentaries such as those of Origen; in the interpretation of journeys to Jerusalem; and in accounts of the divine theophany to Abraham, Moses and others. This course explores early Christian discussions of the ascent of the mind, drawing upon both philosophical and
scriptural sources, particularly as found in Origen, Augustine, Gregory of Nyssa, and several monastic authors.

756  Pastoral Approach to Adult Spiritual Formation

Using a participative approach, this course examines the characteristics of adult learning and explores the use of Scriptures, spiritual classics, methods of prayer, and spiritual direction in ongoing adult formation.

756B Catholic Social Teaching in Religious Education

This course examines the historical development and current state of Catholic social thought with attention to key papal, conciliar and episcopal documents for the purpose of understanding their relationship to and enhancement of Catholic higher education, religious education and parish ministries. Methods of social analysis and theological reflection will be considered as well as current trends in service learning programs. Additionally, opportunities for exploring and creating innovative approaches to sharing CST at all levels of education are offered.

757 Interfaith Spirituality

Examines the sometimes controversial ways in which the understanding and practice of Christian spirituality has been affected by currents coming from other religious traditions. Readings will be drawn from ecclesial documents and from
authors such as Thomas Merton, Bede Griffiths, Sara Grant, Raimon Panikkar, Diana Eck, and William Johnston.

**758 The Formation of Christian Martyrdom**

The early Christian understanding of martyrdom appeared in the second century and deepened quickly in nascent Christian communities. This course examines the earliest works — from the first through the early fourth century, and in differing cultures — to portray the sufferings and triumphs of Christian "witnesses" in conflict with the imperial regime of Rome. It considers the influence of earlier literary genres (letters, biographies, and other documentary sources) in the development of an ideal Christian spiritual life and death in imitation of the passion of Christ, visible in accounts of women and men alike. The class will read primary sources and recent scholarly discussions.

**760A Theological Foundations**

An introduction to the practice of Christian theology as human performance. Key moments in the genesis of theology as a discipline; its foundations, tasks, and purpose. Faculty.

**760B Theology, Culture and Hermeneutic**

Starting with theories about reading texts, the course explores how contemporary theologians appropriate hermeneutical approaches, deconstructive and
reconstructive, to Christian tradition in relation to questions that arise from cultural settings and cultural transitions. This includes the study of writings on reading texts chosen from authors such as Booth, Greimas and Iser, on hermeneutical appropriation chosen from authors such as Caputo, Gadamer, Habermas, Ricoeur and Vattimo, and on theological hermeneutics chosen from authors such as Chopp, Milbank, Lafont, Mveng, Pieris, Elisabeth Schüssler Fiorenza, Tracy and Von Balthasar.

760C Theology, Culture, and Language

Christian theology has always attended to the significance of language, and its ability to refer truly to God. Augustine, Pseudo-Dionysius, and Aquinas are examined before turning to Wittgenstein's influence upon modern Thomists, with consequences for the relation of Church and culture.

761B Theological Anthropology in Cross-Cultural Perspective

This course explores the issues raised by and for theological anthropology in cross-cultural perspective. It aims to examine, critique, and enlarge Christian anthropologies in light of the emerging world church, of developments in cultural and indigenous psychologies, and of post-colonial critiques. It gives participants an opportunity to explore issues in their own theological
761C Trinitarian Theology Today
The course offers a system of coordinates to deal with the increasing number of Trinitarian Theologies developed after the Second Vatican Council. The focus is to systematize the different approaches found in contemporary Trinitarian Theology and to reveal the hidden agendas in the discussion of the central phrases of the doctrine.

761D Character of God
Studies the differences between classical and contemporary treatments of the divine attributes and character. In dialogue with feminist theology and process thought, investigates questions concerning how God is appropriately named, and whether God changes or suffers, in an approach which affirms both the transcendence and immanence of God.

761E New Atheism and the Christian God
Dawkins, Harris, Dennett and others have recently accused religious beliefs of being unjustified and illusionary. Their attack questions the value of religion in general and the monotheistic concept of God. The course is meant to discuss the challenges coming from New Atheism and to explore the deeper sides of the Christian concept of God. Along the lines it will be necessary to deal with a Christian response to evolution, intelligent design, religious diversity, religiously motivated violence and the
problem of superstition.

761F  Thomas Aquinas on the Triune God
Studies Aquinas' theology of the Triune God, looking particularly at QQ. 2-43 of the Prima pars of the Summa theologiae. Attention will also be given to contemporary scholarship on Aquinas.

761G  Aquinas on the Emotions

762  Victorine Theology
This course will be a survey of and introduction to one or more of the multi-faceted theological projects of the Victorines (Andrew, Hugh, Richard, etc.): biblical; mystical; systematic. We will choose one or more of the principal works of the Victorine theologians to study closely, situating their work within the broader context of the rapidly-evolving theology of the twelfth century.

763A  Soteriology

763C  Divine Impassibility and Human Suffering
The course examines the question of whether God suffers and, if so, in what way does God's suffering touch human suffering. Students will read patristic and medieval debates about patripassianism and divine impassibility to assist a critical analysis of 20th-century doctrinal
763D  Original Sin  
    Considers the doctrine of original sin in its origins, historical development, and contemporary formulations. Covers patristic thought (with special attention to Augustine), high medieval discussions (with special attention to Thomas Aquinas), the Protestant Reformation, and the Council of Trent, and then turns to contemporary attempts at a synthesis.

763E  Theology of Grace

764A  The Local Church  
    The local or particular Church from historical, systematic, ecumenical, and pastoral perspectives. Use of Vatican II. The local Church and the universal Church, the Eucharist, the local Church of Rome, the theology of the parish as related to the local Church. Seminar format: lecture and discussion.

764B  The Church as Communion  
    A study of the important concept of koinonia/communio: scriptural and historical background and ecclesiological application: communion of saints, local/universal Church, catholicity, collegiality, communication, and current ecumenical dialogues. Format: lecture and discussion.

764C  The Church as Gift and Task  
    Reflections in view of a critical systematic theology: method in ecclesiology; ecclesiology and social theory; the divine and
the human in the Church; the Church as effect and instrument of salvation.

764D The Church as Catholic and Global
This course examines the shape of catholicity in a Church increasingly aware of its local and global character. Topics include: Vatican II as the emergence of a 'World Church,' the relationship of evangelization and inculturation, and Christianity's enduring Greco-Roman-European heritage.

765A History and Theology of the Ecumenical Movement
A historical and theological analysis of the modern ecumenical movement, from its origins in the early twentieth century through today, with emphasis on the World Council of Churches, theological discussions in the Faith and Order Commission (e.g., Baptism, Eucharist and Ministry), and church union discussions in the US and elsewhere. The engagement of the Catholic Church with the ecumenical movement will be examined.

765B Ecumenical Theology
In the course of the twentieth century, the unity and disunity of Christians emerged as a major theme within theology. This course will explore the nature of ecumenical theology and its major themes (the unity of the Church, doctrinal consensus, individual doctrinal issues that have been 'church-dividing'). Works by individual theologians (e.g., Yves Congar, George...
Lindbeck) and texts from ecumenical dialogues (e.g., the Joint Declaration on the Doctrine of Justification) will be examined.

### 766B Introduction to Eastern Orthodox Theology

The Orthodox Church plays an important role in the ecumenical movement, not least through the impact of its own distinctive theology on the western churches. Eastern Orthodox theology builds upon the Greek Fathers and the Byzantine tradition. Yet, the 20th century has experienced a certain renewal of orthodox theology, due not least to Russian exile theologians. This course surveys main themes of today's orthodox theology and introduces authors like Lossky, Meyendorff, Staniloae and Zizioulas.

### 766C Catholic/Orthodox Dialogue

Catholic-Orthodox relations entered a new phase with the lifting in 1965 of the mutual anathemas dating back to 1054, which precipitated the great schism. Recent decades have subsequently seen a concerted effort at reconciliation by means of a dialogue of charity and a dialogue of truth. This course examines the strategy and major achievements of this dialogue, particularly the agreed statements that have been reached by the international and the north American theological dialogue commissions, respectively. It also considers the problems that have arisen and the
issues still outstanding on the path towards the restoration of full eucharistic communion.

768 Theology of Liberation

Origins, main themes, and critique of liberation theology. Readings from Gutierrez, Segundo, Boff, Freire, Cone. Discussion and pastoral application of several issues: theological, socioeconomic, racial, political, feminist. Format: lecture and discussion.

769A Crucifixion of Jesus in Contemporary Theology

A study of the interpretation of the theological significance of the crucifixion of Jesus, by major contemporary theologians, including Hans Urs von Balthasar, Jurgen Moltmann, Karl Rahner, Edward Schillebeeckx, and Raymund Schwager.

769B The Resurrection of Jesus in Contemporary Theology

A study of the treatment of Jesus' resurrection by major contemporary exegetes and systematic theologians, including Gerd Ludemann, Wolfhart Pannenberg, Rudolf Pesch, Karl Rahner, and Edward Schillebeeckx.

769D Two Contemporary Christologies

A study of the recent Christological writings of Roger Haight and Raymund Schwager.

769E Christology and Cultures

The course aims to assess Christological movements in the world church and to evaluate critically the development of christologies within cultural processes.

769F Jesus in Historical Perspective
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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Course Description</th>
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</thead>
<tbody>
<tr>
<td>770A</td>
<td>Contemporary Theological Methods</td>
<td>Historical survey outlining the development and differences of the basic categories, methods, criteria, and notions of theology throughout the history of Christian thought.</td>
</tr>
<tr>
<td>770B</td>
<td>Spiritual Theology of John Henry Newman</td>
<td>This seminar traces Newman's spiritual journey as described in his Apologia Pro Vita Sua and examine his spiritual theology as presented in his sermons, conferences, and correspondence. Students enrolled in the seminar are expected to prepare and present a research paper on one aspect of Newman's spirituality.</td>
</tr>
<tr>
<td>770C</td>
<td>Theology of Karl Rahner</td>
<td>Examines the theological method and basic ideas of Karl Rahner (1904-1984). Particular attention to his metaphysics of knowledge and transcendental anthropology as well as to his teachings on God, Christ, church, sacraments, and eschatology.</td>
</tr>
<tr>
<td>770D</td>
<td>Theology Hans Urs Von Balthasar</td>
<td>An introduction to von Balthasar's approach to systematic theology, drawing equally from his theological aesthetics, theo-drama, and theology.</td>
</tr>
<tr>
<td>770G</td>
<td>Political Theology</td>
<td>An examination of key thinkers in political theology, attending to the modern transformation of medieval political theology through key theological topoi such as creation, natural law, corpus mysticum and</td>
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</table>
Theology of Joseph Ratzinger

Explores the theology of Joseph Ratzinger as professor, prefect, and pope. Topics include: theological method, christology, ecclesiology, eschatology, liturgy, Vatican II, and modernity.

Theology of Bernard Lonergan

Lonergan's understanding of the contemporary theological task, the non-foundationalist foundations on which the performance of that task rests, and the collaborative method those foundations generate.

Aquinas and Bonaventure

Bonaventure and Aquinas were critical to their own period and their writings remain essential sources for contemporary theologians. This course compares Bonaventure and Aquinas on key theological themes (Trinity, Christology, Anthropology and others), across various literary genres with a view to both historical and systematic understanding of their theological thought.

Introduction to the Study of Religion

This course is intended to provide a foundation for further graduate studies in religion by acquainting students with theories and methods from a variety of historical and social-scientific approaches, as well as with issues relating to their application in research. Topics include the supernatural, secular time and eschatology.
development of the discipline of religious studies, anthropology of religion, psychology of religion, sociology of religion, and others.

Faculty

780B Hermeneutics and Religion

Through lectures, audiovisual presentations, and discussions, religious forms (e.g., prayer, metaphors, narrative, and law) and interpreters (e.g., Bal, Bultmann, Gadamer, Habermas, Ricoeur, Said, Tracy, and others) will be studied.

781A Mission in the World Church

As Christianity has made its way into many cultures and regions of the world, the critical study of the cross cultural process of Christianity and its accompanying theologies of mission are of great interest for future reflection on cross-cultural communication and appropriation of Christian faith. The course examines various stages in Christianity's cross cultural history, studies significant changes in theologies of mission and inculturation, and explores recent proposals of cross-cultural theology for to reclaim mission in the World Church of today.

781B Models and Methods in Comparative Theology

This course aims to (1) outline the fundamentals of the emerging discipline of Comparative Theology by (2) employing various historical and systematic models as hermeneutical tools by
which to (3) reconstruct and interpret historical and systematic theological case studies as background against which to (4) appreciate the importance of the larger world religious scene as the context in which Christian theologians must learn to do their work in this century.

782B Interreligious Dialogue

This course examines the nature and history of interreligious dialogue and ways it is being conducted today on the local, national, and international levels. Topics include theological and sociological perspectives on religious diversity and cultural developments influencing interreligious dialogue. Students will study representative works by persons active in such dialogue.

782C Dialogue Between Christians and Jews

Modern Jews seek dialogue with Christians concerning sociological and political but not religious matters; Christians think religious dialogue should be easy because the religious traditions share the first Testament. Studies the outreach and repentance of the churches, together with the priority of personal contact over documentary interaction.

782D Practical Issues Between Muslims and Christians

An examination of three areas of shared concern between Muslim and Christian communities in the United States: 1) spiritual resources in the respective traditions to sustain individual believers during their
transitions from birth through maturity to death; 2) authority and responsibility of leaders in the respective communities of believers; 3) relations of the community of believers to society at large, including participating in civic life and bearing witness. Enrollment is open to Christians, Muslims, and others. In a setting of free inquiry, mutual respect, and honest exchange between instructors and students, the course studies and compares Muslim and Christian practices.

782E Encounters between the Abrahamic Religions

In this course we will discuss some of the most important theological topics in the encounters between adherents of the Abrahamic religions, both in the Medieval and in the contemporary period. The topics will include dialogues and polemics about the nature and the properties of God; creation; the status and role of human beings; revelation and the Word of God; role and function of prophets; and the limits of human language about God. We will try to do justice to the Scriptural, the theological and the mystical traditions of the three Abrahamic religions: Judaism, Christianity, and Islam.

783 Theology and Science

Examines the interaction of these two disciplines, including their cooperative and contentious history, philosophical
foundations, methods, and worldviews. Studies such specific issues as the cosmological argument and evolution, with the goal of understanding how these two forms of scholarship are autonomous yet interrelated.

784 Religion and Modern American Society

Examines religious and spiritual dynamics in post-World War II American society. Topics covered include religion and therapeutic culture; the decline of mainstream religion; the rise of the Charismatic Movement, the New Religious Right, the New Age Movement; the "spiritual seeker" syndrome; the mega-Church phenomenon; religious pluralism; and the success of "new paradigm" and evangelical churches.

784A Understanding Fundamentalism and "Strong" Religion

This course explores characteristics of 'strong religion', its relationship to fundamentalism, to religious organizational vitality, and to other forms of religious identity. The class is organized thematically around 'strong religion' by way of classical church/sect theory; theories of fundamentalism; social movement theories; rational choice theory; and secularization theories.

786 God and Goddess in Hinduism

This course explores the many ways in which Hindus visualize and talk about the divine, and its manifestations in the world, using mythic stories, the images used in worship, explanations
of the nature of the soul
and the body in relation
to the divine, and the
belief in living, human
embodiments of God in
Hindu holy men and
women. Topics
addressed include: the
religious meanings of
masculine and feminine
in the divine; the idea of
local, family, and
"chosen" divinities; and
forms of Hindu devotion
for women and men.
Finally, ways of
reasoning about God(s)
and Goddesses in
"Hindu Theology" are
explored.

791 Mahayana Buddhism
This course will
introduce the genesis,
history, and major
schools of the
Mahayana branch of
Buddhism, beginning
with its origins in
northern India during the
first century B.C., to its
elaborations into
philosophical schools,
Zen, Pure Land,
esoteric/tantra, and
others.

791A Chinese and Japanese
Buddhism
This course examines
the Buddhist traditions
of China and Japan.
Beginning with a brief
introduction to Indian
Buddhism, the course
then traces the migration
of Buddhism into East
Asia. It examines issues
of linguistic and cultural
translation, formation of
indigenous schools,
relations with the
Chinese and Japanese
governments, and
developments in
doctrine and praxis.

792 Directed Readings
With the permission and
consultation of a
particular faculty
member, the student
draws up a list of reading materials to read throughout the semester. The faculty member will agree with the student on the manner in which the student's appropriation of the reading list should be assessed and graded.

793B  Core Theological Texts and Motifs of World Religions

An intensive course, in English translation, of key primary texts and philosophical - theological - religious ideas of (A) Judaism, Islam, and Eastern / Arabic Christianity, or (B) Hinduism, Jainism, Sikhism, and Indo-Persian / Asian Islam, or (C) Buddhism, Confucianism, Taoism, and Shintoism. Particularly well suited to students of doctoral degree programs. Advanced master's students with permission of instructor only. Prerequisites: A World Religions course or/and an introductory course in one of the religions under study.

794  Ancient Near Eastern Religions

This course serves as a survey of the religious world of Mesopotamia, Egypt, and the Levant (excluding ancient Israel). Emphasis will be on creation myths, divine beings, ritual, personal religion, death and the afterlife. Sources for this exploration will include primary texts read in English translation, iconography, and archaeological evidence for religious beliefs and practices.

799  Proseminar for New Doctoral

This course is designed
Students

to provide detailed professional preparation for students at the doctoral level. Students will hear weekly presentations on such topics as the structure of a doctoral program, basic research methods, university risk and compliance issues, FERPA, dissertation defense procedures, academic dishonesty, and other topics important to the doctoral program.

801  Genesis I - XI

Primeval history as prologue to redemptive history, transformation of ancient traditions in the light of Israel's exodus faith, problems of history and myth, cosmic aspects of sin and redemption. Prerequisites: Hebrew, Greek.

801A  The Book of Exodus

A analysis of the Moses traditions in the Old Testament as reflected in the Book of Exodus. Treatment of Historical Criticism, literary criticism, form criticism, and tradition-history will open onto questions of the compositional history of the Pentateuch, the nature of ancient authorship and redaction, and the contribution of reading individual pericopes as examples of inner-biblical exegesis to the understanding of such passages.

802A  Deuteronomistic History

Involves an intensive examination of, as well as an attempt to evaluate, the major theories concerning the composition history of the deuteronomistic
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<tr>
<td>802B</td>
<td>The Chronistic History</td>
<td>Following an opening survey of contemporary questions in the study of the Chronistic History, concentrates on a detailed study of selected texts in the parallel material of Chronicles and the Deuteronomistic History with a view to discerning how and why the Chronist adapts the latter work as he does. Prerequisite: Hebrew.</td>
</tr>
<tr>
<td>802D</td>
<td>Israel &amp; Judah in Iron Age</td>
<td>The seminar will cover archaeological theories about the emergence of Biblical Israel as well as the period of the Israelite and Judean Monarchies until their demise at the beginning of the Assyrian/Babylonian Exile. Working with results of recent archaeological research the course will explore the significance of the material culture of the Israelites for the interpretation of Old Testament texts. Prerequisites: Hebrew, Greek.</td>
</tr>
<tr>
<td>802E</td>
<td>Exodus Traditions in the Hebrew Bible</td>
<td>Israel's exodus from Egypt stands at the heart of Old Testament theology. The experience of having been freed from foreign oppression by God's act of grace was reflected, reconsidered and rephrased throughout the literary development of the Hebrew Bible. The seminar will trace this process of theological interpretation, taking its point of departure in the history from Noth (1943) to the present. Prerequisites: Hebrew, Greek.</td>
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</table>
Book of Exodus, continuing into the Prophets and the Psalms, and end with a brief exploration of the significance of the topic for Judaism and Early Christianity. Prerequisites: Hebrew, Greek.

802F 1 and 2 Samuel
A close study of the Books of Samuel with particular attention to the relationships among textual criticism, source analysis, redaction criticism, and narrative approaches. The course will include readings on King David and the archeology and historiography of the 10th century.

803 Book of Tobit
The book's original language, structure, Greek recensions, historical framework, literary forms. Exegesis of selected passages and discussion of theological themes. Prerequisites: Hebrew, Greek.

804A The Book of Wisdom

804B Wisdom of Ben Sira
The book's original language, Hebrew fragments, Greek recensions, canonical history, literary forms. Exegesis of selected passages on theological themes. Prerequisites:
Hebrew, Greek, Syriac, Latin.

804C  The Psalms
This seminar emphasizes the form-critical study of the Psalms, the determination and elements of specific genres, and the search for Sitz im Leben especially within the ritual life of Israel. Significant attention is also given to poetic features of the Psalms and the redactional and canonical shaping of the Psalter as a whole.

804D  Prophets of the Late Pre-Exilic Period
The seminar will concentrate on the historical-critical exegesis of selected texts from the Book of Amos. These texts will be considered in their canonical context, with a special focus on the theology of the prophet and the editor(s) of the book.

804E  The Book of Amos
This course begins with an overview of Amos¿ person and times, the book attributed to him, and its place within the Book of the 12 Prophets. It will then focus on a close reading of selected texts of the Book of Amos.

804F  The Book of Jeremiah
A close study of selected passages from Jeremiah with special attention to the differences between the Masoretic and Old Greek texts. Critical evaluation of various approaches to prophetic literature, Hebrew poetry, and the reconstruction of Jeremiah¿s life, circumstances, and
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<tr>
<td>804G</td>
<td>The Book of Ezekiel</td>
<td>The course will begin with an orientation to the questions surrounding the person, times book, text and message of Ezekiel. It will then continue with a presentation and discussion of student papers concerning the various kinds of texts found in the Book of Ezekiel.</td>
</tr>
<tr>
<td>805A</td>
<td>Theology and Exegesis I</td>
<td>Historical background of the period; treatment of major themes of the teaching of Isaiah; special attention to disputed questions of his relationship to Davidic, Zion, and holy-war traditions and to the wisdom movement; detailed exegesis of selected passages. Prerequisites: Hebrew, Greek.</td>
</tr>
<tr>
<td>806A</td>
<td>The Megilloth</td>
<td>Study of selected texts from the Megilloth, or Festival Scrolls (Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther) with evaluation of various approaches to biblical interpretation applied to the Scrolls. These books individually and as a collection within the Jewish canon present a number of message.</td>
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particular issues of canonicity and interpretation. The course will integrate close reading of selected passages from the Megilloth and directed readings in scholarly discussion of biblical interpretive approaches.

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<tr>
<td>806B</td>
<td>The Book of Job</td>
<td>A study of the book of Job including its place in Scripture and in the international tradition of ancient wisdom literature. Close analysis of selected passages and discussion of textual and philological methods.</td>
</tr>
<tr>
<td>807</td>
<td>The Book of Kings</td>
<td>Critical study of the books of Kings, with attention directed to particular sections that not only deal with important periods in the history of ancient Israel, but exemplify the character and techniques of biblical historiography. Focus on the Masoretic Hebrew text with ancient versions and archaeological and textual sources from elsewhere in the ancient Near East.</td>
</tr>
<tr>
<td>808A</td>
<td>Textual Criticism of the Old Testament</td>
<td>The course introduces students to the practice of textual criticism of the Old Testament and how growing knowledge of scribal practice informs this work. It includes the application of comparative philology to textual problems. Prerequisites: SEM 711 or equivalent and GR101 or GR501.</td>
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<tr>
<td>808B</td>
<td>Old Testament Theology</td>
<td>Treats the problem and method of Old</td>
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</table>
New Testament theology. Suggests effective principles and methods to understand the full meaning of the biblical text in order to tackle and resolve issues at the leading edge of hermeneutics and biblical theology. Detailed study of heuristics, selected ideas (covenant, kingship, eschatology, etc.), canonical criticism, salvation history, dialectic and symbolic hermeneutics, communal reading/narratological approaches. Prerequisite: A background in the graduate study of the Old Testament. Also, Biblical Hebrew and at least one of the following: French or German.

809B New Testament Theology


810B The Parables of Jesus

Historical Jesus research has focused strongly upon the parables of Jesus, as they are recorded in the Synoptic Gospels, and in some parallel non-canonical literature, as perhaps the best evidence of Jesus' original teaching. However, they have been modified and used within the literary and
theological agendas of the Synoptic Gospels. Within the parables the reader of the Gospels is also in close touch with the social setting of the birth of Christianity. The course will select from the parables of Jesus and analyze them under these major concerns of contemporary New Testament studies. Prerequisites Biblical Greek.

810C  
Source and Redaction Criticism in the Synoptic Gospels
This seminar surveys the history of source critical theories proposed for solving the Synoptic Problem and the consequences of these theories for redaction criticism. Students will engage source theories that remain current today by considering how these theories explain the literary relationship of the Synoptic Gospel. They will then test two theories in addition to the currently dominant Two-Source Theory, by writing redaction-critical papers on specific Synoptic passages.

810D  
Passion Narratives
This course is a doctoral seminar that studies the Passion Narratives of Matthew, Mark, Luke and John in terms of their historical setting, their theological meaning, and their literary relationships to each other. After a series of working sessions on the Markan Passion Narrative, each member of the seminar will present an exegetical study of a particular passage from one of the Passion
811A  The Gospel According to Matthew

Narratives.

811B  The Gospel According to Mark

After a consideration of recent research on the Gospel of Mark, the participants of this seminar course will conduct an exegetical analysis of the Greek text, including the shorter and longer ending of the Gospel. Each student will be expected to lead the discussion of a seminar session, as well as write and present an exegetical paper. Each paper will then be revised in light of the critiques offered by the participants of the seminar. Prerequisite: Biblical Greek.


812A  The Gospel According to John  Surveys major issues in both the classical and contemporary study of the Fourth Gospel, especially its literary unity and the theological point of view of its author(s). A discrete literary section of the Gospel will be subjected to detailed exegetical analysis, devoting detailed attention to the contribution of this Gospel to emerging Christian thought. Prerequisite: Biblical Greek.

812E  The Joannine Epistles  Considers the emergence of the Catholic Epistles (James, 1-2 Peter, Jude, 1-3 John) within the Christian Canon; and the origin, order, and authorship of 1-3 John. Key pericopes of 1 John and the whole of 2 and 3 John are exegeted in detail. Particular attention to the place of the Johannine Epistles within the Johannine tradition, and their relationship to the Fourth Gospel. Prerequisite: Biblical Greek.

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<tr>
<td>814A</td>
<td>Pauline Theology</td>
<td>After considering the nature of Pauline Theology, this seminar examines Paul's Christology, soteriology, ecclesiology, ethics, and eschatology. Students will read works on Pauline Theology and write an exegetical paper on an aspect of Pauline Theology. Prerequisite: Biblical Greek.</td>
</tr>
<tr>
<td>814B</td>
<td>The Thessalonian Correspondence</td>
<td>After a study of the Hellenistic letter, a detailed exegesis of portions of 1 Thessalonians as the oldest of Paul's letters and 2 Thessalonians as an example of early Christian pseudepigraphy will be made. Prerequisite: Biblical Greek.</td>
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<tr>
<td>814C</td>
<td>First Corinthians</td>
<td>After an introduction to problems related to the unity of the letter and the situation at Corinth, exegesis of individual passages will aid in discerning the nature of the struggles within the community and the apostle's response to them. Prerequisite: Biblical Greek.</td>
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<tr>
<td>814D</td>
<td>The Corinthian Correspondence</td>
<td>This seminar considers the theological significance of Paul's Corinthian correspondence (1 &amp; 2 Corinthians) in light of the historical situation that occasioned these letters. The seminar gives special attention to Paul's understanding of his apostleship, Christ's death, the resurrection of the dead, the church, and the moral life of believers.</td>
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<tr>
<td>814E</td>
<td>Second Corinthians</td>
<td>An investigation of the</td>
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</table>
814F  Epistle to the Romans

After an introduction to the circumstances of composition and the literary structure of the epistle, key pericopes are exegeted with a view to grasping Paul's mature theology. Prerequisite: Biblical Greek.

814G  Galatians and Philipppians

An exegetical study that focuses upon the Pauline concepts of law, justification, and righteousness. Prerequisite: Biblical Greek.

814H  Colossians and Ephesians

A detailed exegetical study of the Greek text of Colossians and Ephesians, concentrating on their relation to the rest of the Pauline corpus and their specific theological teaching. Prerequisite: Biblical Greek.

814J  The Catholic Epistles

Considers the emergence of the Catholic Epistles (James, 1-2 Peter, Jude, 1-3 John) within the Christian canon. The background, setting, and overall argument of James and 1 Peter are studied in detail. Exegesis of major passages selected from these two letters. Prerequisite: Biblical Greek. (Previously BBSD 882)
814K  Pastoral Epistles

An introduction into the problems of authenticity, place, and time of composition; the texts of the three Pastoral Epistles are exegeted in order. Prerequisite: Biblical Greek.

814L  The Letter to the Ephesians

A detailed exegetical study of the Greek text of Ephesians, concentrating on its relation to the rest of the Pauline corpus and its specific theological teaching.

814M  Epistle to the Hebrews

After a consideration of recent research on the Letter to the Hebrews, particularly with regard to its literary structure, the participants of this seminar course will conduct an exegetical analysis of the Greek text. Each student will be expected to lead the discussion of a seminar session, as well as write and present an exegetical paper. Each paper will then be revised in light of the critiques offered by the participants of the seminar. Prerequisite: Biblical Greek.

814N  Philemon, Colossians and Philippians

After a consideration of recent research on Paul’s Letters to Philemon, to the Colossians, and to the Philippians, particularly with regard to their literary structures, the Seminar will conduct an exegetical analysis these three letters. Students will write and present exegetical papers, which they will revise in light of the critiques offered by the participants of the Seminar.
816A  The Book of Revelation

After a consideration of recent research on the Book of Revelation, particularly with regard to its literary structure, the seminar participants will conduct an exegetical analysis of the Greek text. Each student will be expected to lead the discussion of a seminar session, as well as write and present an exegetical paper. Each paper will then be revised in light of the critiques offered by the participants of the seminar.

820  Augustine in the Middle Ages: Augustine and 12th Cent. Spirituality

If it is a truism that twelfth-century theology was Augustinian, nevertheless we still have insufficiently precise knowledge of how individual theologians made use of Augustine. This is especially true of twelfth-century mystical writers, whose reliance on Augustinian epistemology has gone largely unnoticed. In this class, after first reading key Augustinian epistemological texts — we shall read these in Latin, so that we will recognize at once the use of Augustinian language by twelfth-century writers — we shall focus on works of two justly-famous twelfth-century mystical theologians, William of St. Thierry and Richard of St. Victor, to examine their incorporation of Augustinian epistemology. A principal goal of the course is to see how mystical theology in the
twelfth century was not a separate enterprise but was rather the culmination of an integrated theology, built on the Bible, founded on reason, and aimed at union with God.

821D  Latin Patristic Commentaries on Creed(s)

This seminar studies various Latin early Christian creeds (The Apostles' Creed and its local variations, the Nicene Creed, and the Athanasian Creed) and the commentaries on these by several authors, such as Augustine of Hippo, Rufinus of Aquileia, Peter Chrysologus, Niceta of Remesiana, and Quodvultdeus.

821E  Latin Patristic Commentaries on Paul

This course focuses on the 4th century Latin commentaries of the Pauline epistles, preeminently on Ambrosiaster, and studies these in their historical and theological contexts. Special attention will be on Paul's Letter to Galatians. Students are encouraged to take this course after TRS 721: Principles of Patristic Exegesis, which studies the hermeneutics of Latin fathers.

822D  Irenaeus and the Gnostics

An examination of the culture, historical context, and thought world of the second century theologian, Irenaeus of Lyon, including the confrontation with Valentinian Gnosticism, the interpretation of Scripture, eschatology, the Adam-Christ typology, the divine
The thought and culture of the Cappadocians, Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa, including such topics as the divine economy, neo-Arianism, and the Trinitarian controversy, Christian anthropology, the progress and dissemination of monasticism, the limits of theological language, and the reception of classical antiquity.

Examines Thomas Aquinas's and Bonaventure's Commentary on the third book of Peter Lombard's Sentences as well as other significant texts that contextualize their thought.

This course will survey the evangelical awakening that swept over twelfth-century Europe, revivifying old institutions and making way for new ones. Reading many different genres of sources (such as letters, sermons and annals), we shall focus our attention particularly on those evangelical reforms (e.g. of the monastic orders; of the canons regular; of the secular clergy; of the papacy itself; and of the economy, baptism, salvation, and the spirit. The questions and directions he established for the future will also be considered.
episcopate) that remade Christian life in the twelfth century.

824 Glossa ordinaria

This course will be an in-depth study of the biblical Glossa ordinaria. We shall focus on some book, some thinker, or some theme that illumines the great twelfth-century historical/theological project that produced multiple editions of the Gloss.

825B The Catholic Reformation

Topics: The Papacy and the Renaissance; The Papacy and the Reformation; Issues in Controversialist Theology.

825G Power in the Church, Gallican Model

Until the end of the nineteenth century, Gallican ecclesiology, although it offered a different "model" of the Church, was a tolerated alternative to the Roman perspective. How could these two different conceptions of authority, of "power in the Church," coexist for such a long time and why was the Gallican one finally condemned? Addresses these questions with a study based on major documents and the practices of that period.

825H Aspects of Jansenism

Jansenism is a generic term used to describe a certain type of religious principles and social behavior in Europe during the seventeenth and eighteenth centuries. The usual chronological presentation suggests a coherent movement, evolving from mysticism to revolt and from resistance to organized
revolution. The purpose of the seminar is to approach the question from a different angle, by reconstructing the different aspects of Jansenism as they can be observed in the religious history of the period.

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<tr>
<td>825L</td>
<td>Americanism and Modernism</td>
<td>These late nineteenth-century developments were unified by the drive to construct a synthesis of religion and culture according to the dominant intellectual, social, and religious trends of the times. The historical topography of these isms will be explored with particular attention to the major and minor participants in the movements of reform and reaction, ca. 1870-1910.</td>
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<tr>
<td>825O</td>
<td>Selected Topics in Bonaventure</td>
<td>An investigation of Bonaventure's De triplici via, a compendium of medieval mystical theology centered on his theology of the spiritual life as a threefold process of maturation rooted in the practice of lectio divina and concomitant with medieval exegesis. Placing the text in the context of Bonaventure's Itinerarium mentis in Deum IV and the Prologue to his Commentary on the Gospel of Luke, the seminar will proceed to examine in detail his De triplici via. Knowledge of Medieval Latin will be helpful.</td>
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<tr>
<td>826</td>
<td>Sources of American Spirituality</td>
<td>Aimed at discerning the distinctively American manifestations of spirituality and</td>
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http://announcements.cua.edu/2015-2016/graduate/theology.cfm
devotionalism. Examines a wide variety of sources ranging from correspondence of prominent persons to fiction and material culture. With a focus on the Catholic experience of ultimate meanings, students’ research papers will reflect the significance of contexts shaped by ethnicity, race, class, and gender.

826A  Patristic Seminar: Hilary of Poitiers De Trinitate
A study of the fourth century Trinitarian theology and controversies in light of a significant treatise of a pro-Nicene Latin theologian Hilary of Poitiers. Latin and a major research paper required.

827  Inaugural Sermons of Medieval Masters

827C  Bonaventure, Parisian Master: Context, Texts, Interpretation
Examines the context and thought of Saint Bonaventure during his Parisian period as a student and master of theology, c. 1248 - 1257. The course will also introduce the student to the many literary forms of scholastic theology, the key figures at the University of Paris who shaped Bonaventure's mind, including Alexander of Hales, and the hermeneutical challenges of interpreting Bonaventure due to the growth of medieval studies and the nineteenth century edition of his texts.

828C  Seminar: Council of Trent
An in-depth study through readings, papers, and discussion of select topics dealing with the background, debates, contents,
interpretation, and implementation of conciliar decrees on scripture and tradition, justification, sacraments, sacrifice of the Mass, preaching, episcopal duties, the lower clergy, seminaries, religious orders, sacred art and music, the Roman Catechism, Index of Forbidden Books, Congregation of the Council, etc.

830D  An Abridged History of Christian Political Thought
Through a reading of primary texts, introduces students to many of the classic texts of Christian political analysis. Beginning with Jeremiah and moving through Saints Augustine and Thomas, concludes with the most recent papal encyclicals. Topical concerns include capital punishment, development of religious liberty and separation of church and state, conscientious objection, and other issues.

830E  Ethics and Politics in St. Augustine (MT/E Core #1)
Explores selected texts of Augustine dealing with classic questions influencing Christian moral thought, including for instance, divine and human authority, free will and grace, war and peace.

831  Ethics and Social Theory
This course provides a primer in classical and contemporary social theory with an eye to its significance for ethics. How do accounts of ethics conceive of the character and workings of human society? How do conceptions of social dynamics reflect the ethical concerns of their authors? Several
traditions of social thought (e.g. critical theory, pragmatism) will be addressed, along with central concepts (e.g. agency, practices) and issues (e.g. postmodernism, globalization) arising at the intersection of ethics and social theory.

832 Thomistic Moral Theologies
An analysis of contemporary interpretations of the ethics of St. Thomas Aquinas. Goals of the course include a) to further understanding of the context, contours, and content of Aquinas' account of moral theology, and b) to gain insight into contemporary debates in moral theology, with regard to both methodological and issue-oriented question.

833A Advanced Topics in: Sexual and Familial Ethics
An in-depth study of a selected topic or topics in sexual and familial ethics. Please consult the individual instructor for more details.

833B Advanced Topics in Biomedical Ethics
An in-depth study of a selected topic or topics in biomedical ethics. Please consult the individual instructor for more details.

833C Advanced Topics in Social Ethics
An in-depth study of a selected topic or topics in social ethics. Please consult the individual instructor for more details. Spring 2014: This course explores the social question of religious freedom as a contemporary ethical challenge in a global political context. The course is organized around Vatican II's
Declaration on Religious Freedom and the modern social encyclical tradition that both inspired and continues to develop Church teaching on the question. Readings will include relevant theological, philosophical, sociological, and historical literature addressing the topics of conscience, religious toleration, Church-state relations, secularism, human rights, democracy, and persecution.

833D The Theology of Gift

The aim of this course is to offer to the students a new approach to moral theology/Christian ethics. In the past Catholic theology often engaged philosophical traditions so as to articulate the beliefs which Christians accepted from their faith tradition. For example, St. Thomas Aquinas invoked Aristotle, Karl Rahner drew on the transcendental method. This approach will seek to dialogue with the contemporary philosophers of "Gift." This does not mean abandoning the Thomist tradition, as will become clear in the development of the argument. Particular attention will be given to the philosophy of Jean-Luc Marion, a French philosopher who has made a notable contribution to contemporary philosophy.
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<th>Course Code</th>
<th>Course Title</th>
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<tr>
<td>834</td>
<td>The Philosophy and Theology of Slavery</td>
<td>Many commentators note the ambiguous status of the slave. That ambiguous status is captured in Roman law, which simultaneously identified the slave as a human being (persona) and a thing (res). The social status of the slave becomes complicated by the adoption of the term in early Christianity, from the Gospels forward, where Christians willingly refer to themselves as slaves. The history of the Christian west reflects the ambiguity of the slave's status and the embrace of slavery rhetoric in the Christian scriptures. In this course we will study some of the philosophical and theological approaches to the institution of slavery looking to identify two things: an adequate notion of slavery, and the theological resources to construct a &quot;theology of slavery&quot; that adequately addresses this relationship of man to man.</td>
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<tr>
<td>834A</td>
<td>Morality and Emotion</td>
<td>An examination of the role of the emotions in the moral life. Particular topics include the nature of emotion (or &quot;passion&quot;), the similarities and differences between human and animal emotional responses, the relationship between the emotions and distinctively human powers of rationality, the impact of emotions on moral decision-making,</td>
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and the human capacity to shape not just actions arising out of emotion but emotional responses themselves. Sources for the course include Christian and non-Christian texts in the Western tradition, beginning with Greek and Roman thinkers, continuing through giants in the Christian tradition such as Augustine and Aquinas, and concluding with contemporary philosophical, theological and some neurobiological research.

835B  The Moral Theology of St. Thomas (MT/E Core #2)  An examination of original texts, with special attention to questions of fundamental moral theology.

835C  Seminar on MacIntyre

836  Catholicism & The Marketplace  The course has as its purpose the introduction of students to significant themes in theological analysis of economic thought. The course briefly engages the history of economic thought, focusing some attention on scholastic economic reflection. The bulk of the course, however, will be applying that reflection to contemporary debates about the strengths and weaknesses of neoliberal economic and social policies.

837  Social & Spiritual Practices in Moral Formation  Examines debates over the role of social and individual practices in moral formation in contemporary moral theology. The first section will discuss the importance of social
practices in shaping virtue theory through an analysis of positive and negative responses to Alasdair MacIntyre’s influential account. The course will then investigate French social theorists’ analysis of power, resistance, and the body in social practices. The last section of the course explores Michel Foucault’s account of practices of the self in Hellenistic and early Christian ethics, and how his work has been used both historically, to understand Patristic ethics, and ethically, to address contemporary ethical problems.

840 Liturgical Theology

A review and critique of representative contemporary attempts to recover the classic dictum lex orandi, lex credendi in light of its earliest formulation and use in mystagogy and theology. Special attention will be given to questions of methodology.

841B Contemporary Sacramental Method

Presentation, assessment, and critique of significant contemporary approaches to sacramental theology, including Louis-Marie Chauvet, Herbert Vorgrimler, Karl Rahner, Edward Schillebeeckx, and others.

841C Sacramental Treatises

A study of selections from classical treatises on the sacraments from authors such as Tertullian, Augustine, Cyril of Jerusalem and Thomas Aquinas.
Requirements include background reading for each text, the texts themselves, discussion of the texts in class and a final term paper.

841DM Word and Sacrament in Pastoral Ministry

842A Interpreting the Ritual Event
In this seminar the work of selected ritual theorists will be used to explore various approaches to interpreting ritual events. The approaches can be useful in the study of liturgy or other religious rituals. Students will be expected to produce a research paper of 25-35 pages and to present their papers in the seminar.

842B The Body in Ritual Studies
This seminar will explore the topic of "the body" in ritual from a variety of perspectives (e.g. biological, social, cultural, religious). Students will be expected to produce a research paper of 25-35 pages and to present their papers in the seminar.

843 Liturgical Life in Jerusalem
An analysis of the 4th to 10th Century liturgical practices in Jerusalem as seen through the following documents: Egeria, Catechesis of St. Cyril of Jerusalem, the Armenian Lectionary, the homilies of Hesychius of Jerusalem, the Georgian Lectionary, and the Anastasis Typikon. The course will deal with principles of interpretation as well as demonstrating the changes and development through the
centuries.

843A  Constantinople: The City and Its Liturgy  An analysis of the history of the Byzantine Rite up to present times in its context, the city of Constantinople and its cathedral, Hagia Sophia. Documents examined include the so-called Typikon of the Great Church, The Typikon of Evergetis Monastery, The Book of Ceremonies, and a selection of Byzantine liturgical commentaries. Attention will be placed on the interaction between ritual celebration, liturgical setting (architecture, iconography, city plan) and mystagogy. Sources will be read in the original Greek.

844  Penance in the First Millennium  The reconciliation of penitents will be examined as it appears in various types of source literature, both Greek and Latin, through the first millennium. This study focuses on the ritual acts of reconciliation leading to an elaboration of their theological meaning.

845  Sources of the Ordo Missae  A seminar studying the origins of the current ordo missae of the Roman Rite from scriptural and patristic origins to the medieval processes that led to the formation of the 1570 Missale Romanum.

845DM  Foundations in Liturgical and Catechetical Documents  This blended online course studies major liturgical and catechetical documents promulgated before and after the Second Vatican Council. The purpose of the course is to gain a
general knowledge of the content of the documents and to participate in class discussion in order to make appropriate application of the content to pastoral ministry.

846 Liturgies of Death and Dying

A seminar exploring the texts and rubrics of various medieval and modern liturgies of death and dying in the Christian East and West.

847 Liturgical Celebration of the Word of God

Origins of celebrating the word in scriptural and patristic witness, medieval development of the lectionary system in East and West, Tridentine codification of the lectionary, and recent reform of the liturgy of the word. Primary focus on the Word within the Eucharist. Foundations of a liturgical theology of the Word of God proclaimed.

848 Mystagogy

This course will chart the various meanings, methodologies and praxis of mystagogia within the history of the Christian tradition beginning with the early Church witnesses. Contemporary scholars and liturgical/catechetical practices will also be studied so as to explore the possibilities for a twenty-first century understanding of mystagogy in faith formation and liturgical theology.

848DM Liturgical Catechesis and the Liturgical Year
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<th>Code</th>
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<tr>
<td>851A</td>
<td>Pastoral Counseling</td>
<td>Didactic material and critiqued videotape role-plays designed to refine</td>
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<td>Code</td>
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<tr>
<td>851C</td>
<td>The Art of Pastoral Listening</td>
<td>An exploration of the art of pastoral listening, looking at ourselves as listeners as well as developing skills for listening in one-on-one settings, group settings, and in difficult conversations. It will explore listening in pastoral settings and in theological reflection. Participants can expect to engage in a variety of activities to learn how they listen and what difference it can make in their ministry.</td>
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<tr>
<td>851DM</td>
<td>Caring Conversations for Effective Pastoral Ministry</td>
<td>Course designed to refine and further develop the pastoral minister's style and method of pastoral care and counseling conversations. Lecture and class discussion of assigned readings will be combined with critiqued video taped role plays in order to deepen communication skills, interpersonal dynamics and theological reflection in the practice of ministry.</td>
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<tr>
<td>852</td>
<td>Pastoral Theology for Doctor of Ministry Students</td>
<td>Examines the nature, function, and development of the discipline of Pastoral Theology. Engages students in the process of theological reflection and cultural analysis.</td>
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**852A** Theology of Lay Ministry
An exploration of the development of the role of laity serving in the contemporary Church as lay ecclesial ministers. The course will focus on the ecclesial documents, professional standards, lived reality, skills and gifts needed for effective ministry.

**853** Men and Ministry
Seminar analyzes current perspectives on masculinity, ministry, and male spirituality. Examines the influences of family of origin, gender, intimacy, power, and spirituality on the exercise of pastoral care.

**853A** Evangelization and the Mission of the Parish
This course seeks to examine the Church’s mission of evangelization in light of the mission of the parish and to examine successful programs and potential models for both the ministry of evangelization and the formation of evangelizers.

**853DM** Reproposing the Good News: The New Evangelization
With Christ's words: Go and Make disciples of all Nations, his followers have a mandate to proclaim the Good News in word and in deed. This course will seek to understand evangelization in the Catholic Church. Through reviewing the history and literature of evangelization especially its current renaissance as the 'new evangelization" from Popes Paul VI through Benedict XVI, participants will study papal documents, pastoral letters pertinent to the USA, current
diocesan projects and programs with the ultimate goal of formalizing a project of the new evangelization for one's mission or ministry.

854A  Use of Small Groups in Parish Ministry  Focuses on the theory and experience of utilizing small groups in pastoral work. Didactic and experiential, using the case study method to understand group process, structure and function, as well as styles of leadership and authority, decision making, conflict resolution, and change.

854B  Family Systems Theory and Pastoral Ministry  Correlates family systems theory with the practice of ministry. Students gain an understanding of and an ability to use genograms, family of origin themes, and leadership models in parish ministry.

854C  Canon Law for the Pastoral Minister  Examines the nature, history, and function of Church law or canon law. Surveys the norms of the 1983 Code of Canon Law in the areas of general norms, the rights and obligations of the Christian faithful, sacraments, Church structures, the teaching office of the Church, temporal goods, and sanctions. Particular attention to the norms reflecting current pastoral issues.

854DM  Theology of Pastoral Leadership  Pastoral leadership is directed at building up communities of faith and forming disciples. The focus of this course is both theological, looking at the theological and
vocational foundations of leadership and practical, looking at best practices in leadership, management and collaboration. The course requirements include reading, theological reflection, discussion boards, class presentations and concrete application to participant’s current ministerial situation.

855 Ministry of Spiritual Direction

Examines the history, principles, and practice of spiritual direction. This ministry is compared and contrasted with helping processes such as counseling and psychotherapy. The director's role and the dynamics and discernment are investigated as well as theological and psychological perspectives on the process. Scriptural and theological foundations for direction are considered. Pastoral guidelines for doing spiritual direction are presented.

855B Ministry of Spiritual Direction II

Examines the history, principles, and practice of spiritual direction. This ministry is compared and contrasted with helping processes such as counseling and psychotherapy. The director's role and the dynamics and discernment are investigated as well as theological and psychological perspectives on the process. Scriptural and theological foundations
for direction are considered. Pastoral guidelines for doing spiritual direction are presented.

855C Principles and Practices of Adult Religious Education

Although open to other doctoral and masters level students, this course is specifically designed for students in the Doctor of Ministry program. Explores the basic principles of adult education and adult faith formation, theories of understanding and techniques of effective education, including online learning. The course will also provide practical application and the tools needed to create and implement units and courses in Adult Religious Education.

855D Pastoral Planning: Spirituality and Praxis

This course will present participants with a long-term, systematic process of assessing needs, establishing goals and implementing a plan of action in ecclesial organizations. Participants will study the dynamics and application of a model for strategic planning and decision making. An essential component of the course will be spiritual reflection on how pastoral planning furthers the mission of the Church and is integral for leadership and development of staff personnel in organizations.

855E Doctor of Ministry Seminar

The Doctor of Ministry Seminar will focus on identifying and describing a significant issue in pastoral ministry, and then
designing a practical project to address the issue, identifying the project's purpose, underlying research, design and implementation, evaluation and the contribution it will make to ministry. The goal of the course is to develop a Project in Ministry Proposal that is ready to present to the Doctor of Ministry Committee.

855F Ministry: Evangelizing and Catechetical Dimension

Examines the nature, history and principles of ministry, exploring its evangelizing and catechetical dimension. Focuses on two interrelated yet distinct ministries of the Word of God, catechesis and evangelization. Particular attention will be given to the role of catechesis in a collaborative approach to ministry as well as to the formation of ministers of catechesis and of the new evangelization.

856C Spiritual Practices

This seminar will investigate some traditional spiritual practices as a means of shaping and forming a religious and virtuous self. Contributions of Michel Foucault, Michel de Certeau, Talal Assad, and others on the important role of spiritual practices will provide a theoretical perspective.

856D The Beginnings & Development of Monasticism in Late Antiquity & the Christian East: Evagrius, his Opp. & Heirs

856DM Spirituality in the Workplace

This course draws on the principles and practices of Ignatian
spirituality as a resource for developing a spirituality for the workplace. Topics to be studied include: The worldview of Ignatius of Loyola, the Spiritual Exercises, and the fundamental elements of Christian discipleship from an Ignatian point of view with a special focus on discernment and decision-making.

857 Sources of American Spirituality

Aimed at discerning the distinctively American manifestations of spirituality and devotionalism. Examines a wide variety of sources ranging from correspondence of prominent persons to fiction and material culture. With a focus on the Catholic experience of ultimate meanings, students’ research papers will reflect the significance of contexts shaped by ethnicity, race, class, and gender.

857DM Mthd for Study/Teaching Christian Spirituality

Christian Spirituality is an academic discipline that, of its nature, is interdisciplinary and, therefore, embraces biblical, historical-systematic, and liturgical disciplines. It is also be seen as an essential part of a pastoral discipline that is also interdisciplinary and embraces a broad contemporary understanding of approaches and dynamics. This course will examine methods for studying and teaching the pastoral dimensions of this discipline.

858A The Self: Theological and Psychological Perspectives

An investigation of the self as a focus of both
psychological and spiritual development. Attention is given to both the spiritual traditions of the East and West on the self and of contemporary efforts to integrate insights of depth psychology and theology.

858B Religion and Feelings
An exploration of the role of affectivity in religion along with considerations of recent contributions to the psychology of emotion and of studies on the way emotions shape personalities and cultures and guide behavior.

858C Spiritual Practices
A study of some of the traditional spiritual practices as a means of shaping and forming a religious and virtuous self. Contributions of Michel Foucault, Michel de Certeau, Talal Assad, and others on the important role of practices will provide a theoretical perspective.

858D Lectio Divina and Related Spiritual Practices
This seminar explores the evolving practice of lectio divina and various theological and psychological interpretations of that practice and then proceeds to examine other transformative spiritual practices closely intertwined with reading. Primary texts of major figures such as Origen, Augustine, Bernard, Hugh of St. Victor, and Guigo II will be examined as providing a foundation for lectio. Participants will also investigate the interrelationship of lectio
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<th>859</th>
<th>Method in Christian Spirituality</th>
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<td>This seminar will examine the recent discussions about definitions of, approaches to, and the teaching of Christian spirituality. Participants will be expected to write and present a major seminar paper from one of the major perspectives on spirituality proposed by contemporary scholars and to participate actively in presentations by other students.</td>
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<th>859A</th>
<th>The Spirituality of Aquinas and Eckhart</th>
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<td>The Spirituality of Aquinas and Eckhart: A study of the spiritual teaching of Thomas Aquinas and Meister Eckhart, with special attention to their similarities and differences and their subsequent influence.</td>
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<th>859B</th>
<th>Origen and Origenism</th>
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<td>Origen of Alexandria established a comprehensive approach to early Christian thought and practice which left an often controversial mark on later Christian theology and spirituality. This doctoral seminar examines both the thought of Origen and the extension and development of his thought in thinkers like Eusebius of Caesarea, Gregory of Nyssa, Evagrius of Pontus and other teachers and mystics through the &quot;isochristoi&quot; of the sixth century.</td>
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<th>859C</th>
<th>Throne and Altar</th>
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<td>Spiritual power, in</td>
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ancient Christianity, flowed through the person of the anointed ruler. Supported by exegesis of the Old Testament, a durable spirituality of royal power developed that only ended well into the twentieth century. This course examines the political theology of Christian kingship and its disputants through the rise of Islam, which, in reaction, proposed a new theology of political life and generated in the East a Christian apocalyptic eschatological response where in the West Charlemagne set the pattern for medieval holy kingship.

860C Theology, Culture and Language

Christian theology has always attended to the significance of language, and its ability to refer truly. This seminar takes the linguistic turn, in modern philosophical and theological thought (e.g., Mohler, Wittgenstein, Barth, Lindbeck), as a starting point for examining how an attentiveness to language has shaped modern Thomist thought. Students will read Thomas Aquinas and his English Dominican interpreters such as Conrad Peppler, Cornelius Ernst, Victor White, Herbert McCabe, and Fergus Kerr.

861 Augustine's City of God

Augustine's City of God is one of the most important Christian texts, not only in the history of the Church, but in western civilization itself. This
seminar aims to provide students with a doctoral seminar discussion around close readings of the entirety of the City of God, utilizing the original text, translations, and reception history to assist our understanding of this classic in the Christian canon.

862A  Contemporary Problems in Ecclesiology

Selected questions in current ecclesiology: methodology, local/universal Church, ecumenism, salvation, evangelization, collegiality, and teaching authority. Seminar format: lecture and discussion.

862B  Being a Missionary Church

The purpose of this course is to envision the Church of Christ as a body of believers which is missionary in its witness, in its word, in its action, and in its being. This mission is to proclaim the loving and saving presence of the Triune God in a changing and divided world. This requires the Church to attend to the realities of globalization, multiculturalism, ecumenical sharing, interreligious dialogue, and the promotion of justice, peace, and respect for the environment.

862C  Eucharist and Church

A doctoral seminar to explore and analyse aspects of the relationship between the Eucharist and the Church, with particular attention to eucharistic ecclesiology, i.e. a eucharistic approach to understanding the Church. The scriptural and patristic roots of
such an ecclesiology are examined, as well as the major development of this approach to the Church in modern times and its considerable ecumenical importance. Various issues, such as the ability of eucharistic ecclesiology to incorporate an adequate reference to Baptism, the Word, and primacy in the Church, are examined.

862D Method in Ecclesiology
An exploration of the distinct problems in conceiving and implementing a method for the study of the Church, with examples drawn from Augustine and Aquinas, but with the primary focus on recent discussions: e.g., the 20th-century revival of ecclesiology; the relationship between theological and sociological treatments of the Church, theory and practice in ecclesiology.

862DM Context for Evangelization and Catechesis: The Domestic Church
The course explores ecclesial documents in developing an understanding of the family as the context for evangelization and catechesis and develops concrete pastoral methods for families to identify themselves as the Domestic Church.

863A Revelation and Faith: Vatican I to Vatican II
This doctoral seminar examines the theology of revelation and faith as presented by the First Vatican Council: Dei Filius (1870); postconciliar manualist presentations; preconciliar ressourcement; Second Vatican Council: Dei
Verbum (1965); and postconciliar theologies. Students enrolled in the seminar are expected to prepare and present a research paper on some aspect of revelation and faith.

863B Magisterium and Infallibility

This doctoral seminar considers the historical context and provides a systematic analysis of the teaching of Pastor Aeternus (Vatican I) and Lumen Gentium (Vatican II) as background for the contemporary discussion on magisterium, papal primacy, and infallibility. Students enrolled in the seminar are expected to prepare and present a research paper on some aspect of magisterium and infallibility.

863C Hermeneutics of Tradition

The theme of Tradition is of central importance for Catholic theology, both systematic and moral. The notion of Tradition, however, has not been adequately investigated. The aim of this course is to study the development of the concept in Catholic theology and to propose a theory of tradition. Such a theory would contribute to the interpretation of the historical tradition and provide criteria for discerning genuine developments in doctrine and theology in both systematic and moral theology. The scope of the course will include Classic theology, especially that of St. Thomas Aquinas, Post-Tridentine theology, Newman,
Blondel, Möhler, the changes brought by Vatican II and contemporary challenges to Tradition from post-modern thinkers.

863DM  Ministry in a Multicultural Church

This course will explore the culture contexts in which all pastoral ministry occurs in the 21st century North America. Particular attention will be given to the four broad categories useful for understanding various cultural experiences and interpretations of life today: primal, classical, modern and post-modern. It will also explore the emerging multi-cultural reality of Church and society with particular emphasis on cultures generically described as Hispanic, Asian, and African. Documents from the U.S.C.C.B. will be utilized as primary sources of study.

864B  The Character of God

Studies the differences between classical and contemporary treatments of the divine attributes and character. In dialogue with feminist theology and process thought, investigates questions concerning how God is appropriately named, and whether God changes or suffers, in an approach which affirms both the transcendence and immanence of God.

864C  Muslim God, Christian God

Do Christians and Muslims worship the same God? Why do they so often seem to talk past each other when it comes to the nature of
God and how God is revealed in the world? The course seeks to explore the vital differences in the Muslim and Christian concepts of God, and how to address them in a mutually fruitful dialogue of faiths.

864D Theology and Ecology

In these times of ecological crisis, what resources does the Christian tradition have to offer to current debate? This seminar considers a range of material from the last half-century, with particular attention to contributions from Christian East and West, and to the ecological discussion that has taken place under the auspices of the World Council of Churches.

864DM Mission of Evangelization in the Parish

In light of the growing focus on evangelization in the Church, this course examines the theoretical principles and practical application of evangelization in the parish setting. The course explores the principles that ground successful evangelization and enables the student to apply those principles in a practical manner by creating, critiquing and implementing evangelization programs at various levels of parish life.

864E New Atheism and the Christian God

Dawkins, Harris, Dennett and others have recently accused religious beliefs of being unjustified and illusionary. Their attack questions the value of religion in general and
the monotheistic concept of God. The course is meant to discuss the challenges coming from New Atheism and to explore the deeper sides of the Christian concept of God. Along the lines it will be necessary to deal with a Christian response to evolution, intelligent design, religious diversity, religiously motivated violence and the problem of superstition.

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<tr>
<td>864F</td>
<td>Theology of Grace</td>
<td>A survey and discussion of important Trinitarian texts in the Western branch of the Christian tradition, from such authors as Tertullian, Hilary, Augustine, and Aquinas, in the light of contemporary assessment of this heritage and concern for a renewed theology of the Trinity.</td>
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<tr>
<td>865</td>
<td>The Trinity in the Western Tradition</td>
<td>A survey and discussion of important Trinitarian texts in the Western branch of the Christian tradition, from such authors as Tertullian, Hilary, Augustine, and Aquinas, in the light of contemporary assessment of this heritage and concern for a renewed theology of the Trinity.</td>
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<tr>
<td>866B</td>
<td>Rome and Constantinople: From Schism to Dialogue</td>
<td>A survey of the relation between and the main theological differences between Eastern and Western Christianity. Interpretation of historical texts and texts of contemporary ecumenical dialogues.</td>
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<tr>
<td>866C</td>
<td>Catholic - Orthodox Dialogue</td>
<td>The international Catholic-Orthodox dialogue restarted in 2005. This course aims to study both historically and theologically the relationship between the Catholic and Orthodox Churches, with particular attention to the dialogue of charity initiated in the 1960s, the four agreed statements that were achieved between 1982</td>
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and 1993, and the issues facing the dialogue today. The complementarity of West and East is an important theme throughout and we reflect upon the challenge of being the same but different.

866D History and Theology of the Ecumenical Movement

This doctoral seminar examines the origin and development of the World Council of Churches, The Faith and Order Commission: Baptism, Eucharist and Ministry, The Consultation on Church Union and Churches Uniting in Christ, and Vatican II, Decree on Ecumenism. Student papers focus on national and international bilateral conversations.

866E Justification and Grace: Debates and Dialogues

An analysis of debates surrounding justification and grace in the 16th century, with particular attention given to Luther, Calvin, and the Council of Trent. The de auxiliis controversy will be discussed. Recent Protestant-Catholic ecumenical texts seeking to overcome differences on these issues will be considered.

866F Eschatology: Historical and Theological Themes

867A Chalcedon: Classical Dogma and Contemporary Interpretation

Emergence of the Christological formula of the Council of Chalcedon in its historical context. Contemporary hermeneutical issues and a conflict of interpretations among such authors as K. Rahner, P.
| 867C | Anselm and Aquinas on Redemption | Biblical and patristic background. Anselm, satisfaction, and the turn to theory. Aquinas, systematic context and integration with tradition. |
| 867E | Aquinas on Doctrine | This graduate seminar examines some of the major doctrines of the Christian faith as they have been expounded by St. Thomas Aquinas. Employing primary and secondary sources, such doctrines will include: revelation, creation, the Trinity, the Incarnation, soteriology, grace, sacraments and eschatology. Each student will be expected to present two short seminar papers and a final paper of twenty-five pages. |
| 868A | Theology of God in Thomas Aquinas | Shows how, for St. Thomas, God is the object of the life of faith and the center and organizing principle of the task of theology. Readings draw from his major theological works, scriptural commentaries, and preaching. With consideration given to contemporary criticisms, argument will be made for the ongoing relevance of his theological achievement. |
| 868B | Theology of St. Bonaventure | The course will offer an introduction to the systematic thought of St. Bonaventure. |
Reading knowledge of Latin Recommended.

868C Spiritual Theology of John Henry Newman
This doctoral seminar traces Newman's spiritual journey as described in his Apologia Pro Vita Sua and examine his spiritual theology as presented in his sermons, conferences, and correspondence. Students enrolled in the seminar are expected to prepare and present a research paper on one aspect of Newman's spirituality.

868D Newman's Theological Writings
This doctoral seminar examine Newman's theological principles as presented in his Grammar of Assent, Essay on the Development of Christian Doctrine, Letter to the Duke of Norfolk, and Idea of a University. Students enrolled in the seminar are expected to prepare and present a research paper on one aspect of Newman's theology.

868H La Nouvelle Theologie
A study of the theological and ecclesial renewal in France in the mid-1950s. Led by such figures as Henri de Lubac, Jean Daniélou, Henri Bouillard, M.-D. Chenu, Yves Congar, and Hans Urs von Balthasar, it was stigmatized as a "new theology" and was considered to have been censured by Pope Pius XII in the encyclical "Humani generis."

868I Modern Augustinianism
869A The Theology of Joseph Ratzinger
869B  Theology of Martin Luther  A detailed examination of the theology of Martin Luther. Texts will be read from all periods of his writing. Particular attention will be given to ecumenical issues raised by his writings and to Catholic interpretations and responses. While Luther will be placed in his historical context, the primary focus of the seminar will be theological.

880  Catholic Identity  Covers issues relating to the social and cultural sources of Catholic identity; how the boundaries of Catholic identity have been transformed over time; how cohort effect, salience and life-course experience impact Catholic identity; the role of ethnic and multicultural dynamics in expressing Catholic identity; Catholic identity as interest group conflict; issues of Catholic identity formation in a postmodern culture of choice.

880A  Advanced Topics in Religious Studies

881  Religion and Social Change  Examines the role of religion as both a catalyst and an impediment to social change. Topics covered include religiously inspired liberation movements, peace movements; fundamentalism and religious extremism; religious privatization; and dynamics surrounding the cultural commodification of
881A  Translating God(s): Comparative Theological Seminar

Advanced reading and research in Comparative Theology as a new field in historical and systematic theology. Emphasis is given to comparative projects on the Indic, Islamic and Christian theological traditions. Focus varies on topics and motifs such as God(s)/ultimate reality, tradition, revelation, scripture, nature, human condition, gender, sacred life, love, religious truth, etc. The course is required for students taking comparative theology as their Minor Area for the Ph.D. comprehensive examinations in Historical and Systematic Theology. Prerequisites: a course on method in comparative theology and evidence of closer study of one particular world religion.

882  Spiritual Questing in Modern American Society

Thematic and interdisciplinary approach to spiritual questing in the post WWII era. Topics examined include the uncoupling of "spirituality" from "religion"; the relationship between emergent spiritualities and America's therapeutic culture; links between health, happiness and spiritual strategies; the influence of Eastern esoteric philosophies, psychologies and religious traditions on spirituality in America; New Age and "alternative"
spiritualities; and issues surrounding the discernment of spiritual authenticity.

882A Secularity and Its Discontents

Secularity and Its Discontents: An examination of how the recent global resurgence of religion has influenced understandings of secularity, secularism, and secularization. Accounts of post-secularity by such thinkers as Charles Taylor, Juergen Habermas, John Caputo, John Milbank, and Gianni Vattimo will be considered.

882B Religion and Globalization

This seminar is an interdisciplinary and thematic approach to the topic of religion and globalization. Issues covered include the role of public religion in a post-secular world; theories and patterns of secularization; the rise of religious fundamentalism, Pentecostalism, and militant Islam; the shift in Christianity’s center-of-gravity to the developing world; the role of religion in international relations; and the impact of market economy dynamics on global religious behaviors.

883 Philosophy of Religion

Philosophy of Religion

Religious Epistemology

Philosophers belonging to nearly every religious tradition have offered arguments in support of their traditions’ most basic religious doctrines. In this course we will consider, in detail, some of the epistemological frameworks within which these arguments have been (and continue to
be) offered. More specifically, we will discuss (1) Reformed Epistemology; (2) Virtue Epistemology; (3) The Epistemology of Religious Experience; (4) Proper Function, (5) Islamic, (6) Hindu, and (7) Jaina Epistemologies.

891A Seminar in Zen

This seminar will explore the historical development of the tradition that was to become known as Zen Buddhism, making use of critical scholarship, primary texts in translation, and in-class discussion. Students will learn about the origins of the tradition in China, its development in other parts of East Asia, and its dissemination to the west. Jones.

891B Comparative Reading of the Qur'an

This seminar will concentrate on an interdisciplinary reading of selected chapters from the Qur'an in which the relationship between the "People of the Book" is addressed. The readings will pay attention to both Muslim and non-Muslim traditions of interpretation of the Qur'an, and it will include inter-textual exegesis and comparative theological approaches. While traditional Qur'anic exegesis (tafsir) will be one of the major elements of the seminar, knowledge of the Arabic language is not a prerequisite, and the function of Qur'anic texts in contemporary dialogues between Muslims and Christians
will be explicitly addressed as well.

893 Directed Research

With the permission and consultation of a particular faculty member, the student designs and implements a research project resulting in a research paper of the same scope and quality of a paper produced in a doctoral seminar course.

996A Dissertation - STD

This course bills at the equivalent of one credit hour.

996B Dissertation - Doctoral

This course bills at the equivalent of one credit hour.

996C Doctor of Ministry Project Guidance

This course bills at the equivalent of one credit hour.

998A Doctoral Comprehensive Examination (w/Classes)

Enrollment in this course bills at the equivalent of one credit hour.

998B Doctoral Comprehensive Examination (w/o Classes)