

2022-223 BULLETIN



PONTIFICAL FACULTY OF THEOLOGY

**His Eminence Cardinal Blase Cupich, S.T.D.
Archbishop of Chicago
Chancellor**

**Rev. Brendan Lupton, S.T.D.
President**

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Introduction



On September 30, 1929, the Sacred Congregation of Seminaries and Universities (now known as the Congregation for Catholic Education) established a Pontifical Faculty of Theology at the University of Saint Mary of the Lake, Mundelein, Illinois. The faculty was authorized to grant Pontifical degrees initially for a period of five years, and on September 21, 1934, this authorization was made permanent.

The Statutes of the Pontifical Faculty of Theology set forth the governance and policies of the faculty. They were revised in light of the apostolic constitution, *Veritatis gaudium*.

Mission & Objectives

As expressed in the Statutes, the objectives of the Pontifical Faculty are:

1. To study Christian revelation scientifically and in depth, to relate harmoniously to more recent advances of the human sciences, and to present Christian revelation in a suitable way to contemporary people (*Veritatis gaudium* 2);
2. To illustrate Catholic doctrine from divine revelation in such a way that students may understand it clearly, see its relevance to their own lives, and learn to communicate it effectively to others (*Veritatis gaudium* 69);
3. To make available to candidates for the priesthood and to other qualified persons a graduate course of studies in the sacred sciences (*Veritatis gaudium* 2);
4. To provide scholarly collaboration with the local and the universal Church, in conjunction with the hierarchy, in the task of evangelization (*Veritatis gaudium* 2);

5. In accordance with the norms of the directory for ecumenism, to promote dialogue with Christians of other traditions, with non-Christians, and with non-believers, in order to seek a clearer understanding of the spiritual values of other faiths and to promote a greater degree of Christian unity (*Veritatis gaudium* 72).



Degree Programs

The Pontifical Faculty of Theology offers programs leading to the Baccalaureate (S.T.B.), the Licentiate (S.T.L.), and the Doctorate (S.T.D.) of Sacred Theology.

All of these programs are offered at the University of Saint Mary of the Lake under the auspices of and accredited by the Congregation for Catholic Education.

This Bulletin contains the specific regulations of the Pontifical Faculty of Theology. The general academic regulations of the University of St. Mary of the Lake are also applicable to all students who are enrolled in the Pontifical degree programs. These can be found listed in the Graduate Student Handbook.

Baccalaureate of Sacred Theology (S.T.B.)

The first cycle of theological studies is a three-year introduction to the study of theology in the Roman Catholic tradition that leads to the Baccalaureate of Sacred Theology. The S.T.B. represents ecclesial certification that a person has studied and is knowledgeable in all the major areas of Catholic theology.

Admission Requirements

- ◆ Completion of the Application. This includes a Required Immunization Information Form which is mandated by the State of Illinois, Acts 85-1315. (Current M.Div. students should already have this form on file). All this material can be obtained from the Office of Registrar or the website.
- ◆ An accredited bachelor's degree with:
 - 1) a minimum cumulative GPA of 3.2
 - 2) twelve semester hours of theological or religious studies (including introductions to the Old and New Testaments)
 - 3) thirty semester hours of philosophical studies oriented toward Catholic theology (including an introduction to philosophical questions and method, medieval philosophy, and modern or contemporary philosophy)
- ◆ Official transcripts of undergraduate and post-college academic work
- ◆ Two letters of recommendation from teachers in theology or philosophy
- ◆ A personal essay of 500-1000 words explaining the applicant's intellectual interests and reasons for pursuing the degree

Program Requirements

- ◆ Completion of the S.T.B. Core Curriculum with a minimum cumulative GPA of 3.2
- ◆ Research Requirement: A student enrolled in the S.T.B. program will select three courses to be their canonical courses. Any 2 or 3 credit MDiv. course, not in the areas of pastoral theology, canon law, or homiletics, can be a canonical course. The student must ask permission of the professor to take his/her course for canonical credit.
- ◆ For each of these three selected courses, students will write a 15-20 page research paper as part of the course requirements. The course instructor must approve the topic of the paper, and the student must submit an electronic copy of the paper to the Registrar for inclusion in the student's file.
- ◆ Successful completion of a Comprehensive Exam that demonstrates the candidate's mastery of theology. A list of topics for the exam is given below. A student passes this exam by earning a score of at least 86% on each question of the exam, and passes "with distinction" when each question receives a score of 95% or higher.

A student fails the exam if any question receives a failing score (85% or lower). Those who fail the examination may be retested once in the area(s) which they failed.

S.T.B. Core Curriculum

Biblical Studies & Homiletics (18)

Psalms and Wisdom (3)
Pentateuch and Histories (3)
Pauline Literature (3)
Synoptic Gospels and Acts (3)
Prophets (3)
Johannine Literature (3)

Dogmatic Theology (20)

Fundamental Theology (2)
Doctrine of God, One and Three (3)
Christology and Soteriology (3)
Anthropology, Creation, Grace and Eschatology (3)
Ecclesiology and Mariology (2)
Sacraments of Initiation (3)
Sacraments of Healing and Vocation (2)
Doctrine of Priesthood (1)

Church History (12)

- American Church History (2)
- Formation of Catholic Tradition (3)
- Medieval Church History (2)
- Reformation and Revolution (3)
- Modern Church History (2)

Moral Theology (11)

- Fundamental Moral Theology (3)
- Medical Ethics and Suffering (3)
- Sexuality and Vocation (3)
- Social Justice (2)

Spiritual Theology

- Spiritual Theology (3)

Canon Law (4)

- Canon Law I (2)
- Canon Law II (2)

Liturgy and Music (3)

- Principles of Sacred Liturgy and Music (3)

Topics for the S.T.B. Comprehensive Exam

The topics that are to be mastered in preparation for the S.T.B. examination are the following:

Biblical Studies & Homiletics

Pentateuch

1. Exegetical methodologies sanctioned by the official documents of the Church (e.g., historical-critical, canonical, spiritual sense, etc.) Why does the Church espouse the critical methods, why does it not accept a fundamentalist approach? (*Divino afflante Spiritu, The Interpretation of Bible in the Church, Dei Verbum*)
2. The authorship of the Pentateuch and implications regarding inspiration.

Introduction to St. Paul

3. The New Perspective on Paul: How does it contrast with the old perspective?
4. The background, structure, and major themes of 1 Thessalonians, Galatians, Romans, and Philippians.

Synoptic Gospels

5. Discuss the notion of “eyewitness testimony” as it relates to the authorship of the Synoptic Gospels and its relative importance for their sound interpretation.
6. For each of the Synoptic Gospels, identify and briefly describe: (a) two theological motifs; and (b) two literary features.

Prophets

7. Description of biblical prophecy and of the prophetic task
8. Why the historical critical method is essential for accurately understanding prophetic texts

Church History

Church/State Relations

1. Constantinian Turning Point
2. Gelasian Model
3. Gregorian Reforms
4. National Churches
5. Roman Question
6. Concordats

Catholic Identity and Belief

7. Martyrdom: as an axial theme in the history of Christianity spirituality
8. Councils and their context: *be able to contextualize the various ecumenical councils*
9. Missions and missiology (Pauline, Early Medieval, Early Modern)
10. Episcopal Authority: *be able to trace the development of Episcopal authority from the Early Church until the modern period*
11. Liturgy and Popular Devotions: *be able to trace major developments in the devotional life of the Church, especially in the liturgy and popular devotions*
12. The use of non-Christian thought in the development of Christian theology

Petrine Ministry

13. Appellate Authority
14. Papal Monarchy
15. Conciliarist challenge
16. Teaching Authority/Papal Encyclicals
17. Papacy and the Modern World

Renewal

18. Monasticism- how did Monasticism lead to reform in the Church's history?
19. Religious Orders: what specific contribution did religious order make to the life of the Church?
20. Intellectual (Patristic, Carolingian, long 12th century, Early Modern, 20th century)
21. Conciliar Reforms (Medieval, Trent, and VII)

Dogmatic Theology

Fundamental Theology

1. Catholic Approaches to Inspiration (especially *Dei Verbum*)
2. Scripture and Tradition (Trent and Vatican II)
3. Arguments for God's existence
4. God and the problem of evil
5. Faith and Reason

Doctrine of God

6. Father, Son, & Holy Spirit as one God and three distinct persons
7. The relationships among the persons
8. Analogical language about God
9. The divine attributes

Christology

10. The role of the Old Testament in the understanding of Jesus in the New Testament.
11. Explicit and implicit Christology in the New Testament.
12. The development of the dogma of the person of Christ in the first seven ecumenical councils, with special attention to how each council addressed and resolved open questions in Christology.
13. The central concepts of Catholic soteriology (ransom, redemption, solidarity, substitution, satisfaction, etc.); for each, note its biblical roots, major theologians, and development in the Tradition.

Ecclesiology

13. The marks of the Church: one, holy, catholic, apostolic
14. The Communion Ecclesiology of Vatican II
15. The communion ecclesiology expressed in the documents of Vatican II, both internal and external to the Roman Catholic Church

Sacraments of Initiation

16. The development of the Church's understanding of sacraments in general and the seven canonical sacraments
17. The unity of the process of initiation, why it takes place in three sacraments, and how it culminates in the Eucharist

Sacraments of Healing and Vocation

18. Ecclesial penance in the early Church and the developments beginning in the 6th century
19. How a theology of priesthood (*lex credendi*) is embodied in the signs, symbols, gestures, and words of the rites of ordination (*lex orandi*)

Theological Anthropology

20. God's creation of the universe and human beings (Creation and science; evolution; humanity in creating; humanity's imaging of God)
21. The entrance of sin in the world and its effect today (*peccatum originale originans* and *peccatum originale originatum*: the state of the doctrine in tradition and to day)
22. The human person as spirit and body
23. Grace as a call to participation and growth in God's own life
24. The justification of the sinner by grace (Council of Trent)
25. The priority of divine freedom over human free will (including the genuineness of human freedom)

Moral Theology

Fundamental Moral Theology

26. The role of the Bible in moral theology
 - a) Revelation as interpersonal communication (through the mediation of a gift)
 - b) Ten Commandments
 - c) Pauline moral framework
 - d) Sermon on the Mount
27. The universal call to holiness, and the salvific significance of human action
28. Venial vs. mortal sin; social vs. structural sin; grave vs. light matter
29. The contemporary Catholic understanding of natural law
30. The moral object, casuistry, consequentialism, and proportionalism: in light of *Veritatis Splendor*

31. The four cardinal and three theological virtues, and their opposing vices
32. Formation of conscience; the interplay between objective moral norms, and subjective decision-making
33. The role of memory in the moral life

Medical Ethics and Suffering

34. What is the difference between ordinary and extraordinary means of preserving life? Does this distinction matter? Why or why not?
35. Should food and water always be provided for patients in a persistent vegetative state? Why or why not?
36. Does the determination of death matter? Explain.
37. What is “brain death”? Does the Church approve of using so called neurological criteria to determine death?
38. Is it always wrong to let someone die? What is one really saying when asking, “Would you help me die”?
39. What is euthanasia? What, if any, is the ethical difference between active and passive euthanasia?

Sexuality and Vocation

40. Development of the Church’s understanding of the conjugal act (its purposes or meanings) from Augustine to John Paul II
41. *Theology of the Body*: created, fallen, and redeemed sexuality
42. The vocations of marriage and celibacy for the kingdom (similarities and differences)
43. Contraception vs. natural family planning: according to *Humanae Vitae*
44. How pornography and masturbation corrupt a person’s physical and psychological capacities for self-gift
45. Why homosexual acts are intrinsically disordered; pastoral strategies for dealing with same-sex relationships
46. Evangelization regarding fornication and the hook-up culture

Spiritual Theology

47. “Ascent” and “journey” in Christian spirituality
48. The Cross and Christian Spirituality
49. Holiness and the person of Jesus Christ
50. Conversion and Christian holiness
51. Deification

Licentiate of Sacred Theology (S.T.L.)

The Licentiate of Sacred Theology is a research degree. In the civil system, the S.T.L. would be similar to the course work and exams of a Ph.D. program. It is structured around a cycle of four courses that provide in-depth study of the Christian theological tradition from the New Testament to the present. Special attention is given to Doctrine of God, Christology, Theological Anthropology, Sacramental Theology, and Spiritual Theology. Students are also able to specialize in Sacramental Theology. This program builds on the foundational understanding of these areas from the S.T.B.-level studies, seeks to deepen the student's grasp of how the Christian community's understanding of these issues has developed, and prepares the student for doctoral studies in theology. A graduate of the S.T.L. program is equipped to teach theology in a college, seminary, or university, to function as a chaplain to various professional groups, and to act as a theological resource for diocesan agencies.

Admission Requirements

- ◆ Completion of the Application. This includes a Required Immunization Information Form which is mandated by the State of Illinois, Acts 85-1315. (Current M.Div. students should already have this form on file). All this material can be obtained from the Office of the Registrar or the website.
- ◆ Possession of the S.T.B. degree from an ecclesiastical university or faculty or a comparable M.Div. or an M.A. with coursework equivalent to the S.T.B. Core Curriculum (see the S.T.B. Core Curriculum above) with a cumulative GPA of at least 3.2 in the Core courses.
- ◆ Official transcripts of all undergraduate and post-graduate work.
- ◆ Three letters of recommendation:
 - i. one from the ecclesiastical superior (for clergy or religious) or from the proper pastor (for laity) confirming your good standing in your church
 - ii. one letter each from two of the applicant's professors or academic instructors in theology or a related field.
- ◆ A personal statement between 1000-1500 words explaining the applicant's intellectual interests and reason for pursuing the degree.

- ◆ An example of scholarly work such as one complete research paper of at least 15 pages (not including bibliography) written in the last five years. For those applicants completing the S.T.B. at Mundelein Seminary, this requirement is fulfilled by the three S.T.B. Research papers already submitted and in the student's file.
- ◆ Language competency must be demonstrated in both a classical language, Latin or Greek, and a modern research language, ordinarily French, German, Italian, Spanish, before final acceptance into the program.
- ◆ There are three ways to fulfill the classical language requirement. (1) Present a transcript with 6 university level credits of Latin/Greek with at least an A- average. The courses must have been taken within the last ten years. (2) Complete 6 credits of Latin/Greek at Mundelein Seminary with at least an A- average. (3) Pass a Mundelein Seminary Latin/Greek translation exam.
- ◆ There are two ways to fulfill the modern research language requirement. (1) Present a transcript with 6 university level credits of a Modern Research Language with at least an A- average. The courses must have been taken within the last ten years. (2) Pass a Mundelein Seminary Modern Language translation exam.
- ◆ The language exams are administered at the University twice a year, at the beginning of each semester (see the calendar on the back cover of the Bulletin or the website for the scheduled dates). Students must notify the Registrar of their intention to sit for an exam no later than one month prior to the examination date. Admission to the S.T.L. program is considered provisional until both language exams have been passed. If a student fails to pass both exams by the start of the second semester of the program, the provisional acceptance will be withdrawn and the student will be required to reapply. Samples of the language exams may be requested from the Registrar.
- ◆ Deadline for submission of all admissions material is:
Spring Semester is October 18
Fall Semester is March 16
- ◆ Notification of acceptance (or provisional acceptance) to the program will be given by March 30 and October 30, respectively.

Length of the Program and Residency Requirement

The S.T.L. is a 2-year (four semesters) program of study. Candidates are required to spend at least their first year in residence. According to article 35 of the statutes, "No ordinary student in this faculty may be at the same time an ordinary student in some other faculty."

Residency also means a quality of presence. As stated in article 37 of the statutes: “Students enrolled in the faculty are expected to observe all the regulations of the faculty... (See Graduate Student Handbook). They should, moreover, comport themselves in a professional, ethical, and Christian manner consonant with the goals and purposes of the Pontifically-recognized faculty of theology of which they are a part.” While a student who is a cleric may offer sacramental assistance to local parishes on an occasional basis, his principal task must be participation in and completion of the degree program in which he is enrolled.

Those students who are unable to remain in residence for the second year may complete this requirement by attending a series of four six-week summer sessions that run roughly from the second week of June to mid-July. Each course meets four times a week for ninety minutes. The normal summer course load is six hours. A quorum of at least four students is necessary to schedule a summer course. Students pursuing the summer option must complete the program within three years following their initial year of residency (for a maximum of 4 years for the program). Exceptions will only be made in those instances for which an adequate number of summer courses are not offered, due to lack of a quorum.

Online Learning

STL students can take a percentage of their required courses online. This percentage is determined by their occupational status. Full time students, i.e., those who are only studying and do not have any other employment, up to 30% of their total courses online, 3 courses total. STL students who are pastoral workers, i.e., those serving as a priest in a parish or an employed lay minister in some capacity, can take 60% of their courses online, 6 courses total. When an online student begins a course, they are required to attend the first week and the last week of the course in person. Online courses are offered both during the academic year and also during the summer term, n.b., Please consult with the President of the Pontifical Faculty if you have any questions.

The 2022-2025 Summer Schedule is as follows:

2022	2023	2024	2025
Free Elective	Patristic Elective	Reformation Elective	Free Elective
Thesis Preparation	Medieval Elective	Modern Elective	Thesis Preparation

Program Requirements

- ◆ Completion of the S.T.L. Curriculum with maintenance of a cumulative GPA of at least 3.2:

History of Christian Thought I: 33-800 (3 cr.)
History of Christian Thought II: 800-1500 (3 cr.)
History of Christian Thought III: 1500-Vatican I (3 cr.)
History of Christian Thought IV: 1900-Present (3 cr.)
Patristic Elective (3cr.)
Medieval Elective (3cr.)
Reformation Elective (3cr.)
Modern Elective (3cr.)
Free Elective (3 cr.)
Thesis Proposal (3 cr.)
Thesis Writing (3rd and 4th semesters) (2 cr.)
Ongoing Thesis Writing (1 cr.)
STL Exam (0 cr.)
Grade of Thesis (0 cr.)

*In the sacramental specialization:

- i. Students take the required sequence of History of Christian Thought I, II and III as core courses.
- ii. History of Christian Thought IV is replaced by the Institute's course called "Sacramental Thought and Practice in the 20th Century."
- iii. 15 credits of electives are taken from the Liturgical Institute's courses as the student desires. Seven electives are offered each school year and four are offered each summer. Topics range from Eucharistic controversies to music, architecture, aesthetics, lay ministry training and inculturation.

◆ Comprehensive Exam

- i. Students are examined in the three areas of concentration of the S.T.L. program: (1) the Doctrine of God; (2) Christology; (3) *one* of the following areas: Theological Anthropology, Sacramental/Liturgical Theology, or Spiritual Theology. Students are responsible for the theological methodologies used in all areas.
- ii. For this exam, each student will select six theologians, one from each of the following periods:
 - Patristic (33 - 800)
 - Monastic and Scholastic (800 - 1500)
 - Reformation (1500 -1700)
 - Early Modern (1700-1900)
 - Twentieth Century to Vatican II (1900 - 1965)
 - Contemporary Period (1965 – present)

At least three of the theologians must be from the Catholic tradition. A list of approved theologians can be found below, under the “Reading List for S.T.L. Exam”

- iii. Of the six theologians selected, two should be from the concentration of the Doctrine of God, two from the concentration of Christology, and two from one of following concentrations: Theological Anthropology, Sacramental/Liturgical Theology, or Spiritual Theology.
- iv. Students should demonstrate competency not only in the selected texts from the Reading List, but also in the theological method, intention, and overall context and structure of the author’s thought. Students may also wish to consult the suggested secondary sources listed below.
- v. The student may take the S.T.L. comprehensive exam once he or she has completed his/her S.T.L. thesis. The student has a choice of either a written or an oral examination. The oral examination will last one hour with three examiners. The written examination will last three hours and will be based on three questions chosen from a list of five. Questions will be based on the criteria given above.
- vi. For the oral exam, the director of the student’s S.T.L. thesis will organize the exam. Both the director and the second reader will sit on the exam board, and the director will ask another member of the pontifical faculty to be the third member of the board.
- vii. A student passes the S.T.L. comprehensive by earning a score of at least 86% based on the average of the grades given by each examiner. A student passes “with distinction” when *each* examiner gives a score of 95-100%. A student fails the exam if any examiner gives a grade lower than 74%. Those who fail the examination may retake the exam one time.

◆ Licentiate Thesis

- ◇ The licentiate thesis is written in the area of specialization and may be compared to a substantial scholarly essay, its length is typically sixty to eighty pages. The thesis demonstrates the student’s ability to do theological research, to present this research in a coherent way, and concludes with a personal assessment of the findings.

◇ Schedule for S.T.L. Thesis Research and Writing

- i. During the second semester of the S.T.L. program, the student will enroll in DT 819 Thesis Proposal, during which he or she will choose a director. The student will work with the thesis director to develop a proposal. At this time, the director will select a second reader. Once the director has approved the proposal, he/she will forward it to a second reader for his/her approval, which must be done at least one month before the end of the semester. With the proposal accepted by the second reader, the director will notify the President who will then inform the student that his/her proposal has been accepted. If the final proposal has not been accepted by the end of the second semester of the S.T.L. program, the student may not continue in the program without the consent of the President of the Pontifical Faculty.

- ii. The content of the Thesis Proposal is as follows:

- Working title
- Working thesis statement
- The theological context of the thesis (*status quaestionis*)
- A description of a the student's proposed methodology
- Working list of *up to* 10 primary sources
- Working list of *up to* 20 secondary and tertiary sources
- Outline of the argument

- iii. In the third and fourth semesters of the program, the student will enroll in Thesis Writing. In order to graduate by the end of the fourth semester, the thesis must be approved by the director and submitted to the President of the Pontifical Faculty two months before the end of the semester. Both the director and the second reader will submit a grade for the thesis to the President. Final approval of the thesis requires an average score of at least 86%.

Upon approval, the student will submit a copy of the final thesis to the Library Director for approval of formatting as outlined in the USML Writer's Manual. Once final approval is given, the Library Director will forward an electronic copy of the thesis to the Registrar, who will arrange for its printing and binding. Costs for the printing and binding will be billed to the student.

◇ Time Limits

The S.T.L. is completed within four semesters (or within one year of residency plus 3 summer sessions for students in the summer program). In extraordinary circumstances, a student may request to extend their program by submitting an Extension Request Form and

registering for “Ongoing Thesis Writing” for each semester until the project is complete. Extensions may be granted for a maximum of two years. After this time, a diploma will not be granted. Students still wishing to be awarded the degree must reapply to the program.

In order to participate in the University Convocation at the end of the academic year, a student must have completed their Comprehensive Exams, and have received final approval of style and formatting of the thesis by the Library Director (as stated above) thirty days before the Convocation.

Course Descriptions

Required Courses

DT811 History of Christian Thought I (3 cr)

This course will make a close examination of the emergence and development of the Catholic Tradition in both the East and West from the New Testament to 786 AD. It will emphasize a critical reading of texts from significant authors that highlight the major themes of Christology, Trinitarian Theology and Theological Anthropology. The texts will be set in the context of the general history of the Christian Church during these centuries. There will be a particular emphasis on the disputes over Trinitarian Theology and Christology.

Lupton

DT812 History of Christian Thought II (3 cr)

This course surveys the development of Catholic doctrine in from the 8th century to the 15th century, focusing on how Augustinian, Dionysian and Thomist theological paradigms functioned as the basis for the variety of theological schools and methods which formed the theological landscape of medieval Christendom. Theological developments in the doctrine of God, Christology, and Christian anthropology will be discussed, with special emphasis on progress in understanding in the doctrines of the human person and the dynamics of salvation.

Vazquez Krivsky

DT813 History of Christian Thought III (3 cr)

This course explores some of the major themes in the history of Christian theology from 1500 until 1900. It engages Martin Luther and John Calvin and discusses the Catholic response, especially as expressed in the Council of Trent. It presents the Age of Enlightenment as also the logical outgrowth of these religious contestations. Taking Immanuel Kant and G.W.F. Hegel as the *points d'appui*, it discusses next the contributions of Friedrich Schleiermacher, Johann Adam Mohler, Soren Kierkegaard, Vatican I, John Henry Newman and Matthias Scheeben.

deGaal

DT814 History of Christian Thought IV (3 cr)
 This course will cover the issues and theologians from the period of the Modernist Crisis in 1860 through the twentieth century and the recent debates over the theology of Hans Urs von Balthasar. The integrating theme will be theology's engagement with the intellectual currents of the Modern world. The course will examine the emergence of so-called "liberal theology" and trace the various reactions across the years.

Levering

DT819 Thesis Proposal (3 cr)
 The goal of this course is the crafting of a S.T.L. Thesis Proposal. Topics covered will include theological method, *status quaestionis*, second level bibliographical sources, and theological argument. In addition, students will also meet regularly with their director.

Faculty

Spring

DT820-21 Thesis Writing (2 cr)
 Faculty Fall/Spring/Summer

DT822-828 Ongoing Thesis Writing (1 cr)
 Students must register for this course each semester until the thesis is officially approved.

Faculty

Fall/Spring/Summer

DT870 Grade of Thesis (0 cr)
 Faculty Fall/Spring/Summer

DT871 STL Exam (0 cr)
 Faculty Fall/Spring/Summer

Elective Courses

DT837 Pauline Christology (3 cr)
 St. Paul was the Church's first theologian, and the history of Christian theology begins with him and can never wander far from his inspiration. Paul, however, wrote letters in response to pastoral problems. He did not leave any systematic essays. Therefore, there have been many attempts to summarize his theology using many different organizing principles. Our attempt will proceed by taking "Living in Christ" as Paul's central concept. We will try to uncover the elements of Paul's Christology by following the thread of this theme through the Pauline corpus of thirteen letters.

Lodge

DT838 Trent & Vatican II

This course will focus upon reading the key documents of the Councils of Trent and Vatican II. We will inquire also into the history and theological background of these Councils, and we will take note of the way in which Vatican II receives Trent. We will ask what the future holds for the teachings of Trent and Vatican II. The goal of the course is to offer insight into the ways in which the Catholic Church understands divine revelation (including such major theological topics as the nature of the Church, the nature of Scripture and Tradition, the nature of the sacraments, and the Church in relation to the world) in our post-Renaissance, historically conscious, and increasingly globalized world.

Levering

T839 Sacramental Thought and Practice in the 20th Century

A review of twentieth-century developments in sacramental theology and practice is given. The influences of *Mediator Dei* and *Sacrosanctum Concilium* are examined. The liturgical theology of the *Catechism of the Catholic Church* is reviewed. Attention is given to the transition to the 1970s *Missale Romanum*, and issues regarding its subsequent revision and translation into the vernacular.

DT842 Aquinas the Exegete and Preacher

As a Dominican, a mendicant priest, and a medieval *Magister in Sacra Pagina*, Thomas Aquinas dedicated a significant amount of his life and ministry to interpreting the Word of God--both for university students in the classroom, as well as for wider congregations in the Liturgy. This course will acquaint students with Thomas the exegete and preacher by studying the *content* of his Biblical commentaries and sermons, as well as the *method* he followed as he moved from the *sacra pagina* to exegesis, and from exegesis to preaching. In the process, the picture of Thomas that emerges is the portrait of a saint and scholar who applied his knowledge to the prayerful study of the Word of God, and a priest and urban preacher who understood well the importance of Scripture study and dynamic preaching in the evangelization of society. The course will also pay particular attention to lessons that can be drawn from Thomas for preaching and evangelization today.

Liaugminas

DT846 Mariology

Many fundamental theological questions meet in the study of Mariology: Christology, Christian Anthropology, the Church, the questions of the Reformation. This course will review the Church's teachings regarding Mary and will investigate how they are received in ecumenical and feminist theology.

DeGaal

DT848 Balthasar (3 cr)

Hans Urs von Balthasar was indisputably one of the greatest theologians of the twentieth century, and his influence has only increased over time. This course focuses on von Balthasar's great trilogy, comprising 15 volumes plus an Epi-

logue. Von Balthasar structured his theological trilogy around the transcendentals: the beautiful, the good, and the true. The trilogy displays vast erudition and acquaintance with the full spectrum of biblical and theological thought over the centuries. It also displays extraordinary theological and philosophical creativity. Since one course cannot grasp the fullness of all the volumes of the trilogy, we will undertake a close reading of the first volume of each of the three parts of the trilogy (corresponding to the beautiful, the good, and the true). We will also read the Epilogue. The goal is to gain an introduction to von Balthasar's purposes and strategies in his masterwork.

Levering

DT851 Augustine

Augustine is a seminal thinker for Western Christianity, and perhaps the greatest theologian who has ever lived. This course will undertake careful readings of three of his most important works: *Confessions*, *City of God*, and *De Trinitate*. We will focus on appreciating the ways in which these three works are interrelated. At the heart of our inquiry will be Augustine's understanding of God and Christ.

Levering

DT857 Aquinas on Knowing God

The purpose of this course is to explore seven theological and philosophical paths that Aquinas offers for knowing (and loving) God. Responding to divine revelation as well as to the traces of God's presence in the created order, Aquinas follows the following seven paths: philosophical contemplation of God in his unity; theological contemplation of God the Trinity; theological and philosophical reflection on God the provident Creator; knowing God as Christ the Redeemer; knowing God through his redeemed human images; knowing God through the Eucharist; and knowing God eschatologically. We will attend to an array of texts drawn from his entire corpus, including the *Summa contra gentiles*, the *Summa Theologiae*, his biblical commentaries, his commentaries on Aristotle, and his *Commentary on the Sentences*.

Levering

DT860 Prayer and Contemplation: Classic and Contemporary Texts

The purpose of this course is to introduce contemporary Catholic spiritual theology, with a focus on the English-speaking world. The course proposes that the interaction between theology and spirituality can be seen by looking at key spiritual theologians from the 1950s (Thomas Merton), the 1970s (Henri Nouwen), and the 1990s (Robert Barron). Some attention will also be paid to more recent spiritual theologians and to the revival of spiritual theology in the 1930s. The purpose of the course is to learn about spiritual theology with special attention to the ways in which theological currents influence spirituality.

Levering

Reading List for S.T.L. Exam

Sacred Scripture

Since Sacred Scripture is the soul of theology, all students are responsible for the biblical foundations for each area of concentration. Students will demonstrate knowledge of the biblical genres relevant to these foundations as well as the ability to employ the various Church-sanctioned exegetical methodologies.

Conciliar Tradition

All students are responsible for the Catholic dogmatic affirmations in each area of concentration, especially as defined in the following documents.

Please note that these Conciliar documents may be found in:

Decrees of the Ecumenical Councils, ed. Norman P. Tanner

Enchiridion Symbolorum, ed. Heinrich Denzinger, 2012*

*Among the various English translations, this edition of Denzinger is the most reliable.

Nicaea I: *Profession of Faith* and *Canons*

Constantinople I: *Exposition of Faith* and *Canons*

Ephesus: *2nd & 3rd Letters of Cyril* and *Judgment Against Nestorius*

Formula of Union (433)

Chalcedon: *Definition of Faith* and *Canon 28*

Second Synod of Orange: *Canons*

(in J.P. Burns, *Theological Anthropology*)

Constantinople II: *Sentence against the "Three Chapters"*

Constantinople III: *Exposition of Faith*

Nicaea II: *Definition* and *Anathemas Concerning Holy Images*

Lateran IV: Constitutions : 1. *On the Catholic Faith*

2. *On the error of the Abbot Joachim*

Council of Florence: Session 6: *Concerning Filioque*

Council of Trent: Session 5: *Decree on Original Sin*

Session 6: *Decree on Justification*

Vatican I: Session 3:

Dogmatic Constitution on the Catholic Faith and *Canons*

Vatican II:
Sacrosanctum Concilium
Lumen Gentium
Dei Verbum
Gaudium et Spes

Magisterial Documents

Scripture

Divino Afflante Spiritu [Pius XII, September 30, 1943]
The Interpretation of the Bible in the Church
[Pontifical Biblical Commission, April 23, 1993]
Verbum Domini [Benedict XVI, September 30, 2010]

Doctrine of God

Declaration for Safeguarding the Belief in the Mysteries of the Incarnation and the Most Holy Trinity against some recent errors.
[Congregation for the Doctrine of the Faith, February 21, 1972]

Christology & Soteriology

Joint Declaration of Pope Paul VI and Catholicos Vasken I, Supreme Catholicos, Patriarch of all Armenians [May 12, 1970]
Common Declaration of Pope Paul VI and Mar Ignatius Iacob III
[October 27, 1971]
Common Declaration of Pope Paul VI and of the Pope of Alexandria, Shenouda III [May 10, 1973]
Letter to Father Edward Schillebeeckx Regarding his Christological Positions [June 13, 1984]

Common Declaration of Pope John Paul II and His Holiness Mar Ignatius Zakka I Iwas [June 23, 1984]
Common Christological Declaration Between the Catholic Church and the Assyrian Church of the East [November, 11, 1984]
Common Declaration of Pope John Paul II and Catholicos Karekin I
[December 13, 1996]
Common Declaration of Pope John Paul II and Catholicos Aram I Keshishian [January 25, 1997]
Dominus Jesus: On the Unicity and Salvific Universality of Jesus Christ and the Church [June 16, 2000]

Theological Anthropology

Dignitatis Humanae [Second Vatican Council, 1965]

Humanae Vitae [Paul VI, July 25, 1968]

Donum Vitae

[Congregation for the Doctrine of the Faith, February 22, 1987]

Familiaris Consortio [John Paul II, November 22, 1981]

Letter to the Bishops on the Pastoral Care of Homosexual Persons

[Congregation for the Doctrine of the Faith, October 1, 1986]

Evangelium Vitae [John Paul II, March 25, 1995]

*Joint Declaration on the Doctrine of Justification by the Lutheran
World Federation and the Catholic Church*, [October 10, 1999]

Theological Methodology

Instruction on the Ecclesial Vocation of the Theologian

[Congregation for the Doctrine of the Faith, 1990]

Theology Today: Perspectives, Principles, and Criteria

[International Theological Commission, 2011]

Amoris Laetitia [Pope Francis, March 19th 2016]

Selected Theologians

For this exam, each student will select six theologians, one from each of the following periods:

Patristic (33 - 800)

Monastic and Scholastic (800 - 1500)

Reformation (1500 -1700)

Early Modern (1700-1900)

Twentieth Century to Vatican II (1900 - 1965)

Contemporary Period (1965 – present)

At least three of the theologians selected must be from the Catholic tradition.

Of the six theologians selected, the candidate is responsible for two theologians in the area of Doctrine of God, and two in the area of Christology, and two theologians from one of the following areas: Theological Anthropology, Sacrament/Liturgical Theology, or Spiritual Theology.

Students should demonstrate competency not only in the selected texts listed below, but also in the theological method, intention, and overall context and structure of the author's thought. Students may find it helpful to consult the Secondary Texts listed below.

Patristic (33 - 800)

Many patristic authors are represented in the following anthologies in the series *Sources of Early Christian Thought*:

J.P. Burns, *Theological Anthropology*

R.A. Norris, *The Christological Controversy*

G. Rusch, *The Trinitarian Controversy*

Doctrine of God

Arius, Letters to Eusebius of Nicomedia,
to Alexander of Alexandria,
and to the Emperor Constantine

Athanasius, *Orations against the Arians*, Book 1

Augustine, *The Trinity*, Books 1 and 9-15

Basil the Great, *On the Holy Spirit*

Dionysius the Pseudo-Areopagite, *The Divine Names*
The Mystical Theology

Gregory of Nyssa, *On Why There Are Not Three Gods*

Gregory Nazianzus, *Third Theological Oration*

Justin Martyr, *First Apology*

Maximus the Confessor, *Chapters on Knowledge*

Christology

Athanasius, *Orations against the Arians*, Book 3;
On the Incarnation

Ignatius of Antioch, *Letters to the Churches*

Irenaeus, *Against Heresies*, Book III, Chapters 18-19,
Book V, Chapter 1

Origen, *On First Principles*, Book II

Anthropology

Augustine, *On the Grace of Christ*
Gregory of Nyssa, *Sermon on the Sixth Beatitude*
Irenaeus, *Against the Heresies*
Leo of Rome, *Letter to Flavian of Constantinople*
Origen, *Homily on Genesis 1*

Spiritual Theology

Athanasius, *The Life of Antony*
Augustine, *The Confessions*
Dionysius the Pseudo-Areopagite, *The Mystical Theology*,
The Ecclesiastical Hierarchy
John Cassian, *Conferences*

Sacramental/Liturgical

Ambrose, *On the Sacraments*
On the Mysteries
Augustine, *Sermons* 227, 229, 272
Ignatius of Antioch, *Letters to the Churches*
John Chrysostom, *Baptismal Instructions*
Justin Martyr, *First Apology*

Monastic and Scholastic (800 - 1500)

Doctrine of God

Anselm, *Proslogion*
Monologion
Bonaventure, *Disputed Questions on the Mystery of the Trinity*
Gregory Palamas, *The Triads*
John Duns Scotus, *A Treatise on God as First Principle*
Richard of St Victor, *On the Trinity*
Thomas Aquinas, *Summa Theologiae* I, questions 2-13; 27-43

Christology

Anselm, *Cur Deus Homo*

Bonaventure, *Disputed Questions on the Knowledge of Christ*

John Duns Scotus, *Four Questions on Mary*

Thomas Aquinas, *Summa Theologiae* III, questions 1-26, 46-56

Anthropology

Bernard of Clairvaux, *On Grace and Free Choice*

Bonaventure, *The Journey of the Soul into God*

Thomas Aquinas, *Summa Theologiae* I-II, questions 55-70
(virtues and gifts); 75-83 (sin); 109-114 (grace)

Spiritual Theology

Bernard of Clairvaux, *On Loving God*,
Steps of Humility and Pride,
Selected Homilies on the Song of Songs
(see *Classics of Western Spirituality*)

Bonaventure, *The Journey of the Soul into God*,
The Life of Francis

Catherine of Siena, *The Dialogues*

Gregory Palamas, *The Triads*

Sacramental/Liturgical

Hugh of St. Victor, *De sacramentis christianae fidei*

Lanfranc of Canterbury, *On the Body and Blood of the Lord*

Lombard, *Sentences* Book IV

Thomas Aquinas, *Summa Theologiae* III q. 60 - 90

Reformation (1500 - 1700)

Doctrine of God

John Calvin, *Institutes*, Book III, chapter 21
(Theme: Double Predestination)

Martin Luther, *The Bondage of the Will*
(Theme: *Deus Absconditus*)

Christology

John Calvin, *Institutes*, Book II, chapters 12-17

Martin Luther, *Commentary on Galatians* (1535)

Anthropology

John Calvin, *Institutes*

Book II, chapters 1-2, 6;

Book III, chapters 1-2, 11, 15, 19, 21

Martin Luther, *The Freedom of a Christian*;
The Bondage of the Will (1525);
Commentary on Galatians (1535)

Luis de Molina, *On Divine Foreknowledge*

Spiritual Theology

Robert Bellarmine, *The Mind's Ascent to God by the Ladder
of Created Things*

Pierre de Bérulle, *Discourse on the State and Grandeurs of Jesus*;
The Life of Jesus; *Elevation to Jesus Christ*; *A Letter on the
Priesthood* (See *Classics of Western Spirituality*)

Francis de Sales, *Treatise on the Love of God*,
Introduction to the Devout Life

John of the Cross, *The Ascent of Mt. Carmel*
The Dark Night

Teresa of Avila, *The Interior Castle*

Sacramental/Liturgical

Council of Trent, *Sessions* 13, 22, 23

Early Modern (1700 - 1900)

Doctrine of God

John Henry Newman,

An Essay on the Development of Christian Doctrine

Matthias Scheeben, *The Mysteries of Christianity*

Friedrich Schleiermacher, *The Christian Faith*, pars. 50-56;
170-172

Christology

Søren Kierkegaard, *Philosophical Fragments*

Friedrich Schleiermacher, *The Christian Faith*, pars. 92-101

Anthropology

Maurice Blondel, *L'Action*

Søren Kierkegaard, *Fear and Trembling,
The Sickness unto Death*

J.A. Möhler, *Symbolism*

John Henry Newman,
An Essay on the Development of Christian Doctrine
An Essay in Aid of a Grammar of Assent, chapters 9-10

Matthias Scheeben, *The Mysteries of Christianity*

Friedrich Schleiermacher, *On Religion*, Speeches 2 and 5;

The Christian Faith, pars. 36-41, 62-72 and 86-88

Spiritual Theology

Alphonsus de Liguori, *Divine Love and the Means of Acquiring
It Conformity to the Will of God*
The Practice of the Love of Jesus Christ

Thérèse of Lisieux, *Story of a Soul*

Sacramental/Liturgical

Alphonsus de Liguori, *The Holy Eucharist*

Twentieth Century to Vatican II (1900 - 1965)

Doctrine of God

Karl Barth, *Church Dogmatics*, Vol. 1/1

Yves Congar, *I Believe in the Holy Spirit*

Jean Daniélou, *God and the Ways of Knowing*

Henri de Lubac, *The Discovery of God*

Réginald Garrigou-Lagrange, *Reality*

Vladimir Lossky, *The Mystical Theology of the Eastern Church*
Karl Rahner, *Theological Investigations*, Vol. 4, articles 3 & 9
Dumitri Stăniloae, *The Experience of God* (vols. 1-3)
Paul Tillich, *Systematic Theology*, Vol. 1
Hans Urs von Balthasar, *The Theology of Karl Barth*

Christology

Karl Barth, *Church Dogmatics*, Vol. 4/1
Sergius Bulgakov, *The Bride of the Lamb*
Vladimir Lossky, *The Mystical Theology of the Eastern Church*
Jacques Maritain, *On the Grace and Humanity of Jesus*
Karl Rahner, *Foundations of Christian Faith*, Chapters 5-6
Edward Schillebeeckx, *Christ the Sacrament of the Encounter
with God*
Paul Tillich, *Systematic Theology*, Vol. 2
Hans Urs von Balthasar, *Mysterium Paschale*

Anthropology

Karl Barth, *Epistle to the Romans;
The Humanity of God*
Maurice Blondel, *History and Dogma*
Henri de Lubac, *The Mystery of the Supernatural
A Brief Catechesis on Nature and Grace
Augustinianism and Modern Theology*
Karl Rahner, *Hearer of the Word;
Foundations of Christian Faith*, chapters 1-4
Theological Investigations, Vol. 6, articles 11-16
Edith Stein, *Essays on Woman; On the Problem of Empathy*
Pierre Teilhard de Chardin, *The Divine Milieu*
Paul Tillich, *Systematic Theology*, Vol. 3
Hans Urs von Balthasar, *Glory of the Lord*, Vol. I

Spiritual Theology

Jean Daniélou, *Prayer: The Mission of the Church*

Réginald Garrigou-Lagrange, *Three Ages of the Interior Life*
Thomas Merton, *New Seeds of Contemplation*
Pierre Teilhard de Chardin, *Hymn of the Universe*

Sacramental/Liturgical

Odo Casel, *The Mystery of Christian Worship*
Romano Guardini, *The Spirit of the Liturgy*
Edward Schillebeeckx, *Christ the Sacrament of the Encounter
with God*
Anscar Vonier, *The Key to the Doctrine of the Eucharist*

Contemporary Theologians (1965 – present)

Doctrine of God

Elizabeth Johnson, *She Who Is*
Walter Kasper, *The God of Jesus Christ*
Jürgen Moltmann, *The Trinity and the Kingdom*
Joseph Ratzinger, *Introduction to Christianity*
Hans Urs von Balthasar, *Theo-Drama*, Vol. III
Thomas Weinandy, *Does God Suffer?*

Christology

Walter Kasper, *Jesus the Christ*
Jürgen Moltmann, *The Crucified God*
Joseph Ratzinger, *Jesus of Nazareth*, 3 vols.
Jon Sobrino, *Jesus the Liberator: A Reading of Jesus of Nazareth; Christ the Liberator: A View from the Victims*
Hans Urs von Balthasar, *Theodrama*, Vol. 3, parts 1 & 2; vol. 4
John Zizioulas, *Being as Communion*

Anthropology

Avery Dulles, *The Assurance of Things Hoped For*
John Paul II, *Man and Woman He Created Them: A
Theology of the Body*

Hans Urs von Balthasar, *Theodrama*, Vol. 2; vol. 3, part IIIA
The Christian State of Life
John Zizioulas, *Being as Communion*

Spiritual Theology

John Paul II, *Vita Consecrata*,
Pastores dabō vobis,
Christifideles laici
Henri Nouwen, *The Return of the Prodigal Son*
Making All Things New

Sacramental/Liturgical

Chauvet, *Symbol and Sacrament: A Sacramental*
Reinterpretation of Christian Existence
Jean Corbon, *The Wellspring of Worship*
Joseph Ratzinger, *Spirit of the Liturgy*
Feast of Faith

Suggested Secondary Sources/Textbooks:

In order to demonstrate competency and to contextualize the primary sources, students may find it helpful to consult the following secondary sources and texts.

Raymond Brown, *An Introduction to the New Testament*
Giles Emery, *The Trinitarian Theology of St Thomas Aquinas*
A. Grillmeier, *Christ in Christian Tradition*, 2 vols.
Zachary Hayes, *The Hidden Center: Spirituality and Speculative*
Christology in St. Bonaventure
William Hill, *The Three-Personed God*
J.N.D. Kelly, *Early Christian Doctrines*
Bernard McGinn, *The Presence of God: A History of Western*
Christian Mysticism. 4 vols.
John Meyendorff, *Christ in Eastern Christian Thought*
Jaroslav Pelikan, *The Christian Tradition: A History of*
the Development of Doctrine, 5 vols.

Karl Rahner, ed., *Sacramentum Mundi*

Henri Rondet, *The Grace of Christ*

Werner Schmidt, *Old Testament Introduction*

Van Nieuwenhove & Wawrykow,
The Theology of Thomas Aquinas

Oxford University Press, *Great Medieval Thinkers Series*,
multiple vols.



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

The doctoral program is a two-year program of specialized research. It is similar to the dissertation phase of a Ph.D. program. At the University of Saint Mary of the Lake, the doctoral program, like the licentiate, offers concentrations in the Doctrine of God, Christology, Theological Anthropology, Sacramental/Liturgical Theology, and Spiritual Theology.

The Doctoral program aims at the completion of a student's scientific formation especially through the writing of a doctoral dissertation. The program presumes superior achievement at the licentiate level.

The Doctorate in Sacred Theology is a terminal research degree designed to perfect the skills of the candidate in the study of theology and to develop the research skills necessary for treating theological questions in depth. The doctorate prepares students to be university professors, researchers, and expert resource persons.

Admission Requirements

- ◆ Completion of the Application packet. This packet includes a Required Immunization Information Form which is mandated by the State of Illinois, Acts 85-1315. All this material can be obtained from the Office of Registrar or the website.
- ◆ An S.T.L. Degree with a minimum cumulative GPA of 3.7.
- ◆ Official transcripts of all undergraduate and post-graduate work.
- ◆ Language competency must be demonstrated before final acceptance into the program. Competency is demonstrated by passing the USML language examinations (with a minimum score of 86%) in Latin and in one modern research language (ordinarily, French, German, Italian, or Spanish). These exams are administered at the University twice a year, at the beginning of each semester (see the calendar on the back cover of the Bulletin or the website for the scheduled dates). Students must notify the Registrar of their intention to sit for an exam no later than one month prior to the examination date. Admission to the S.T.D. program is considered provisional until both language exams have been passed. If a student fails to pass both exams by the start of the second semester of the program, the provisional acceptance will be withdrawn and the student will be required to reapply. Samples of the language exams may be requested from the Registrar.

- ◆ Three letters of recommendation (letter of recommendation forms can be obtained from the Office of the Registrar or the website):
 - i. from the ecclesiastical superior (for clergy or religious) or from the proper pastor (for laity) confirming the applicant's good standing in the church;
 - ii. one letter each from two of the applicant's professors or academic instructors in theology or a related field.
- ◆ Submission of a copy of the applicant's Licentiate paper for evaluation by the Graduate Board.
- ◆ Deadline for submission for all admissions material is:
 - Fall Semester, the preceding March 16
 - Spring Semester, the preceding October 16
- ◆ Notification of provisional acceptance to the program will be made by the Graduate Board by March 30 and October 30 for the Fall and Spring Semesters, respectively.
- ◆ Final acceptance into the doctoral program is granted when the dissertation proposal is accepted by the Graduate Board (see below).

Program Requirements

◆ Length of Program and Residency Requirement

The program duration is two years (four semesters) with at least one year in residence devoted to fulltime research. According to article 37 of the statutes, "no ordinary student in this faculty may be at the same time an ordinary student in some other faculty."

Residency also means a quality of presence, as stated in article 37 of the statutes: "Students enrolled in the faculty are expected to observe all the regulations of the faculty... (See Graduate Student Handbook). They should, moreover, comport themselves in a professional, ethical, and Christian manner consonant with the goals and purposes of the Pontifically recognized faculty of theology of which they are a part."

While a student who is a cleric may offer sacramental assistance to local parishes on an occasional basis, his principal task must be participation in and completion of the degree program in which he is enrolled.

◆ Courses

Two S.T.L. Electives (6 cr)
[for those whose S.T.L. is from outside of USML]

DT951 Dissertation Proposal (3 cr) [First Semester]

DT952 Dissertation Writing (3 cr) [Second Semester]

DT953 On-Going Dissertation Writing (1 cr) [Subsequent Semesters]

DT970 Dissertation Defense (3 cr)

DT971 Dissertation Grade (0 cr)

A minimum grade of B (86%) is required in all courses.

◆ Colloquium

The doctoral colloquium, held once each semester, is designed to assist the candidate in writing of the dissertation and in its defense. All doctoral candidates are required to attend these colloquia during their year in residence and to make one presentation. Candidates are encouraged to attend the colloquia and present their work while they continue to complete their dissertation.

◆ Dissertation Proposal

Guidelines for the Dissertation Proposal can be found in the Pontifical Faculty of Theology Scholar's Manual which can be accessed under "Writing Center" link of the USML Library Web site.

During the DT 951 Dissertation Proposal course, the student will choose a professor who agrees to direct the dissertation. With this director, the student will develop a dissertation proposal. With the approval of the director, the student will submit the proposal to the President of the Pontifical Faculty at least one month before the end of the semester. The President will then ask a second reader to review the proposal. Once this professor accepts the proposal, the pontifical proposal committee will meet to review the proposal, which will provide feedback to the student about the project and will vote on its acceptance. If the committee does not approve the proposal, the student can have an additional semester to complete it. If the proposal is rejected a second time, the student will not be admitted to the doctoral program.

◆ Dissertation

- i. The doctoral dissertation is a “major original research work” in one of the areas of concentration. It must demonstrate:
 - a. the candidate’s erudition, judgment, and knowledge of Catholic doctrine;
 - b. proficiency in positive and speculative theology;
 - c. the ability to articulate and synthesize scientific research in a unique manner that advances theological scholarship and promotes engagement with issues encountered by contemporary Christians.
- ii. Dissertations will be written in English. Exceptions require the approval of the dissertation director and the President of the Pontifical Faculty. The dissertation must be of sufficient length to constitute a truly scientific study, normally 150 to 400 pages. Exceptions must have the approval of the President of the Pontifical Faculty.
- iii. The dissertation must conform to the guidelines of the USML Writer’s Manual. Please consult the Pontifical Faculty of Theology Scholar’s Manual for details specific to the preparation of a dissertation.
- iv. Once the dissertation is approved by the director, the President, in consultation with the director, will appoint a second reader to review and evaluate the dissertation.
- v. Once both the director and the second reader sign off on the dissertation, a third reader, appointed by the President, will read the entire manuscript.
- vi. After the third reader approves it, the candidate submits the manuscript to the Director of the Center for Speech and Writing for formatting approval as outlined in the USML Writer’s Manual. Once the Director of the Center for Speech and Writing approves the manuscript, a defense date will be scheduled.
- vii. The defense date will not be guaranteed any earlier than two months after the third reader has received the dissertation.
- viii. After the candidate has defended the dissertation successfully, the Director of Registration and Records submits the paperwork for

the imprimatur, etc. to the Archdiocese. The student forwards the post-defense version of the dissertation to the library to begin the printing and binding process

ix. Time Limits

The doctoral dissertation must be completed within a maximum of five years from the date the dissertation proposal was officially accepted. After five years the degree will no longer be assured.

x. Public Defense

The candidate must defend the dissertation by examination before a Doctoral Jury convened by the President and composed of the director and the two readers of the dissertation. The examination will be public, at least ninety minutes in duration.

xi. Final Grade

At the end of the defense, each examiner will give two numerical grades, one grade for the dissertation and one for the defense. Successful completion of the Doctorate requires a minimum average of 86% in each of the two grades (the defense and the dissertation). Graduation with honors will be determined by the average of the two grades (the defense and the dissertation).

A candidate who fails the dissertation defense must consult with the President of the Pontifical Faculty to determine the conditions under which a second defense would be permissible. A second failure would disqualify the candidate from receiving the doctorate.

xii. Publication

Once the dissertation is successfully defended, the readers have approved any required corrections, and the President has obtained the *nihil obstat*, the candidate will follow the procedures for publication as outlined in the Pontifical Faculty of Theology Scholar's Manual. The Doctorate is not awarded until all requirements of publication are met and all fees are paid.

◆ University Convocation

In order to participate in the University Convocation at the end of the academic year, a student must have completed all the requirements for the S.T.D. thirty days before the Convocation.

General Information

♦ Admission Policies and Procedures

The Graduate Board of the Pontifical Faculty administers the admissions process in cooperation with the President of the Pontifical Faculty.

After reviewing all the admission materials, the Board makes the final decision concerning academic requirements for admission.

Qualified applicants who did not receive their previous training in philosophy and theology from the University of St. Mary of the Lake may be invited to come for an interview with the members of the Graduate Board. The purpose of this interview will be to confirm the candidate's qualifications, to discuss how the program can be of benefit to the applicant, as well as how the applicant can participate in the life and spirit of the Pontifical Faculty and of the University.

♦ Transfer of credits

Students transferring from another School of Theology may receive credit for courses they have taken, if in the judgment of the Graduate Board, these courses are considered equivalent to similar ones offered at USML. The grade for these courses must be "B" or better.

♦ Academic Integrity

In all written assignments and examinations, each student is responsible for the integrity of his/her own work. Any dependence on or use of someone else's work must be clearly noted and appropriate references given. The recycling of any assignment prepared for another course is strictly forbidden. Failure to follow these rules will be considered plagiarism. Any student who plagiarizes – i.e., takes, copies, or otherwise uses without proper acknowledgment the work of another, or recycles assignments from another course, one's own or another's – will face dismissal from the Pontifical Program.

◆ Grading System

The Pontifical Faculty of Theology uses the following grading system:

Exceptional	A+	100 - 98	Exceptionally good performance demonstrating a superior understanding of the subject matter, a foundation of extensive knowledge, and a skillful use of concepts.
	A	97 - 95	
Very Good	A -	94 - 92	Very good performance demonstrating above average capacity to use the appropriate concepts, a very good understanding of the subject matter, and an ability to handle the problems encountered in the subject.
Satisfactory	B+	91 - 89	Generally satisfactory performance despite notable shortcomings, demonstrating a basic understanding of the subject matter and fundamental concepts, and an ability to handle relatively simple problems.
	B	88 - 86	
Marginal	B-	85 - 83	Marginal performance despite evidence of serious effort, demonstrating only partial familiarity with the subject matter and limited capacity to deal with relatively simple problems and concepts.
	C+	82 - 80	
Unsatisfactory	C	79 - 77	
	C-	76 -74	
	F	73 - 0	Unacceptable, failing work for which no credit can be given
Other Grades	P	Pass	
	AU	Audit	Audit indicates formal auditing of a course

◆ Financial Policies

Housing (per semester)	\$3,244.00
Meal Plan (per semester)	\$2,761.00
Room and Board (summer term)	\$2,560.00
Tuition per credit hour (resident)	\$1,109.00
Tuition per credit hour (non-resident)	\$1,109.00
Audit Fee (per credit hour)	\$665.00
Matriculation fee (one time fee)	\$50.00
Technology fee (per semester)	\$175.00
Late registration	\$15.00
Transcript Request	\$15.00
Ongoing Thesis/Dissertation Writing (per semester)	\$1,109.00
S.T.D. Dissertation Defense Fee	\$3,327.00

◆ Expenses Not Covered

Health care insurance, books, and personal items are not included in the above charges. A Seminarian Health Care Insurance Program is available to all full-time students. Students not covered by family health care policies are advised to take advantage of this program. Students are also expected to assume responsibility for auto, fire, theft, and personal possession insurance.

◆ Housing on Campus

Some housing is available for single students who are enrolled in the Pontifical Faculty, in the Conference Center of the University of Saint Mary of the Lake. A chapel and a lounge with kitchen facilities are available for their use. While they are not members of Mundelein Seminary, they are welcomed guests at many events at the Seminary and the Center, and are invited to share in the daily celebration of the Eucharist with the Seminary community.

The staff of the Conference Center's Office of Guest Services attends to the material needs and general welfare of the students who reside in the Center. They serve as contact persons between resident students and the University.

Administration and Faculty

University Administration

Cardinal Blase Cupich, S.T.D., Chancellor
Very Rev. John Kartje, S.T.D., Ph.D., Rector/President

Administration of the Pontifical Faculty of Theology

Rev. Brendan Lupton, M.Div., S.T.D., President of the
Pontifical Faculty
John Lehocky, C.P.A., M.B.A., Financial Officer
Ms. Devona Sewell, M.B.A., Director of Registration and
Records

Pontifical Faculty

Professors:

Rev. Emery de Gaál, Dipl. Theol., Ph.D., Department of
Dogmatic Theology
Matthew Levering, Ph.D., Department of Dogmatic Theology

Professor *Emeriti*:

Sr. Sara Butler, M.S.B.T., Ph.D., Professor Emerita of Dogmatic
Theology
Rev. Lawrence Hennessey, M.A./S.T.L., Ph.D., Department of
Dogmatic Theology
Rev. John G. Lodge, S.S.L., S.T.D., Department of Biblical
Studies and Homiletics
Rev. Robert Schoenstene, M.A., S.S.L., Department of Biblical
Studies and Homiletics
Rev. Raymond Webb, S.T.L., Ph.D., Department of Pastoral
Theology

Assistant Professors:

Melanie Barrett, Ph.D., S.T.D., Department of Moral
Theology
Rev. Marek Duran, S.T.D., Department of Moral Theology
Paul Hilliard, Ph.D., Department of Church History
Very Rev. John Kartje, S.T.D., Ph.D., Department of Biblical
Studies and Homiletics

Rev. Dennis Kasule, S.T.D., Department of Dogmatic Theology
and Pre-Theology
Rev. Brendan Lupton, S.T.D., Department of Church History
Dr. Patricia Pintado, S.T.L., Ph.D. Department of Pre-Theology
Dr. Mark Therrien, Ph.D., Department of Dogmatic Theology
Dr. Juliana Vazquez, Ph.D., Department of Dogmatic Theology

Bulletin Updates

Please visit www.usml.edu for latest information regarding pontifical degree programs.

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The administration of all academic norms is the responsibility of the President of the Pontifical Faculty of Theology.



Accreditation

University of Saint Mary of the Lake/Mundelein Seminary

Accredited by the Commission on Accreditation of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved: M.Div., M.A. in Liturgy, M.A. in Pastoral Studies, M.A. (Liturgical Studies), M.A. (Philosophy and Religion) and D.Min.

The Commission contact information is:

The Commission on Accreditation of the Association
of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275 USA
Telephone: 412-788-6505
Fax: 412-788-6510
Website: www.ats.edu

The Pontifical Faculty of Theology at Mundelein

Canonically erected and approved by the Apostolic See, with the right to confer academic degrees by the authority of the Holy See. Recognized and approved by the Congregation for Catholic Education at the Vatican to offer the following degrees in sacred theology: S.T.B., S.T.L., S.T.D.

The Chancellor of the Pontifical Faculty is the Archbishop of Chicago. His contact information is:

Cardinal Blase Cupich, S.T.D.
Archbishop of Chicago
Post Office Box 1979
Chicago, IL 60690-1979

