BULLETIN

Notre Dame Graduate School of Christendom College

Spring 2026 Edition

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Christendom College

Graduate School Bulletin

1. Mission.

Christendom College is a Catholic coeducational college institutionally committed to the Magisterium of the Roman Catholic Church. The College provides a Catholic liberal arts education, including an integrated core curriculum grounded in natural and revealed truth, the purpose of which at both the undergraduate and graduate levels is to form the whole person for a life spent in the pursuit of truth and wisdom. Intrinsic to such an education is the formation of moral character and the fostering of the spiritual life. This education prepares students for their role as faithful, informed, and articulate members of Christ's Church and society. The mission of Christendom College, both at the undergraduate and graduate levels, is "to restore all things in Christ," by forming men and women to contribute to the Christian renovation of the temporal order. This mission gives Christendom College its name. The Graduate School in particular contributes to the restoration of all things in Christ by working for the renewal of the Catholic mind. The Graduate School exists to form those who seek to respond more fully to their baptismal vocation to understand, relate, explain, and defend the Catholic faith, especially those in educational apostolates. Our graduates serve the Church at every educational level, from basic catechesis to doctoral-level research.

2. The Notre Dame Graduate School

The Notre Dame Graduate School (NDGS) is Christendom College's Graduate School of Theology. Its masters-level program offers a comprehensive grasp of the Catholic faith, preparing students for advanced graduate studies and for various ministries in the Catholic Church. The program is flexible and accommodating, allowing students of all ages and from all over the world to attend either part-time or full-time, year-round, summers-only, or winters-only, and also to study at a distance through online delivery of course content.

To teach the Faith involves more than the transmission of information about religion; it also requires a manner of teaching that bears witness to the relationship between faith and life. Along with formal instruction in theology, the Christendom Graduate School offers opportunities for growth in both spiritual and social domains. This comprehensive perspective fosters a genuine family spirit among administration, faculty, staff, and students. First and last, the Christendom Graduate School sees itself as the servant of both the universal and the local Church, avowing its fidelity to that faith "which comes to us from the Apostles."

2.1. History

In 1969, the Sisters of Notre Dame in Chardon, Ohio, and Msgr. Eugene Kevane, previously Dean of the School of Education at the Catholic University of America, founded the Notre Dame Institute in Middleburg, Virginia with the support and initiative of John Cardinal Wright, then Prefect for the Congregation of the Clergy. The original purpose of the Notre Dame Institute was to train religious sisters from various communities to teach Catholic doctrine to other teachers, religious and lay. The need for such formation was especially felt due to the changes that were beginning to take place within Catholic higher education starting in the late 1960s. During these chaotic years, Msgr. Kevane was a stalwart defender of authentic Catholic education and true academic freedom. The the Notre Dame Institute was a pioneering institution of reform within Catholic higher education. It was an immediate positive response to the radical theological dissent that impacted Catholic education at all levels, from catechetics to colleges and universites.

In 1971, Cardinal Wright, then Prefect of the Congregation for the Clergy, established the Notre Dame Institute as an official catechetical institute recognized and authorized by the Holy See. The Notre Dame Institute was the first of fourteen apostolic institutions founded through the Pontifical Center Movement, an effort of Cardinal Wright with the authorization of the Holy See to educate catechists soundly for the ministry of the Word. This association with the Holy See enabled the Notre Dame Institute to award the Apostolic Catechetical Diploma, the highest ecclesial credential for catechetics.

That same year, the Notre Dame Institute affiliated with the Pontifical University of St. Thomas Aquinas (Angelicum) in Rome, through which the Master of Arts degree in Religious Education was granted.
In order to expand its mission, the Notre Dame Institute began to accept lay men and women into the program. Additionally, the Bishop of Arlington entrusted the Institute with the theological

formation of candidates for the permanent diaconate. In order to have its degrees more widely recognized in North America, the Notre Dame Institute terminated its relationship with the University of St. Thomas Aquinas in favor of granting its own degrees under the authority of the Commonwealth of Virginia which it began to do in 1982. The Notre Dame Institute then moved from Middleburg to the more densely populated Northern Virginia side of the Washington, DC metroplex. In June 1994, the Institute settled in Alexandria, Virginia, next to Queen of Apostles Church and School.

Upon the recommendation of the Boards of both the Notre Dame Institute and Christendom College, the two institutions merged on February 1, 1997. The Notre Dame Institute became the Notre Dame Graduate School (NDGS) of Christendom College and began offering summer residential courses on Christendom's Front Royal campus. In 2006, the Graduate School, in conjunction with the Institute on Religious Life, began to offer residential summer courses for the intellectual formation and spiritual renewal of consecrated persons. The Graduate School introduced academic certificates in 2007, and the online delivery of the MA program began in 2009, with all courses required for the Master of Arts degree available online by 2011. In 2018, the Graduate School launched Intercollegiate Catholic Studies, a pioneering initiative delivering live-streamed, credit-bearing Catholic studies courses at the 500-level to undergraduate and graduate students at non-Catholic institutions. Today, Intercollegiate Catholic Studies has reached scores of students at eight different campuses across the United States. In 2019, the 50th year since its founding as a catechetical institute, the Graduate School developed a new two-year course of studies for the Diocese of Arlington's Master Catechist certification program, the diocese's most advanced level of catechetical training. In the summer of 2022, the Graduate School moved permanently from Alexandria, VA to the main campus of Christendom College in Front Royal, VA. While continuing to provide theological education to men in formation for the permanent diaconate in Arlington, the Graduate School expanded this apostolate service to the diocese of New Ulm, MN in 2023. In the summer of 2025, the Graduate School launched the Institute for Liturgical Formation.

With the help of God, for more than half a century the Graduate School's tradition of academically forming men and women to make the mystery of Jesus known and understood, lived and celebrated, lives on.

2.2. Campus Locations

The main campus of Christendom College is located at 134 Christendom Drive, Front Royal, VA 22630. The hundred-acre campus is situated along the Shenandoah River in the bucolic foothills of Virginia's Blue Ridge, and includes facilities for a full range of recreational, academic, social, and religious activities. During the summer academic term, students may live on campus and make use of its facilities. Although graduate student housing is not provided during the fall and spring terms, students are encouraged to live nearby, attend class in person, and participate in campus life.

The Graduate School is housed in St. Martha's Hall, on the east side of campus. St. Martha's Hall contains faculty offices, the St. Joseph Classroom, and the St. Paul Library. Please note that

since the Graduate School's relocation, only about 10-15% of the St. Paul's collection is on open shelves at St. Martha's. The remainder of the collection is found in storage at the St. John the Evangelist Library, and individual volumes can be accessed by request. Besides the library, other campus facilities include Christ the King Chapel, St. Lawrence Commons dining hall, at the St. John Paul II student recreation center, Crusader Gymnasium, tennis courts, walking trails, and St. Brendan's Landing, with access to the river.

Front Royal, VA is approximately 1 hour and 20 minutes drive west of Washington DC. Those driving to campus from out of town on eastbound I-66 should use exit 6 (Front Royal), while the most direct route for those travelling to campus on westbound I-66 is exit 13 (Linden). The campus is situated on both sides of Shenandoah Shores Road. The first campus entrance on the left leads to Christ the King Chapel. Scenic Drive is the next road on the right, which leads to St. Martha's Hall, the Graduate School. The main entrance to campus is Christendom Drive, which is the next left after Scenic off Shenandoah Shores and leads to Regina Coeli, the main administration building.

The closest airport is Dulles International Airport (IAD). Dulles is connected to the WMATA metro rail system (silver line), which also has a stop at Reagan National Airport (DCA). The Virginia Breeze bus line runs between Washington, DC (Union Station) and Front Royal (Riverton Commons), as well as several other Virginia cities. The Front Royal Trolley is a bus service that operates in town between Riverton Commons and Warren Memorial Hospital, which is the closest stop to campus, about two miles to the south. Please note that there is no public transportation to campus. Automobile is the safest and most convenient way to access campus within Front Royal. Shenandoah Shores Road, along which the College is situated, is not conducive to bicycle
or foot traffic. Students who plan to live on or around campus should will need access to an automobile. However, residential summer students can make use of the weekly college shuttles that run between campus and town.

2.3. Accreditation and Affiliation

Christendom College is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award associate, baccalaureate, and master's degrees. Christendom College may also offer
credentials such as certificates and diplomas at approved degree levels. Questions about the accreditation of Christendom College may be directed in writing to the Southern Association of Colleges and Schools Commission
on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097, by calling (404) 679-4500, or by using information available on SACSCOC's website www.sacscoc.org.

Christendom College functions in accordance with the laws of the Commonwealth of Virginia and is licensed by the Virginia State Council on Higher Education to grant the Associate of Arts, Bachelor of Arts, and Master of Arts degrees. Students and prospective students may find the information resources of the State Council of Higher Education for Virginia (SCHEV) of use in planning for college and careers. SCHEV has created an institutional profile for each Virginia public college and university, and

for each independent college or university participating in the Virginia Tuition Assistance Grant Program: http://www.schev.edu/.

The Graduate School also offers distance learning to students located outside the state of Virginia and accepts the scope of authorization provided under State Authorization Reciprocity Agreements (SARA) "Policies and Standards" document issued by the National Council for State Authorization Reciprocity Agreements (NC-SARA). The Graduate School accepts oversight from SCHEV in all SARA-related matters.

Christendom College is located within the Diocese of Arlington and submits to the authority of the Bishop of Arlington regarding the orthodoxy of Catholic doctrine taught at the College.

Inquiries about Christendom College's admissions policies, financial aid, and the like, should be addressed directly to Christendom College.

Christendom College Graduate School of Theology is proud to be the first graduate program recognized for faithful Catholic education in the Newman Guide by the Cardinal Newman Society.

3. Master of Arts in Theological Studies Program

The Christendom Graduate School offers the Master of Arts in Theological Studies degree. Students may choose to concentrate their studies in the subdisciplines of sacred Scripture, systematic theology, moral theology, evangelization and catechesis, Mariology, spirituality, consecrated life, or sacred liturgy. Special course requirements for each of these concentrations are outlined subsequently. In general, the student successfully completes a minimum of forty-two (42) graduate credits in theological studies, including core courses, concentration courses, and either a thesis or elective courses. Most courses for the MA program may be taken on campus or online, or by a combination of both formats. Courses for the degree concentrations in spirituality, consecrated life, and sacred liturgy must be taken in person during the summer academic term. All courses required for the other degree concentrations as well as the core may be taken online. Students must maintain a "B" (3.0) average throughout the program. All students are expected to become familiar with the works of the Graduate School Bibliography, which support the curriculum, provide suggested material for research, and help prepare the student for comprehensive exams. Finally, the student must apply for Candidacy for the Master's Degree, and then pass a Comprehensive Exam, including both written and oral portions.

3.1. Online MA

The Christendom Graduate School's Master of Arts in Theological Studies degree is available online to distance students. The online courses are the same challenging courses that are taught on the Christendom campus, with the same professors; they are available in video format, in which the lectures are recorded during an actual class at Christendom. Many of the courses are delivered in pre-recorded, asynchronous format, which allows students to work on their courses whenever they wish. Most courses are also offered in live online format, for which the students log on at a certain time each week and can interact with the professor and with each other. While students in the consecrated life, spirituality, and liturgical studies concentrations may take their

core requirements online, the consecrated life, spirituality, and liturgical studies courses are only offered on campus as residential summer courses, as part of the 4-week *Vita Consecrata* Institute and *Liturgical Formation Institute*, detailed below. Therefore, the degree cannot be earned entirely online if one of these three concentrations are pursued.

Students may combine online courses with classroom courses in any combination that works for them. Many students find that attending the six-week residential summer courses, and also taking online courses over the winter, combines the great experience of the Christendom community with the advantage of finishing the degree in a shorter time. Degree requirements are the same for on-campus students and for distance students. At the end of their course of studies, distance students must travel to Virginia to take the comprehensive exam.
Admissions requirements and procedures are the same for online/distance and on-campus students. Online students have the same easy access to academic advisement, to the Graduate School administrative staff, and to the Graduate School professors as on-campus students have, usually via telephone and email. The Christendom Libraries are committed to accommodating distance students and providing them full use of the library resources and services for their studies and research.

The Graduate School also offers distance learning to students located outside the state of Virginia and accepts the scope of authorization provided under State Authorization Reciprocity Agreements (SARA) "Policies and Standards" document issued by the National Council for State Authorization Reciprocity Agreements (NC-SARA). The Graduate School accepts oversight from SCHEV in all SARA-related matters

3.2. 5th Year MA

Christendom Graduate School's Master of Arts in Theological Studies may also be awarded one year after earning a Bachelor's degree from any accredited institution. This can be done by taking advantage of the Graduate School's summer terms as early as the summer following a student's junior year of undergraduate studies. The Graduate School's summer term and August commencement date make it possible to complete four academic terms—the standard equivalent of two traditional academic years—by August of the year following the student's completion of his or her undergraduate degree.

3.3. Summer MA

The Graduate School offers residential summer courses for those students who wish to pursue graduate theological studies during the summer. These courses are held at the main campus of Christendom College in Front Royal, Virginia. Residential summer classes are popular with students who are not able to move to the Northern Virginia area, and with teachers and others who have summers off from work. Many of the fall/spring graduate students also attend residential summer classes, thus accelerating their studies by going year-round; similarly, many online/distance students attend residential summer classes in order to experience the Christendom academic community.

The Christendom Graduate School's summer residential courses run for six weeks, ending around the end of July. A full cycle of courses is offered over the course of four summers. Both

the Master of Arts in Theological Studies degree and the Apostolic Catechetical Diploma may be earned by taking summer courses, over the course of at least four summers. Students may also combine residential summer classes with courses taken online over the fall and spring semesters in order to finish their degrees in a shorter time. The beautiful riverside campus with its full range of recreational possibilities provides a perfect milieu for the study, prayer, and fellowship that make up Christian academic community life.

4. Non-degree Academics

4.1. The Apostolic Catechetical Diploma

The Christendom Graduate School is authorized by the Sacred Congregation for the Clergy to award both the Advanced and the Basic Apostolic Catechetical Diplomas. These catechetical diplomas are distinct from the academic Master of Arts degree in Theological Studies, although the two may be earned simultaneously. The diploma is awarded by authorization of the Holy See in recognition of the catechist's competence in the field of catechesis and his or her personal commitment to teach Catholic doctrine in communion with the Magisterium of the Catholic Church.

To receive the Advanced Apostolic Catechetical Diploma, a student must have a bachelor's degree and successfully complete forty-two (42) graduate credits of course work, including the core requirements of the MA and the special requirements for the evangelization and catechesis concentration. No academic credits are awarded to those students pursuing the Basic Apostolic Catechetical Diploma; for this reason, the basic diploma may be awarded to students who do not possess a bachelor's degree but who complete the required fourteen (14) courses. Tuition rates for students pursuing the Basic Apostolic Catechetical Diploma are the same as the tuition rates for those students taking for-credit courses.

Either Apostolic Diploma may be earned online. Research papers are not required of students who are pursuing the basic diploma, and comprehensive exams are not required for either catechetical diploma. Students must maintain a "B" (3.0) average in order to be eligible to receive these Apostolic Diplomas.

The Graduate School is committed to educating in accord with the Vicar of Christ. As an Apostolic institution, the Notre Dame Institute in 1971 was authorized by the Holy See to grant the Apostolic Catechetical Diploma to those students who qualified for it. This diploma signifies the highest ecclesial competency in catechetics. Christendom College continues to award this diploma in addition to its academic degrees.

4.2. The Vita Consecrata *Institute*

The *Vita Consecrata* Institute (VCI) is an annual summer opportunity for theological study and spiritual renewal for the ordained and those in consecrated life. It is part of the Graduate School's summer academics, and it is co-sponsored by the Institute on Religious Life. Professors who themselves exemplify the consecrated life teach courses in spirituality and in the theology of the consecrated life, as reflected in the mission and life of the Church. The VCI is designed to assist participants to grow in a deeper understanding and appreciation of the consecrated life as "a gift of the Father to His Church through the Holy Spirit," to grow in their own spiritual lives, and to be able to act as spiritual mentors or guides for others. The VCI is ideal for religious in formation, those preparing for perpetual vows, consecrated persons looking for a sabbatical or period of renewal, in addition to those who are preparing for formation or leadership roles within their institutes. Although most participants do not take the courses for academic credit, it is possible to earn graduate credit towards the Master of Arts in Theological Studies degree, with a concentration in the theology of the consecrated life or in spirituality, or towards a certificate in theology of the consecrated life or in spirituality. Students may take all of the courses for the MA degree (consecrated life or spirituality concentration) over the course of four consecutive summers, or they may elect to take some of their core requirements either online or on campus during the fall and spring semesters. The spirituality and consecrated life courses are offered only during the summers, in conjunction with the *Vita Consecrata* Institute. The spirituality courses of the VCI are open to lay persons with approval, but the consecrated life courses are restricted to those living or discerning the consecrated life.

4.3. Academic Certificates

For those students who are not interested in a master's degree, but who still desire to complete an organized sequence of courses, the Graduate School offers several academic certificates. Students may earn certificates in systematic theology, moral theology, evangelization & catechesis, consecrated life, spirituality, and scripture studies. Certificate students take the same challenging and informative courses as degree-seeking students. Even students without a bachelor's degree can earn a certificate, although graduate credit for the courses can only be granted to those who have submitted proof of a bachelor's degree. Usually 12 – 15 credits are required for each certificate, and a GPA of at least 3.0 (B average) must be maintained. All certificates except spirituality and consecrated life may be earned completely online. Please see below for the course requirements for the various certificates.

4.4. Non-Degree & Audit Students

Students may enroll in both on-campus and online courses as non-degree students without working towards a degree, or they may audit courses, both on campus and online, without earning graduate credit. Credits earned as a non-degree student automatically apply toward the degree program if a student later decides to earn a degree, certificate or diploma. Christendom courses qualify for catechist certification in many dioceses, and for teaching licensure and re-certification in most states. Many students take them for adult faith formation or for personal enrichment. Non-degree students seeking graduate credit for transfer to another graduate school must provide proof of a bachelor's degree.

4.5. Diaconate Formation

The Christendom Graduate School provides theological formation to the candidates for the permanent diaconate of its home diocese, the Diocese of Arlington. These courses are also available online to other dioceses who may wish to entrust the academic formation of their deacon candidates to Christendom. A curriculum of twelve to sixteen courses is adaptable to the particular needs of each diocese. While most students take these courses strictly for ministerial formation, courses offered by the Graduate School for diaconal formation can be taken for academic credit and applied toward the completion of the Master of Arts degree. For more information, please contact the Christendom Graduate School.

4.6. Catechist Formation & Certification

The Christendom Graduate School offers catechist formation through Catechist Formation Certification and Master Catechist Formation. Catechist Formation Certification courses are open to students from any diocese. The Master Catechist formation courses were designed to serve catechists from the Catholic Diocese of Arlington, VA, and are currently only open to students endorsed by the Catholic Diocese of Arlington. Students looking for further education in evangelization and catechesis beyond the catechist formation options detailed above may earn the Christendom Academic Certificate in Evangelization and Catechesis, the MA in Theological Studies degree with the concentration in evangelization and catechesis, or the Apostolic Catechetical Diploma.

4.6.1. Basic Catechist Formation

The Christendom Graduate School offers basic catechist formation and certification online to interested individuals who wish to deepen their understanding of the teachings of the Faith, and to parishes and dioceses for formation of catechists. Basic catechist formation is divided into two courses, each one semester-long, containing thirty hours of online video. These basic courses cover the principles of evangelization and catechesis and guide the student through the *Catechism of the Catholic Church*, with special emphasis on the

Scriptural foundations for Catholic teachings. Reflections from the professor's personal experiences in catechesis suggest ways to teach doctrinal concepts to various age groups. The student who completes both of the catechist formation courses receives catechist certification from Christendom. Catechist formation courses are not taken for graduate credit, nor do they apply towards the MA degree.

4.6.2. Master Catechist Formation

The Graduate School offers advanced-level catechist formation to catechists of the Catholic Diocese of Arlington, VA. Master Catechist certification courses are taken over a two-year period of formation that leads to a Master Catechist certification through the Diocese of Arlington. The curriculum comprises six courses in total. Four-courses, each one tracking one of the four parts of the *Catechism of the Catholic Church,* constitute the nucleus of the curriculum. These courses are offered in the fall and spring semesters of two successive academic years and may be taken on campus, live online, or asynchronously online. In addition, one asynchronous online course is taken each of the two summers following the fall-spring academic cycle. All students take one summer course in sacred Scripture, and have an option between Fathers of the Church and Apologetics for their second summer course.

Master Catechist courses can be taken for two academic credits each and can be applied toward the Master of Arts degree. To earn academic credit for Master Catechist courses, a student must fulfill certain extra requirements specified in the syllabus for each Master Catechist course. The table below sets out the Master Catechist curriculum and details how its courses intersect with the Master of Arts degree program. Please contact your academic advisor or the Registrar with specific questions or to seek advice on academic planning.

Master Catechist Year 1

Master Catechist Curriculum		Credit value	MA correlate
Spring 1	MCP 501/The Profession of Faith	2 cr.	EDUC 604
Summer 1	MCP 505/Introduction to the Bible (online)	2 cr.	SCRI 607
Fall 1	MCP 502/The Celebration of the Christian Mystery	2 cr.	Elective (2 of 9 cr.)

Master Catechist Year 2

Master Catechist Curriculum		Credit value	MA correlate
Spring 2	MCP 503/Life in Christ	2 cr.	Elective (2 of 9 cr.)
Summer 2	MCP 506/Fathers of the Church (online) or MCP 507/Apologetics (online)	2 cr. 2 cr.	THEO 712 THEO 606
Fall 2	MCP 504/Christian Prayer	2 cr.	Elective (2 of 9 cr.)

5. Curriculum

5.1. Description

The curriculum at Christendom, centered upon Christ as professed in the baptismal faith of the Church, is designed to enable students to penetrate the truths of the Faith, to hand on an authentic understanding of the basics of sacred theology, and to continue their study of theology with competence. In a curriculum that systematically integrates instruction in theology, philosophy, morals, sacred Scripture, liturgy, catechetics, spirituality, and Mariology, each course contributes to the formation of the theologian and catechist. Theology courses provide a rigorous, academic study of core areas of the Faith, while those in philosophy establish an understanding of the preambles of the Faith and the nature of the human person. The Word of God gets in-depth penetration in Scripture courses; spirituality and morality courses reflect on the meaning of life in Christ; Students' study of the sacred liturgy enables a deeper participation in the work of God, centrally the Eucharist—the sacrifice of our salvation—while courses in catechesis and evangelization focus on both the content and methods of the Church's missionary tradition and the ongoing work of forming believers in the life of faith.

Christendom College acknowledges in its curriculum the essential role played by St. Thomas Aquinas in Catholic theology. Courses in philosophy and theology are taught according to the spirit, method, and principles of the Common Doctor. The graduate-level courses at Christendom presuppose a general knowledge of the Catholic Faith as presented in the *Catechism of the Catholic Church*. The curriculum delves into the mysteries of the Faith using as primary sources Sacred Scripture, the Fathers and Doctors of the Church, and magisterial and conciliar documents, especially those of Vatican II, Pope John Paul II, and Pope Benedict XVI. At Christendom the study of theology proceeds within the Faith, being, as St. Thomas Aquinas says, "the science of those things which can be concluded from the articles of Faith."

Students matriculating in the Master of Arts in Theological Studies program choose to concentrate their studies in systematic theology, moral theology, sacred Scripture, evangelization and catechesis, sacred liturgy, the theology of the consecrated life, spirituality, or Mariology. All students take certain core courses which are foundational to the various concentrations. Three of these are in systematic theology (God the Father, Christology, Holy Spirit & Ecclesiology), one is in moral theology, two are in Scripture (Old Testament and New Testament), and another two are in philosophy (Philosophy of God and Man, and Philosophical Errors).

The purpose of the required philosophy courses is to assist students in a philosophical understanding of God, his creation, the nature of the human person, and certain philosophical errors which influence contemporary thought and scholarship, with the ultimate aims of providing a philosophical foundation for theological studies and of enabling students to present the Faith more reasonably and effectively.

The systematic theology concentration allows a student to study the articles of faith more deeply than in the core requirements, by studying them from the vantage point of the writings of the Fathers of the Church, and also historically, by way of the challenges to the Faith encountered in the Church's history. The moral theology concentration aims to train theologians who are steeped in an understanding of the Christian moral tradition, especially as it applies to contemporary moral questions, so they can explain and defend the Church's moral teaching. The sacred Scripture concentration forms students in a deep contemplation of the narrative of salvation history, enabling them to grasp the content and unity of the Old and New Testaments, and the theological significance of the Bible. Following the mandate of Jesus "to teach all nations," the concentration in evangelization and catechesis equips the student with the history and theology of theChurch's evangelization tradition, along with the practical skills needed to direct successfully a parish's efforts to extend the Kingdom of God through various faith formation activities. This concentration is ideally suited not only to catechists, but especially to directors of religious education. The sacred liturgy concentration is both scholarly and practical in

nature, ideally suited for those serving the Church through liturgical preparation, execution, and support, such as priests and religious, directors of divine worship, musicians and music directors, masters of ceremonies, architects, and sacred artists, not to mention catechists. The theology of the consecrated life concentration focuses on various aspects of the consecrated life as reflected in the missions and life of the Church. It is designed for and limited to persons with a vocation to the consecrated life who attend the summer *Vita Consecrata* Institute. The spirituality concentration aids students in developing their own spiritual life and trains them to act as spiritual guide or mentor to others. Although spirituality courses are only offered in conjunction with the summer *Vita Consecrata* Institute, they are open to lay persons in addition to consecrated persons and clergy. Finally, the degree concentration in Mariology explores the articles of faith in light of the mother of our salvation: she who is preeminent among the saved. The Graduate School is one of the few insitutions in the world where one can pursue advanced studies in Mariology.

The curriculum at the Christendom Graduate School is flexible. There is no strictly prescribed order in which courses must be taken, but see 5.3.11 below for recommendations on the general sequence in which to take courses. Students may begin in any semester, may enroll either full-time or part-time, and may combine on-campus with online courses in any combination they wish. Forty-two credits (600-level and above, unless otherwise specified) are required for the master's degree and for the Apostolic Catechetical Diplomas.

Christendom Graduate School is the school for teachers of the faith. From catechists to those preparing for doctoral level theological research, our curriculum is structured to provide educators and those dedicated to an intellectual vocation an honest rigorous formation in Catholic theology.

5.2. Program Learning Goals for the MA Degree

1) Scripture and Hermeneutics: Students will be able to explain and apply Catholic principles of biblical interpretation, understand the unity and content of the Old and New Testaments in light of apostolic Tradition and with attention to the analogy of faith, and be able to discern the scriptural foundations of Catholic doctrines.
2) Magisterial Teaching: Students will be able to explain and apply sound interpretive principles to magisterial teaching and will know principal doctrines contained in such major acts of the Magisterium as the first four ecumenical councils, the Council of Trent, the First and Second Vatican Councils, the *Catechism of the Catholic Church* and papal teachings of the last century.
3) Thomas Aquinas: Students will understand and apply the principles and methods of St. Thomas Aquinas, as well as develop a basic firsthand knowledge of his teaching on such core topics as (but not limited to) the relationship of faith and reason, creation, the human person, the Trinity, the Incarnation and the moral life.
4) **Analytics and Dialectics:** Students will be able to formulate a sound argument, discern and appropriately employ distinctions, and to pick out, analyze, sympathetically recast, critique and defend arguments.
5) **Research:** Students will demonstrate the ability to produce a sustained piece of research-based theological writing, drawing upon such resources as periodicals, databases, reference works and other primary and secondary literature relevant to theology.

5.3. Required Courses for the MA Degree

5.3.1. Core Requirements for the Master of Arts Degree and the Apostolic Catechetical Diplomas

PHIL 602: Philosophy of God & Man§
PHIL 603: Philosophical Errors§
SCRI 606: Old Testament †
SCRI 607: New Testament †
THEO 601: God the Father
THEO 602: Christology
THEO 603: Holy Spirit & Ecclesiology
THEO 604: Moral Theology

5.3.2. Requirements for the Systematic Theology Concentration*

HIST 610: Church History, Part I
HIST 611: Church History, Part II
THEO 712: Patristics
THEO 605: Liturgy & Sacraments

5.3.3. Requirements for the Moral Theology Concentration*

THEO 720: Theological Anthropology
THEO 721: The Virtues
THEO 724: Sexual & Biomedical Ethics
THEO 802: Catholic Social Teachings

5.3.4. Requirements for the Sacred Scripture Concentration†‡

SCRI 602: Pentateuch
SCRI 701: Prophets
SCRI 702: Psalms & Wisdom Literature
SCRI 610: Synoptic Gospels
SCRI 710: Johannine Corpus
SCRI 711: Pauline Epistles & Acts of the Apostles

5.3.5. Requirements for the Evangelization and Catechesis Concentration, and for the Apostolic Catechetical Diplomas

EDUC 602: The Catechetical Tradition
THEO/EDUC 606: Apologetics
EDUC 604: Methods of Catechesis & Evangelization
THEO 605: Liturgy & Sacraments

5.3.6. Requirements for the Mariology Concentration

SCRI 810: Mary In Sacred Scripture
THEO 820: Marian Spirituality & Devotion
THEO 874: Mary In The Fathers & Doctors of the Church
THEO 833: Theology of Mary & Joseph

5.3.7. Requirements for the Theology of the Consecrated Life Concentration

(Offered only during the summers, on campus)

CONL 621: History of the Consecrated Life
CONL 622: Liturgy & the Consecrated Life
CONL 623: Scriptural Foundation of Consecrated Life
CONL 624: The Vows According to St. Thomas
CONL 625: Consecrated Life & Vatican II
CONL 626: Consecrated Life in Canon Law

5.3.8. Requirements for the Spirituality Concentration

(Offered only during the summers, on campus)

SPIR 630: The Spiritual Life
SPIR 631: The Sacraments in the Spiritual Life
SPIR 632: Christian Prayer & Contemplation
SPIR 633: Christian Asceticism
SPIR 634: Virtues & the Spiritual Life
SPIR 635: Spiritual Direction

5.3.9. Requirements for the Liturgical Formation Concentration ✞♦

(Offered only during the summers, on campus)

LITG 701: Salvation, the Human Person, & the Eucharistic Liturgy
LITG 707: Sacraments of Healing & of Service LITG 708: Sacramentals & Popular Piety

LITG 702: Ritual, Symbol, & Language
LITG 703: Principles of Sacramental Theology
LITG 704: Liturgical History: from the Last Supper through the Liturgical Movement
LITG 705: Liturgical Traditions of the Catholic East
LITG 706: The Sacraments of Initiation
LITG 709: Liturgical Time: The Calendar and Divine Office
LITG 710: Music & Sacramental Aesthetics
LITG 711: Liturgical Law & Norms
LITG 712: Liturgical Participation & Spirituality

Special Notes:
*Competency in Latin is also required for the moral theology and systematic theology concentrations. Please see §5.3.9 below for details.
†Students concentrating in sacred Scripture are exempt from the core OT and NT requirements. In lieu of these, they take two additional concentration-specific courses.
‡Competency in Greek, Hebrew, or another biblical language is also required for the sacred Scripture concentration. Please see §5.3.9 below for details.
✞Students pursuing the sacred liturgy concentration are exempt from the core philosophy requirements (6 cr.) as well as the 6 cr. requirement of two electives or a thesis. Students who wish to pursue extra credit by taking electives, languages, or writing a thesis may do so in consultation with their academic advisor.
♦Competency in Latin, Greek or Hebrew is also required for the sacred liturgy concentration. Language courses do not count towards the 42 credits needed for the MA degree. Please see §5.3.9 below for details.

5.3.8. Prerequisite Course

Students entering the MA program without sufficient previous coursework in theology must successfully complete THEO 590: Sacred Doctrine: Principles & Mission, preferably at the beginning of their studies. The credits earned in this course do not count in the required credit total for the Master of Arts degree or the Apostolic Diploma, and a student may request that the Registrar record his or her grade for this course as a "pass/fail" instead of a letter grade, which is included in the student's GPA. This course is available every semester, but only in online format.

5.3.9. Language Requirements

It is an MA-degree requirement that students concentrating in systematic or moral theology demonstrate an ability to read Latin. It is an MA-degree requirement that students concentrating in sacred Scripture demonstrate an ability to read Greek, Hebrew, or another biblical language, with permission from the Dean. Students concentrating in sacred liturgy are required to demonstrate competency in Latin, Greek, or Hebrew. There is no language requirement for the consecrated life, evangelization and catechesis, and spirituality concentrations.
To fulfill the language competency requirement for the systematic theology and moral theology concentrations, students may successfully complete LATN 501/Introduction to Ecclesiastical Latin. To fulfill the language competency requirement for the sacred Scripture concentration, students may successfully complete GREK 501/Introduction to Biblical Greek or HEBR 501/Introduction to Biblical Hebrew. The credits earned in language courses do not count toward the 42 graduate-level theology credits required for the MA degree or Apostolic Diploma, and students may take language courses either for a letter grade or on a pass/fail basis. Language courses may not be audited—they must be taken for credit and active participation is required. Students with prior experience with Latin, Greek, or Hebrew may test out of the respective course by taking a competency exam consisting of a Scriptural or theological passage to be translated into English with the aid of a dictionary.

5.3.10. Online Courses

At the Christendom Graduate School, the MA curriculum is identical for online/distance students and for local/classroom students. Individual online courses are also as identical as possible to the classroom versions, and in most cases include video recordings of onsite classes. Students may take all of their courses online, or they may combine online and on-site courses in any combination. Students may earn the Master of Arts in Theological Studies degree and/or the Apostolic Catechetical Diploma online. Degree requirements are the same for all students, whether local or distance. All courses of the systematic theology, the evangelization and catechesis, and the moral theology concentrations are available online, in addition to some elective courses. While students in the consecrated life and spirituality concentrations may take their core requirements online, the consecrated life and spirituality courses are only offered on campus during the summer as part of the VCI. Online courses at Christendom include both pre-recorded, asynchronous courses which students may access at any time, and live online courses to which students must log on at specified times for an interactive course experience.

5.3.11. Sequence of Courses

In general, there is no strictly required order for taking the courses in the MA program. While students may take courses in any order, below are some recommendations that will facilitate learning and help students get more from the program:

- THEO 590 (Introduction to Theology) is a prerequisite course that provides a foundation for the rest of the program and should be taken as close to the beginning of your studies as possible.
- It is a good idea to fulfill any language requirements early on so that the skills gained may be applied in subsequent coursework.
- Since philosophy is the handmaiden of theology, it is recommended that students fulfill their philosophy requirements earlier rather than later – these courses introduce terminology and concepts that are employed in theology courses.
- Because "the study of the sacred page is … the soul of Theology" (DV 24), students are encouraged to fulfill their core Scripture requirements toward the beginning of their program of studies.
- Students must take OT courses before NT—the New Testament is the fulfillment of the Old.
- It is a good idea to take THEO 601 before THEO 602 or THEO 603.
- Students concentrating in moral theology should take THEO 604 early in the program, as this fundamental moral theology course introduces many teachings that are expanded in the other moral theology courses.
- Electives may be chosen from the requirements of other concentrations, or from other elective courses that are occasionally offered.
- Students in the sacred liturgy concentration may start taking concentration courses in any summer and in any order. The Institute for Liturgical Formation academic schedule is arranged so that at least one foundational course is offered during every session each summer and so that there is thematic unity to each summer's course offerings. Students do not need to have taken core coursework before starting summer courses in the Institute for Liturgical Formation

Priority of Courses

Below is a broad ideal ordering to give students a general idea of which classes should come before others. This is not a strict linear order or requirement.

Priority 1	Core: THEO 590, PHIL 602, SCRI 606 Scripture Concentration: SCRI 602 (or, SCRI 701, SCRI 702)
Priority 2	Core: PHIL 603, SCRI 607, THEO 601, THEO 604, Languages Scripture: SCRI 701 (or, SCRI 702, SCRI 610)
Priority 3	Core: THEO 602, THEO 603, THEO 604, Languages Scripture: SCRI 610 (or, SCRI 710, SCRI 711)
Priority 4	Scripture: Remaining courses (ideally, OT courses before NT courses) Systematic: HIST 610, HIST 611 Moral: THEO 720, THEO 721 Evangelization & Catechesis: EDUC 602, EDUC 604 Mariology: SCRI 810, THEO 874
Priority 5	Scripture: Remaining courses (ideally, OT courses before NT courses) Systematic: THEO 712, THEO 605 Moral: THEO 724, THEO 802 Evangelization & Catechesis: THEO 605, THEO 606 Mariology: THEO 833, THEO 820
Priority 6	Thesis, Electives

5.4. Certificate Requirements

Certificate in Systematic Theology THEO 601: God the Father THEO 602: Christology THEO 603: Holy Spirit and Ecclesiology THEO 604: Moral Theology THEO 605: Liturgy and Sacraments	**Certificate in Moral Theology** THEO 604: Moral Theology THEO 720: Theological Anthropology THEO 721: The Virtues THEO 724: Sexual and Biomedical Ethics THEO 802: Catholic Social Teachings
Certificate in Scriptural Studies Any five Scripture courses with a 2/3 split between OT and NT weighted either way toward OT or NT =OR= Any four Scripture courses with an even 2/2 split between OT and NT, and two semesters of a biblical language (six courses total)	**Certificate in Evangelization and Catechesis** EDUC 602: The Catechetical Tradition EDUC 604: Methods of Catechesis and Evangelization THEO 605: Liturgy and Sacraments THEO 606: Apologetics SCRI 606: Old Testament* * Another scripture course may be substituted by special permission.
Certificate in Mariology SCRI 810: Mary In Sacred Scripture THEO 874: Mary In The Fathers & Doctors of the Church THEO 833: Theology of Mary & Joseph THEO 820: Marian Spirituality & Devotion Choice of: THEO 602:Christology, THEO 720: Theological Anthropology, **or** THEO 603: Holy Spirit and Ecclesiology	**Certificate in Consecrated Life** (Available summers only, on campus) CONL 621: History of the Consecrated Life CONL 622: Liturgy and the Consecrated Life CONL 623: Scriptural Found. of Consecrated Life CONL 624: The Vows According to St. Thomas CONL 625: Consecrated Life and Vatican II

	CONL 626: Consecrated Life in Canon Law
Certificate in Spirituality (Available summers only, on campus) SPIR 630: The Spiritual Life SPIR 631: The Sacraments in the Spiritual Life SPIR 632: Christian Prayer and Contemplation SPIR 633: Christian Asceticism SPIR 634: Virtues and the Spiritual Life SPIR 635: Spiritual Direction	**Certificate in Liturgical Studies** (Available summers only, on campus) Continued on next page LITG 701: Salvation, the Human Person, & the Eucharistic Liturgy LITG 702: Ritual, Symbol, and Language LITG 703: Principles of Sacramental Theology LITG 704: Liturgical History: from the Last Supper through the Liturgical Movement LITG 705: Liturgical Traditions of the Catholic East LITG 706: The Sacraments of Initiation LITG 707: Sacraments of Healing and of Service LITG 708: Sacramentals and Popular Piety LITG 709: Liturgical Time: The Calendar and Divine Office LITG 710: Music and Sacramental Aesthetics LITG 711: Liturgical Law and Norms LITG 712: Liturgical Participation and Spirituality

Students who go beyond the minimum coursework required for their certificate have an exciting opportunity to earn an *Advanced Certificate* in their area of concentration. This distinction recognizes additional academic commitment and deeper subject mastery. If a student is considering this path, they are encouraged to connect with an academic advisor to explore their options and plan any additional coursework needed to qualify. Due to the close-knit structure of the curriculum for the Certificate in Sacred Liturgy, the certificate in Sacred Liturgy is offered only at the advanced level.

5.5. The Cycle of Course Offerings

At the Christendom Graduate School, courses required for the core as well as all concentrations except for sacred liturgy follow a four-term academic *cycle*. The Graduate School's academic *year* comprises three terms: fall, spring, and summer, detailed in 5.5.7 below. The four-term academic cycle runs continuously in sequence across all three terms of the year as detailed in 5.5.7 and 5.6 below.

Full-time students pursuing degree concetrations in Scripture, systematic theology, moral theology, Mariology, or evangelization and catechesis can normally complete all of their degree requirements in four consecutive academic terms. Students pursuing degree concentrations in sprituality or consecrated life must attend four consecutive summers to complete their concentration requirements as detailed below in 5.5.3; these students can normally complete their core requirements during the fall and spring semesters within this timeframe. Students pursuing the degree concentration in sacred liturgy must attend three consecutive summers to complete their degree requirements as detailed below in 5.5.4; these students can normally complete their core requirements during the fall and spring semesters within this timeframe. Students pursuing a particular concentration may take as electives courses required for a different concentration.

The prerequisite course, THEO 590/Sacred Doctrine: Principles and Mission as well as LATN 501/Introduction to Ecclesiastical Latin, are typically offered asynchronously online every term. Courses below marked with an asterisk are only offered on campus and only during the summer, as detailed in 5.5.3 and 5.5.4. Students who need a course not on the schedule in a given term are encouraged to contact the office or their academic advisor for special arrangments.

5.5.1. The Fall and Spring Semesters

The fall and spring academic terms are traditional 15-week semesters. During the fall and spring semesters, core courses and courses from the degree concentrations in Scripture, systematic theology, moral theology, Mariology, and evangelization and catechesis, as well as electives (all three-credits) are offered once per week during the evening for a total of thirty hours (two hours per week). The courses are normally offered in person on campus and are simultaneously livestreamed and recorded for synchronous and asynchronous online participation. Students are strongly encouraged to participate in person; when this is not possible, live streaming is recommended. When personal or synchronous participation is impossible, students may take a course asynchronously and are encouraged to make use of live tutorials, office hours, and interactive discussion threads that may be offered.

5.5.2. The Six-week Summer Term

The Graduate School academic year runs through the summer. On campus, courses from the core and concentrations in Scripture, systematic theology, moral theology, Mariology, and evangelization and catechesis (all three-credit courses) are offered over six weeks, usually from the end of June through the first week of August. Each course meets twice per week for a total of thirty hours (five hours per week), and summer courses are offered in the morning, afternoon, and evening. Like fall and spring courses, summer courses offered on campus are livestreamed and recorded for synchronous and asynchronous online participation. However, the same courses offered on campus during the accelerated 6-week summer term will also be made available in an asynchronous online format over a thirteen-week span from early May through mid-August to allow students who are unable to work within the time constraints of the accelerated term to spread their coursework out over a longer period of time that approximates the duration of a traditional semester.

5.5.3. The Four-week Summer *Vita Consecrata* Institute

Courses for the concentrations in spirituality and consecrated life, as well as related electives (all two-credit courses) are offered through the *Vita Consecrata* Institute, which takes place during the middle four weeks of the six week summer term (roughly, the month of July—concurrent with the Institute for Liturgical Formation detailed in 5.5.4 below). There are two sessions each lasting two weeks. Each course meets daily over this two-week span for a total of twenty hours (ten hours per week), and VCI courses are offered in the morning and afternoon. VCI courses must be taken in person and are not offered in an online format. The VCI courses follow

the standard four-term academic cycle so that all courses required for the degree concentrations in spirituality and consecrated life are offered once over four consecutive summers. Those not pursuing a degree concentration in spirituality or consecrated life are invited to take VCI courses as electives.

5.5.4. The Four-week Summer Institute for Liturgical Formation

Courses for the concentration in sacred liturgy (all two-credit courses) are offered through the Institute for Liturgical Formation, which takes place during the middle four weeks of the six-week summer term (roughly, the month of July—concurrent with the *Vita Consecrata* Institute, detailed in 5.5.3 above). There are two sessions each lasting two weeks. Each course meets daily over this two-week span for a total of twenty hours (ten hours per week), and ILF courses are offered in the morning and afternoon. ILF courses must be taken in person and are not offered in an online format. The ILF courses follow an independent three-year summer cycle so that all courses required for the degree concentration in sacred liturgyare offered once over three consecutive summers. Those not pursuing a degree concentration in sacred liturgy are invited to take ILF courses as electives.

5.5.5. The Academic Cycle

A		B	
PHIL 602	Philosophy of God and Man	THEO 601	God the Father
SCRI 606	Old Testament	SCRI 607	New Testament
HIST 610	Church History, Part I	HIST 611	Church History, Part II
THEO 720	Theological Anthropology	THEO 721	The Virtues
THEO 833	Theology of Mary & Joseph	THEO 874	Mary in the Fathers & Doctors of the Church
SCRI 602	Pentateuch	SCRI 701	Prophets
EDUC 602	The Catechetical Tradition	EDUC 604	Methods of Catechesis & Evangelization
CONL 622	Liturgy & the Consecrated Life*	CONL 624	Vows According to St. Thomas Aquinas*
CONL 626	Consecrated Life in Canon Law*	SPIR 633	Christian Asceticism*
SPIR 632	Christian Prayer and Contemplation*	SPIR 635	Spiritual Direction*

C		D	
THEO 602	Christology	THEO 603	Holy Spirit & Ecclesiology
PHIL 603	Philosophical Errors	THEO 604	Moral Theology
THEO 712	Patristics	THEO 605	Liturgy & Sacraments
THEO 724	Sexual & Biomedical Ethics	THEO 802	Catholic Social Teachings
SCRI 702	Psalms & Wisdom Literature	THEO 820	Marian Spirituality & Devotion
SCRI 610	Synoptic Gospels	SCRI 710	Johannine Corpus
SCRI 810	Mary in Sacred Scripture	SCRI 711	Pauline Epistles & Acts of the Apostles
THEO 606	Apologetics	CONL 621	History of the Consecrated Life*
CONL 623	Scriptural Foundations of Consecrated Life*	SPIR 630	The Spiritual Life*
CONL 625	Consecrated Life and Vatican II*	SPIR 631	Sacraments in Spiritual Life*
SPIR 634	Virtues and the Spiritual Life*		

5.5.6. The Academic Cycle of the Summer Institute for Liturgical Formation*

I		II		III	
LITG 701	Salvation, the Human Person, and the Eucharistic Liturgy	LITG 704	Liturgical History: From Last Supper through the Liturgical Movement	LITG 705	Liturgical Traditions of the Catholic East
LITG 703	Principles of Sacramental Theology	LITG 709	Liturgical Time: The Calendar and Divine Office	LITG 702	Ritual, Symbol, and Language
LITG 712	Liturgical Participation and Spirituality	LITG 706	The Sacraments of Initiation	LITG 710	Music and Sacramental Aesthetics
LITG 708	Sacramentals and Popular Piety	LITG 707	Sacraments of Healing and of Service	LITG 711	Liturgical Laws and Norms

**All Liturgical Institute Courses are on campus over the summer and are not live-streamed*

5.5.7. Schedule of Academic Terms

Fall 2025: D	Spring 2026: A	Summer 2026: B/II
Fall 2026: C	Spring 2027: D	Summer 2027: A/III
Fall 2027: B	Spring 2028: C	Summer 2028: D/I
Fall 2028: A	Spring 2029: B	Summer 2029: C/II
Fall 2029: D	Spring 2030: A	Summer 2030: B/III

*5.6. Schedule of Required Courses to be Offered **On Campus & Livestreamed****

Spring 2026/Fall 2028/Spring 2030 (Semester A)					
PHIL 602	HIST 610	THEO 720	SCRI 602	EDUC 602	
SCRI 606	THEO 833				
Summer 2027 (Semester A)					
PHIL 602	HIST 610	THEO 720	SCRI 602	EDUC 602	CONL 622
SCRI 606	THEO 833				CONL 626
					SPIR 632
Fall 2027/ Spring 2029 (Semester B)					
THEO 601	HIST 611	THEO 721	SCRI 701	EDUC 604	
SCRI 607	THEO 874				
Summer 2026/Summer 2030 (Semester B)					
THEO 601	HIST 611	THEO 721	SCRI 701	EDUC 604	CONL 624
SCRI 607	THEO 874				SPIR 633
					SPIR 635
Fall 2026/Spring 2028/Fall 2030 (Semester C)					
THEO 602	THEO 712	THEO 724	SCRI 610	THEO 606	
PHIL 603	SCRI 810		SCRI 702		
Summer 2029 (Semester C)					
THEO 602	THEO 712	THEO 724	SCRI 610	THEO 606	CONL 623
PHIL 603	SCRI 810		SCRI 702		CONL 625
					SPIR 634
Fall 2025/ Spring 2027/Fall 2029 (Semester D)					
THEO 603	THEO 605	THEO 802	SCRI 710		
THEO 604	THEO 820		SCRI 711		
Summer 2028 (Semester D)					
THEO 603	THEO 605	THEO 802	SCRI 710	CONL 623	

THEO 604	THEO 820	SCRI 711	SPIR 630
			SPIR 631

**On-campus summer courses are not live-streamed*

*5.7. Courses to be Offered **Asynchronously Online***

The prerequisite courses, THEO 590: Sacred Doctrine: Principles & Mission, and LATN 501: Introduction to Ecclesiastical Latin, are offered asynchronously online every semester.

Students nearing the completion of their degree or seeking to remain on track with their intended graduation timeline are encouraged to contact the Graduate School if a required asynchronous course is not available during the necessary term. While asynchronous courses typically follow a regular academic schedule, the Graduate School may be able to offer select courses off-schedule in order to meet graduation requirements or support timely progress through the program.

Additionally, students with limited availability to attend live synchronous classes may request an asynchronous format when necessary. Such requests will be considered on a case-by-case basis, subject to instructional capacity and academic feasibility. Students are advised to communicate these needs as early as possible by contacting the Graduate School office or their academic advisor.

5.8. Course Catalog

CONL 621/History of the Consecrated Life (2 credits): An overview of the development of the consecrated life over the centuries showing the Apostolic origins and the growth of consecrated life under the guidance of the Holy Spirit working through founders, saints, and the Magisterium; includes examination of extra-biblical sources with special emphasis on early monastic and Patristic sources.

CONL 622/Liturgy and the Consecrated Life (2 credits): The liturgy as the source and summit of the consecrated life, with examination of various liturgical texts and magisterial documents on the liturgy.

CONL 623/Scriptural Foundations of the Consecrated Life (2 credits): The Scriptural foundations of the consecrated life as found in the Gospels and other New Testament writings, especially those of St. Paul.

CONL 624/The Vows According to St. Thomas Aquinas (2 credits): The rich scholastic tradition on the consecrated life as found in St. Thomas Aquinas, including questions in the *Summa Theologiae* as well as "On the Perfection of the Spiritual Life" and the *Contra Retrahentes.*

CONL 625/Consecrated Life and Vatican II (2 credits): The post-conciliar teaching on consecrated life, especially that of Pope John Paul II, including *Redemptionis Donum* and *Vita Consecrata.*

CONL 626/Consecrated Life in Canon Law (2 credits): A close examination of the various canons of the Code concerning the consecrated life, intended to give a general juridical understanding of the consecrated life, as a basis for understanding and interpreting the proper laws of various institutes.

EDUC 602/The Catechetical Tradition: the theology and history of evangelization and catechesis; the methods, models and experiences of evangelization and catechesis from Biblical times throughout the history of the Church; the teachings and normative directives of the Church on evangelization and catechesis.

EDUC 604/Methods of Catechesis and Evangelization: This course explores the purpose and foundations of evangelization and catechesis and the practical processes of the presentation and proclamation of the Faith. Included are a study of human development, natural, moral and spiritual; a survey of evangelization and catechetical methods available for various age groups, levels of spiritual development, and situations, including methods and models for parish evangelization programs, RCIA, sacramental preparation, Bible studies, adult

education, retreats, etc. Also included are religious education models, effective public speaking, and use of social media in evangelization.

GREK 501-K/ Koine Greek I: An introductory course aimed at a reading knowledge of Greek especially as used in classical, biblical, and patristic sources. This course focuses on the vocabulary, forms, and syntax of classical, biblical and patristic Greek. This course may be taken on a pass/fail basis and does not count toward the graduate-level theology credits required for the MA degree. The course may be taken for undergraduate credit.

HIST 501/Early Christian Literature: An introduction to the literature of early Christianity in historical context. Topics include the spread and inculturation of Christianity as well as its relationships to first-century Judaism and imperial Rome. This course explores the development of the idea of Christianity through early councils and controversies with attention on the thinkers who shaped the history of this development. Focus is placed on an analysis of primary sources from the period. This course may be taken for undergraduate credit.

HIST 610/Church History, Part I: A survey of the history of the Church from its Apostolic origins through the Middle Ages, with special emphasis on theological issues and the contributions of the Church to culture and civilization. Includes the development of the early Church, major councils of the Church, the Monastic tradition, the Eastern Schism, the rise of Islam, and the Crusades.

HIST 611/Church History, Part II: A survey of the history of the Church from the High Middle Ages to the present time, with special emphasis on theological issues and the contributions of the Church to culture and civilization. Includes the Renaissance, Reformation, the Catholic Counter-reformation, the evangelization of the New World, the scientific revolution and Enlightenment, up to the Second Vatican Council.

HIST 700/The Crusades: This course seeks to impart knowledge of the crusading movement from the 11th – 17th centuries with specific emphasis on exploring the modern myths surrounding the Crusades and providing an authentic response. The Crusades are presented primarily as "armed pilgrimages" driven by a holy zeal to liberate conquered Christian lands, and as an organic and integral movement in the life of the Catholic Church. Finally, the course presents a narrative history of the crusading epoch in Church history by focusing on the persons, places and events that shaped this fascinating period of history.

LATN 501-E/ Ecclesiastical Latin I: An introduction to the Latin language by which students may begin to develop reading competency in Latin. The course covers resources and techniques for effective learning of Latin, the Latin case system, the five main cases of the first three declensions, all six verb tenses in the active and passive voices of the indicative mood, and complex sentences and subordination, and several Latin prayers. This course may be taken on a pass/fail basis and does not count toward the graduate-level theology credits required for the MA degree. The course may be taken for undergraduate credit.

LATN 502-E/ Ecclesiastical Latin II: A more advanced course in ecclesiastical Latin, building on the introductory-level course, using the same textbook and approach as LATN 501. This course includes the subjunctive mood, the sequence of tenses, the grammar of conditional clauses, common pronouns, the syntax of indirect statements, some irregular verbs, comparative adjectives, the fourth and fifth declensions, and much more. This course may be taken on a pass/fail basis and does not count toward the graduate-level theology credits required for the MA degree. The course may be taken for undergraduate credit.

LITG 701/Salvation, the Human Person, and the Eucharistic Liturgy : The psalmist asks God, as we do today, "What is man that you care for him, mortal man that you keep him in mind? Yet you have made him

little less than a god." God's plan of the mystery finds us created from the Father's heart, redeemed by Christ the eternal High Priest, and sanctified by the Holy Spirit for eternal life—a life lived even today. The liturgy and sacraments—especially the holy Eucharist—manifest this plan in a tangible way and offer man the means necessary to fulfil his role as a cooperator in Christ's work of renewing the cosmos. This course examines foundational truths for all liturgical studies: the economy of salvation, sin and the Old Testament's preparation for redemption, the person and priestly action of Christ, and the new life in the Spirit that divinizes and sanctifies.

LITG 702/Ritual, Symbol, and Language : Scholastic theologians saw no antithesis between grace and nature, teaching instead that grace presupposes and builds upon nature. This fundamental truth is exemplified in the sacraments and sacramental signs that constitute the liturgy. This course examines the *nature* of the liturgy's component parts—signs, rites, language—and how the Church "presupposes, integrates, and sanctifies" (*CCC* 1149) these in her liturgical celebrations. Man at prayer never checks his nature at the door: rather, he should expect it to be perfected and divinized in the Church's sacred rites.

LITG 703/Principles of Sacramental Theology : The seven sacraments are the most privileged of the Church's many liturgical celebrations, for in them, Christ continues his saving work in our own day. As St. Leo the Great teaches, "What was visible in our Savior [during his earthly ministry] has passed over into his sacraments." Sacramentality—where unseen realities are conveyed through sensible, material things—exists first at the level of creation and is a constitutive part of human nature, which God assumes and perfects in our lives of faith and its liturgical celebration. This course will look back on the history and development of sacramental theology and will familiarize students with its key concepts, such as the nature of sacraments as signs, the celebration of each sacrament, sacramental causality, institution by Christ, sacramental grace, ministerial intention, and disposition for fruitfulness, as well as holiness.

LITG 704/Liturgical History: from the Last Supper through the Liturgical Movement : The fundamental action where Christ instituted the liturgy and sacraments occurs upon the cross, was anticipated at the Last Supper, and continues by the hands of the apostles and their successors. Through different centuries and across continents, the fundamental expression of the Mass and other liturgical celebrations have remained constant, even while ritual forms have changed to allow the faithful of any given age access to Christ. The 20th century's Liturgical Movement culminated in the Second Vatican Council's *Sacrosanctum Concilium* and brought about significant changes in the Mass and other rites. This course traces the history of the liturgy through the ages so that liturgical leaders can implement today's rites according to the Church's own hermeneutic of reform and renewal.

LITG 705/Liturgical Traditions of the Catholic East: The Dogmatic Constitution on Divine Revelation, *Dei Verbum* teaches, that "what was handed on by the apostles comprises everything that serves to make the People of God live their lives in holiness and increase their faith" (8). As this sacred deposit is handed on through time and place, it finds expression in the different cultures, customs, and languages which it leavens. Familiarize yourself with the beautiful story of how one good seed, Christ, was buried in the earth and, upon rising, grew throughout the diverse soils of east and west. The Paschal Mystery of Jesus, cultivated over the earth, has yielded diverse expressions of the faith—indeed, no one ritual expression (nor even all of them together) can exhaust the fruits available to us in the sacred liturgy. This course examines how today's ritual traditions, particularly in the Catholic East, reveal the magnitude of the saving mystery of Christ.

LITG/706 The Sacraments of Initiation : The Church sees a parallel between the sacraments of initiation and the stages of a person's natural existence: natural birth corresponds to a supernatural birth in baptism; growth relates to supernatural maturity in Confirmation; and man's natural need for sustenance parallels his

supernatural desire for the Eucharist. Together, these sacraments of initiation incorporate recipients into the Church, that is, into Christ. This course examines the unique character of each initiation sacrament in the Church's tradition, and also considers their unity as the primary means of membership and life in the Church. Their respective ritual texts are studied to understand how the Church celebrates Baptism, Confirmation, and the Eucharist today.

LITG 707/Sacraments of Healing and of Service : Illness requires a physician, and serious sickness may require palliative care. So also in the supernatural life of faith do human beings visit the divine physician in the sacrament of Penance for healing of regular sins and, when in danger of death from sickness or old age, they find comfort from Christ the Redeemer in the Anointing of the Sick. The Church's funeral rites mark not only the end of earthly existence, but the Passover into eternal life. Still other sacraments supply service to the Church and her members: the sacraments of Matrimony and of Holy Orders grow and lead the Mystical Body of Christ. Each of these manifestations of Christ our healer and head take the form of sacramental rites. These four sacraments will be examined in their theological, historical, and current expressions in the Church's current books.

LITG 708/Sacramentals and Popular Piety: Learn how the Church supplies for all our supernatural needs, even beyond the most significant in the seven sacraments, in celebrating sacramentals and fostering devotional and personal prayer. The many examples of the Church's sacramentals exist in three principal categories—blessings, consecrations, and exorcisms—and complete the sacramental system, bringing grace into nearly every aspect of life. Popular piety roots divine worship even more firmly in the daily aspects of Christian life so that all of creation may be fully restored to Christ.

LITG 709/Liturgical Time: The Calendar and Divine Office : All created things have been restored beneath the headship of Christ and therefore find a place in the liturgical celebration of his Paschal Mystery, from wood to wax, music and art—and even time. Unique among liturgical symbols—who can see or hear time?—the cycles of the year, week, and day combine to reveal Christ in the present moment. Discover how the liturgical calendar, the marking of holy days, and the Liturgy of the Hours are among the most privileged means to encounter Christ.

LITG 710/Music and Sacramental Aesthetics: Discover why the Second Vatican Council claimed that the "musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art," and why sacred art and architecture, "by their very nature, are oriented toward the infinite beauty of God…, signs and symbols of the supernatural world" (*SC* 112, 122). Far from insignificant extras to the liturgy, sacred music, art, and architecture truly reveal the divine beauty of God to a fallen and, oftentimes, ugly world.

LITG 711/Liturgical Law and Norms: Both "rubrics" and "rubies" share a common root: *ruber*, or red. Not coincidentally, then, the Church asks that priests and liturgical leaders be committed to "making known the current liturgical texts and norms, making available the great riches found in the *General Instruction of the Roman Missal"* and other liturgical instructions (*Sacramentum Caritatis*, 40). For centuries, the Church has cultivated a ritual means to manifest the great truth and beauty of salvation in Jesus Christ, and her liturgical laws and norms continue to assist celebrants and participants in revealing his glory through the sacred liturgy to the world today.

LITG 712/Liturgical Participation and Spirituality: "The glory of God is man fully alive, and the life of man is the vision of God"—and the most privileged place to see God on this side of heaven is the Church's liturgy. This course considers the various ways in which the People of God participate in the liturgy, forms

students to encounter him more fruitfully in the Mass and sacraments, and proposes effective ways to lead others to do the same in the family, a Catholic institution or apostolate, a parish, religious community, or diocesan liturgy office.

MCC 501/The Profession of Faith (The Creed) (2 credits): This course explores Part I of the *Catechism of the Catholic Church*. It is structured around the Apostles' creed and covers such topics as the existence of God, the nature of revelation and faith, the Trinity, creation, the human person, providence and sin, the Incarnation and saving work of Jesus Christ, the mission of the Holy Spirit, the Church, and the last things. This course is the first in a series of courses intended to provide advanced-level catechetical formation through an exploration of the *Catechism of the Catholic Church*. Accordingly, attention will also be given to pedagogical and apologetical issues, as relevant.

MCC 502/The Celebration of the Christian Mystery (2 credits): This course explores Part II of the *Catechism of the Catholic Church*. It begins with the liturgy and the sacramental economy in light of the Incarnation and Paschal mystery of Christ. Within this broad context, each of the seven sacraments is considered in turn. This course is the second in a series of courses intended to provide advanced-level catechetical formation through an exploration of the *Catechism of the Catholic Church*. Accordingly, attention will also be given to pedagogical and apologetical issues, as relevant.

MCC 503/Life in Christ (2 credits): This course explores Part III of the *Catechism of the Catholic Church*. It begins by considering the final end of the human person created to the image of God, namely, the beatitude to which Christ calls us and enables us to achieve by his grace and law. Within this context, each of the Ten Commandments is considered in turn. This course is the third in a series of courses intended to provide advanced-level catechetical formation through an exploration of the *Catechism of the Catholic Church*. Accordingly, attention will also be given to pedagogical and apologetical issues, as relevant.

MCC 504/Christian Prayer (2 credits): This course explores Part IV of the Catechism of the Catholic Church. It begins by considering the biblical foundations for the Christian's call to the life prayer, followed by a consideration of the means of growth in prayer and the progressive stages of union with God. Within this context, each of the parts of the Lord's Prayer is explained in light of the Catholic exegetical and spiritual tradition. Finally, the relationship between liturgy and certain forms of popular piety is explored, along with special issues related to the discernment of spirits, private revelations, and devotions. This course is the fourth in a series of courses intended to provide advanced-level catechetical formation through an exploration of the Catechism of the Catholic Church. Accordingly, attention will also be given to pedagogical and apologetical issues, as relevant.

MCC 505/The Bible (2 credits): An investigation of the religious content of the Christian Scriptures in light of the historical, social, and intellectual contexts out of which they emerged. The student will be introduced to problems and methods of interpretation.

MCC 506/Fathers of the Church (2 credits): This is a survey of the literature and authors of Christian antiquity (AD 50-550). Through a reading of primary sources from the period, students will develop an appreciation for the individual voices and personalities of more than a dozen Church Fathers spanning Africa, the Ancient Near East and present-day Europe. Attention will also be given to events, as well as cultural and linguistic contexts that shaped the development of ideas in Christian antiquity. This course, if taken for credit, is worth two graduate academic credits. By permission of the Dean, this course can be exchanged with the cognate courses THEO 712/Patristics and HIST 501/Early Christian Literature.

MCC 507/Apologetics (2 credits): Apologetics is the reasonable explanation and defense of the Catholic Faith utilizing Scripture, theology, Church history, and philosophy to explain Catholic beliefs and practices, such as Tradition, the Papacy, justification, the divinity of Christ, miracles, the problem of evil, the Real Presence, the Blessed Virgin Mary, and Catholic moral teachings. The course especially focuses on controversial points of Catholic doctrine and their rationale, those teachings which are most often misunderstood by Catholics and non-Catholics alike.

PHIL 602/Philosophy of God and Man: A study of Thomas Aquinas's metaphysics and anthropology, based on the *Summa Theologiae.* Includes the proofs of the existence of God; the relations between essence and *esse* in creatures and in God; the attributes of God; human nature; knowledge, emotions and will; the spirituality, subsistence and immortality of the human soul; the union of soul and body, and the concept of *personhood*.

PHIL 603/Philosophical Errors: A study of some of the false philosophies of man and God, especially in so far as these form the intellectual basis for the errors and shortcomings in contemporary popular thought and in Biblical exegesis, with a critique of these theories and a comparison of them with the philosophy of St. Thomas Aquinas.

SCRI 502/The Bible: An investigation of the religious content of the Christian Scriptures in light of the historical, social, and intellectual contexts out of which they emerged. The student will be introduced to problems and methods of interpretation. This course may be taken for undergraduate credit.

SCRI 602/The Pentateuch: This course explores God's revelation in the inspired writings of ancient Israel as contained in the first five books of Sacred Scripture. It focuses on the continuity of the accounts recorded in these books, issues concerning their historicity, and their teachings, including their profound typological significance. This course presents the biblical theology of Creation, Man, sin, election, covenant, revelation, as well as the reception of these books in the Church Fathers and other commentators in order to interpret these writings through solid Catholic exegesis.

SCRI 606/Old Testament: This course entails a study of the Old Testament canon as being fulfilled in the New Testament. Special focus will be on the revelatory stages of salvation history, on biblical typology and prophecy, and on other teachings taught explicitly in these books and through the examples of Old Testament figures. In this course, students will be introduced to Catholic hermeneutical principles and will interpret biblical texts using careful analysis aided by commentators, especially those in the Catholic tradition.

SCRI 607/New Testament: This course entails a study of the books of the New Testament as a fulfillment of the Old Testament. It focuses especially on Jesus Christ as the divine Messiah, the institution of the Kingdom of God, the growth of the Church, and the teachings for living between the first and second coming of Christ. This course is geared to acquiring experience in interpreting biblical texts using careful analysis aided by commentators, especially those in the Catholic tradition.

SCRI 610/The Synoptic Gospels: The course reflects on the meaning and content of the gospel genre in the New Testament. It highlights the relationship between the Synoptic Gospels and the Johannine gospel. It also provides an in-depth study of Ss. Matthew, Mark, and Luke, as well as the Acts of the Apostles. Special emphasis is given to the Infancy Narratives, the Lord's Supper, and his passion, death and glorious resurrection.

SCRI 701/The Prophets: This course explores the prophets, their messages, and their contexts in order to gain a fuller appreciation of their role in history, especially in foretelling the coming of the divine Messiah, the institution and nature of the Church, and the End Times. This course will also focus on the prophets as allegories of Christ, the use of the prophecies in the New Testament, as well as their relevance for life in the

modern/postmodern world. The reception of the prophetic books in the Chuch Fathers and other commentators will also be explored in order to interpret these writings through solid Catholic exegesis.

SCRI 702/The Psalms and Wisdom Literature: This course entails an examination of the Psalms and Wisdom literature of ancient Israel. Students will study these texts as inspired Scripture, written by the ancient sages and scribes, and will learn to read and appreciate these texts as guides for right living, for prayer, and for Christological reflection. This course also focuses on the reception of these books in the Church Fathers and other commentators in order to interpret these writings through solid Catholic exegesis.

SCRI 710/The Johannine Corpus: This course entails a study of John's gospel, his epistles, and the Apocalypse, focusing on the life and teachings of Jesus Christ and the Beloved Disciple. The contribution of this corpus to the New Testament, as well as the influence of the Old Testament on this literature, will be examined. Students will study the reception of this corpus in the Church Fathers and other commentators in order to interpret the writings of St. John through solid Catholic exegesis.

SCRI 711/The Pauline Epistles & Acts of the Apostles: This course explores the Acts of the Apostles and the letters of St. Paul. It addresses St. Paul's teachings related to the tensions Christians face in living in the world during the time after the inception of the messianic age yet before its manifest consummation. Major topics include: the growth of the early Church and its continuity with the Catholic Church today, the relationship between the Old Law and the New Law, the inclusion of the gentiles, and the reception of St. Paul's letters in the Church Fathers and other commentators in order to interpret these writings through solid Catholic exegesis.

SCRI 723/The Gospel of St. John: The purpose and beauty of the Johannine text are examined in light of the Catholic Faith; included are the Fourth Gospel's complementary role to the Synoptic Gospels, its significance for Trinitarian dogma, its contribution to sacramental theology, its value for Christological research, its place in the devotional life, and the unique role of the Blessed Virgin Mary in redemption.

SCRI 724/Gospel of Mark: This exegesis of the action-filled Gospel of St. Mark highlights the doctrinal and spiritual truths within the text and examines themes such as the New Exodus of the New Covenant, the Messiah as "Servant," the miracles that disclose Christ's deity, the real humanity of the Son of God, his justice and mercy to sinners, the opposition between Jesus and the devil, the Last Supper within the economy of salvation, and the vivid accounts of the Savior's Passion, Resurrection and Ascension.

SCRI 801/The Deuterocanonicals: This course explores the deuterocanonical books of the Old Testament (Baruch, Judith, Tobit, Sirach, 1 & 2 Maccabees, Wisdom). This course will especially focus on the Hellenistic age, which entailed the fight of the Jews to preserve their faith in an encroaching and antagonistic Greek culture. By examining the texts written in and around this period, students will gain an understanding of the ideas (such as resurrection, sacrifice, prayers, tribute), institutions (such as the Pharisaical schools, Sadducees), and the political situation current in the world of Jesus Christ in the Gospels.

SCRI 810/Mary in Sacred Scripture: *Who is this that ascends like the rising dawn, fair as the moon, bright as the sun, terrible as an army with banners?* (Song 6:10). Consider the mystery of Mary and her extraordinary place in the history of salvation as presented across the span of Sacred Scripture. *Rejoice! Exult with all your heart!* (Zeph 3:14) and *behold, your mother!* (Jn 19:26), as we examine the person and universal vocation of Mary as announced and prefigured in the Old Testament and fully revealed and realized in the New Testament. Topics covered include figures of Mary in the Old Testament, Mary in relation to the work of creation, covenant theology, combat and victory in human history, Mary as the New Eve, and Mary as Bride, icon of the Church, and Queen of heaven and earth. Focusing on Biblical texts, contemplate how, ineffably,

Mary is *blessed among women!* (Lk 1:42).

SPIR 630/The Spiritual Life (2 credits): This course covers general themes concerning the spiritual life such as the universal call to holiness, the stages of the spiritual life, the role of Christ and the Church in the spiritual life, the supernatural organism and the indwelling of the Holy Spirit, personal vocation, and the four essential means to perfection, namely, the sacraments, the life of prayer, self- denial and asceticism, and charity working through the virtues. It also treats the secondary means to Christian perfection.

SPIR 631/The Sacraments in the Spiritual Life (2 credits): This course examines the sacraments as essential means to Christian perfection, looking at each of the sacraments of Christian initiation and how they insert one into the paschal mystery of the Lord: baptism as the sacrament of rebirth into Christ, confirmation as the sacrament of Christian maturity and spiritual militancy, and the Eucharist as the sacrament of perfection. Also treated are the sacrament of penance as a means of overcoming sin and attachments and growing in virtue, and the various Christian states of life - marriage, consecrated life and priesthood - as concrete ways of living the universal call to holiness. (Students may take THEO 605, Liturgy and Sacraments, in place of this course.)

SPIR 632/Christian Prayer and Contemplation (2 credits): This course first looks at Christian prayer as it is treated in the *Catechism of the Catholic Church,* and at the stages of growth in prayer as presented in the *Interior Castles* of St. Teresa of Avila. In light of these primary sources, it treats the foundational role of vocal prayer, in particular liturgical prayer, in the spiritual life; but the greater part of the course's focus is on mental prayer, beginning with meditation and culminating in infused contemplation. Prayer is presented as an essential means to Christian perfection and illustrates how growth in the spiritual life is effected and manifested by growth in prayer.

SPIR 633/Christian Asceticism (2 credits): This course studies the ascetical life of penance and self-denial and the necessary role it plays in the Christian life of virtue and prayer. It takes as its primary framework the teaching of St. John of the Cross on the purifications the soul must experience to reach Christian perfection. Within that context the ascetical practices of fasting and vigils, custody of the senses and the disciplining of the passions, and the mortification of the intellect, memory, and will are explained. Lastly, the course looks at the passive dark nights the soul must endure to reach union with God, and the power of redemptive suffering.

SPIR 634/Virtues and the Spiritual Life (2 credits): This course provides an overview of the theological and moral virtues, their role in living out the Christian life, the necessity of growth in virtue to reach Christian perfection, charity as the essence of Christian perfection, and the role of the gifts of the Holy Spirit. The primary focus is on the cardinal or moral virtues which the spiritual director assists the directed person to develop. (Students may take THEO 721, The Virtues, in place of this course.)

SPIR 635/Spiritual Direction (2 credits): This course examines the place and importance of spiritual direction in the Christian spiritual life. It covers the role and limits of psychology and psychological counseling in spiritual development; the qualities that should be found in spiritual directors and those directed; the role of retreats and other religious experiences in spiritual direction; the difference between spiritual formation, spiritual counseling and spiritual direction; the discernment of spirits and vocational discernment; and the various schools of spirituality. It also provides practical advice for the ministry of spiritual direction.

THEO 590/Sacred Doctrine: Principles & Mission: This introduction to the graduate-level study of theology treats comprehensively the meaning of theology, its various disciplines, major methods and basic terminology. Areas of focus are Divine Revelation and the characteristics of the human response, relationships between faith and reason, Scripture and Tradition, doctrine and its development, and the roles of the Magisterium and the

theologian in the Church. Special attention is also given to the history of theology, with particular emphasis on the patristic, medieval, and post-Vatican II periods. Prerequisite for all M.A. and Diploma students unless exempt because of prior theological study. The credits for this 500-level course do not count toward the graduate-level theology credits required for the MA degree.

THEO 601/God the Father: An introduction to the doctrine of God, the Triune Creator, especially from the theological perspective of St. Thomas Aquinas. The course includes the existence of God and the divine attributes; our ability to know and speak about God; God's knowledge, will, creative action and providence; the patristic development of Trinitarian dogma; the processions and personal relations within the Godhead; the divine persons considered with respect to the one divine essence and to each other; and the external divine missions. This course combines historical and systematic methods in a sustained engagement with primary sources, especially Aquinas' *Summa Theologiae* I.

THEO 602/Christology: An introduction to the mystery of the Incarnation, from the perspectives of Scripture, patristic theology and St. Thomas Aquinas. Course includes the nature and method of Christology, the 'quests' for the historical Jesus, foreshadowings of the Incarnation and Jesus in the Old Testament, the patristic development of Christology, the motive for the Incarnation, the personal union of Christ's divine and human natures, the human nature assumed by the Word, the theological implications of the union of natures, the Paschal Mystery and our redemption. This course combines historical and systematic methods in an engagement with Aquinas' *Summa Theologiae* III.

THEO 603/Holy Spirit and Ecclesiology: A study of the Person of the Holy Spirit, both within the Trinity and within the mystery of the Church, as expressed in Scripture and Tradition. Magisterial documents such as *Mystici Corporis Christi*, *Suprema haec sacra*, and *Lumen Gentium* receive particular attention. Also studied in detail are the properties and marks of the Church, the privileged role of the Mother of God in the Church, and the universal call to holiness.

THEO 604/Moral Theology: A study of the fundamental principles of moral theology in light of the revelation of God's law and the grace of Christ, including the nature and end of morality, the vocation to beatitude, freedom and the morality of human acts, moral conscience, infused habits, the nature of sin, the commandments and the natural law, the question of moral absolutes, and an examination of some contemporary trends in moral theology.

THEO 605/Liturgy and Sacraments: This course is devoted to a study of the liturgical and sacramental life of the Church encompassing the historical, theological and canonical developments of the sacraments, and situating them in their relation to the entirety of the liturgy as a celebration of Christ and his Church.

THEO 606/Apologetics: The reasonable explanation and defense of the Catholic Faith utilizing Scripture, theology, Church history, and philosophy to explain Catholic beliefs and practices, such as Tradition, the Papacy, justification, the divinity of Christ, miracles, the problem of evil, the Real Presence, the Blessed Virgin Mary, and Catholic moral teachings. The course especially focuses on controversial points of Catholic doctrine and their rationale, those teachings which are most often misunderstood by Catholics and non-Catholics alike.

THEO 701/Grace: This course explores the Catholic doctrine of grace through Scripture, the Fathers of the Church and St Thomas Aquinas. Topics include the relation of law and grace, justification, divine/human cooperation, human participation in divine life, the relationship between nature and grace, sanctification, merit, and the divisions of grace.

THEO 705/The Second Vatican Council: The course provides an overview of the historical and theological context of the Second Vatican Council, surveying its documents and their continuing implementation in the life of the Church. Students will acquire an understanding of the underlying theology, historical context and pastoral orientation of the Council, familiarity with the content and structure of significant conciliar documents, and a deeper understanding of the Church and its role in the world.

THEO 712/Patristics: A study of the Eastern and Western Fathers of the Church, with emphasis on their contributions to Church doctrine, morals and the spiritual life, including their historical context and the significance of their lives and writings for the contemporary Church.

THEO 720/Theological Anthropology: This course examines the biblical roots and theological tradition of the study of the human person, the origins of mankind and the nature of the human person as a free and acting subject, Jesus Christ as the archetype and perfection of humanity, the concept of man and woman as image of God, the unity in sexual difference, and the nuptial meaning of the body. The course will also examine briefly the question of the end of man and the relationship between nature and grace.

THEO 721/The Virtues: A study of the nature of virtue and the types of virtue continuing with a focus on the particular virtues, specifically, the four cardinal virtues with their related virtues, and the three theological virtues. The course is based on the *Summa Theologiae* II of St. Thomas Aquinas and involves close examination and discussion of the texts. The aim of the course is to revive an authentically Thomistic ethics based on the human person.

THEO 724/Sexual and Biomedical Ethics: Moral and canonical issues related to procreation and the care of human life, including fornication, homosexual acts, contraception, sterilization, natural family planning, the prophylactic use of condoms, artificial insemination, in vitro fertilization, cloning, embryo adoption/rescue, abortion/craniotomy, ectopic pregnancies, organ transplantation, "permanent vegetative states," end-of-life issues, euthanasia, brain death, and the mission and identity of Catholic health care institutions.

THEO 802/Catholic Social Teachings: This course examines the role of the Church in society and focuses on the major papal and conciliar documents since Pope Leo XIII. Special attention is given to teachings about the family, the political and economic spheres of society, the international community, and the Holy See's unique contributions on the world stage. The sacredness of life, the dignity of man, his creation in the image of God, and his personhood are emphasized as foundational to social morality.

THEO 820/Marian Spirituality & Devotion: This course examines the life, dispositions, and actions of the Mother of God insofar as she is the unique human model of a created person giving a perfect response to the offer of grace from the Triune God through the Incarnate Word. Our devotional life in relation to the Blessed Virgin Mary is studied as aiming at the forming of her exemplary dispositions in our own lives. Some particular issues focused on include: magisterial and liturgical sources of Marian devotion, reasons for devotion to the "hearts" of Jesus and Mary, Mary as a model for different vocations in the Church, traditional Marian prayers, principles for discerning the credibility and messages of private revelations, and an examination of certain approved Marian apparitions.

THEO 833/Theology of Mary and Joseph: This course studies Mary, the Mother of God, and Joseph, her spouse and foster-father of Jesus, in the divine plan of salvation. Special attention will be given to the unique spousal and parental vocations of Mary and Joseph in the Holy Family, their participation in grace, and their roles as models and intercessors for the members of the Church throughout time. In addition to Sacred

Scripture, documents of the Magisterium and writings from Saint Thomas Aquinas and the Church Fathers will serve as guides for the study.

THEO 874/Mary in the Fathers and Doctors of the Church: "I hand on to you what I received from the Lord" (1 Cor 11:23). What is the patrimony of the Church regarding the "woman" destined to conquer, the New Eve, the Mother of God, mother of all Christians, and icon of the Church? What great homilies, what liturgical expressions, what devout veneration concerning Mary has marked the life of the Church? Explore the Church's understanding of and devotion to Mary throughout the ages as expressed in the writings of the Fathers and Doctors of the Church. As Newman stressed, "We receive those doctrines which the Fathers teach, not merely because they teach them, but because they bear witness that all Christians everywhere then held them." Great Patristic and Medieval voices, as well as eminent Marian spiritual writers are surveyed and systematically examined. This Virgin, notes the same Newman, "is, preeminently, an object of devotion". Experience the spiritual riches of this Marian faith, "believed everywhere, always, and by all" (*quod ubique, quod semper, quod ab omnibus*) (St. Vincent of Lerins)..

6. Academic Policies

Christendom College is committed to promoting academic freedom. It recognizes the right of students to the Truth, and to receive instruction in accordance with the teaching of the Catholic Church. The Graduate School recognizes and defends each faculty member's freedom and right to teach the Catholic Faith without fear of reprisal. Professors and students enjoy the freedom to explore and research and thereby develop their own insights into Catholic doctrine in accord with the Magisterium of the Catholic Church. Legitimate pluralism, consistent with fidelity to both the ordinary and extraordinary Magisterium, strengthens the bonds of unity, and honest dialogue is most welcome at the Graduate School.

Students are bound by the academic policies and degree requirements of the Graduate School Bulletin in effect at the time of their first registering as a matriculating student fully admitted to the program. A student who returns to the Graduate School after an absence of more than one semester will be bound by the requirements in force when he or she returns. Academic policies apply equally to classroom and online students, except where noted.

6.1. Admissions

Admission to the Christendom Graduate School is open to all properly qualified persons who desire to develop their knowledge of authentic Catholic teaching in explicit communion with the Holy See and with the principles of renewal in ecclesiastical studies given to the Church by the Second Vatican Council. A prior education in theology is not required, although students are expected to know the teachings of the Catholic Faith as presented in the C*atechism of the Catholic Church.* Students without prior formal theological education are required to complete the prerequisite course (THEO 590, Sacred Doctrine: Principles & Mission) at the beginning of their studies. The application process is the same for on-campus and distance students. Christendom College does not discriminate on the basis of age, sex, race, handicap, color, national and ethnic origin in administration of its educational policies, admission policies, and other school-administered programs.

6.1.1. Application requirements

Applicants for admission to the Christendom Graduate School must present evidence of their ability to do graduate work in theology. A baccalaureate degree (B.A. or B.S) or the equivalent—in any field—is required before any graduate credit can be awarded. Thus, a baccalaureate degree is required in order for an applicant to begin pursuit of the Master of Arts and/or the Advanced Apostolic Catechetical Diploma. However, such a degree is not required for pursuit of the Basic Apostolic Catechetical Diploma or for the certificates, as these certifications can be completed without the conferral of graduate credit. As the Graduate School has rolling admissions, there is no application deadline. Applicants for the Master of Arts and/or Apostolic Catechetical Diploma should send the following materials to the Christendom Graduate School (Attn: Mary Castano) at 134 Christendom Drive, Front Royal, VA 22630:

- Completed application form (obtainable online at https://graduate.christendom.edu/admissions/).
- A statement of purpose (approx. 1000 words or fewer) explaining the reasons for enrolling in the program.
- At least two (2) letters of recommendation, preferably one from a pastor or priest who knows the applicant, and another from a former professor or from a supervisor with whom the applicant has worked.
- Official transcripts of all post-secondary academic work.
- $65.00 application fee (made payable to Christendom College).

6.1.2. Non-Degree Students

Non-Degree-seeking and certificate students have a simplified admission process consisting of an information form only. They must fill out and submit the application form but do not need to submit letters of

recommendation nor the application fee. However, they must submit evidence of a bachelor's degree (in the form of an official transcript) if they wish to receive graduate credit for their courses for transfer to another institution. A student may register for courses as a non-degree student while completing the application for admission to the MA program, and all credits earned as a non-degree student can apply towards the degree, upon admisison. A student may be admitted on probation if the Admissions Committee is not satisfied of his or her ability to do graduate work in theology. The probationary period is two semesters, and the student must earn a GPA of 3.0 to be fully admitted. Audit students are welcome at Christendom on a space-available basis; they need not apply for admission, but may simply register for courses.

6.1.3. Transfer Credits

Students who wish to have their previous graduate work in theology or philosophy considered for transfer to Christendom must make this request of the Dean of the Graduate School and provide official transcripts of such graduate work. They may also be required to supply course syllabi or catalog course descriptions establishing that the courses correspond to Christendom courses and are of an academic quality sufficient for graduate work. No more than twenty graduate credits may be transferred. Credits earned more than ten years before matriculation at NDGS may not be accepted. Academic credit is not granted for life experience, for course work done on a non-credit basis, nor for independent study outside of a university or seminary.

6.1.4. Deferral and Reinstatement

Any student who is accepted to the Christendom Graduate School may choose to defer his or her enrollment for any reason. If the student enrolls in courses within three years of his initial acceptance, he or she does not need to reapply for admission. After three years, the student will need to reapply.

Degree-seeking students may pause the pursuit of their degree at any time. If a student takes a break of no more than two consecutive years, he or she may be automatically reinstated to active student status.
Students who have paused their course of study—for no more than five consecutive years—due to military service will be automatically entitled to reinstatement in their degree program without the need to reapply. A student who is leaving his or her course of study due to military service should submit a notice of departure in writing to the Dean of the Graduate School. He or she should also submit a written notice of intent to return to the Christendom Graduate School no later than three years after the completion of the period of military service. There may be some exceptions to these time frames under the Higher Education Opportunity Act.

Any degree-seeking student who pauses his or her course of study for more than two consecutive years must meet with the Academic Dean to determine whether extended absence from the program has been detrimental to his or her ability to complete the degree, and whether there are any courses that need to be repeated. Students returning from military service will be provided with one-on-one academic advising in order to determine what the next steps are for completing their degree. If a particular course of study is no longer available or suitable for the student, these circumstances will be addressed as well.

6.2. Taking Courses

6.2.1. Add/Drop/Change of Courses, Cancellations

During the first two weeks of the fall and spring semesters and the first week of the summer semester, students may register for, or add, a course for credit by completing the *Add/Drop/Change Form* and submitting it to the registrar. No for-credit student will be admitted to a classroom course after this period, although students may register for online courses within the first half of the semester. If a student wishes to change his or her status

from audit to credit after this period, he or she must obtain permission from the professor before submitting the form.

If a student withdraws from a course within this period, no record of the course will appear on the transcript. If a student withdraws from a course after this period, a grade of "W" will be given for the course. A student who wishes to withdraw from a course (or to change to "audit" status) must notify the registrar in writing, either by submitting the *Add/Drop/Change Form* or by emailing the registrar. Failure to notify the registrar in writing of one's intention to withdraw may result in a recorded grade of F. When applicable, the appropriate refund will be issued (or credited to the student's outstanding balance) according to the schedule indicated below under "financial policies."

The Graduate School reserves the right to cancel a course at any time due to insufficient enrollment, as determined by the Dean of the Graduate School. If inclement weather necessitates the canceling of classes, the announcement is made on the Graduate School home page https://graduate.christendom.edu by 2 PM the day of class.

6.2.2. Class Attendance

Students are expected to attend all lectures for each course in which they are enrolled. For online students, this means (at a minimum) attentively watching all course lecture videos in their entirety and participating in any other mandatory online sessions the professor may require (including, but not limited to live video conferencing, discussion threads, and online journal entries or essay posts). Penalties for absences or tardiness (including online non-participation) are assigned by the professor. Unauthorized absences in excess of 9 contact hours may result in the grade of F. Students are expected to be prompt and to dress and conduct themselves in a manner appropriate for pursuing higher studies in theology.

Students may use voice recorders or laptop computers in class only for the purpose of note-taking and study by students; publication beyond the class is forbidden.

It is extremely important in the online environment to achieve optimal audio-visual contact between the members of a class. The following protocol is in effect for all synchronous online courses.

- The student's camera must remain on (live) and the student's face must be visible to the professor. (If the student needs to step out for a moment to briefly handle an emergency in the middle of class, the student's camera may be turned off to minimize distraction while the emergency is dealt with.)
- The student's default microphone setting should be "mute" except when the student is talking or actively engaged in a verbal exchange.
- The student must wear appropriate attire.
- Visually distracting backgrounds (including background activities) are to be avoided. The student's camera and background environment should remain stationary.
- Ambient noise should be avoided, especially when the microphone is open.
- During an online class, the student's attention should be on class. The student should not engage in other activities during class or direct attention to other screens, websites, or applications not immediately relevant to class.
- Other people in the student's environment who are not enrolled in the class should not attend the class virtually without the prior permission of the school. This would be equivalent to someone's invisibly sitting in on the class, which deprives the professor and the other students who speak and appear on

camera from knowing their audience. One who sits in on a class is bound by the same relevant rules of conduct to which students are bound.
- If technical difficulties disrupt the transmission of class, please allow 15 minutes for resolution and/or any communication from the school regarding the problem.
- If you experience a technical difficulty, especially difficulty seeing or hearing the professor, please do what you can to make the professor aware of the problem immediately.

The professor of a course may stipulate on the syllabus additional attendance requirements to those listed above.

Full-time students are those who are enrolled in at least three courses (nine credits) in a fall or spring semester and two courses (six credits) in a summer term.

6.2.3. Research and Writing

Research is a necessary and essential part of the learning process at the Christendom Graduate School. A research paper is normally required in every course, although professors may adapt this requirement to the particular needs of the course. The approximate length for a research paper is not more than twenty, nor less than twelve pages in length (typed with double spacing). Basic Diploma students are not required to write papers in any course, and they should notify the professor of their Basic Diploma status at the beginning of the semester. Normally, papers follow the Turabian format outlined in Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, latest edition (University of Chicago Press), although professors may allow other formats. Students are expected to complete and submit all required research papers before the end of the semester unless they have been granted an extension.

6.2.4. Directed Studies Courses

Directed studies courses may be permitted by the Dean of the Graduate School for special research of interest to a student, provided the student has demonstrated his or her ability to do independent graduate-level research. A directed studies course is not permitted merely for the convenience of the student or because the student has failed to register for the course when it was available. A student who wishes to apply for a directed studies course must first seek permission from the Dean, and subsequently may ask an individual professor to direct him in such a course. Students must also submit a Directed Studies Application Form to the Dean. This form is available in the Student Resources section of the Graduate School website. Students must pay an additional fee for an independent study course, and are advised that such a course normally requires at least 90 hours of work.

6.2.5. Course Extension

If for a grave reason a student is unable to complete the requirements for a course by the end of the semester, he or she may apply *in writing* to the professor for an extension, either by filling out the *Course Extension Request* form or by emailing the professor. If the professor approves the request, he or she will submit a temporary grade of "incomplete" and the student will have an extended period in which to submit the remaining work, as determined by the professor; however, the deadline may not extend beyond July 31 for the spring term, October 31 for the summer term, or March 31 for the fall term. Extensions/incompletes are granted at the discretion of the professor, and only for grave reasons such as illness, military service, unexpected job-related or family obligations or other serious incapacity. However, because of the intensity of the six-week summer residential courses, full-time summer students (registered for at least 6 hours) may automatically have the extension without having to establish a grave reason: they may have until October 31 to submit any research paper, project, or written assignment other than an exam.

For online courses, the extension permission is intended for research papers and essay final exams, not for regular weekly course work such as viewing videos, taking quizzes and submitting weekly assignments. Professors cannot be expected to continue monitoring the online classroom or to grade weekly assignments after the regular course period is over, and we cannot guarantee access to the online classroom after the end of the academic term.

6.2.6. Course Reactivation

If a student (after having been granted an extension) fails to submit the required work by the extension deadline, the only way he or she may complete the course (to avoid having to re-register for and re-take the course) is to fill out the *Course Reactivation Request* form and submit it to the Registrar along with the $300 course reactivation fee. If the Dean of the Graduate School approves the request, the Registrar will then reactivate the course and notify the professor that he or she may accept the remaining required course work. A student may reactivate each incomplete course only once, and only within a year of the original due date (the end of the academic term in which the course was taken) by which time all course requirements must be submitted; otherwise, the student must re-take the course if he or she wants credit for it.

6.2.7. Grading

The range of grades, with the corresponding explanations and grade points, is as follows:

Grade	Meaning	G.P.A.
A	Excellent	4.00
A-	Very good	3.65
B+	Good, above average	3.35
B	Good, satisfactory	3.00
B-	Fair, below average	2.65
C+	Poor	2.35
C	Low pass	2.00
F	Failing	0.00
W	Withdrew	No credit
I	Incomplete	No credit

During pursuit of the Master of Arts degree, the Apostolic Catechetical Diploma, and all certificates, students are required to consistently maintain a B (3.0) average in order to remain in good standing. Students with more than two incomplete courses may be refused permission to register for an upcoming academic term.
Grade appeals. Academic grade appeals are not handled under the formal complaint and grievance policy detailed in §7.3 below. A student who wishes to appeal a grade should first appeal directly to his or her professor. If the matter is not resolved by direct appeal to the professor, the student may have recourse to the

Dean of the Graduate School. Appeals to the Dean of the Graduate School should be made in writing. In the event that the Dean of the Graduate School is the professor of the course in which the disputed grade occurred, and the matter is not resolved by direct appeal to the Dean, the student should appeal to the Dean of Students.

6.2.8. Academic Counseling and Academic Probation

The Dean of the Graduate School normally interviews each student upon matriculation to discuss his or her plan of study, although this interview is often conducted via telephone or email with students who live at a great distance from campus. Each student is assigned an academic advisor from among the faculty, depending on his or her concentration. Students may seek academic advice or counseling at any time from the Dean, the student's advisor, or any available faculty member. Online students have the same access to academic advisement, to the Graduate School administrative staff, and to their professors as on-campus students have: they may call or email the Graduate School faculty and staff at any time and expect a prompt response.

Any student whose term grade point average (GPA) falls below 3.00 must seek academic counseling from the Dean. A student who receives a grade of F on any exam or in course is strongly encouraged to seek academic counseling from the professor, and perhaps also from his or her academic advisor and/or the Dean.

A student is automatically on probation if his or her term GPA falls below 3.00. He or she is permitted to register for one more term in order to raise the GPA to at least 3.00. Failure to do so may result in the necessity of withdrawing completely from Christendom. Students are permitted to retake courses in order to improve their grades, and the second grade received will replace the previous grade. A student who is admitted to the Graduate School on probation has two probationary academic terms in which to maintain a GPA of 3.00 in order to be fully admitted to the MA program.

6.2.9. Student Records

Student records are private and are available only to authorized members of the faculty or administration who need to see them. Christendom College's policy complies with the Family Educational Rights and Privacy Act of 1974 (Buckley Amendment).

The Graduate School protects student records through Populi, a secure third-party Learning Management System (LMS), and through secure on-site storage of student files.

Only relevant Graduate School administrators with the appropriate permissions can access a student's personal information in the secure LMS, which uses 256-bit SSL-encrypted connections. Permissions are assigned to members of staff on an as-needed basis only. On the user end, a student's personal information is accessed using two-factor authentication (unless the student personally requests single-factor authentication) and a school-assigned username. The LMS performs daily backups and uses servers that are stored in an SSAE 16 Type II compliant data center that is physically secured behind a battery of compartmentalized security zones with biometric access controls. Additional security in the event of a catastrophe is provided by redundant security, power supply, and infrastructure protections. More details about our LMS provider's security protocols can be found online.

Documents which exist in hard copy are stored in a student's file, which is protected under lock and key on campus at the Graduate School. To protect active student files in the event of a catastrophe, the files are stored in a locked, fire-resistant drawer in the file room in the basement of the Graduate School. The file room itself is protected by lock and key, and is opened only when the room needs to be accessed. The file room is protected

externally from water damage and file cabinets are elevated off the floor and spaced from the exterior walls to protect their contents in the event that normal water protections fail, such as in a catastrophic flooding situation. Finally, the Graduate School entrance itself is locked outside of normal business hours to prevent unauthorized access at times when the appropriate Graduate School administrators are not present.

Unless a student requests in writing that direct information be held private, the Graduate School may release the following direct information to any authorized person on request: name, address, telephone number, date and place of birth, and dates of attendance. Authorized persons include prospective employers verifying applications and officials performing security clearance checks. The student who wishes such information to be private must notify the Dean of the Graduate School in writing. Student academic transcripts are released only on the direct request of the student.

6.2.10. Contingency Plans

If due to a catastrophe or persistent infrastructure failure it becomes impossible for the Graduate School to offer or continue offering in the normal format a course for which a student has registered, reasonable efforts will be made to deliver equivalent instruction to the student by means of an independent study format, using any appropriate combination of in-person meetings, video conference, email, and/or telephonic communications. If workarounds fail and it proves impossible for the Graduate School to deliver instruction, the student's tuition will be refunded, as indicated in our financial policies (detailed below).

6.3. Completing your MA, Diploma or Certificate

6.3.1. Degree Requirements for the MA

The total number of graduate credits required for the Master of Arts in Theological Studies degree is 42, not counting any prerequisite or language courses. This includes 24 credits of core requirements (eight, 3-credit courses), 12 credits of concentration requirements, and either 6 credits of electives or a 6-credit MA thesis (see 6.3.2. below). Students may take courses online or on campus in any combination. The degree requirements are identical for on-campus and distance students. No more than 20 credits earned elsewhere are accepted in transfer. Candidates for the MA degree must maintain a “B” (3.0) average, and must pass the comprehensive examination. The requirements for the Advanced Apostolic Catechetical Diploma are identical to those for the MA (evangelization and catechesis concentration) except that the comprehensive exam is not required for the diploma.

At the Christendom Graduate School, course credit is normally assigned based on classroom lecture hours. Standard three-credit courses meet for a total of 30 lecture hours, not including exams, reading and writing assignments, and student research (estimated at 8 hours per week for a 15-week term, or 20 hours per week for a 6-week summer term). Accordingly, two-credit courses meet for a total of 20 hours of lecture (with approximately five hours of independent work per week for a 15-week term or approximately 18 hours per week for a 4-week summer VCI term). Since courses delivered in online format utilize video recordings of the same lectures as our on-campus courses, the number of lecture hours required of the student are the same in both formats. Therefore, online courses are assigned the same number of credits as their on-campus counterparts.

6.3.2. The MA Thesis

Students may write a master's thesis, worth six graduate credits, in lieu of two elective courses. The thesis option is recommended for those students who are planning to pursue more advanced graduate work, especially doctoral studies. Students who wish to write a thesis must apply for the dean's permission. A matriculating MA student may apply to write a thesis only after completing seven courses (21 hours) towards his or her degree, and having demonstrated excellent research and writing abilities. The thesis must be an original piece of research, not shorter than 50 nor longer than 100 pages, typed with double spacing. The required format is Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations* (latest edition). The thesis must be completed and successfully defended within two years of approval for the project.

The student initiates the thesis process by seeking the permission of the dean at least one year before he or she expects to graduate. He or she may then contact a member of the faculty who is able and willing to direct the student's thesis, and with his or her assistance decides upon a general thesis topic. The student then submits to the Dean an MA Thesis Application Form (available in the Student Resources section of the Graduate School website), together with a formal thesis proposal. The thesis proposal comprises an abstract, outline and bibliography. Students should seek detailed advice on the proposal from their advisors. Upon approval from the Dean, the student pays tuition equivalent to two (2) three-credit courses.

The student must submit the final draft of the thesis to the thesis director at least two months prior to the planned defense of the thesis. At this time, the student notifies the Dean, who arranges for additional readers and for the defense of the thesis at a mutually-convenient time. The student provides final copies of his or her thesis to the Dean and the faculty readers at least two weeks before the scheduled defense.
The thesis defense lasts approximately one hour: the student provides a twenty-minute oral presentation of the thesis, and then responds to questions from the committee members. The grade is determined by the director and readers and is based on the research, the thesis itself, and the defense. For an exceptional performance on the thesis and defense, a student may earn a distinction on his or her thesis. The student must provide the library with a bound copy of his or her thesis before graduation.

6.3.3. The Comprehensive Examination

The Comprehensive Exam is required of all students seeking the Master of Arts in Theological Studies degree. The purpose of this exam is to verify a student's ability to integrate knowledge gained from classes, readings, and research. In the comprehensive exam, the student is expected to demonstrate in-depth theological knowledge commensurate with a Master of Arts degree. The answers should reflect knowledge gained from the core curriculum, the required courses of the student's concentration, and the Christendom Graduate School Bibliography. The student must demonstrate a solid grasp of the Roman Catholic Tradition and an ability to analyze and synthesize theological knowledge.

The comprehensive exam is normally held three times a year, in October, February, and July. Both written and oral portions of the comprehensive examination must be taken on campus, even by distance students. The written portion is taken first, in two, two-hour periods on the same day, and the student writes a total of seven essays in this time. The oral portion is taken on a later day, usually within a week, and lasts thirty minutes.
For the written portion of the comprehensive exam, each question is graded by at least two professors *pass* or *fail*. For the oral portion, the Dean of the Graduate School forms a committee of at least three professors who examine the student, particularly in the area of concentration; the committee will grade the oral exam *pass* or *fail.* Then, the examining panel renders a final grade of *pass* or *fail* for the exam as a whole. For an exceptional performance, a grade of "pass with distinction" may be granted.

If a student does not pass the comprehensive exam on the first attempt, he or she may re-take the entire exam at a later session. Students are limited to one retake unless a special appeal has been granted by the Dean of the Graduate School. In the rare event of an extreme medical disability that makes travel to the Graduate School impossible, the student who needs to take the comprehensive exam may petition the Dean of the Graduate School and the Vice President of Academic Affairs to request permission to have the exam conducted and proctored in a location that is accessible to the student. Such exceptional permission is not guaranteed, subject to feasibility, and determined on a case-by-case basis.

A student may take the comprehensive exam when he or she has successfully completed all the required courses for his or her degree, both core and concentration requirements; he or she need not have completed all electives or his or her master's thesis. It is the responsibility of the student to notify the registrar that he or she is approaching the completion of his or her coursework; this should be done in writing/email at least six months before the possible date of the comprehensive exam. Failure to do so may result in the student being unable to take the comprehensive exam when planned and in delayed graduation. Students register for the comprehensive examination by filling out the Comprehensive Exam Registration Form (available in the Student Resources section of the Graduate School website) and submitting it, along with the fee, to the registrar at least two months before the scheduled date of the comps exam.

6.3.4. Graduation Honors

Students who have performed exceptionally well in their courses may be granted honors at their graduation. Students with a cumulative GPA of 3.7 or above will be recognized with the honor of *Cum laude.* Students with a cumulative GPA or 3.8 above will be recognized with the honor of *Magna cum laude.* Students with a cumulative GPA of 3.9 or above will be recognized with the honor of *Summa cum laude.*

6.3.5. Commencement Exercises

The commencement exercises for the Christendom Graduate School are held on the Saturday following the end of on-campus summer courses, in late July or early August. These exercises are held at the Front Royal campus, starting with a Baccalaureate Mass in Christ the King Chapel, followed by the conferral of degrees, and ending with a reception or luncheon for faculty, graduates, and their families and guests. All graduands are expected to attend graduation, but distance students and others for whom this is impossible may be excused by the Dean. Degrees are not conferred at any other time of the year; however, students who complete degree requirements at a different time of year may be provided with a transcript and letter showing they have completed the degree. It is the responsibility of the graduand to apply for graduation by June 1st. He or she does this by filling out the Graduation Order Form and submitting it with the required fees to the Registrar. The graduand must do this whether or not he or she is attending the commencement exercises; failure to do so may delay his or her graduation until the following year.

7. Student Life

7.1. Social, Religious, and Recreational Dimensions

As a Catholic institution, Christendom College seeks to maintain a community life that promotes the academic, spiritual, and social development of the whole human person. More than just a place to take courses, the Christendom Graduate School is a fellowship of scholars who are also united in liturgy and in leisure. A variety of activities outside the classroom help foster this fellowship and personal growth.

Christendom College does not have residences for graduate students during the fall and spring terms. Room and board are available for summer students attending on-campus summer courses on the Front Royal campus.

Christendom College offers daily Mass and Confession in Christ the King Chapel. During the summers, community Morning and Night Prayers are an essential part of the community life.

Social activities at the Christendom Graduate School vary according to the desires of the current student body, and include receptions at the graduate school, guest speakers, parties at the homes of students or faculty, hikes, field trips, pilgrimages, and informal get-togethers to watch movies, to discuss topics or to go out to eat. During the summers, canoeing, kayaking, hiking, tennis, basketball and racquetball are additional favored activities.

7.2. Student Conduct

In light of the gospel message, the Graduate School expects all students to conduct themselves in accord with the principles of justice and Christian charity. Christendom will strive to treat students with the same principles, and to provide due process in the investigation of any alleged infraction. The Christendom Graduate School defines academic misconduct to include violations of the academic regulations, cheating, plagiarism, disruption of class activity, falsification of information or documents, and lying. Penalties for any misconduct (academic or otherwise) may include permanent dismissal, temporary suspension, probations, or a formal warning. Students accused of misconduct and facing dismissal have the right to a hearing before a disciplinary committee consisting of the Dean of the Graduate School, two professors, and a graduate student whom both the Dean and the accused student approve. The judgment of this disciplinary committee is final.

The Christendom Graduate School expects that all faculty, staff, and students abide by the sexual misconduct policy promulgated by Christendom College. This policy can be found in section IV of the Christendom College Student Handbook, linked here: https://www.christendom.edu/wp-content/uploads/2022/05/22-23-Christendom-College-Student-Handbook.pdf. This policy applies both to in-person interactions and to online interactions.

7.2.1. Honor Code

Upon admission to the Graduate School it is understood that every student will uphold the school's code of honor, which may be understood as the moral standards required by justice and charity outlined above. Application and admisson to the school itself obliges students to maintain honor and integrity; there is no distinct act whereby a student professes a code of honor. Rather, this obligation is assumed in accordance with this stated policy, by the demands of Christian morality, and by the mission of the school, all of which are public. By cheating, a student undermines the purposes for which the school exists. Moreover, one robs oneself of the formation of mind that can come only from honest work and the help of grace. The honor code is especially important in light of the expansion of online learning and the great trust that is necessarily placed in students who take courses online. Christendom graduate students are to be honest and faithful in all of their

work, including that which is done online, especially work that is submitted in fulfillment of course and degree requirements. Students must observe academic integrity for all assignments and evaluations, including theses, term papers, essays, quizzes, and exams, oral or written. This includes, but is not limited to, following any stated rules or guidelines for completion of the assignment (such as) and the avoidance of plagiarism. Plagiarism may be broadly defined as the presentation of someone else's ideas or expressions, or the presentation of machine-generated content, without due acknowledgement in work submitted as your own. Plagiarism of any kind is strictly forbidden. The use of so-called "artificial intelligence" (such as, but not limited to Chat GPT) or third parties of any kind, human or machine, to produce propositions, verbal conent such as sentences or expressions, or other content submitted as the student's own is strictly forbidden and is a violation of the code of honor. Likewise, students should avoid copying, paraphrasing, or otherwise using AI or third-party-generated "shadow essays" to produce substantial content in work submitted as their own. These practices constitute plagiarism and are a violation of the Graduate School's honor code.

7.3. Grievances and complaints

Christendom College seeks to maintain effective and supportive relationships between students and faculty/staff members within the Graduate School. Students are encouraged to make efforts to resolve misunderstandings and conflicts with school staff or faculty members before serious problems develop. Students are encouraged where possible to seek resolution through informal means as a first-approach to resolving the issue at hand. However, when a student believes he or she has been treated unjustly, in a way that violates his or her personal rights or is in opposition to Graduate School policies, the student may complain to the Graduate School and expect appropriate resolution. There are two avenues for registering a complaint with the Graduate School. These are the Informal Student Complaint and the Official Grievance. If normal channels of communication break down and/or a situation does not permit or lend itself (e.g. sexual harassment) to informal resolution or does not seem to be resolving itself, students are encouraged to seek recourse through the official grievance process. The Graduate School accepts SCHEV (State Council for Higher Education in Virginia) oversight in resolving complaints from students taking distance education under the aegis of SARA (State Authorization Reciprocity Agreements).

Issues regarding academic grades are not handled under the grievance policy (for academic grade appeals, please see under "Grading", §6.2.7, above). A student who wishes to appeal a grade should first appeal directly to his or her professor. If the matter is not resolved by direct appeal to the professor, the student may have recourse to the Dean of the Graduate School. A student with an unresolved appeal within one of the Dean's own courses may have recourse to the Dean of Students. Appeals to the Dean of the Graduate School (or Dean of Students) should be made in writing.

7.3.1. Informal Student Complaints

Informal Student Complaints are complaints or conflicts that do not escalate, either by their nature or by the request of the student, to the level of an Official Grievance, yet are still important in the evaluation process for the Graduate School. Informal complaints should be made to the Dean of the Graduate School.

7.3.2. Official Grievances

Official Grievances are official complaints of a more serious nature permitted to be submitted by faculty, staff or students.

The procedure for an Official Grievance. Students who wish to file a grievance must begin by submitting a Student Grievance Form (available in the Student Resources section of the Graduate School website) with their attached grievance letter. Completed grievances are to be returned to the Dean of the Graduate School.
If a student wishes to file a grievance against the Graduate School Dean, the student submits the grievance to the office of the Vice President of Academic Affairs, who will appoint appropriate College officials as a committee to investigate and resolve the grievance.

All grievances must be filed within ninety calendar days after the incident/event/issue causing the grievance occurred**.** After filing a grievance, the student is contacted within ten business days with an initial response, although, often progress will be made sooner than the ten-day time frame. During the entire grievance process, every effort is made to respect confidentiality.

The Graduate School Dean, Vice President of Academic Affairs or their designee investigates the grievance and communicates with the appropriate students, staff, or faculty to address the problem, as is warranted. The resolution of the grievance occurs once the final response or outcome is determined. The student filing the grievance is notified of the action or non-action that will be taken in response to the grievance.

If the determined resolution is not perceived to be sufficient by the student, the student may appeal to the Grievance Appeal Committee, by submitting to the office of the President a letter of appeal addressed to the Grievance Appeal Committee. This committee is made up of members chosen by, but not including, the President of the College. The committee will decide to hear or decline the letter of appeal. In the case that the appeal committee declines the letter of appeal, the previous resolution decision remains in effect. If the Appeal Committee accepts the letter of appeal, the student will have his or her case heard and subsequently, the committee will determine whether a new resolution will take place or the resolution will remain as decided by the prior College official. The decision of the Grievance Appeal Committee is final.

The above-mentioned procedures are for the allowance of student grievances when a student feels he or she is personally afflicted by unjust treatment and seeks a fair resolution. Complaints about College policies, simply in their nature, definition, or enforcement, are not to be addressed through this process. Rather, students should initiate contact with the Dean of the Graduate School.

7.4. Intellectual Property

Any intellectual property produced by a student at Christendom College, excluding tests, exams, and quizzes, to fulfill in whole or in part the requirements of a course in which the student is registered, will be owned by the student. The College does not claim ownership of such intellectual property.

7.5. Procedures to Protect the Privacy of Online Students

The Graduate School observes the following procedures to protect the privacy of online students:

1. Registration for online courses is securely received at the Graduate School office via our password-protected Populi platform or the USPS.
2. Social Security numbers are not asked for as part of the registration process. Those Social Security numbers received with the application to the MA program are kept in the students' files under lock. Social Security numbers are used only for tax reporting purposes (1098-T forms).
3. Students’ access to the online classroom is password-protected and integral to the registration process in Populi.
4. Access to the classroom (and thus to the students' work and grades) is provided only to the student, the professor of the course, the Dean of the Graduate School, the Registrar, and the Classroom Technician.

7.6. Student Achievement

At the Graduate School, student achievement is evaluated through three primary measures: Success rates on the capstone comprehensive exam, annual number of graduates, and certain metrics of our student satisfaction survey.

The mission of Christendom College is to "form the whole person for a life spent in the pursuit of truth and wisdom" so that students are prepared "for their role as faithful, informed, and articulate members of Christ's Church and society." The comprehensive exam and graduation rates, as indicators of intellectual preparedness, reflect the level at which our students succeed in pursuit of truth and wisdom. Additionally, the relevant sections of our student satisfaction survey also reflect the level at which our students think they are equipped for life, specifically as faithful, informed, and articulate members of Christ's Church and society.

7.6.1. Comprehensive exams

An indication of success for student achievement in any given year is a pass rate of 95% with at least 10% earning a superior pass (P+) and not more than 10% earning a marginal pass (P-). Comprehensive exam scores from the last seven years are reported in the following table and reflect student success.

Comprehensive exam results from AY'14-15 to AY' 23-24

	Fail	Marginal Pass (P -)	Pass (P)	Superior (P+)
2014-2015	0%	10%	80%	10%
2015-2016	0%	0%	88%	12%
2016-2017	5%	16%	63%	16%
2017-2018	0%	11%	65%	24%
2018-2019	0%	7%	73%	20%
2019-2020	0%	11%	68%	21%
2020-2021	7%	14%	58%	21%
2021-2022	0%	23%	71%	6%
2022-2023	0%	7%	92%	0%
2023-2024	7%	23%	53%	15%

7.6.2. Graduation rates

"Graduation rate" is the percentage of students admitted to the program who complete it. The graduation rate is determined by dividing the graduating class size (the number of members of a graduating class) by the number of admissions within a given time frame. It takes the typical full-time student 5-6 semesters (2- 2.5 years, depending on particular concentration requirements and on how the summer semesters are leveraged) to complete the MA degree. We calculate graduation rate based on a 200% degree completion time of 5 years in order to take into account the various external responsibilities that impinge upon a typical student's degree completion, such as full-time employment, apostolic work, and family responsibilities.

The admissions and graduation data in the first table below provide a basis for one means of assessing graduation rate, namely, dividing graduating class size by the number of admissions five years earlier. We call this an "aggregated graduation rate" (AGR) since it compares generalized numbers of graduates to admissions, whereas the "individualized graduation rate" (IGR) compares graduates to admissions by tracking specific students, as presented in the second table below.

Aggregated Graduation Rate

Admissions Year	Number of Admissions	Graduation Year	Graduating Class Size	5-Year Aggregated Graduation Rate
2013-14	53	2018	18	34%
2014-15	43	2019	16	37%
2015-16	53	2020	17	32%
2016-17	31	2021	17	55%
2017-18	26	2022	17	65%
2018-19	31	2023	13	42%
2019-20	21	2024	11	52%
2020-21	32	2025	16	50%
2021-22	27	2026	-	-
2022-23				
2023-24				
Average	**36**		**16**	**46%**

Individualized Graduation Rate

Admissions Year	Number of Admissions	Adjusted Number of Admissions (subtracting outliers who were admitted, but did not begin the program in earnest)	Number of Graduates (total as of summer 2025)	Number of Graduates within 5 years	Graduation Rate (total as of summer 2025)	Graduation Rate ("earnest-student" adjusted)	Graduation Rate (5-year adjusted for earnest students)
2013-14	53	41	22	15	42%	54%	37%
2014-15	43	38	18	11	42%	47%	29%
2015-16	53	43	25	23	47%	58%	53%
2016-17	31	21	11	6	35%	52%	29%
2017-18	26	22	11	11	42%	50%	50%
2018-19	31	10	9	7	29%	90%	70%
2019-20	42	13	12	11	29%	92%	85%
2020-21	51	21	12	12	24%	57%	57%
TOTAL	**330**	**209**	**120**	**96**	**36%**	**57%**	**46%**

7.6.3. Student satisfaction

Viewed in concert with the other two measures of student achievement detailed above, three sections of the student exit survey are directly relevant for assessing student achievement. Those are the sections concerning the Catholic identity of the program, the section concerning the academic quality of the program and the section concerning student development and research competency. These three series of questions indicate how well

students, when reflecting back on their experience in the program, find themselves to be equipped for life as responsible and intellectually engaged members of the Church and the wider world.
The 2019 survey results indicate an overall student satisfaction rate of 9.8/10 across all sections of the survey. The result on the Catholic identity section was 10/10, the academic quality section was 9.6/10, and the result on student development and research competency was 7.6/10.

8. Financial Information & Policies

8.1. Tuition Payment Policy

Tuition is due by the end of the first week of the academic term. If a student is unable to pay the entire tuition and fees at this time, he or she must fill out, sign, and return to the Business Office (by the end of the first week of the term) the Tuition Payment Plan Contract, stipulating the manner in which the debt is to be paid so that the full amount will be paid by the end of the academic term. In the event of the student's withdrawal before paying all installments, it is the student's responsibility to pay the balance due, minus any applicable refund (see below). No grades or transcripts will be released, nor degrees awarded, until all tuition and fees are paid. Students with outstanding balances are not allowed to register for subsequent terms.

8.2. Refund Policy

Christendom Graduate School of Theology strives to provide the best education to our students for the best price. Our tuition and fees go directly toward covering the costs of our Master's program. We do all we can to keep our costs as low as possible to provide quality education to those who work for the Catholic Church, are active in the apostolate, or who wish simply to learn about the Catholic faith.

If due to a catastrophe or persistent infrastructure failure it becomes impossible for the Graduate School to offer or continue offering in the normal format a course for which a student has registered, reasonable efforts will be made to deliver equivalent instruction to the student by means of an independent study format, using any appropriate combination of in-person meetings, video conference, email, and/or telephonic communications. If workarounds fail and it proves impossible to deliver instruction, the student's tuition will be refunded.

8.2.1. Non-refundable Fees

All registration fees are non-refundable. These fees cover services provided prior to the beginning of a term. Room and board fees (for summer residential courses) are considered non-refundable after the start of the term. If the student withdraws **before** the term begins, he or she may receive a full refund for room and board fees. If a student is unable to complete the summer term on campus due to an emergency, he or she may be eligible for a prorated refund of room and board fees, based on the number of days left in the term..

8.2.2. Refund Schedule

Students who withdraw from a course (or drop to audit status) and who have not yet paid the tuition are still liable for the tuition amount, minus any applicable refund
amount. **The effective date of withdrawal is thedate upon which written notice (i.e. the Add/Drop Form) is received by the registrar**. For students who find it necessary to withdraw (or to change to audit status) after the start of the semester, tuition refunds will be prorated according to the following refund schedule. Please note that no refunds will be issued after Saturday of the third week of the semester.

For all on-campus and online courses	
During the first week of the semester	100% of tuition
During the second week of the semester	75% of tuition
During the third week of the semester	50% of tuition
After the third week* of the semester	0% of tuition (no refund)

***Each "week" ends on Saturday.**

8.3. Financial Assistance

The Christendom Graduate School of Theology offers the following forms of financial assistance:

- Burns Fellowship is a merit-based scholarship covering 100% of tuition and fees for students who have begun their studies within one semester of graduating college and plan to study exclusively on campus.
- Christendom College will match military tuition assistance benefits, such as the GI Bill.
- Fellowship of Catholic University Students (FOCUS) employees are eligible for 25% off tuition.
- Catholic Campus Minister Association (CCMA) active members are eligible for 20% off tuition.
- Ambassadors for the Graduate School's Intercollegiate Studies Institute are eligible for tuition remission based on ISI enrollment on their campus per the terms enumerated in their agreement.

8.4. Federal Aid

To preserve its academic freedom, Christendom Graduate School of Theology does not accept federal aid or any government funding; this means we do not participate in the Title IV Federal Student Financial Assistance Programs. From its very beginning, Christendom College made a prudential decision never to accept federal funding. As the only accredited Catholic higher education institution that is not dependent on federal student aid, Christendom is uniquely free to teach the Catholic Faith without interference. The prudence of this decision has been demonstrated by the federal government's expanding use of funding conditions to promote policy preferences.

8.5. Student Status Thresholds

In the fall and spring semesters, Christendom graduate students are considered full-time if they are enrolled in 9 credits or more. During the summer term, Christendom graduate students are considered full-time if they are enrolled in 6 credits or more. During the fall and spring semesters, students are considered half-time if they are enrolled in between 5 and 8 credits. During the summer term, students are considered half-time if they are enrolled in between 3 and 5 credits. Students are considered less than half-time in the fall and spring if they are enrolled in 4 credits or less. Students are considered less than half-time in the summer if they are enrolled in 2 credits or less. All half-time and less than half-time students are considered part-time students.

These designations are determined by semester, not by academic year. For instance, a student who takes 3 credits in the fall, 9 credits in the spring, and 3 credits in the summer will be considered less than half-time in the fall, full-time in the spring, and half-time in the summer. These designations are most relevant for students who are looking to defer undergraduate student loans.

8.6. Private Student Loans

Christendom graduate students may apply to private sources (such as banks) for student loans. These applications are handled directly by the student and are not processed by Christendom, although we are happy to provide documentation or information needed to verify enrollment. Two private lenders who often provide Christendom students with student loans are listed below:

- Sallie Mae – Smart Option Student Loan: www.salliemae.com
- PNC Bank – PNC Solution Loan: www.pnconcampus.com

9. Library & Learning Resources

9.1. The Collection

The principal learning resource center for the Christendom Graduate School is the St. John the Evangelist Library located on the Christendom College campus in Front Royal, Virginia. The St. John the Evangelist Library has a collection in excess of 100,000 volumes, 10,000 of which are in the fields of religion and theology, and over 4,000 in the field of philosophy. The Christendom Graduate School also maintains the St. Paul Library, which contains more than 19,000 volumes, periodicals, and a variety of electronic resources suitable for research in theology and philosophy.

9.2. Borrowing Privileges

Graduate students have ready access to the whole Christendom collection: the same library card may be used at either campus, the catalog of the Christendom Libraries is available online, and students may request that materials from either library be delivered to them at the other library within a few days. Distance students may also request that library materials be sent to them; they will be required to pay return shipping only, and some requests may be refused if the material is rare or easily available elsewhere. Students also have access to thousands of libraries around the country via the Interlibrary Loan service. This service is accessible during St. Paul Library office hours and through the library web page at library.christendom.edu.

9.3. Partner Libraries

Christendom graduate students and faculty have library privileges to the Christendom Libraries and can access the collections of more than thirty academic institutions in the Commonwealth of Virginia through the Virtual Library of Virginia (VIVA) and its Universal Borrowing Pilot Program. The Christendom library card may be used by current matriculating students to check out materials from all of these libraries. Distance learning students may also be able to gain guest access to local university libraries with their Christendom library card. Students should contact the St. Paul Library or their academic advisor if a letter is required by the host library in order to grant access privileges.

9.4. Online Resources

The Christendom Libraries subscribe to several online databases, which are available to students and faculty not only on campus, but also off-site. These resources include current and past scholarly periodicals, reference works, bibliographies, and more. These resources, along with tutorial videos showing how to use them, are available on the library web page at library.christendom.edu.

9.5. Research Assistance

The Christendom Libraries provide training to students and faculty in research techniques and the use of learning resources. A research proseminar video is available in the online classroom and live research proseminars are periodically conducted on campus. The Graduate School Library Assistant and the Reference Librarian at the St. John Library are available for assistance with research, whether in structured sessions for groups or as informal, private sessions for individual help on specific projects.

10. Core Faculty

Graduate School courses are mainly taught by core faculty members. The core faculty of the Graduate School comprises full-time and part-time members. The Graduate School's curriculum is also supported by occasional faculty who are not members of the core faculty. Core faculty are defined in *Faculty Handbook* §1.7 as "full-time Christendom faculty members whose primary teaching duties are at the Graduate School and part-time faculty members who regularly teach at the Graduate School: They normally teach at the Graduate School every academic term or summer, or they regularly teach a certain course whenever it is offered, and have done so for at least two years."

10.1. Full-time Faculty

Joseph M. Arias
Assistant Professor, Dean of Students

STD, The Catholic University of America
STL, **STB**, Pontifical Faculty of the Immaculate Conception, Dominican House of Studies (Washington, DC)
JCL, The Catholic University of America
MA, Christendom College
BA, Loyola Marymount University

In addition to teaching at the Graduate School, Dr. Arias has worked as an adjunct member of the undergraduate faculty at Christendom College. Dr. Arias has presented scholarly papers at meetings of the Thomas Instituut te Utrecht, Netherlands, the Mariological Society of America, the Fellowship of Catholic Scholars, and the International Association for the Philosophy of Law and Social Philosophy. Dr. Arias has published articles in the *National Catholic Bioethics Quarterly, The Linacre Quarterly: The Journal of the Catholic Medical Association,* and *Crisis Magazine*.

Stephen A. Hipp
Professor

STD, STL, Pontifical Faculty of Theology, University of Fribourg (Switzerland)
MA, University of Notre Dame
BA, University of St. Thomas (St. Paul, MN)

Professor of theology and philosophy at the Graduate School, Dr. Hipp has taught at Mount Saint Mary's Seminary in Emmitsburg, MD, the University of St. Thomas in St. Paul, MN, and the Pontifical University of Saint Thomas Aquinas (Angelicum) in Rome. He is internationally recognized for his work on the metaphysics of personhood and subsistence, the author of numerous scholarly articles and several books, including *The One Church of Christ: Understanding Vatican II* (Emmaus Academic, 2018), and a member of the Academy of Catholic Theology and the American Catholic Philosophical Association.

Robert J. Matava
Associate Professor, Dean of the Graduate School

PhD, University of St. Andrews (Scotland)
MA, Pontifical Faculty of the Immaculate Conception, Dominican House of Studies (Washington, DC)
BA, Mount St. Mary's College (Emmitsburg, MD)

Dr. Matava works at the juncture of philosophical theology, Christian doctrine and moral theory. At Christendom, he teaches core topics in systematic theology. Dr. Matava is the author of *Divine Causality and Human Free Choice: Domingo Báñez, Physical Premotion and the Controversy* de Auxiliis *Revisited* (Brill, 2016). He was the Liddon Fellow in Theology at Keble College, University of Oxford, and a fellow of the Center for Medieval Philosophy at Georgetown University. He received the Founder's Award from the Society for Medieval and Renaissance Philosophy in 2009. Dr. Matava has published essays in various journals and edited volumes. He has delivered scholarly papers at Oxford, Aberdeen, St. Andrews, Navarre, and Notre Dame.

Andrew Montanaro
Assistant Professor

PhD, The Catholic University of America
MA, The Catholic University of America
BS, Rochester Institute of Technology

Dr. Montanaro is interested in harnessing Catholic sources, as well as the best of modern research, to teach Sacred Scripture for the strengthening of the Church in her mission of evangelization and catechesis. He centers his research and teaching on biblical theology, the internalization and textual transmission of Sacred Scripture, and its use in pedagogy and formation. He teaches courses in Sacred Scripture and biblical languages in order to assist students to read the Bible as the inspired and inerrant word of God, with the Fathers, scholars, and saints of the Catholic tradition. He is a member of the Catholic Biblical Association, the Society of Biblical Literature, and the Fellowship of Catholic Scholars.

10.2. Core Part-time Faculty

Chris Carstens

MA, University of Dallas

MA, University of St. Mary of the Lake, Mundelein
BA, Oratory of St. Philip Neri

Christopher Carstens has a bachelor's degree in philosophy from the Oratory of St. Philip Neri in Toronto, Canada, and master's degrees in philosophy and in liturgical studies from the University of Dallas and the University of St. Mary of the Lake, Mundelein, Illinois, respectively.Professor Carstens is director of the Office for Sacred Worship in the Diocese of La Crosse, Wisconsin; coordinates the Institute for Liturgical Formation at Christendom College; and edits the Adoremus Bulletin. He serves as a consultant to the USCCB's Committee on Divine Worship, and co-hosts the "Becoming God" podcast. He is author of A Devotional Journey into the Mass and A Devotional Journey into the Easter Mystery (Sophia), as well as Principles of Sacred Liturgy: Forming a Sacramental Vision (Hillenbrand Books). He and his family live in Soldiers Grove, Wisconsin.

Salvatore J. Ciresi

MA, Christendom College
BA, Strayer University

Professor Ciresi is the founder and director of the St. Jerome Biblical Guild, an educational apostolate that promotes the study of Scripture within a theological and practical framework. He is also the publisher of *Veritas Scripturae,* an international online Scripture journal. He was a diocesan consultant for the revision of

the *National Directory for Catechesis,* and he writes a regular Scripture column for *The Latin Mass* magazine. Ciresi is a former host of the Catholic radio show *CrossTalk* and has a special interest in the doctrine of Biblical inerrancy.

Rev. Thomas W. Nelson, O.Praem.

STL, MA, STB, PhB, Pontifical University of St. Thomas Aquinas (Rome)

Fr. Thomas Nelson, O.Praem., is a Norbertine priest of St. Michael's Abbey in Orange, California. He is the Director of Formation at St. Michael's Abbey and a lecturer in philosophy and spirituality in their Studium. He is the National Director of the Institute on Religious Life, and the Director of the *Vita Consecrata* Institute.

David M. Wallace

MA, **BA**, Christendom College

Professor Wallace has been involved in various educational and catechetical apostolates in the Diocese of Arlington since 2007, including curriculum development, course writing, and serving as a parish director of religious education. He has lived abroad, studying in Germany and Italy. His academic interests include liturgical theology, early patristic catechetical writings, and Sacred Scripture. He is married with five children.

Steve Weidenkopf

MA, Christendom College
BA, Syracuse University

Professor Weidenkopf is the author of *Light from Darkness: Nine Times the Catholic Church was in Turmoil and Came Out Stronger than Before* (2021), *The Church and the Middle Ages: Cathedrals, Crusades, and the Papacy in Exile* (2020), *Timeless: A History of the Catholic Church* (2019), *The Real Story of Catholic History: Answering Twenty Centuries of Anti-Catholic* Myths (2017), and *The Glory of the Crusades* (2014). He is also a contributor to *Religion and World Civilizations: How Faith Shaped Societies from Antiquity to the Present* (forthcoming from ABC-CLIO in 2023). Professor Weidenkopf is the creator, co-author, and presenter of *Epic: A Journey through Church History*— a 20 session parish-based study published by Ascension Press (2009) and the author and presenter of *The Early Church,* a 10 session program on the first 500 years of Church history, also available from Ascension pRESS (2012). He served as the Director of the Office of Marriage and Family Life for the Archdiocese of Denver (2001 - 2004) and was a theological advisor to Archbishop Charles J. Chaput, OFM Cap. He is a member of the Society for the Study of the Crusades and the Latin East, and a knight of the Equestrian Order of the Holy Sepulchre of Jerusalem.

11. Administrative Staff and Executive Members

11.1. Administrative Staff of the Graduate School

Dean of the Graduate School:	Robert J. Matava, PhD
Dean of Students:	Joseph M. Arias, STD
Registrar & Assistant to the Dean:	Mary Castano, BA
Administrative Assistant	Agnese Janaro, BA
Business & Communications Officer:	Vladimir Rudenko, MA

11.2. Executive Members of the College

President of Christendom College:	George Harne, PhD
Chief of Staff:	Amanda Graf, Ed. D
Vice President of Academic Affairs, Christendom College:	Kevin Tracy, PhD

12. Academic Calendar

2025

Fall

September 1	Fall semester begins (Semester D).
September 12	Last day to register or add a course for credit.
October 22	Mid-semester.
November 27 – 29	Thanksgiving – no classes.
December 13	Fall semester ends.

2026

Spring

January 19	Spring semester begins (Semester A).
January 30	Last day to register or to add a course for credit.
March 11	Mid-semester.
April 1-7	Easter break – no classes.
May 9	Spring semester ends.

Summer

May 11	Online summer semester begins (Semester B.
May 22	Last day to register or to add courses for credit (online).
June 22	Summer semester begins on campus (Semester B).
July 24	Online mid-semester.
June 26	Last day to register or to add courses for credit (summer residential courses).
June 29	Vita Consecrata Institute & Liturgical Formation Institute session I begins.
July 13	Vita Consecrata Institute & Liturgical Formation Institute session II begins.
August 1	On-campus summer semester ends. Graduation.
August 8	Online summer semester ends.

Fall

September 7	Fall semester begins (Semester C).
September 18	Last day to register or add a course for credit.
October 21	Mid-semester.
November 26 – 28	Thanksgiving – no classes.
December 19	Fall semester ends.

2027

Spring

January 18	Spring semester begins (Semester D).
January 29	Last day to register or to add a course for credit.
March 3	Mid-semester.
March 24 –30	Easter break – no classes.
May 8	Spring semester ends.

Summer

May 10	Online summer semester begins (Semester A).
May 21	Last day to register or to add courses for credit (online).
June 21	Summer semester begins on campus (Semester A.
June 25	Last day to register or to add courses for credit (summer residential courses).
June 23	Online mid-semester.
June 28	Vita Consecrata Institute & Liturgical Formation Institute, session I begins.

July 11	Vita Consecrata Institute & Liturgical Formation Institute session II begins.
July 31	On-campus summer semester ends. Graduation.
August 7	Online summer semester ends.

Fall

September 6	Fall semester begins (Semester B).
September 17	Last day to register or add a course for credit.
October 20	Mid-semester.
November 25 – 27	Thanksgiving – no classes.
December 18	Fall semester ends.

2028

Spring

January 17	Spring semester begins (Semester C).
January 28	Last day to register or add a course for credit
March 1	Mid-semester
April 12 – 17	Easter break – no classes
May 6	Spring semester ends

Summer

May 15	Online summer semester begins (Semester D).
May 26	Last day to register or add a course for credit
June 26	Summer semester begins on campus (Semester A).
July 3	Vita Consecrata Institute & Liturgical Formation Institute session I begins
July 17	Vita Consecrata Institute & Liturgical Formation Institute session II begins
August 5	Onsite classes end. Graduation.
August 12	Online classes end

Fall

September 4	Fall semester begins (Semester A).
September 15	Add/drop period
October 25	Mid-semester
November 23 – 25	Thanksgiving break
December 16	End of semester

13. Traveling to Campus

13.1. Directions to the Front Royal Campus

Address: 134 Christendom Drive
Front Royal, VA 22630

From I-66:
Take Exit 6. Follow 522 South through Front Royal. (Take a left at the traffic light by the Verizon Wireless Store, and another left at the next light.) At 6th Street (next traffic light) take a left. After approximately 2 miles, take a left onto Shenandoah Shores Road. After 1.5 miles, Christendom will be on the left.

13.2. Airports

Dulles International Airport (IAD) is the closest airport to the main College campus in Front Royal, where the Graduate School is now based.

14. Disclaimer

The Bulletin of the Notre Dame Graduate School of Christendom College is published to furnish prospective students and other interested persons with information about required courses, admission policies and procedures, academic policies, and other such information required to communicate a basic understanding of its program. Readers should be aware that courses listed in this bulletin are subject to change without notice and may not be regarded as a binding obligation of the Christendom Graduate School. Changes in policy or financial conditions may make some alterations in school procedures, curriculum, tuition or fees necessary. Christendom College does not discriminate against any applicant or student on the basis of race, sex, color, or national origin.

15. Contact Information

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