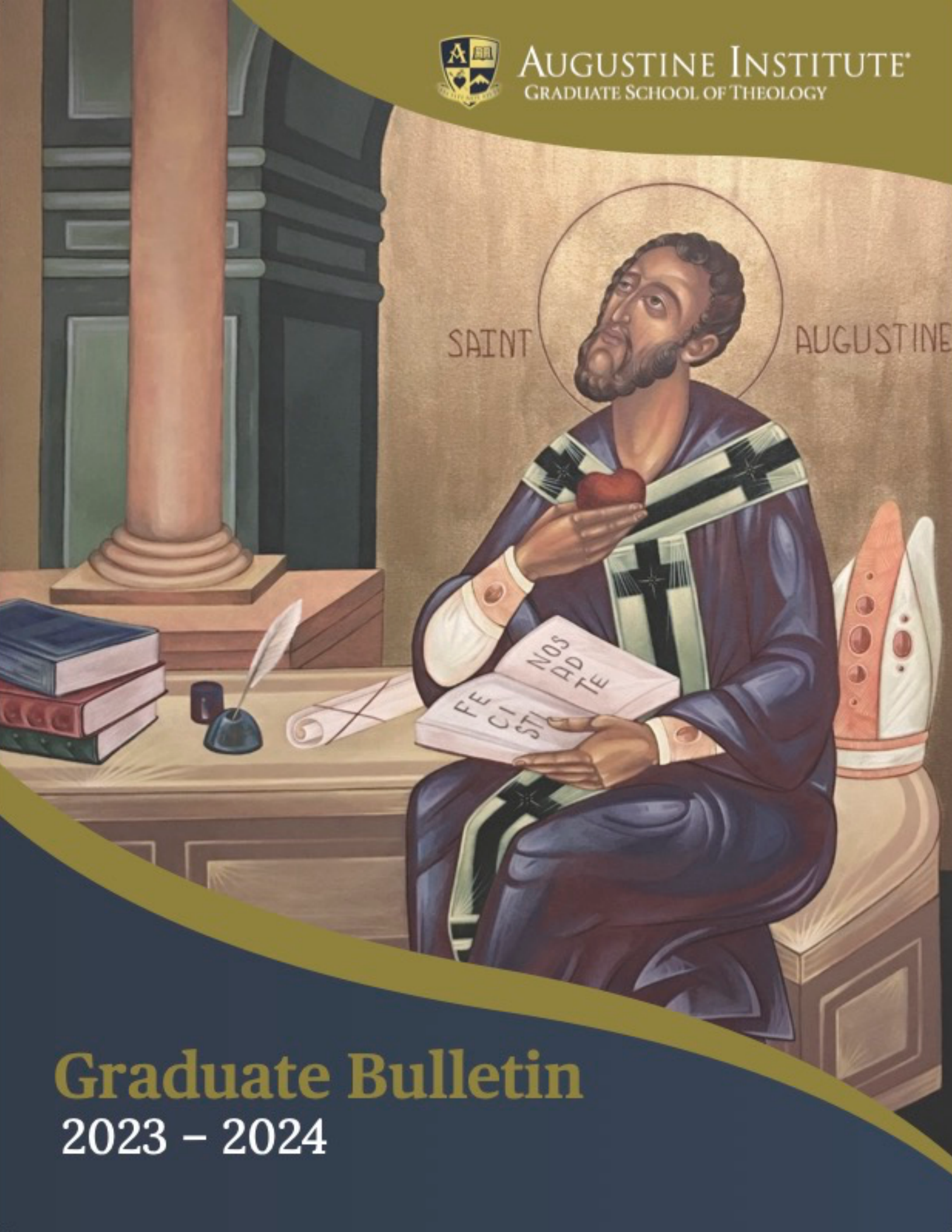




AUGUSTINE INSTITUTE[®]
GRADUATE SCHOOL OF THEOLOGY



Graduate Bulletin
2023 – 2024

PREFACE

“The Eucharistic sacrifice ... is the fount and apex of the whole Christian life.”

Lumen gentium 11

St. Augustine referred to the Cross as the seat of Christ’s authority, the school from which he set forth his doctrine (*Sermons* 234.2; 315.8). When the Lord’s sacrifice is made present in the Mass, we encounter the culmination and fulfillment of his divine teaching. The Eucharist thus, as St. John of Damascus wrote, “enlightens our hearts” (*De fide orthodoxa* 4.13) and impels believers to love God with all our minds (Mark 12:30). To know Christ is to be called, in turn, to share in his mission by handing on to others the gift of his lifegiving teaching. This is the call we seek to answer at the Augustine Institute Graduate School of Theology.

Our model is our patron St. Augustine, pictured on the cover of the Bulletin in an icon that adorns our chapel. Augustine holds an open book displaying words from the opening paragraph of his *Confessions*: *fecisti nos ad te*—“you have made us for yourself.” This phrase, which the Augustine Institute has adopted as its motto, captures our need for the knowledge of Christ, by which we are united to the Triune God who alone can satisfy our hearts. Augustine looks to heaven in contemplation of the eternal wisdom disclosed by God’s Word. The books and writing instruments in the icon represent Augustine’s untiring devotion to study and writing in service of the Gospel. Augustine sought above all to understand Sacred Scripture and to communicate its saving truth to others. In his right hand he holds his heart, which has been pierced by God’s Word (*Confessions* 10.6.8). For Augustine and for the Augustine Institute, mind and heart, truth and love, belong together in service of God’s holy Church—represented in the icon by the bishop’s miter.

The mission statement of the Augustine Institute is as follows:

The Augustine Institute serves the formation of Catholics for the New Evangelization. Through our academic instruction, and our programs and products for parishes and individuals, we equip Catholics intellectually, spiritually, and pastorally to renew the Church and transform the world for Christ.

The Graduate Bulletin explains in more detail how the Augustine Institute Graduate School of Theology understands and implements its mission. The first part, “Studying Theology at the Augustine Institute,” offers a wide-angle vision of what the Graduate School is and does. The second and third parts, “Academic Programs” and “Policies and Resources,” present specifics about how our life as a Catholic academic community works.

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Studying Theology at the Augustine Institute

WHAT IS THEOLOGY?

*And this is eternal life, that they know you, the only true God,
and Jesus Christ whom you have sent.*

John 17:3

Intimate knowledge of God is the fulfillment of all human desire and striving. In this knowledge, our restless hearts find rest in God (St. Augustine, *Confessions* 1.1.1). Such knowledge is not a purely human achievement but depends upon God's initiative. God has graciously revealed himself in creation, in his covenantal relationship with his chosen people Israel, and supremely by sending his eternal Son. The grace of the Holy Spirit enables us to respond to God's generosity with "the obedience of faith" (Rom. 1:5; 16:26).

Theology has classically been defined as *fides quaerens intellectum*—faith seeking understanding. The Catholic view of the reciprocal strengthening of faith and reason is well articulated by St. Augustine: "Understand, so that you may believe; believe, so that you may understand" (*Sermon* 43.9; John Paul II, *Ex corde Ecclesiae* 5). The quest to understand the mystery of God's revelation does not aim to exhaust its meaning or diminish its breathtaking majesty. Rather, disciplined study and contemplation of divine truth allows us to appreciate ever more acutely that divine Wisdom "reaches mightily from one end of the earth to the other, and she orders all things well" (Wis. 8:1). Rigorous theological study thus deepens our wonder at who God is and what he has done.

*That which we have seen and heard we proclaim also to you, so
that you too may have communion with us; and indeed our
communion is with the Father and with his Son Jesus Christ.*

1 John 1:3

God himself is infinite Truth and Goodness, and so he is infinitely intelligible and desirable. For men and women as rational and free creatures, to know and love God is an end in itself, needing no justification with reference to some other end (Pss. 16:2; 73:28). Indeed, intimate knowledge of God is the ultimate purpose of human existence (John 17:3; 1 Cor. 13:12). The dignity of the intellectual effort of theological inquiry is that it cultivates precisely this knowledge by drawing believers into contemplation. The opportunity to engage in theological study is a privilege that should engender humble thanksgiving before Almighty God.

Nonetheless, just as God's act of creation arises, not from any deficiency or need in God, but out of the superabundance of the love and goodness of the Blessed Trinity (CCC 293), so too do believers wish to share with others the riches that God has lavished upon them. "Freely you received; freely

give” (Matt. 10:8). Our model in this, as in all things, is Christ Jesus, who by his teaching invited us into his own relationship with the Father (St. Thomas Aquinas, *ST* III, q. 40, a. 1, ad 2–3). It is therefore proper and not merely consequent to the work of theology to discern how to adapt one’s expression of the unchanging truth of Christ to one’s audience, to “become all things to all people ... for the sake of the gospel, that [we] may share with them in its blessings” (1 Cor. 9:22–23; cf. St. Thomas Aquinas, *ST* I, q. 1, a. 8).

Not all Christians are called to undertake formal graduate studies, but all Christians without exception are called to love God with all their minds (Matt. 22:37) and to use their gifts “to serve one another, as good stewards of God’s varied grace” (1 Pet. 4:10). It is in this context of missionary discipleship that the members of the Augustine Institute envisage graduate study of theology in service of the Church’s apostolic mandate.

OUR ACADEMIC COMMUNITY

The Institute’s origins extend back to St. John Paul II’s summons to the New Evangelization during his 1993 celebration of World Youth Day in Denver, Colorado. Inspired by the Holy Father’s challenge to bear bold, renewed witness to Christ, a group of Catholic scholars and educators founded the Augustine Institute in 2005 as a graduate school dedicated to proclaiming the Gospel in the modern world. Today, the Augustine Institute Graduate School of Theology remains committed to providing deep intellectual formation in the Catholic faith and preparing students to communicate their faith to others joyfully and compellingly. Our graduates use their degrees in a wide variety of settings, the most common being diocesan or parish work, primary or secondary Catholic education, and other apostolic or mission-oriented contexts. Some of our graduates also go on for further academic study.

The Graduate School of Theology is deeply embedded in the Augustine Institute as a whole and collaborates fruitfully in pursuit of our shared mission with the Institute’s other efforts, which include hosting the FORMED digital platform and producing a variety of Catholic media for catechesis and spiritual enrichment. The School’s primary contribution to that mission is its distinctive life as an academic community through study, teaching, mentoring, and research. The Graduate School grants Master of Arts degrees that both guide students to a fuller personal appropriation of the Catholic faith and prepare them to share that faith more accurately and effectively.

All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

Matthew 11:27

The communion of the Blessed Trinity is both the foundation and the horizon of the academic community of the Augustine Institute Graduate School of Theology. The members of the School acknowledge that we have only “one instructor, the Christ” (Matt. 23:10). When Jesus walked the earth, he taught with the unparalleled authority of the very Wisdom of God (Matt. 7:29; John 7:16; 1 Cor. 1:30). Christ’s teaching, which is now safeguarded and confirmed in the Church by the Spirit of truth (John 14:26; 15:13), is more than a collection of true propositions. Jesus speaks as the only-begotten Son of God, and his doctrine is an invitation to men and women to share in his filial relationship with the Father (John 1:12; 15:15). Our common pursuit of divine wisdom is thus a response to the divine call “to share, by knowledge and love, in God’s own life” (CCC 356).

The Augustine Institute is a lay Catholic apostolate that maintains a warm and mutually supportive relationship with the local particular church, the Roman Catholic Archdiocese of Denver. The members of the Graduate School recognize that “the task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living, teaching office of the Church alone” (*Dei Verbum* 10 §2). We seek to teach and live in full accord with the Catholic faith as guarded and expounded by the Magisterium of the Catholic Church, and we govern ourselves as an academic body in keeping with the directives of St. John Paul II’s Apostolic Constitution *Ex corde Ecclesiae*. As a concrete expression of this commitment and in compliance with the Code of Canon Law, the faculty of the Graduate School receive a *mandatum* from the Archbishop (CIC 812), make the Profession of Faith, and take the Oath of Fidelity (CIC 833).

The Augustine Institute is also authorized by the Colorado Commission on Higher Education under the stipulations of the Degree Authorization Act to offer degrees in theology in the state of Colorado. The Institute joined the Association of Theological Schools (ATS) as an associate member in 2012 and was granted full accreditation in 2016.

*Let the word of Christ dwell in you richly, teaching and
admonishing one another in all wisdom.*

Colossians 3:16

Our patron, St. Augustine of Hippo, devoted much reflection both to the content and to the activity of Christian teaching. As one commissioned to the task of teaching the faithful in his capacity as bishop, he remained keenly aware that Christ alone is the true Teacher. Why then has the Lord seen fit to appoint human teachers (1 Cor. 12:28)? Augustine concluded that the practice of teaching and learning in Christian community is essential to the Church because it is an occasion of charity (*De doctrina Christiana*, prol. 6). Pursuing and rejoicing in the truth binds Christian minds and hearts together in their search for the face of the Lord (Ps. 27:8).

The members of the Graduate School strive to be such a Christian community of teaching and learning. The form that this commitment takes begins with the faculty’s collegiality as brothers and sisters in Christ who together seek to love the Lord with all their minds (Matt. 22:37), growing in wisdom and holiness through study, conversation, and disciplined reflection. In addition to our

regular, on-campus faculty members, the Graduate School employs several visiting faculty members who form a vital part of our academic community, whether or not they reside in the Denver area.

The faculty's bond of charity in intellectual fraternity extends, next, to the student body, both on-campus and remote. Teaching, mentoring, and responding to students' work are tasks central to the work of the faculty. The faculty also express their common pursuit of wisdom by means of academic research, writing, and speaking, as well as writing for popular audiences and speaking in apostolic contexts such as parishes.

Augustine Institute students are diverse in many ways. Among the traits that unite them is that they desire to apprentice themselves to Jesus Christ, that they might be "fully trained" and become like their Teacher (Luke 6:40). To join the Graduate School's community as a student, whether on campus or via distance education, is to be invited to participate in our shared project of heeding the Apostle's exhortation: "Do not be conformed to this world, but be transformed by the renewal of your mind" (Rom. 12:2).

GRADUATE STUDY AT THE AUGUSTINE INSTITUTE

The Augustine Institute Graduate School is committed to the pursuit of wisdom in service of Christian mission. All of our academic programs therefore seek, first, to allow students to make their own "all the treasures of wisdom and knowledge" (Col. 2:3), which are found in Christ and passed down in the Sacred Tradition of his Church. Second, our programs prepare students to hand these treasures on to others effectively through evangelization and catechesis.

Give me life, O LORD, according to your word!
Psalm 119:107

Wisdom has "appeared upon earth and lived among humans" (Bar. 3:37). In its original context, this verse refers primarily to "the book of the commandments of God" (Bar. 4:1), by which God graciously revealed his will to his chosen people Israel (Ps. 147:20), granting them a wisdom and understanding unparalleled among the nations (Deut. 4:5–8). Christians read this verse as also pointing forward to Wisdom's supreme manifestation in Jesus Christ (St. Thomas Aquinas, *ST* III, q. 40, a. 1), the very Word and Wisdom of God, who is the "center and heart" of the whole of Scripture (CCC 112). For this reason, the Second Vatican Council identified the study of Scripture as "the soul of sacred theology" (*Dei Verbum* 24).

In all of its programs of study, the Augustine Institute's curriculum is designed to lead students to immerse themselves in Sacred Scripture, which is "profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim. 3:16–17). The divine gift of the Bible has been entrusted to the Church, the living communion of those who by faith and sacrament have been united to Jesus Christ. In our

endeavor to be formed by the Word of God, then, we remain faithful to the living Magisterium, and we apprentice ourselves especially to the Fathers, Doctors, and saints of the Church.

The *Catechism of the Catholic Church* also plays a central role in our curriculum. Pope St. John Paul II famously called the *Catechism* “a sure norm for teaching the faith.” The *Catechism* is normative not only in its content, as a reliable summary of Catholic doctrine, but also in its manner of presenting that doctrine. In the *Catechism*, Scripture does not merely provide prooftexts for doctrinal propositions, but instead furnishes the very language of teaching, showing the dynamic unity of Christian dogma, worship, morality, and prayer.

The faculty, staff, and students of the Graduate School seek to be like the disciple-scribe of Matthew 13:52, who “is like a master of a house, who brings out of his treasure what is new and what is old.” The “new” and the “old” refer first of all to the new covenant in Jesus’ blood (Luke 22:20), which fulfills the Old Testament and therefore cannot be fully understood apart from it (Luke 24:27, 44–45). Accordingly, like St. Augustine, our curriculum places special emphasis on the *narratio* of salvation history, the grand story of God’s work of creation and redemption, which illumines the meaning of all human history.

By extension, the disciple-scribe’s wise exposition of both the “new” and the “old” also informs our curriculum’s approach to Christian history, literature, art, and culture. The riches of the Catholic cultural heritage are best understood not as occasions of nostalgic longing for a lost past but as models for how the Word of God has been embodied in history, revealing its power to transform men and women, and even institutions and societies. Above all, we look to the saints across the centuries, for their lives are normative models of the reception and enactment of the Word, which is truly “living and active” (Heb. 4:12).

With its emphasis on Sacred Scripture, reliance on the *Catechism of the Catholic Church*, and reverent attention to our forebears in faith, the Augustine Institute’s curriculum prepares students practically and concretely to apply what they learn to apostolic work, full of zeal for the Gospel of Jesus Christ.

Behold, how good and pleasant it is when brothers dwell in unity.

Psalm 133:1

The Graduate School’s academic curriculum would be a dead letter were it not situated in a vibrant community. In all our endeavors, we seek to exist for the praise of God’s glory, that is, to manifest God’s goodness in the world (Eph. 1:12). The Holy Sacrifice of the Mass, offered daily in our chapel, is the source and summit of our common life (*Sacrosanctum concilium* 5), and we seek to use the shared spaces in our building, such as the Archbishop Aquila Library and the *Tolle Lege* café and bookstore, to foster our fellowship that is rooted in the Eucharist.

Because our communion is founded upon the Eucharist and prayer, our distance students are able to share in it as well. Their intentions are remembered at Holy Mass at the Augustine Institute, and faculty, staff, on-campus students, and distance students are all encouraged to keep one another in

prayer. All of our many efforts to close the gap between on-campus and distance students—through high-definition videos, live-streamed interactive course offerings, telephone calls, promptly answered emails, lively online discussion, and substantive comments on assignments—are predicated upon the unity that comes from our common pursuit of divine Wisdom through study and prayer.

In turn, our students and alumni bring the fruits of their participation in the Graduate School into the service of their own parishes, dioceses, schools, and other ecclesial communities, that together we might build up the one Body of Christ.

THE ACADEMIC EXPERIENCE

The Augustine Institute Graduate School of Theology started in 2005 as a residential program. Wishing to make our distinctive formation available to as many as possible, we have gradually increased and enhanced our distance-education offerings. Many of our distance-education students have full-time jobs—often in ecclesial or apostolic settings—and many are caring for children or other dependents. Such students would find it difficult or impossible to pursue an M.A. in a traditional, on-campus program. Distance education allows them to flourish in their studies without moving to Denver or giving up jobs or family responsibilities.

Our extensive efforts in distance education do not make the Graduate School of Theology a virtual community. The embodied academic community of faculty, staff, and students in Denver gathers for study in our classrooms, prayer in our chapel, and conversation in our café. This fellowship remains at the heart of our identity. It is precisely the strength of our common life on campus that allows for a rich experience for our students and faculty who engage with us primarily from a distance. Our on-campus and distance-education programs are not merely parallel tracks. Rather, distance-education students are invited, by means of the best technology available and firm commitments to availability on the part of the faculty, to narrow the gap posed by geography and to enter vitally into our Denver-based academic community. When distance-education students are able to visit the Denver campus, whether for an intensive course, for graduation, or for some other occasion, they often remark to faculty that they feel as if they have come home. Such comments exquisitely encapsulate our aims.

All of our programs are rigorous and demanding. As a general rule, students may expect to devote two to three hours to study for each hour of class lecture. For a three-credit course, then, students should plan to set aside nine to twelve hours per week.

The intellectual life of the Institute also includes regular guest lectures from visiting scholars. These lectures, which on-campus students are expected to attend, are made available online on the THEO 701 Distance Education Forum page for distance-education students to view as well.

EDUCATIONAL DELIVERY FORMATS

The Augustine Institute enjoys a vibrant on-campus community of residential faculty and students who attend classes in person. We also use digital media technology to make the wisdom of Christ available to students around the world. Faculty of the Graduate School work closely with our production team to deliver the best possible experience of distance education.

The Augustine Institute makes use of an online learning management system (Canvas) and a student information system (Populi) that together allow students to manage course registration, view course documents and readings, interact with classmates and instructors via a dynamic message board, submit coursework, view grades, and receive professorial comments. Details about how to use these online systems are available to students on the GRAD 500 and GRAD 501 Canvas pages.

Distance students watch the same lectures as on-campus students and frequently participate in discussions with them. Whereas many distance-education programs use lectures that are rerun year after year and employ teaching assistants, lectures filmed at the Augustine Institute are retired after no more than twelve months, and all of our online courses are managed by the faculty who recorded the lectures. Distance-education students can be assured that they are receiving fresh instructional material. Faculty also offer frequent video meetings where distance-education students can have live conversations with their instructor and with one another.

In addition to asynchronous distance-education offerings, in which lecture videos are posted for students to view at their convenience, the Graduate School offers some courses in a synchronous, “DE-Live” format. In these seminar-style courses, distance-education students interact in real time with the instructor and on-campus students via videoconferencing software.

In addition to online classes, distance students are encouraged, but not required, to participate in weeklong intensive courses on-campus in January and June.

Finally, our faculty pride themselves on their prompt and generous responsiveness to emails and telephone calls.

SPIRITUAL FORMATION

Our courses of study are, in all their facets, intended to be ordered to the good of the whole human person: intellectual, moral, and spiritual. Every member of the faculty strives consistently to connect his or her subject to the life of discipleship. All of our faculty, staff, and students are enjoined to keep one another in prayer, and specific prayer intentions for both on-campus and distance-education students are frequently mentioned during the daily celebration of Holy Mass in our chapel.

At the beginning of each Fall semester, we set the tone for the academic year spiritually and intellectually with a Mountain Getaway in the Rocky Mountains. The talks given at the Getaway are recorded and posted to the THEO 701 Distance Education Forum page so that distance-education students may listen to them if they wish.

With the help of our chaplain, Fr. James Claver, the Graduate School also offers an annual series of spiritual conferences, held each semester. Prior to each conference, Vespers is prayed communally in the chapel. The conferences feature a varied rotation of presenters but follow a specified curriculum of spiritual topics, allowing them to build upon one another and form a cohesive whole. First-year on-campus students are expected to attend each of the conferences; second-year students are welcome to attend should they wish. These conferences will also be made available to interested distance-education students both synchronously (via videoconferencing software) and asynchronously (on the THEO 701 webpage).

Academic Programs

INTRODUCTION

The Augustine Institute Graduate School of Theology offers four main degree programs: the Master of Arts in Theology, the Master of Arts in Pastoral Theology, the Master of Arts in Catholic Education, and the Master of Arts in Biblical Studies. The MA Theology, MA Pastoral Theology, and MA Catholic Education programs may be pursued on campus in Denver or through distance education. The MA Biblical Studies is offered exclusively on campus.

The School is accredited by the Commission on Accrediting of the Association of Theological Schools. The following degree programs have been approved by the Commission on Accrediting: Master of Arts in Theology, Master of Arts in Pastoral Theology, Master of Arts in Catholic Education, and Master of Arts in Biblical Studies. The Commission on Accrediting may be contacted at:

10 Summit Park Drive
Pittsburgh, PA 15275-1110
412-788-6505

Common to all of our academic programs is our goal of preparing students to serve the Church's mission of evangelization. To this end, our programs aim both to facilitate students' intellectual and spiritual appropriation of the Church's tradition and to prepare them to hand on that tradition lovingly to others through evangelization and catechesis. Programmatic goals for each degree program are described in the appropriate section of this Bulletin.

MASTER OF ARTS IN THEOLOGY

The principal course of study in the Graduate School of Theology leads to the Master of Arts degree in Theology and is available on campus in Denver or through distance education.

PROGRAMMATIC GOALS

The aims of the MA Theology curriculum are articulated in its three programmatic goals (Student Learning Outcomes):

I. Theology: to manifest a foundational understanding of theology as a discipline, and to demonstrate knowledge of the Catholic Church's dogmatic, sacramental, moral, and spiritual teaching. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- Theology is an ecclesial pursuit of wisdom, using both faith and reason, by which we study God and consider all things in relation to him.
- The articles of the Creeds illumine our knowledge of God, creation, and the plan of salvation, thereby guiding believers on the path of faith.
- The Church communicates "the fruits of Christ's Paschal mystery in the celebration of the Church's 'sacramental' liturgy" (CCC 1076).
- The vocation of man, created in the image of God (cf. Gen. 1:26), is to be made a new creation in Christ (cf. 2 Cor. 5:17) by living the life of grace, animated by charity.
- Christian doctrine invites us to seek a life of friendship with God nourished by prayer.

II. Sacred Scripture: to articulate the narrative of salvation history, to explain the biblical foundations of Catholic doctrine, to interpret the Scriptures in light of the Catholic tradition, and to explain the contemporary relevance of Sacred Scripture. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- The divine pedagogy of the Old and New Testaments discloses a single plan of salvation that finds its climax and interpretive center in Christ crucified and risen (cf. Luke 24:25–27).
- The Bible is divinely inspired and reveals the truth about God, and it therefore authoritatively informs the Church's teaching on faith and morals (cf. 2 Pet. 1:20–21).
- Scripture is to be interpreted in accord with sacred tradition and under the guidance of the Magisterium (cf. 1 Tim. 1:3–7).
- The Bible occupies a central and indispensable place in the mission of the Church and in the spiritual life of believers (cf. 2 Tim. 3:14–17).

III. Life and Mission of the Church: to demonstrate an understanding of the foundational principles of evangelization and ecclesial renewal so as to apply a mature Christian vision to the leading challenges facing the Church's mission today. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- The Church's life and mission is a participation in the life of Christ crucified and risen, so that the incorporation of men and women into the Body of Christ through Word and Sacrament is the constant and essential mission of the Church (cf. Matt. 28:18–20; Mk. 16:15; Rom. 8:18–25; Eph. 4:1–16).
- Evangelization proceeds by lived witness and proclamation and therefore the Church is always in need of purification in order to fulfill her mission credibly (cf. Lk. 24:46–48; 1 Cor. 5:6–8; 1 Tim. 4:11–13).
- The Holy Spirit is both the animating principle of the Church and the principal agent of evangelization (cf. Acts 1:8).
- The Church's mission requires her members to be attentive to contemporary circumstances, both at the local level and in global ecclesial and missionary contexts.
- Study of the Church's history supplies critical perspective for Christians who seek to be faithful to the Church's mission in the present.

DEGREE REQUIREMENTS

The MA Theology degree is awarded upon the completion of twelve courses of three credit hours each and a comprehensive examination. Eight of the courses are required and four are electives. Full-time on-campus students are also required to participate each semester in a one-credit Theology Seminar. Theology Seminars meet once a week and help students draw together the themes treated across the curriculum into a synthetic vision of theological wisdom. Distance-education students are encouraged to make use of the resources posted on the THEO 701 Canvas page, which have a similar aim.

It is recommended that students take the required courses in the following order:

1. SCRP 501 Salvation History
2. THEO 501 The Creed
3. HIST 501 The Church in the Ancient and Medieval World
4. SCRP 502 Jesus and the Gospels
5. THEO 502 Mystagogy: Liturgy and the Sacraments
6. THEO 503 Moral and Spiritual Theology
7. HIST 502 The Church and Modernity
8. SCRP 503 Pauline Literature

This recommended order, however, regularly admits of flexibility in its second half, that is, courses 5 through 8, especially as elective courses are intermingled with the core offerings. Students are ordinarily permitted to take electives only after completing four required courses. Students who wish to take an elective course before completing the first four core courses must obtain permission from their faculty advisor. Students can access a convenient Curriculum Worksheet via the Augustine Institute's Populi webpage.

Elective courses are regularly offered in specialized areas of Sacred Scripture, and other topics of theological, philosophical, and pastoral interest. Students in the MA Theology may take courses from the MA Pastoral Theology or MA Catholic Education programs as electives. They may also choose to use one of their four electives to write a master's thesis (see p. 14 below). Students are eligible to take the comprehensive examination after their fourth semester of full-time study or in their last semester of part-time study. MA Theology students may also pursue a Concentration in Sacred Scripture (see below) or a Concentration in Catechetics (see below, under MA Pastoral Theology).

For full-time on-campus students, the Theology Seminar concentrates on a single theme or major figure during each of its four semesters:

Fall 1:	THEO 591 Cultivating habits of mind suited to a life of study
Spring 1:	THEO 592 St. Thomas Aquinas
Fall 2:	THEO 593 St. Teresa of Ávila
Spring 2:	THEO 594 St. Augustine of Hippo

MA THEOLOGY COURSE DESCRIPTIONS

SCRIP 501 Salvation History

This course helps students to understand the unity of God's plan of salvation from Creation to the Second Coming. By a thorough overview of the Old and New Testaments, this course introduces Catholic exegetical approaches and theological interpretation, aiding students in reading Scripture as the Word of God. Students engage some comparative primary texts and grapple with historiographical questions that help them to demonstrate the reliability of the Bible. With a special focus on the themes of covenant and mission, the course illustrates how Jesus fulfills God's promises and how He invites His followers to share in His work of evangelization.

THEO 501 The Creed

This course offers a synthetic summary of the *symbolum fidei*, the Christian Creed, with particular reference to its effective presentation in catechesis. It follows the outline of the *Catechism of the Catholic Church* while making reference to the biblical, liturgical and magisterial foundations of the doctrines and how they are manifested in the life of the Church.

HIST 501 The Church in the Ancient and Medieval World

The *Catechism of the Catholic Church* teaches that "[t]he Church is in history, but at the same time she transcends it" (CCC 770). This course invites students to pursue deeper understanding of this teaching by means of an introduction to the basic contours of the Church's historical pilgrimage from the Ascension of Christ to the fourteenth century. Taking political, cultural, and social circumstances into account, the course approaches this history primarily in terms of evangelization, that is, the reception, embodiment, articulation, and transmission of the inexhaustible Mystery of the Gospel. The course focuses on Christianity's initial expansion, the emergence of distinctively

Christian modes of thought and life, and reconfigurations of Christian culture in response to new challenges.

SCRIP 502 Jesus and the Gospels

The four canonical Gospels constitute “the principal witness for the life and teaching of the incarnate Word, our savior” (Dei Verbum 18). For believers, the highest aim of all study of the Gospels is to know Jesus Christ ever more fully. In this course, students will gain insight into how historical, literary, and theological tools can be fruitfully engaged to that end. The relationship between the Gospels and the Old Testament receives special consideration. The course primarily follows a canonical itinerary, attending to the distinctive characteristics of each of the Evangelists’ portrayals of the one Lord Jesus Christ.

THEO 502 Mystagogy: Liturgy and the Sacraments

Mystagogy is the ancient practice of learning to “see” the invisible Mystery made present in the visible signs of the sacraments. In this course, the *Catechism* and other sources of mystagogical practice serve as guides for a deeper knowledge of the plan of God made present in these wonderful gifts. After a theological and liturgical study of Christian worship, we gaze into each of the seven sacramental mysteries, learning to decode the signs they employ to dispose us better to receive what they reveal and communicate. In addition to the *Catechism*, texts considered include Ratzinger, *Spirit of the Liturgy*, and Corbon, *Wellsprings of Worship*.

THEO 503 Moral and Spiritual Theology

“What good must I do to have eternal life?” (Mt 19:16) asked the young man of Jesus. This same question marks the governing and guiding question of this course. Meditating upon the response Christ gives, drawing upon the resources of reason illuminated by faith, the texts of Scripture, and the Church’s reflection on the work of God, we will deepen our reflections using the path taken by the third and fourth section of the Catechism of the Catholic Church, and additional primary and secondary sources. Topics considered include: the dignity and ultimate end of the human person; human freedom and the actions that flow from it, the virtues that perfect these actions, the laws that guide them, and the vices and sins that deform them; the social dimension of the moral life; and the nature and role of prayer and conversion in the Christian life.

HIST 502 The Church and Modernity

The fall of Constantinople (1453), the publication of Gutenberg’s Bible (1454), and the discovery of the Americas (1492) signaled the end of the era of Latin Christendom and the beginning of the age we call modern. This period has been shaped by the founding and steady growth of a secular replacement for Christendom, first in Europe, then in North America, and, concurrently, the spread of the Gospel and the growth of the Church in the East and the Global South. This course will offer a narrative of the modern period down to the present, with special emphasis on the progress of evangelization, the saints and martyrs as teachers and models of Catholic thought and life, and the Church’s response to secularism.

SCRIP 503 Pauline Literature

This course analyzes the major literary, historical, and theological issues involved with the study of St. Paul's letters. Special attention is given to the Apostle's identity as a first-century Jew, his faith in Christ the Lord, and to the way the scriptures inform his theology. Students will learn how to explain and synthesize key aspects of his theology (e.g., his Christology, Ecclesiology, Soteriology, Eschatology). In addition, students will learn how to evaluate and critique different views of his teachings. Finally, this course will emphasize the way Paul's pastoral concerns are driven by in-depth theological reflection. In this, students will learn how Paul provides us with a model for dealing with the challenges involved with the spiritual life, evangelization, and ministry today.

COMPREHENSIVE EXAMINATION

During their final semester of course-work, students in the MA Theology program take a three-hour comprehensive examination that tests their readiness to make their learning available to the broader Church and challenges them to make a personal synthesis of their studies.

The examination consists of two essay questions, with new prompts determined periodically. In their responses to both questions, students are expected to draw upon their studies in Sacred Scripture and in the tradition of the Church, in addition to Sacred Doctrine.

Upon registering for the comprehensive examination, students will receive more detailed instructions to prepare themselves appropriately. The examination is graded "pass" or "pass with honors."

MASTER OF ARTS THESIS

Students may elect to write a thesis in place of one of their elective courses. The MA thesis is a work of approximately 8,000–10,000 words in which a single declarative proposition is defended. The thesis is expected to manifest a high level of scholarly competence and significant engagement with the Catholic theological tradition. Students who have attained (and maintain) a cumulative grade point average of 3.70 or better after six courses may petition the Dean for permission to write a thesis. Should the Dean grant permission and a faculty advisor agree to direct the project, the student may proceed.

Prior to registering for the thesis in a given semester, the student must have submitted a thesis proposal and received approval from the director. The proposal must include a thesis statement (in a single proposition), a summary of the argument (approximately 500 words), a provisional outline of the whole, and a bibliography.

The first complete draft of the thesis is due to the director at the mid-point of the semester. The final draft of the thesis—which is expected to be gradable and to need only minor corrections—is due four weeks before the end of the term. The viva voce or live defense of the thesis will be scheduled for the last two weeks of the term. The viva voce comprises a 10-minute presentation by

the writer followed by a half-hour of question-and-answer with the director, the second reader, and any other faculty who wish to attend. The viva voce is graded by the director, in consultation with the second reader, and accounts for 20% of the semester grade for the thesis.

MASTER OF ARTS IN THEOLOGY WITH CONCENTRATION IN SACRED SCRIPTURE

Students in the Master of Arts in Theology degree program have the option of pursuing the Concentration in Sacred Scripture. The concentration is available to on-campus and to distance (online) students. Students are eligible to apply to the concentration once they have completed two (or more) courses with a cumulative grade point average of **3.60** or higher. Current students may apply by sending an inquiry to registrar@augustine.edu.

If a student does not maintain a cumulative grade point average of **3.50** or higher, he or she may be asked to withdraw from the concentration.

The concentration requires the normal eight-course MA Theology core curriculum *and* six additional courses, for a total of 42 credit hours (46 for on-campus students due to the Theology Seminars):

- Old Testament elective
- New Testament elective
- Three more Scripture electives
 - These may include courses in Biblical hermeneutics, courses in biblical languages, more electives on an OT or NT topic, or *Fifth Gospel* (when available; see below)
- Elective (in any area)

Comprehensive Exam: Students completing the Sacred Scripture concentration are also required to take the comprehensive exam required of all MA Theology students.

MA Thesis: With the approval of the Academic Dean and the Biblical Studies Area Director, a thesis may be completed and substituted for an elective.

The Fifth Gospel is a three-credit graduate course that includes a pilgrimage to the Holy Land led by the Augustine Institute along with several extra days in Jerusalem with an Institute professor. Significant reading will be assigned in preparation for the pilgrimage, and the course involves a writing component, as well. The course and pilgrimage are offered at a reduced rate for up to four scholarship candidates (application required); any M.A. Theology students who have already been accepted to the Concentration in Sacred Scripture are able to take the course and pilgrimage (i.e., even if not offered a scholarship). There is one price for the pilgrimage, which includes the cost of tuition.

MASTER OF ARTS IN PASTORAL THEOLOGY

The Master of Arts in Pastoral Theology is a course of study and formation directed to the single end of charity: the program's graduates are trained to serve God's people by sharing the saving truth of Jesus Christ amidst the spiritual and cultural challenges of our time. Although chiefly intended for lay men and women, the program also welcomes priests, religious, and deacons, as well as men and women in formation for those vocations. The program is patterned after the Church's approach to priestly formation, which is articulated in terms of four pillars:

Theological Formation. An education that deepens faith by the careful reading of Sacred Scripture, the Church Fathers, the lives and writings of the saints, the documents of the Second Vatican Council, and the *Catechism of the Catholic Church*.

Spiritual Formation. A journey of reflection, mentorship, fellowship, and prayer that enriches the students' personal encounter with Christ and prepares them for the challenges of lay ecclesial service.

Pastoral and Catechetical Formation. An apprenticeship in proclaiming and teaching the truth of Jesus Christ and the universal call to holiness, grounded in the principles of pastoral care and the methods of catechesis articulated by the documents of Vatican II, the writings of St. John Paul II, and the *Catechism of the Catholic Church*.

Human Formation. A path of instruction, experience, and accountability that leads to growth in the virtues needed for ecclesial leadership, improvement of communication and management skills, and a familiarity with ecclesial structures and procedures.

The program's on-campus students participate in required internships throughout their course of studies. Online students are required to be active in the field of evangelization and catechesis, either as part-time or full-time employees of a parish, school, apostolate, or diocese, or as volunteers with a substantial and regular commitment.

PROGRAMMATIC GOALS

The aims of the MA Pastoral Theology curriculum are articulated in its four programmatic goals (Student Learning Outcomes):

I. Theology: to manifest a foundational understanding of theology as a discipline, and to demonstrate knowledge of the Catholic Church's dogmatic, sacramental, moral, and spiritual teaching. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- Theology is an ecclesial pursuit of wisdom, using both faith and reason, by which we study God and consider all things in relation to him.
- The articles of the Creeds illumine our knowledge of God, creation, and the plan of salvation, thereby guiding believers on the path of faith.
- The Church communicates "the fruits of Christ's Paschal mystery in the celebration of the Church's 'sacramental' liturgy" (CCC 1076).

- The vocation of man, created in the image of God (cf. Gen. 1:26), is to be made a new creation in Christ (cf. 2 Cor. 5:17) by living the life of grace, animated by charity.
- Christian doctrine invites us to seek a life of friendship with God nourished by prayer.

II. Spiritual Interiority: to recognize that a mature Christian interior life is both a prerequisite to effective mission and the goal toward which that mission is oriented, as well as an essential part of the methodology of all pastoral and catechetical practice graduates will be able to explain and defend the following elements of understanding:

- The principal aim of the pastoral and catechetical apostolate is the salvation of souls.
- The interior life takes precedence over apostolic work and is the soul thereof (Lk 6:12).
- As essential elements of the third and fourth “languages” of catechesis, liturgical and personal prayer are both ends and means of catechetical practice (*GDC* 85).
- The principal object of Christian meditation is the mystery of Christ (*CCC* 2708) which enables us to help others to see “the whole of God’s eternal design reaching fulfillment” in Him (*CCC* 426).
- The ritual steps and stages of the catechumenate express a paradigm of the Christian spiritual journey of discipleship and the universal call to holiness (*GDC* 59, *LG* 5).
- The science of the saints both depends upon and perfects theological faith.
- A graced interior life enables Christians to act as witnesses to the Gospel by “a transmission of the faith in words and deeds” in “an act of justice that establishes the truth or makes it known” (*CCC* 2472, cf. *EN* 21-22, 41).

III. Pastoral Care, Evangelization & Catechesis: to demonstrate an understanding of the fundamental principles of evangelization and catechesis, as well as strategies of pastoral care and the ability to develop, to implement, and to assess effective evangelistic, catechetical, and pastoral initiatives in an ecclesial setting which respond to the leading challenges facing the Church’s mission today. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- Evangelization is the constant and essential mission of the Church (Mt 28:18–20; Mk 16:15; *CCC* 738, 849).
- Evangelization is preceded by lived witness and proclamation (Lk 24:46–48; 1 Tim 4:11–13).
- The principal agent of evangelization is the Holy Spirit (Acts 1:8; *CCC* 852).
- Evangelization is oriented toward the incorporation of men and women into the life of the Body of Christ (Eph 4:1–16).
- The pastoral vision of the Second Vatican Council is the foundation for the New Evangelization (*CCC* 10).
- The implementation of the leading principles of pastoral care in parishes, schools, and dioceses.
- The application of the principles and methods of catechesis within the mission of evangelization.
- How the *Catechism of the Catholic Church* is a model for their teaching (*CCC* 23–24).

IV. Leadership: to possess a readiness for collaborative work and management in the life of the Church so as to implement effective discipleship strategies. Graduates will demonstrate an articulate understanding of and principled commitment to the following elements:

- Leadership in the ecclesial setting flows from a Christ-centered ethic in service to others that is ordered towards holiness (1k 22:24–27).
- Leadership is ordered towards an understanding of the global Church and the adaptation of pastoral leadership to diverse cultures (*DC*, 319).
- The theological and cardinal virtues are critical for leadership and for the formation of others (Col 3:12–17).
- Leadership encourages and develops others in ecclesial service (2 Tim 2:1–2).
- Communication and administrative skills are critical and necessary for effective organization and leadership in the ecclesial setting.

DEGREE REQUIREMENTS

The curriculum of the Master of Arts in Pastoral Theology consists of twelve three-credit courses: nine required courses and three choices from the School's broad range of elective offerings. The five required courses in Scripture and Catholic doctrine provide the theological tools for the integration of evangelization and catechesis. The four required courses specific to the Pastoral Theology program offer a coherent and challenging formation in the spheres of professional, human, and spiritual life.

1. SCRP 501 Salvation History
2. THEO 501 The Creed
3. SCRP 502 Jesus and the Gospels
4. THEO 502 Mystagogy: Liturgy and the Sacraments
5. THEO 503 Moral and Spiritual Theology
6. THEO 511 The Christian Life and Discipleship
7. THEO 512 Catechesis in the Mission of Evangelization
8. THEO 513 Pastoral Care and Ecclesial Life
9. THEO 514 Leadership for the New Evangelization
10. Elective
11. Elective
12. Elective

On-Campus Study in Greenwood Village, Colorado

The full-time on-campus degree program is designed to be completed in two years of full-time study at the Augustine Institute's campus in Greenwood Village, Colorado. In addition to the twelve-course theology curriculum, students complete four semester-long practicum internships and take a one-credit seminar each semester. On-campus practicum experiences are supervised internships at a school, parish, or apostolate in the Denver area averaging 4–6 hours a week. The Pastoral Theology Seminar focuses on the students' experiences in their apostolic internships and on honing the theological, spiritual, and professional tools they need to enter fruitfully into ecclesial work.

The Master of Arts in Pastoral Theology Online

The online program in Pastoral Theology is designed for men and women serving in the Church: in parishes, schools, apostolates, or at the diocesan level. Enjoying a common background, the

program's members benefit from an academic life shared with their peers. The program is offered in a cohort-based model so as to make shared life as rich as distance education can allow while retaining the flexibility of asynchronous instruction.

Cohorts of students are gathered by entrance term – Fall or Spring – and assigned to a common advisor. The program is designed to be completed over the course of four academic years. During each of the first two years, the cohort will be offered dedicated hybrid courses involving a weekend of study at the Institute's campus in Greenwood Village. Although these courses are not required, they are supported with a special scholarship to help defray the cost of travel.

Throughout the four years of study, the cohort meets in a monthly videoconference seminar led by its advisor. This seminar provides ongoing professional and spiritual formation. Meetings include student presentations on their apostolic work and faculty-led seminars on spiritual texts, such as works by St. Augustine, St. Gregory the Great, St. Teresa of Avila, and St. Francis de Sales.

Although the program is designed to be completed in four years, students may change their curricular plan at any time. Such departures from the plan may result in the need to take courses in a different order. When students take a semester or more off from studies, they are relieved of the requirement to take part in their cohort's monthly seminar. Should the leave of absence from the program be lengthy, the student may be joined to a different cohort upon his or her return.

In their final academic year in the program, students complete a synthetic project that brings their theological and practical wisdom to bear upon their apostolic work through a fresh initiative or a new development within an existing practice. For their synthetic project, each student will benefit from the counsel of an alumni peer mentor active in their particular field of ecclesial service.

MA PASTORAL THEOLOGY COURSE DESCRIPTIONS

(Course descriptions for SCRP 501, THEO 501, SCRP 502, THEO 502, and THEO 503 may be found above under MA Theology.)

THEO 511 The Christian Life and Discipleship

Discipleship is the pattern of effective evangelization and formation. This course explores discipleship as the means of conversion and growth in the qualities exhibited by a mature follower of Christ. Texts include: Sacred Scripture; Second Vatican Council, *Apostolicam Actuositatem*; Paul VI, *Evangelii Nuntiandi*; John Paul II, *Redemptoris Missio*; and Francis, *Evangelii Gaudium*.

THEO 512 Catechesis in the Mission of Evangelization

This course investigates the principles governing the practice of catechesis – especially as found in John Paul II's apostolic exhortation *Catechesi tradendae* – and the methods best used to implement these principles in the service of the Church's mission of evangelization. The *Catechism of the Catholic Church* will be treated as a synthesis of past catechetical practice and a sure norm for teaching the faith. Attention will also be given to pedagogical methods and the pastoral strategies needed for the effective evangelization and catechesis of adults, youth, and children in our current cultural setting.

THEO 513 Pastoral Care and Ecclesial Life

This course explores the ecclesiology and pastoral vision of the Second Vatican Council, emphasizing the universal call to holiness as the guiding principle for pastoral care. While providing a survey of contemporary pastoral challenges, the course also treats the reality of working within diocesan and parish structures, the practical application of Canon Law, and current ecclesial policies and procedures. Texts include Sacred Scripture, the documents of Vatican II, Paul VI, *Ecclesiam Suam*, and St. John Paul II, *Novo millennio ineunte*.

THEO 514 Leadership for the New Evangelization

This course prepares students to be effective lay leaders in the Church, with an emphasis on the theological formation, virtues, charisms, and skills needed for the New Evangelization in various ecclesial settings. The course is based on Vatican II's theology of the vocation and mission of the laity and St. John Paul II's Apostolic Exhortation *Christifidelis laici*. It explores how authentic communion with Christ is the source of lay leadership, as well as the theological and moral virtues necessary to provide leadership that strengthens the Church's mission to hand on the Gospel.

THEO 581 – 584 Pastoral Theology Seminar and Practicum

On-campus students will meet for a one-hour leadership seminar each week of their two years in the program. This seminar is the locus for the program's effort in formation for ecclesial service and will serve to coordinate and consolidate both the mentoring of faculty advisors and also the students' off-campus supervised internship work. Weekly meetings may be devoted to the discussion of a text read in common, a lecture by an Institute faculty member or guest speaker, or the periodic discussion of internship experiences.

The following regularly-offered elective courses have proven especially useful for our students who are active in parish or diocesan service:

SCRIP 622 Teaching Scripture for the New Evangelization

THEO 612 Liturgy and the New Evangelization

THEO 621 Christian Marriage

THEO 711 Nature, Sexuality, and the Civilization of Love

HIST 716 Reform, Renewal, and the Lay Faithful

Pastoral Theology students are also encouraged to choose electives from the offerings of the Concentration in Catechesis.

MASTER OF ARTS IN PASTORAL THEOLOGY WITH CONCENTRATION IN CATECHETICS

Students in the Master of Arts in Pastoral Theology degree program have the option of pursuing a concentration in the art and science of catechetics that trains them for service in parish, school, and diocesan ministries of catechesis and religious education. This concentration is an effective way of preparing for the reception of the installed Ministry of Catechist proposed by Pope Francis in *Antiquum Ministerium* (May 10, 2021). This special course of study orients theological wisdom to a catechetical presentation of doctrine to “children, young people and adults” in an “organic and systematic way, with a view to initiating the hearers into the fullness of Christian life”(CCC 5). Students making satisfactory progress through at least two courses in the MA program are welcome to declare their intention to pursue the concentration by sending an inquiry email to registrar@augustine.edu.

Degree Requirements

The Concentration in Catechetics requires the completion of 42 credit hours, that is, 14 courses of three credits each, including the five Scripture and Doctrine courses required for the M.A. Pastoral Theology, three of the four required Pastoral Theology courses (*Christian Life and Discipleship*, *Pastoral Care and Ecclesial Life*, and *Leadership for the New Evangelization*), a four-course sequence in Catechetics (*Augustine the Educator*, *Divine Pedagogy and Catechetical Methods*, *Kerygma and Catechumenate*, and *Catechism of the Catholic Church: Doctrinal Synthesis*), and two courses from the Catechetics area.

On-campus students in Pastoral Theology who elect the Concentration in Catechetics will continue to participate in the internship and mentorship program. Online students will participate in the monthly videoconferences of their cohort – or, if the size of the concentration allows it, a separate cohort of students pursuing this concentration – and complete a synthetic project during the final semester or year in the program.

COURSE DESCRIPTIONS (CONCENTRATION IN CATECHETICS)

CATE 601 Augustine the Educator

Based upon the book of the same title by Eugene Kevane, this course focuses on the contributions to the field of evangelization and catechesis made by Augustine of Hippo, drawing upon *Instructing Beginners in Faith* (DCR) and *On Christian Doctrine* (DDC), but also upon some of his other works, especially the *Confessions* and some of his early dialogues. It will propose a thematic paradigm for an Augustinian approach to the apostolate centered around the four themes of interiority, *studiositas*, sobriety and *amicitia/societas*.

CATE 602 Divine Pedagogy and Catechetical Methods

The *Catechism* tells us that God’s self-disclosure in Revelation “involves a specific divine pedagogy,” by which he discloses himself to us gradually in history. The *GDC* indicates that all catechesis is to echo that divine pedagogy and that all catechetical methods are to be regulated by it. In this course that meta-methodology will be examined and applied in particular methodologies of teaching and classroom management.

CATE 603 Kerygma and Catechumenate

This course will examine the dynamism of *kerygma*, the initial proclamation of faith, as found in New Testament and early Church sources, as well as the catechumenal forms that followed these in the ancient practice of the Church. Since the catechumenate is to inform all other catechetical forms “in both their objectives and in their dynamism” (*GDC* 59), this study will inform not only the practice of the RCIA but all other catechetical and parochial ministries as well.

CATE 604 *Catechism of the Catholic Church*: Doctrinal Synthesis

“This catechism is conceived as an organic presentation of the Catholic faith in its entirety. It should be seen therefore as a unified whole.” So speaks the *Catechism* of itself at paragraph 18. In this course the body of the faith as an integrated whole is sought. This involves both the account of doctrinal content and development, but also by way of reflection upon the methodological ordering of that content, such that the CCC establishes a “methodological-content,” and a paradigm for all forms of evangelization and catechesis. Other doctrinal and catechetical sources will be presented (Conciliar canons, *Roman Catechism*, etc.) so that a full doctrinal synthesis will be presented.

Additional courses in the Catechetics area

CATE 605 History of Catechesis and Catechisms

This course will present a survey of the catechetical practices and instruments used throughout the history of the Church for the purpose of grounding an *ad fontes* approach to catechetical practice, that is, to equip catechists to be good stewards, capable of drawing out both the old the new, in their catechetical practice. Particular attention will be given to the ways in which the events and cultural movements of Church history have influenced the catechetical apostolate.

CATE 606 Liturgical Catechesis and the Pedagogy of Prayer

Since the Liturgy of the Church is one of the important loci for Tradition and the place where the faith is enacted and God is adored, it has a central part in the work of evangelization and catechesis. As Pope John Paul II put it, “Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of men” (CT 23). This course will show that fruitful reception of Holy Communion is an essential goal of all evangelization and catechesis (EN 14) and present specific strategies for making the sacraments the “source and summit” of Catholic life (SC 10).

SCRIP 622 Teaching Scripture for the New Evangelization

Pope Benedict XVI called for a “biblical apostolate” in which Sacred Scripture inspires and informs all pastoral work. This class responds to his call by helping students to engage the Word of God so that it may enliven faith, transform the mind, and inform the way the gospel message is communicated. We will look at teachers of Scripture from across the history of the Church. Students will gain a deeper appreciation of the Word of God by an attentive reading of select biblical passages, considering them in light of their historical milieu, representative patristic sources, reflections offered by saints, and select contemporary scholarship. This class will be a seminar focused on practical application.

THEO 712 Catholic Education

“It is written in the prophets, ‘And they shall all be taught by God.’” (John 6:45). These words of Christ set the stage for this course, one which offers an opportunity to reflect upon the nature of education in light of the Gospel. In this course, students, teachers, and administrators reflect upon the vocation of teaching, the history and goals of Catholic education, and the practices and tools of the craft of teaching. Students also examine particular challenges in the contemporary teaching context as well as the perennial challenges of following in the footsteps of Christ the Teacher.

SCRIP 503 Pauline Literature

This course analyzes the major literary, historical, and theological issues involved with the study of St. Paul’s letters. Special attention is given to the Apostle’s identity as a first-century Jew, his faith in Christ the Lord, and to the way the scriptures inform his theology. Students will learn how to explain and synthesize key aspects of his theology (e.g., his Christology, Ecclesiology, Soteriology, Eschatology). In addition, students will learn how to evaluate and critique different views of his teachings. Finally, this course will emphasize the way Paul’s pastoral concerns are driven by in-depth theological reflection. In this, students will learn how Paul provides us with a model for dealing with the challenges involved with the spiritual life, evangelization, and ministry today.

Additional Programmatic Goal

V. Catechetical Science: to demonstrate a mastery of the science of the “organic and systematic” presentation of Christian doctrine ordered toward the initiation of its “hearers into the fullness of Christian life” (CCC 5) graduates will be able to teach, explain and/or defend the following elements of understanding:

- A typological *narratio* of salvation history demonstrating the divine love and disclosing Christ as its key, center and purpose (CCC 450) and His Church as the means and goal of the divine plan (DCR 3,6; 4,8; CCC 112, 120-128, 778).
- Catechesis, which is to be both didactic and kerygmatic in character (GDC 60-62), is an essential component of continuous evangelization.
- The central work of catechesis is the communication of Divine Revelation transmitted in Scripture and Tradition and guarded and propounded by the Magisterium of the Church (CT 22).
- Catechesis is to be an echo of the divine pedagogy and all catechetical methods are to be regulated by it. (GDC 143).
- There is an organic and essential relation between content and method in catechesis; “the absolute originality of faith” calls for a corresponding “original pedagogy of faith” (CT 58, DC 194, see also GDC 149).
- An Augustinian approach to the catechetical apostolate centered around the four themes of interiority, *studiositas*, sobriety, and *amicitia/societas*.
- The *Catechism of the Catholic Church* represents a “methodological-content,” and, as such, a paradigm for all forms of evangelization and catechesis.
- The catechumenate, as an echo of the divine pedagogy (GDC 129), is to inform all other catechetical forms “in both their objectives and in their dynamism” (GDC 59) and therefore

to regulate not just the modern practice of the baptismal catechumenate, but all other catechetical and parochial ministries.

MASTER OF ARTS: CATHOLIC EDUCATION

The MA Catholic Education a curriculum designed for the renewal of Catholic schools. It will combine theological instruction, classical pedagogical theory and practice, and subject-specific instruction. This course of study is available on campus in Denver or through distance education.

PROGRAMMATIC GOALS

The aims of the MA Catholic Education curriculum are articulated in its four programmatic goals:

I. The Doctrine and Mission of the Church: to manifest a foundational understanding of Catholic doctrine and of the principles of evangelization and ecclesial renewal, so as to apply a mature Christian vision to the leading challenges facing the Church's mission today.

Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- The articles of the Creeds illumine our knowledge of God, creation, and the plan of salvation, thereby guiding believers on the path of faith.
- The Church communicates “the fruits of Christ’s Paschal mystery in the celebration of the Church’s ‘sacramental’ liturgy” (CCC 1076).
- The vocation of man, created in the image of God (cf. Gen. 1:26), is to be made a new creation in Christ (cf. 2 Cor. 5:17) by living the life of grace, animated by charity, and nourished by prayer.
- The Church’s life and mission is a participation in the life of Christ crucified and risen, so that the incorporation of men and women into the Body of Christ through Word and Sacrament is the constant and essential mission of the Church (cf. Matt. 28:18–20; Mk. 16:15; Rom. 8:18–25; Eph. 4:1–16).
- Evangelization proceeds by lived witness and proclamation and therefore the Church is always in need of purification in order to fulfill her mission credibly (cf. Lk. 24:46–48; 1 Cor. 5:6–8; 1 Tim. 4:11–13).
- The Holy Spirit is both the animating principle of the Church and the principal agent of evangelization (cf. Acts 1:8).
- The Church’s mission requires her members to be attentive to contemporary circumstances, both at the local level and in global ecclesial and missionary contexts.

II. Sacred Scripture: to articulate the narrative of salvation history, to explain the biblical foundations of Catholic doctrine, to interpret the Scriptures in light of the Catholic tradition, and to explain the contemporary relevance of Sacred Scripture. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- The divine pedagogy of the Old and New Testaments discloses a single plan of salvation that finds its climax and interpretive center in Christ crucified and risen (cf. Luke 24:25–27).
- The Bible is divinely inspired and reveals the truth about God, and it therefore authoritatively informs the Church’s teaching on faith and morals (cf. 2 Pet. 1:20–21).
- Scripture is to be interpreted in accord with sacred tradition and under the guidance of the Magisterium (cf. 1 Tim. 1:3–7).
- The Bible occupies a central and indispensable place in the mission of the Church and in the spiritual life of believers (cf. 2 Tim. 3:14–17).

III. Principles of Catholic Education: to demonstrate mastery of the philosophical and theological principles that govern and direct Catholic education. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- The principal aim of Catholic education is for students to attain mature Christian character (cf. Eph. 4:13 and Col. 1:28), which includes a right understanding of the common good and a willingness to serve the communities to which they belong.
- The standard with respect to which every facet of a Catholic education is measured is the dignity of the human person made in the “image and likeness of God” (cf. Gen 1:26) and redeemed and reformed in Christ (cf. John 14:6).
- The indispensable means of the success of Catholic schools is the intellectual, moral, and spiritual character of its faculty, administration, and students (cf. Romans 12:2 and Romans 5:3-5).
- The mission of Catholic schools and teachers is a participation in the Church’s mission of evangelization and catechesis (cf. *Ex corde Ecclesiae*, #49).

IV. The Art of Teaching: to manifest the knowledge and ability to deploy the pedagogical principles and practices that have been handed down through the ages by the leading educators of the classical and Christian tradition. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- Knowledge is a habitual possession of a person, that is, a perfection of mind. Success for the teacher, accordingly, is measured by the students’ growth in knowledge.
- Human beings grow in knowledge in multiple ways: through primary contact with reality, by experiencing the consequences of their choices, through imitation, and by following orderly discourses, whether fully demonstrative or merely persuasive. The teacher’s task is to provide or deploy these avenues of learning according to the requirements of the subject matter at hand.
- Christian teachers manifest three essential characteristics: (1) mature Christian character (cf. Eph. 4:13); (2) mastery of the relevant arts and sciences; and, (3) an understanding of the ways that students can best gain knowledge, an understanding that leads to disciplined and creative teaching.

- Christian schools are institutional settings that are conducive for their students' attainment of knowledge and Christian maturity, that is, the wisdom appropriate to the age of its graduates.

DEGREE REQUIREMENTS

The MA Catholic Education degree is awarded upon the completion of twelve courses of three credit hours each. Eight of the courses are required and four are electives. The theological and biblical foundation will consist of four courses:

SCRP 501 Salvation History

Students will read substantially the entire Bible together with selections from the Fathers of the Church, according to the directives of *Dei Verbum*, *Verbum Domini*, and other post- conciliar Magisterial teaching on the interpretation of Sacred Scripture. See MA Theology for full course description.

THEO 505 The Rule of Faith

Students will read substantially the entire *Catechism of the Catholic Church* together with selections from the Fathers of the Church, noted saints such as St. Augustine, and key post- conciliar papal teachings.

SCRP 502 Jesus & the Gospels

Students will study the gospels of Matthew, Luke, and John (having studied Mark's Gospel in Salvation History), with additional readings from the Church's rich exegetical tradition. See MA Theology for full course description.

THEO 506 Light to the Nations

Students will be introduced to the history of the Church and her mission of evangelization and catechesis by reading texts from Ignatius of Antioch, Athanasius, Augustine, Benedict, Gregory the Great, Bernard, Francis de Sales, John Henry Newman, and Karol Wojtyła (John Paul II).

Building upon this theological and biblical foundation, students will take four core courses on the liberal arts and Catholic education. This core will introduce students to the deep, rich tradition of Catholic liberal education and enable them to know and to share this tradition with their own students. The provisional titles of the courses are:

CEDU 501 Catholic Education: Ends, Principles, and Means

Students will be introduced to the ends, principles, and means of Catholic education, with special emphasis placed upon the human person, the classical liberal arts, and the integration of all learning in the light of the Catholic Faith.

CEDU 502 Christian Anthropology

Students will receive a firm grounding both in philosophical and theological anthropology as well as in what it means to be a human person, with special emphasis on the teachings of Sts. Augustine, Thomas Aquinas, and John Henry Newman.

CEDU 503 History of Catholic Education

Students will gain a knowledge of key figures and schools of education through the centuries and be able to identify how the history of Western education was informed and enriched by the Catholic Church and its influence on society and culture; special attention is given to the teachings of Fathers and Doctors of the Church, Church documents on education, and the rich, centuries-long tradition of Catholic liberal education.

CEDU 504 The Art of Teaching

Student will be encouraged to see and to experience their teaching vocation as the loving formation of their students in moral, intellectual, and theological virtue; students will acquire a firm, experiential knowledge of the best teaching styles, from leading stimulating and productive Socratic conversations to delivering dynamic, engaging lectures (as well as various “hybrid” forms of teaching).

The last four courses of the curriculum will provide the opportunity for students to specialize in classical pedagogy or in their teaching area(s). These tracks are also currently under development, but we anticipate several. Provisionally, we plan to make these specializations available to students in the following order:

Catechetics

Four courses in which students explore the areas of catechetics appropriate for K-12 Catholic schools and acquire the best methods and skills for teaching the basic truths of the Catholic Faith to their students.

Humanities

Four courses to prepare students to teach literature, history, and related subjects from a Catholic perspective and informed by the Catholic tradition.

Classical Pedagogy

Four courses that will extend the students training in the principles and practices of Classical pedagogy, with special emphasis on the seven liberal arts and the formation in students of a disciplined mind that has learned how to learn.

Science and Mathematics

Four courses that begin with a study of the quadrivium and proceed to an integrated approach to mathematics and natural science within a well-ordered Catholic curriculum, with special attention to questions about the relationship between faith and reason.

Grammar School

Four courses that prepare aspiring teachers to teach in Catholic grammar schools, with emphasis on the formation of the imagination, the trivium (grammar, logic, and rhetoric), and elementary math and science.

MASTER OF ARTS IN BIBLICAL STUDIES

The Master of Arts in Biblical Studies forms men and women to serve the Church's "biblical apostolate" (*Verbum Domini* §75) in the academy, Catholic seminaries and schools, or other ecclesial settings. The program offers advanced training in biblical languages, the tools of contemporary scholarship, and the interpretive principles and aims handed down by the Church's tradition of reading Scripture.

The Master of Arts in Biblical Studies is a two-year, 48-credit-hour program available to full-time students at the Augustine Institute's campus in Greenwood Village, Colorado.

PROGRAMMATIC GOALS

The aims of the MA Biblical Studies curriculum are articulated in its four programmatic goals (Student Learning Outcomes):

I. Divine Revelation. Students will analyze the doctrine of the inspiration of Scripture in Catholic tradition and formulate ways to think about it in relationship to the nature and transmission of divine revelation.

- The Bible contains and presents that which God has revealed in history "by deeds and words" that have "an inner unity," constituting a "divine pedagogy" for the sake of human salvation (*Dei Verbum* 2, 11, 15; Luke 24:27; Eph 1:7–10; 3:8–12).
- The Bible is inspired Scripture, authored by God through human writers who are also "true authors," and therefore it teaches God's saving truth in a unique way and as such must serve as the "soul of sacred theology" (*Dei Verbum* 11, 24; *Verbum Domini* 35; cf. Matt 20:43; Luke 1:1–4; 2 Tim 3:16).
- "Sacred tradition and Sacred Scripture form one sacred deposit of the word of God," which is entrusted to the Church's teaching office for "the task of authentically interpreting the word of God" (*Dei Verbum* 9–10; Acts 2:42; 2 Thess 2:15; 1 Pet 1:20; Jude 3).

II. Biblical Exegesis and Hermeneutics. Students will investigate the literary, historical, and theological dimensions of biblical texts with the tools of contemporary scholarship and Catholic hermeneutical principles.

- The Bible contains and presents divine revelation in human words within history, understanding the meaning of Scripture intended by God requires attention to its authors' human speech in its historical, literary, and linguistic dimensions. Thus, with other newly developed methods of interpretation, historical-critical exegesis is "indispensable" for biblical studies (*Verbum Domini* 32; cf. John 1:14).
- The organizing center of scriptural revelation is the crucified and risen Christ (Luke 24:25–27, 44–47; 1 Cor. 15:3–4; 2 Cor. 1:20), who constitutes the key to recognizing the way in which "the New Testament is hidden in the Old and the Old is made manifest by the New" (*Verbum Domini* 41, quoting St. Augustine). This conviction not only legitimates but requires

recognition of the “spiritual senses” of the Bible (1 Cor 10:1–11; Gal 4:21–31; *Verbum Domini* 37).

- Since the God who inspired the Bible is the same God who operates in the Church’s reception of divine revelation, understanding the Bible fully must include interpreting the historical human words of Scripture in light of the faith and living tradition of the Church (*Dei Verbum* 12; cf. John 16:13; 2 Thess 2:15).

III. Scholarly Engagement. Students will understand, compare, and evaluate interpretive perspectives—Western, global, non-Christian etc.—assessing their assumptions and goals in conversation with the Catholic tradition.

- Many communities of discourse participate fruitfully in biblical scholarship from a variety of religious, social, and cultural perspectives, with which the Catholic biblical scholar must be able to dialogue (1 Cor 9:19–21; *Verbum Domini* 41, 117).
- Such dialogue entails informed preparation, careful attention, and intellectual versatility in various settings, which permit the Catholic biblical scholar accurately to assess the interests and perspectives of one’s interlocutors in order to engage them with candor, respect, and generosity (cf. Acts 17:16–34).
- The interpreter must be cognizant “that the various hermeneutical approaches have their own philosophical underpinnings, which need to be carefully evaluated before they are applied to the sacred texts” (*Fides et ratio* 55; cf. *Verbum Domini* 36).

IV. The Word of God in the Life and Mission of the Church. Students will investigate and analyze the role of Sacred Scripture in the Church’s liturgical life as well as in her work of evangelization and catechesis.

- Biblical interpretation is first and foremost properly situated within the life and mission of the Church, with special attention to the relationship of the Bible and the liturgy (1 Tim 4:13; *Verbum Domini* 29, 52; *Aperuit illis* 8).
- The biblical exegete should have an ecclesial horizon and aim to enrich the spiritual life of the whole Body of Christ (Matt 13:52; Rom 12: 6–8; 1 Tim 4:11–16; *Dei Verbum* 23–24; *Aperuit illis* 2; cf.; Rom 12:6–8; Eph 4:11–16), which begins with personal commitment to the spiritual life involving *lectio divina* (Ps 1:1–3; Rom 12:2).
- The study of the Bible rejuvenates and strengthens catechetical instruction (*Dei Verbum* 24; *Verbum Domini* 74; cf. 2 Tim 3:16–17).

DEGREE REQUIREMENTS

The Master of Arts in Biblical Studies curriculum includes sixteen courses, each of three credit hours: two courses each in Biblical Greek and Hebrew, four courses treating the theological framework of Biblical interpretation (Principles of Biblical Interpretation, Catholic Faith and the Church of the Fathers, Patristic and Medieval Exegesis, and Theology in the Life and Mission of the Church), three Old Testament exegetical courses (Pentateuch, Prophets, and Psalms and Wisdom Literature), three New Testament exegetical courses (Synoptic Gospels and Acts, The Apostle Paul

and His Letters, and Johannine Literature), and two electives. Students who enter with a reading knowledge of either biblical language may choose advanced language instruction or additional electives. A Master's thesis is optional. During their final semester, students will take an oral comprehensive examination. Students who enter with reading knowledge of Greek will either pass directly to Hebrew, take an advanced reading course in Greek, or take an elective.

MA BIBLICAL STUDIES COURSE DESCRIPTIONS

SCRIP 650 Principles of Biblical Interpretation

This course introduces students to the methods of biblical interpretation and to the hermeneutical principles that guide the Church's approach to Scripture. Analyzing works of the Fathers and Doctors of the Church (e.g., St. Augustine), recent papal and magisterial documents (e.g., *Dei Verbum*), and the instructions of the Pontifical Biblical Commission (e.g., *The Interpretation of the Bible in the Church*), the course forms students to interpret the biblical text in a rigorous and faithful way that seeks to simultaneously pay attention to the implications of both its divine and human authorship.

SCRIP 551 Pentateuch

The purpose of this course is to give an in-depth introduction to the first five books of the Old Testament, known as the Torah. Pertinent matters relating to history, geography and cultural backgrounds will be drawn in as needed. Questions of authorship, dating and composition will be briefly considered, but emphasis will be given to understanding how these ancient Hebrew texts work literarily. After studying the rhetorical strategy of these foundational narratives and laws, the student will be introduced to the major theological themes found in the Torah (e.g., creation, the fall, liturgical worship), and how those these themes have been interpreted in Christian tradition.

SCRIP 552 Prophets

This course introduces students to the lives and literature of the biblical prophets. Starting with an introduction to the historical development of the phenomenon of prophecy in Israel and its relation to prophetic activity and writing among other peoples of the ancient Near East, this course will launch into a comprehensive survey of both the Major and Minor prophets, including Lamentations and Baruch. For each prophetic book, students will come to grasp its historical context, rhetorical goals, literary techniques, critical issues, theological implications, and its application to Christian life today. The course will give special attention to applying Catholic interpretive principles to the prophetic books and demonstrating how they are embraced by the Tradition.

SCRIP 553 Psalms and Wisdom Literature

This course will explore the Psalter and the wisdom books of the Old Testament. Through an in-depth engagement with these ancient texts in light of recent scholarship, students will examine the historical background, literary provenance and poetic purposes of the diverse books of Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Sirach and Wisdom. Rather than limiting the scope to form-

critical and compositional concerns, the course will consider the function of the Psalms in the cult of ancient Israel and the social role and development of wisdom literature in the life of post-exilic Judaism. Furthermore, this course will uncover the roots of Christological interpretation of the Psalms in the New Testament, and the use of Psalms in Jewish and Christian traditions of prayer. The course will highlight the theological significance of these texts' structures, their inner coherence, their original meaning, and their relevance for the life of the Church today.

SCRIP 561 Synoptic Gospels and Acts

According to the Second Vatican Council, "among all the Scriptures, even those of the New Testament, the Gospels have a special preeminence, and rightly so, for they are the principal witness for the life and teaching of the incarnate Word, our savior" (*Dei Verbum* §18). This course analyzes the literary, historical, and theological issues involved with the study of the Synoptic Gospels as well as the Acts of the Apostles. After examining questions regarding the authorship, dating, and context of the Synoptic Gospels, as well as their relationship to one another, it will offer in-depth look at their accounts of the life and ministry of Jesus, his Passion, and Resurrection. Among other things, the course will consider the Christological titles of Jesus, his miracles, his parables of the Kingdom, the Sermon on the Mount, and his eschatological discourses. The course will also include study of the book of the Acts of the Apostles, examining the ways it continues the story begun in the Gospel of Luke. While engaging with the works of contemporary scholarship and critical approaches, students will also examine these books through the lens of sources from Catholic tradition (e.g., patristic and medieval commentaries).

SCRIP 562 The Apostle Paul and His Letters

The letters of Paul are vitally important sources for Christian theology and the history of the earliest Church, and as such the interpretation of them is hotly contested. This course surveys Paul's letters and the book of Acts to introduce the apostle's life, his letters and their content, and to contextualize them within Paul's broader theological vision. Throughout, this course aims to train students to think through critical issues involved with the study of Paul and his letters, as well as their legacy in Christian theology.

SCRIP 563 Johannine Literature

This course examines the literary, historical and theological issues relating to the study of Johannine Literature. The course begins with an examination of the contents of the Fourth Gospel. After studying key background issues (authorship, dating, provenance, genre, literary structure, etc.), students enter into a close reading of the Gospel's contents. Following this, the course turns to examine the background and contents of the Johannine Epistles, with special attention given to the question of the relationship of these letters to the Gospel. In addition to engaging contemporary critical scholarship on these works, students will also explore how the texts covered in this course have been read within the Catholic tradition.

THEO 561 Catholic Faith and the Church of the Fathers

In this course we pursue a rich understanding of the Church's catholicity and apostolicity in the patristic period. To that end we study a wide panoply of texts ranging from the New Testament to the eighth century. Our approach is simultaneously historical and theological. We attend rigorously to historical contexts, but we also seek to discern how the Church and its members manifest within history the supernatural life that is theirs by the gift of the Spirit (*Lumen gentium* 7). That life is sustained in varying historical settings by doctrinal fidelity, sacramental communion, and hierarchical *politeia*—that is, by the “visible bonds of communion” (CCC 815). Students are hereby invited to appreciate the enduring value for Christians today of studious apprenticeship to the teaching and example of the Church Fathers.

SCRIP 651 Patristic and Medieval Exegesis

The Church recognizes in the Fathers and Doctors a profound capacity “to penetrate to the very innermost meaning of the divine word,” and she celebrates the “almost inexhaustible riches” contained in their works of biblical interpretation (*Divino afflante Spiritu* 28, 29). This course introduces students to patristic and medieval scriptural exegesis in a variety of contexts and genres. Students will gain insight into the hermeneutical principles that animate, guide, restrain, and lend coherence to classical biblical interpretation, and they will consider how these principles might inform and enrich their own efforts to read and interpret Sacred Scripture “in the sacred spirit in which it was written” (*Dei Verbum* 12).

THEO 661 Theology in the Life and Mission of the Church

“Theology” is “essentially the interpretation of the Church’s Scripture” (*Verbum Domini* 35). It is the quest to understand the word of God. This course will explore the role of disciplined reflection on the word of God in three key areas: (1) the Liturgy, especially the Eucharistic liturgy, the Lectionary, and the Liturgy of the Hours; (2) the Christian spiritual life, especially the prayerful reading of Scripture known as *lectio divina*; and (3) the Church’s mission, especially the teaching of theology. In this final section, particular attention will be paid to the relationship between the interior life and the theological apostolate, as well as the ecclesial vocation of the theologian in a contemporary context. The overarching goal of the course is to equip students with a mature grasp of the centrality of the word of God in the liturgical, spiritual, and ecclesial mission of theology.

LANG 551 Greek I

This language elective introduces students to the grammar, vocabulary, and syntax of ancient Greek. By the end of the semester, students will have been exposed to over four hundred words of Greek vocabulary and will have read, with help, whole paragraphs out of the New Testament in its original language. Students who complete this course will be prepared to complete basic instruction and begin reading on their own in Greek II. The course focuses on the “common” or *Koine* Greek of the Septuagint and New Testament, with occasional supplementary exercises drawn from classical authors.

LANG 552 Greek II

This course completes student instruction in the grammar of *Koine* (biblical) Greek and proceeds to deeper translation and analysis of ancient texts. After one unit completing all basic grammar not covered in Greek I, the lectures and assignments will focus on reading and translation of whole passages from the New Testament, along with some passages from the Septuagint and Apostolic Fathers. Lecture and other material will provide further perspective on syntax, how to analyze theologically significant terms, and interpretation. Prerequisite: LANG 601 (Greek I) or instructor approval.

LANG 561 Hebrew I

This course, which serves as the first installment of a two-part sequence, introduces students to the basic grammar, vocabulary, and syntax of biblical Hebrew. Students are instructed in the basic differences between Semitic and western languages. Students learn proper pronunciation of Hebrew words so that they can read texts out loud with confidence. Even more importantly, students are taught how to do basic translations of the Hebrew scriptures. By the end of the two-part sequence, students are equipped to translate biblical texts with the help of a lexicon.

LANG 562 Hebrew II

This course completes the two-part course sequence begun in Hebrew I. Prerequisite: Hebrew I or instructor approval.

ELECTIVE COURSES

All of the Graduate School's MA degree programs include space for elective courses. In each program, a suite of required core classes is designed to provide students with a well-rounded formation. Elective courses offer an opportunity for students to study more deeply in a specific area of interest. Students may normally take elective courses only after completion of the first four core courses. Exceptions may be granted by faculty advisors. Students in one MA program are often permitted to choose to take core courses from another program as electives. Students should consult their program's curriculum worksheet and their advisors to determine whether a given course may be taken as an elective.

Electives are offered in a variety of formats. Some are taught in the studio classroom and are available on campus and via asynchronous distance education. Others are on-campus only, while still others are offered to both on-campus and distance-education students in a synchronous, seminar-style, "DE-Live" format. Many electives are offered as January or June one-week intensive courses.

SAMPLING OF ELECTIVE COURSE DESCRIPTIONS

SCRIP 613 Luke-Acts

The Gospel according to Luke and its sequel, Acts of the Apostles, make up roughly 28% of the New Testament. Not only is St. Luke responsible for more of the New Testament than any other writer, the significance of what he wrote is difficult to overstate. He is the only biblical witness for many aspects of Jesus' life and teaching and other events that have long been central in Christian theological reflection. This course offers an in-depth analysis of this corpus, analyzing its rich literary, historical, and theological aspects. While engaging works of contemporary scholarship and critical questions, students will also examine these books through the lens of sources from Catholic tradition (e.g., patristic and medieval commentaries), discovering its spiritual lessons and implications for understanding the task of evangelization.

SCRIP 623 Reading the Bible with the Fathers

For early Christians, the Scriptures were not only a source of doctrinal information. They were also "wells" from which worshipers drew "living water" and were refreshed (Origen), "chaste delights" for those who sought their inner meaning (Augustine), "weapons of the spirit" in the battle against temptation of every kind (Evagrius). This course explores the Bible's place in early Christian dogmatic debates, liturgical worship, moral and ascetical discipline, and patterns of prayer. As we approach the Fathers' rich and complex engagement with Scripture, we will seek to identify and understand the theological principles that animated their biblical practice. In turn, we will consider how an appreciation of patristic scriptural exegesis might renew our own use of the Bible in prayer, study, evangelization, and catechesis.

SCRIP 602 Psalms and Wisdom Literature

This course will explore the literature of worship and wisdom in the Old Testament. Through an in-depth engagement with these ancient texts in light of recent scholarship, students will examine the

historical background, literary provenance and poetic purposes of the diverse books of Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Sirach and Wisdom. Rather than limiting the scope to form-critical and compositional concerns, the course will consider the function of the Psalms in the cult of ancient Israel and the social role and development of wisdom literature in the life of post-exilic Judaism. Furthermore, this course will uncover the roots of Christological interpretation of the Psalms in the New Testament, and the use of Psalms in Jewish and Christian traditions of prayer. The course will highlight the theological significance of these texts' structures, their inner coherence, their original meaning and their relevance for the life of the Church today.

THEO 721 Two Carmelite Masters: Teresa of Ávila and John of the Cross

This course delves into some of the greatest writings in the Church's mystical tradition, principally St. Teresa of Ávila's *Interior Castle* and selections from St. John of the Cross's three major works. Keeping the theological heights rooted in everyday experience, we will trace the contours of the interior life, identify obstacles to growth and their remedies, and reflect on the lofty heights of prayer to which all the faithful are called. There will be three short essays and a final examination.

THEO 601 Christian Anthropology

In this course, we will seek better to understand what it means for men and women to be made "in the image of God" and to consider the questions about human nature that are the most common and the most pressing today, including: Is life more than a chemical reaction? What is the soul? What is its relation to the body? Is the mind more than the brain? Can we affirm from our reflection upon common experience that the human soul is incorruptible, or does the Christian belief in the immortality of the soul repose solely upon Revelation?

SCRIP 622 Teaching Scripture for the New Evangelization

Pope Benedict XVI called for a "biblical apostolate" in which Sacred Scripture inspires and informs all pastoral work. This class responds to his call by helping students to engage the Word of God so that it may enliven faith, transform the mind, and inform the way the gospel message is communicated. We will look at teachers of Scripture from across the history of the Church. Students will gain a deeper appreciation of the Word of God by an attentive reading of select biblical passages, considering them in light of their historical milieu, representative patristic sources, reflections offered by saints, and select contemporary scholarship. This class will be a seminar focused on practical application.

NON-DEGREE-SEEKING STATUS AND AUDITING

NON-DEGREE-SEEKING STATUS

Non-degree-seeking students who wish to take graduate courses will be considered on a space-available basis. Degree-seeking students will always be given priority in course registration. Non-degree-seeking students who fail to maintain a cumulative GPA of 2.5 or better may be denied further enrollment. Non-degree-seeking students may request to transfer from non-degree-seeking status to degree-seeking status by completing the admissions process. In the case of admission to degree-seeking status, all courses taken for credit at the Institute as a non-degree-seeking student would count toward the completion of the M.A., provided the minimum grade point average is achieved and maintained.

AUDITING, PERSONAL ENRICHMENT, OR CONTINUING EDUCATION STUDENTS

The audit option is available to admitted students who wish to audit graduate courses for purposes of personal enrichment or continuing education credits. On-campus auditors attend classes but may not submit course assignments or receive a grade. Distance-education auditors may watch class lectures but may not submit course assignments, contribute to course discussions, or receive a grade. The Graduate School also provides additional opportunities for theological education and enrichment in the Open Classroom program, which provide non-credit learning experiences. The Graduate School does not award credit for Open Classroom courses; however, Graduate School applicants who have taken designated Open Classroom workshop courses may apply for credit through a prior learning assessment. The Augustine Institute also provides Short Courses, which are taught by members of the Graduate School faculty and aspire to supply the highest quality of Catholic theological formation outside a formal academic context, but they are not Graduate School offerings properly speaking, and credit is not awarded.

Policies and Resources

ADMISSIONS POLICIES

The Augustine Institute seeks students who desire to pursue the wisdom of Christ in order to make their personal witness and service to the Church's apostolic mission more effective. The Admissions Office accompanies students through the process of discerning whether the graduate programs of the Augustine Institute will best enable them to fulfill their holy aspirations.

ADMISSIONS COUNSELING

The Office of Admissions provides information about the Augustine Institute and directs the admissions process. Please contact: admissions@augustine.edu

ELIGIBILITY FOR THE MASTER OF ARTS DEGREE

Degree-seeking students must have been awarded a bachelor's degree from an accredited college or university. The Institute typically requires applicants to have achieved a cumulative grade point average of 3.25 or better, but allowances are made for those applicants whose subsequent life and career experience demonstrates a readiness for graduate-level work. A major in any academic discipline is acceptable. In some cases, students who do not fulfill the requirements for degree-seeking status may be granted conditional acceptance. Full admission for students granted conditional acceptance requires the completion of two courses, during which a 3.00 cumulative grade point average must be achieved.

LANGUAGE OF INSTRUCTION

Degree programs at the Augustine Institute Graduate School of Theology are conducted in English. Instruction is ordinarily offered in English, and all written work must ordinarily be submitted in English.

ADMISSIONS PROCESS

The Augustine Institute processes applications year-round. Once an applicant has completed the online application and supplied all required documentation, a phone interview is scheduled. After a successful phone interview, the application is reviewed by the faculty members of the Admissions Committee. Decisions are typically given within two weeks of the interview.

CONFIRMATION & DEPOSIT

Admitted candidates secure their place in the incoming class by submitting a confirmation deposit of \$100, which will be applied to tuition.

DEFERRAL

A student who has been admitted to the Institute may ask to defer acceptance for one academic

year. After one year, the student must submit a new application. Merit-based scholarship offers may not be deferred.

TRANSFER POLICY

Normally a maximum of twelve graduate-level credit hours in Catholic theology may be eligible for transfer credit to either Master of Arts program in the Graduate School of Theology of the Augustine Institute. When exceptions are made to the twelve-credit maximum, they are typically for students who have completed a process of vocational discernment and are seeking to transfer credits from a seminary or house of religious formation. In such cases, up to eighteen credits may be transferred.

In assigning transfer credits, the Academic Dean seeks to match work done at another institution with the core curriculum courses at the Augustine Institute. When matches cannot be found, transfer credits are allocated as elective courses.

Students seeking to transfer credits should be aware that the Augustine Institute has accepted the Apostolic Constitution *Ex corde Ecclesiae* as regulative of its academic policies. Accordingly, an important criterion for the acceptance of transfer credits is the compatibility of the coursework with the Institute's mission to train Catholics for the New Evangelization.

The Augustine Institute accepts only credits carrying grades of "B" (3.0) or above earned at accredited institutions of higher learning. To be eligible for transfer, all credits must be authenticated by an official transcript. While approved transfer credits count toward a degree at the Institute, grades earned elsewhere are not transferable and are not included in the calculation of grade point average.

All transfer credits are subject to the approval of the Academic Dean.

READMISSION

Students leaving the Institute to attend other schools, and students dismissed for academic or disciplinary reasons, must reapply to the program.

ADMISSION REQUIREMENTS

Admission requirements vary by degree program and can be found on the Augustine Institute Admissions webpage.

INTERNATIONAL APPLICANTS

In addition to the checklist requirements, foreign nationals must do one of the following:

Submit your TOEFL scores (Test of English as a Foreign Language) with your application (Note: The TOEFL is a very costly test).	OR	Request that your admissions essay be considered as evidence of competency in the English language.
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You will be evaluated on your English competency by the Admission's Committee in order to determine your capacity for success in graduate studies. It is often the case that foreign nationals for whom English is a second language are recommended to pursue coursework on a non-degree seeking basis.

**On Campus Applications from Foreign Nationals*

At this time, the Augustine Institute is not a SEVIS authorized school, and therefore is not authorized to issue the I-20 form, which is required for your student visa application. International students who wish to attend on-campus intensive courses or other events are responsible for obtaining the necessary authorizations to travel to the United States.

FINANCIAL POLICIES

The Augustine Institute charges a flat rate for tuition and does not levy additional charges for new student fees, technology fees, on-campus activities, or graduation. Nor are students who require a leave of absence charged a fee for the period in which they are not enrolled in classes. Students must, of course, purchase their own books.

2023–2024 TUITION

	<u>Full- or Part-Time Student</u>	<u>Audit Student</u>
Tuition per course	\$1850	\$400

MA Theology and MA Biblical Studies students do not pay tuition for their comprehensive examinations, which are 0-credit. Nor do MA Theology or MA Pastoral Theology students pay tuition for their 1-credit on-campus seminars.

REFUND POLICY

After withdrawal from a course or the program, refunds of tuition will be given according to the following schedule. The Academic Calendar supplies the “drop” dates to receive a full refund for each term. In the case of hybrid (intensive) courses, students must drop before the start of the in-person portion of the course in order to receive a full refund. Students will be subject to an audit fee as well as the refund schedule below should they attend the course and subsequently withdraw. Refunds are applied as tuition credit on the student’s account in Populi. Tuition credits will be returned to the original form of payment upon withdrawal, graduation, or a specific request is made to bursar@augustineinstitute.org.

Fall and Spring Terms

<u>Week of Term</u>	<u>Tuition Refund</u>
1–4 (until drop date)	100%
5	75%
6	50%
7	25%

Summer Term

<u>Week of Term</u>	<u>Tuition Refund</u>
1–3 (until drop date)	100%
4	50%
5	25%

STUDENT LOAN PROGRAM

The Augustine Institute offers a limited number of loans to full-time on-campus students with demonstrable financial need. Only students who maintain full-time on-campus status in good academic standing at the Augustine Institute will be eligible for this loan program. Students will be evaluated on their financial need, ability to succeed at the Augustine Institute, and ability to repay the loan after graduation.

Terms of the Loan: The loan covers up to 85% of tuition after any scholarships have been awarded. Students may apply for the loan after acceptance to the MA program. An agreement will be entered into that allows drawing on the loan over the 24 month period of the student's planned studies. The loan will have a term of 5 years (beginning 6 months after graduation, leaving of the program, or change in full-time status), an interest rate of 5% per annum, and payment delinquency will impact the student's credit score. Interest does not accrue while the student is in school. Students can elect to have their tuition payments made over the 24 month period of their planned studies while enrolled in classes. See the Bursar's office for more details or to complete an application.

PAYMENT PLAN

Students are billed each semester for courses registered. Students taking classes for credit have the option to pay tuition on a 4-month payment plan. Exact dates for the payment plan schedule are provided by Populi when the invoice is ready.

DELINQUENT PAYMENT POLICY

A student becomes liable for tuition upon registration. Students who do not pay tuition and fees or make arrangements for tuition and fee payment by the end of the first week of classes may have their course schedules cancelled. Students will be notified concerning outstanding tuition delinquencies and given five business days to either pay the tuition and fees or make arrangements for tuition and fee payment prior to cancellation. Students whose schedules are cancelled for non-payment of tuition and fees will have their academic progress discontinued for the term in question and will not be able to attend class or receive grades. Students with outstanding tuition delinquencies, including delinquent loan balances, will have a financial hold placed on their account and will not be allowed to register for courses nor will they be eligible to receive their diploma or transcripts until the balance is paid. The financial hold policy also applies to students who live in student housing and have outstanding rental charges.

INSURANCE COVERAGE

Health care insurance is not included in the tuition charged to students. All students are responsible for their own health insurance and health care. Students are also expected to assume responsibility for auto, theft, and personal possession insurance.

UNITED STATES FEDERAL GOVERNMENT PROGRAMS

The Augustine Institute does not participate in Federal Student Loan programs, nor can the Institute guarantee that its students will be able to defer the payment of their undergraduate student loans.

SCHOLARSHIPS

MERIT SCHOLARSHIPS FOR FULL-TIME ON-CAMPUS STUDENTS

The Augustine Institute maintains a merit-scholarship program in memory of St. John Paul II. Enjoying a full scholarship for the Graduate School of the Augustine Institute applicable to either the MA Theology or MA Pastoral Theology program, the **St. John Paul II Scholars** also work as paid apostolic interns for one of the Institute's programs or for another Catholic apostolate in Denver and hone their skills for the apostolate under the direction of a mentor. St. John Paul II Scholars must select their internship with the approval of the Director of the MA Pastoral Theology program. St. John Paul II internships are 10 hours per week. An internship is defined by the "primary beneficiary" in the relationship, so that being a student, the student may not use current employment as an internship. Due to the commitment level asked of a St. John Paul II scholar, students who have additional alternative employment outside of the internship (of more than 10 hours per week) may not be considered good candidates for the St. John Paul II internship. All full-time on-campus students are expected to participate in the life of the on-campus community, but St. John Paul II Scholars are expected to be leaders in a particular way in on-campus life. Once their two-year course of studies and training has come to an end, they will have the Institute's nation-wide network of ecclesial partners as resources for placement. The Institute also offers partial scholarships dedicated to the memory of **St. John Henry Newman** (for MA Theology) or **St. Jean de Brébeuf** (for MA Pastoral Theology) as well as an **Alumni scholarship**. Scholarship funding is granted for the entirety of the degree program with the following provisions: 1) Students in receipt of an on-campus merit scholarship must maintain full-time status in good academic standing (see Academic Probation and Dismissal for academic standing requirements); 2) Scholarship funds only cover courses that may be applied to the degree.

NEED AND MISSION-BASED SCHOLARSHIPS

The Augustine Institute offers scholarship programs based on need that are open to distance education students. The **St. Nicholas Fund** provides partial tuition assistance to students who have completed two courses with a minimum cumulative grade point average of 3.00 who can demonstrate financial need. The St. Nicholas fund is intended for those students undergoing a personal or family financial stress. Depending on the nature of the stress, students may or may not be provided the scholarship more than two times. The **Mother Teresa Fund** provides partial tuition assistance to students who are concurrently working in the fields of evangelization and service to the poor and whose mission commitments occasion a serious constraint upon their financial capacity. Both funds are open to application from distance education students as well as on-campus students in Denver. The **St. Paul Scholarship Fund** aims to support the studies of men and women actively engaged in the Church's mission of evangelization and catechesis. The **St. John Bosco Fund** aims to support the studies of men and women who are Catholic educators. Students must be employed as an educator, and the scholarship is not restricted solely to Catholic schools. For the St. Paul Scholarship, students must be employed full-time by the Church or a recognized Catholic apostolate (e.g. Catholic Charities, LifeTeen, independent Catholic schools). FOCUS missionaries are *not* eligible, as the Augustine Institute has a separate partnership agreement with that

apostolate. To be eligible for St. Paul or St. John Bosco, the student must be the principal breadwinner for his or her household, that is, earning 51% or more of the household income. Grants of 25% will be made. Recipients of scholarships from the St. Paul fund continue to be eligible for the St. Nicholas Fund, should they be experiencing extraordinary financial challenges. Students in receipt of a need or mission-based scholarship must maintain good academic standing (see Academic Probation and Dismissal for academic standing requirements) and scholarship funds only apply to courses that may be applied to the degree.

MISSION PARTNERSHIPS

The Institute maintains a number of mission partnerships with dioceses and apostolates (for instance, FOCUS, Christ in the City Missionaries, and the Denver Catholic Biblical School) that allow the Institute to offer a reduced tuition benefit and/or a prior learning assessment to eligible students. Contact the Director of Admissions for additional details.

ACADEMIC POLICIES

TIME LIMIT FOR COMPLETION OF DEGREE REQUIREMENTS

Students must complete all degree requirements within eight years of beginning the first course at the Augustine Institute. Under special circumstances, a student may request an extension of the time limit for completion of degree requirements.

GRADING SCALE			OTHER TRANSCRIPT NOTATIONS	
Letter	Percent	Grade Points		
A	93–100%	4.00	AUD	Audit
A-	90–92.99%	3.70	I	Incomplete Grade
B+	87–89.99%	3.30	IP	In Progress
B	83–86.99%	3.00	NR	No Grade Reported
B-	80–82.99%	2.70	NP	No Pass
C+	77–79.99%	2.30	P	Pass
C	73–76.99%	2.00	PH	Pass with Honors
C-	70–72.99%	1.70	R	Repeated Course
D	60–69.99%	1.00	TR	Transfer Credit
F	<60%	0.00	W	Withdrawn

COMPUTATION OF GRADE POINT AVERAGE (GPA)

A student's GPA is calculated by dividing total grade points by total credit hours completed. A student's cumulative GPA is calculated by dividing all grade points earned by all credit hours completed. Grade points are calculated by multiplying the number of credit hours per course by the numerical points for the grade earned in the course.

MINIMUM GRADE POINT AVERAGE FOR DEGREE-SEEKING STUDENTS

To remain in good academic standing, students must maintain a cumulative grade point average of 3.0 ("B") or better. A cumulative GPA of 3.0 or better is required for graduation.

ACADEMIC HONORS

Each year academic honors are awarded upon graduation to those students who have demonstrated high academic achievement, measured by their cumulative grade point averages. The Dean, upon recommendation of the Institute faculty, sets the cumulative grade point average requirements for graduation *cum laude*, *magna cum laude*, and *summa cum laude*. The cumulative grade point average for each of the honor designations is as follows:

3.70–3.79	<i>cum laude</i>
3.80–3.89	<i>magna cum laude</i>
3.90–4.00	<i>summa cum laude</i>

A student must earn a minimum of thirty hours of credit while enrolled at the Augustine Institute to

be eligible to graduate with academic honors. Grades are not transferred from other institutions and are not included when calculating the cumulative grade point average.

LOWEST ACCEPTABLE GRADE

A grade of “C” (plus or minus) is considered unsatisfactory work at the graduate level of study and may indicate the possibility of academic probation. “C-” is the lowest passing grade for a course at the Augustine Institute. Any course receiving a D or below will not count toward program completion and must be repeated. Failing the same course twice will require dismissal of the student from the program.

WITHDRAWALS FROM A COURSE

A “W” designates an honorable withdrawal from a course after the drop period has ended. See the Academic Calendar for specific dates.

AUDITS

A student may choose to “Audit” a course. A student receives no grade or credit for an audited course, and the designation “AUD” will appear on the transcript.

INCOMPLETES

A student is expected to complete all work within the semester. A grade of “I” (Incomplete) may be issued only when a student has completed a substantial amount of the required work for the course and the student’s academic studies are interrupted for a medical emergency or some other just cause beyond the control of the student. An “Incomplete” may not be given simply for the reason of permitting additional time to complete assigned course work. The work needed to complete the course, as directed by the instructor, must be turned in normally before the fourteenth day of the next semester. In exceptional circumstances, and by approval of the Academic Dean, more time may be granted until the end of the next semester. Failure to complete the required work as scheduled will result in the grade of “F” for the course, unless a just cause requires that a “W” be entered as a permanent record on the transcript.

REPEATED COURSE

The designation “(R)” on the transcript shows that a student has repeated a course. Only the more recent grade is calculated in the student’s grade point average; the previous grade will remain with the “F” designation but is not calculated into the cumulative grade point average.

GRADE APPEAL PROCESS

The grade appeal process is provided for students as a way of ensuring academic fairness across the institution. If a student thinks that he or she was graded unfairly, he or she may appeal the grade using this process. First, the student should approach the instructor who originally graded the work and inquire about the grade stating the reasons why he or she thinks the grade is unfair. The professor should review the work and explain his or her reasons for the grade given. The professor

may choose, upon reconsideration and review, to alter the grade given to the student provided he or she has serious reason to do so. The initial appeal must be made within 30 days of receiving the grade. If, after appealing to the course instructor, the student is still unsatisfied with his or her grade, he or she may file a grievance with the Academic Dean.

STUDENT STATUS REQUIREMENTS

Full-time status is determined based on a two-year completion rate of the degree program. A course load for a full-time student is nine credit hours per semester for a distance-education student, ten credit hours per semester for an on-campus student. A full-time course load is 3 credit hours during the summer term due to the accelerated timeline. Only full-time on-campus students will be offered the benefit of taking seminar-style courses, theology seminars, and other on-campus only offerings including student worker positions, subsidized housing, and invitations to student events. On-campus students may request approval from their faculty advisor to take more than a full load of courses in a given academic term.

DISABILITY SERVICES

The Augustine Institute is committed to meeting all reasonable academic needs to provide equal access for those with disabilities, in accord with the Americans with Disabilities Act. Requests for accommodation must be submitted one month prior to the start of classes.

ACCESS TO CANVAS

The Augustine Institute guarantees electronic access to course materials only during the semester in which a student is enrolled in a course. Students should download instructor feedback and any course material which they would like to keep prior to the conclusion of the term.

ACCESS TO POPULI

The Augustine Institute allows access to Populi during the time of active study. Upon graduation or withdrawal, a student will no longer have access to Populi.

STUDENT WORKERS

Full-time on-campus students may apply for temporary seasonal student worker positions through the area manager. Employment is at-will. Students must maintain a full-time status in good academic standing in order to keep student worker employment. In collaboration with the Graduate School, managers agree to limit student worker hours to 15 hours per week in order to serve the best interests of the student while classes are in session. Exemptions may be made on a case-by-case basis with approval from HR and the Director of the Graduate School.

STUDENT HOUSING

The Augustine Institute is able to offer subsidized housing opportunities for full-time on-campus students. Students must sign a lease agreement with the Augustine Institute. Students must maintain a full-time status in good academic standing in order to be considered for a lease renewal. Students

with outstanding rent are subject to the Delinquent Payment Policy delineated above (see p. 44).

REGISTRATION PROCEDURES

Students must be in good standing both academically and financially to register for a new semester. A student must register during the days prescribed in the academic calendar. Registration, Add/Drop, and Withdrawal must be completed through Populi or via email (registrar@augustineinstitute.org) within the time frame indicated by the Academic Calendar. A grade of “F” will be given for courses that have not been officially dropped.

ADDING AND DROPPING COURSES

Once registration is complete, students may add courses no later than the end of the first week of classes. A student may drop courses according to the drop schedule on page 43. The course will not appear on the student’s transcript. For either action, an “Add/Drop” must be completed through Populi or a request submitted to the Registrar by the published deadlines.

COURSE CANCELLATION

The Institute reserves the right to cancel a course for insufficient enrollment. If an adequate alternative class is not available, a substitution may occur to avoid delays in degree completion.

STUDENT PRIVACY

The Augustine Institute complies fully with the provisions of the Family Educational Rights and Privacy Act of 1974 (Buckley Amendment). The Act, known as FERPA, guarantees the confidentiality of student records and gives the individual student the right to examine his or her official records. A permanent record of each student’s credits, grades, and academic status is kept in the Registrar’s Office. Student records are protected against unauthorized inspection by third parties, except for the following: “Other school officials, including teachers, within the educational institution or local educational agency, who have legitimate educational interests.” Any other inspection requires written permission from the student. Following a written request to the Dean, the student is free to inspect his or her files at any time.

REQUESTING A TRANSCRIPT

A request for an official transcript must be submitted to the Registrar through *Parchment*. The form may be accessed through the Populi Links or through the Augustine Institute Graduate School of Theology Student Center (augustine.edu). The fee must be paid before the transcript will be mailed or released. Students may access their unofficial transcripts at any time and may download on their own at no cost.

ACADEMIC PROBATION AND DISMISSAL

The Institute requires all students to perform at or above the 3.0 grade point level in all academic work. Students who fall below this standard are issued an academic warning letter. Should their cumulative GPA fall below 2.75, they are placed on academic probation. Academic probation lasts

for a minimum of one semester for a full-time student or six credit hours for a part-time student. However, if a student fails to attain the required GPA during his or her first semester of studies, he or she will be given a one-semester grace period to increase his or her GPA before being placed on probation.

The Academic Dean interviews a student who is placed on probation in order to determine the factors that may be contributing to his or her academic difficulties. The Academic Dean will consult with the student and the academic advisor to design a plan to improve performance. The student's progress will be monitored closely throughout the subsequent term.

The Academic Dean may reduce the academic load of a student on academic probation or require the student to participate in appropriate tutorials and study skills training. If the student continues to perform below the 2.75 grade point requirement, he or she may be advised to withdraw or dismissed from the academic degree program. Failing the same course twice will require dismissal of the student from the program.

PROGRAM AND STATUS TRANSFERS

Students who are currently enrolled in one degree program may apply to transfer to another degree program. To initiate the application process, a student must fill out the Application for Degree Transfer Form, available on Populi. Once the form is submitted, the Academic Dean, relevant Area Directors, and Registrar will review your application, evaluate your transfer credits, and determine if you are an eligible candidate for the desired degree program. If approved, a student will receive an updated Transfer Credit Evaluation (TCE), which will indicate whether and how completed courses will apply to the new degree program. At this stage, the student will sign a contract confirming the transfer.

On-campus students may transfer distance-education status by notifying their faculty advisor and the Registrar. It should be noted that this will normally result in forfeiture of any on-campus scholarships. For a just cause, the Academic Dean may require an on-campus student to transfer to distance-education status. Distance-education students who wish to transfer to on-campus status must, with the oversight of their faculty advisor, produce a suitable plan for completion of the program, which will be submitted to the Academic Dean for approval.

SUSPENSION OR EXPULSION

Suspension or expulsion may occur for serious problems related to academics or conduct that occur during a student's course of studies.

LEAVE OF ABSENCE

A student may take a leave of absence of up to one year. Students should communicate with their advisor about their plans. To resume coursework, students on leave of absence need only to be in

communication with his or her advisor. After one year's leave of absence, should a student not be in communication, the student will be considered inactive until he or she requests reactivation.

INTENTIONAL WITHDRAWAL

A student in good standing may withdraw from the Institute during a semester by submitting an email to the Registrar (registrar@augustineinstitute.org). Each student is responsible for settling all outstanding tuition and fees and returning all books to the library prior to leaving the Institute.

GRADUATION

It is the responsibility of the student, in consultation with his or her academic advisor, to ensure completion of all degree requirements. Students must also complete an official Intent to Graduate Form once they have determined their graduation term. All students, both on-campus or distance, are invited to attend the Graduation Ceremony. Those who will graduate in the Summer, Fall, and Spring preceding the upcoming May ceremony will be invited to attend. Guests are warmly invited to attend the Commencement exercises. Students who cannot attend the Graduation and Commencement exercises will have their diploma mailed.

ON-CAMPUS

On-campus students are normally required to begin their course of study in the Fall and plan to graduate having completed all degree requirements at the end of the Spring of their second year of studies. Students must ordinarily take all but one of the program's courses during the Fall and Spring semesters. One course may be taken as a January or June intensive, via distance education in the Summer term, or as a directed study during the Summer term.

ACADEMIC INTEGRITY

Truthfulness & Academic Life

“Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart” (1 Pet. 1:22). Saint Peter’s plea for Christians to love one another points to the mutual interdependence of charity and truth. Indeed, so closely are charity and truth bound to one another, that one can affirm, with Benedict XVI, that to “defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are therefore exacting and indispensable forms of charity” (*Caritas in veritate* 1). To such a life of intellectual charity the members of a Catholic academic community are particularly called; their vocation is, as St. John Paul II taught, to be consecrated “without reserve to the cause of truth” (*Ex corde Ecclesiae* 4). A Catholic academic community, therefore, must consider offenses against the virtue of truthfulness to be betrayals of a most serious kind. In keeping with the Church’s teaching that the virtue of truthfulness “consists in showing oneself true in deeds and truthful in words, and in guarding against duplicity, dissimulation, and hypocrisy” (CCC 2468), the faculty, staff, and students of the Augustine Institute pledge that they will maintain fidelity to truth, both in their common life and in the truthfulness of their scholarly work. In accord with this resolve, cheating and plagiarism are forbidden without qualification. To make this stipulation as concrete as possible, students are alerted to the following standard expectations:

- All work submitted by students in fulfillment of a course or practicum must be the student’s original work;
- Under no circumstances may students use artificial intelligence tools (e.g., ChatGPT) to generate written work;
 - Note: Translation software (e.g., Google Translate) is not normally permitted, but course instructors may allow exceptions at their discretion.
- Students will not submit their own work for multiple purposes (in identical or similar form) without receiving explicit and prior consent from each instructor involved;
- Students will not copy or paraphrase without proper acknowledgment in conformity to proper academic standards;
- Students will not give or receive aid in examinations or unpermitted aid in class work.

The Augustine Institute uses Turnitin software to detect plagiarism. All cases of suspected cheating or plagiarism are adjudicated by a faculty committee chaired by the Academic Dean. The normal penalty for cheating or plagiarism is failure of the course for which the work was submitted. The normal penalty for a repeat offence is expulsion. As a sign of our common commitment to truthfulness, examinations are not proctored at the Augustine Institute.

Ethical Behavior

Students at the Institute are expected to uphold the highest standard of ethical behavior. This standard shall be understood as that proposed by Catholic moral teaching and practice and articulated by the *Catechism of the Catholic Church*. This standard not only must be observed at the Institute but also extends to all behavior outside of the Institute as well, including digital venues

such as text messages, email, or social media posting. A student of the Institute should regard himself or herself as an ambassador of both the Church and the Augustine Institute in all settings and act as a witness to Christ. Departures from this standard may be cause for disciplinary action, up to and including dismissal from the Institute. Grave departures, such as the use of illegal drugs, theft, mendacity, calumny, or matters of sexual impropriety, will be the subject of a disciplinary hearing before the Academic Dean and two other faculty, to which the accused may bring a character witness.

Appeals of Disciplinary Decisions

Appeals of disciplinary decisions should be addressed in writing to the Director of Human Resources, who will convene a committee of faculty and/or administrators within ten (10) business days of the receipt of the appeal. At the hearing, testimony will be accepted from the student and any other party involved. Outside attorneys, however, are not welcome in these hearings, which are administrative and not legal and concern only the student's standing within the Augustine Institute community. A decision will be given to the student within one (1) week of the hearing. The student has thirty (30) days to appeal the ruling to the President, who will reply within one (1) week of receipt of the appeal. There is no further appeal within the Augustine Institute.

Student Complaints or Concerns

Student complaints address general concerns or personal matters such as reasonableness of assignments and grading, communication with professors and staff, and matters relating to on-campus student life or online student interaction. Student complaints should be presented in person or in writing to the Academic Dean. Complaints are typically addressed by the Academic Dean, but students may request that a committee of faculty and/or administrators be convened to address the complaint. The Academic Dean will review the request and provide approval, as appropriate. If the student complaint is against the Academic Dean, the complaint should be presented in person or in writing to the Director of Human Resources.

Student complaints of a serious nature should be addressed in writing as grievances to the Academic Dean. By "serious nature" is meant any academic matter that involves academic standing such as failure of a course, the failure of the Institute or any of its members to deliver the academic services that it guarantees, or any moral or behavioral matter that calls into question the integrity of the Institute or its members. Grievances are adjudicated by a committee of faculty and administrators. If the grievance is rejected, the student has thirty (30) days to appeal to the President.

The Augustine Institute voluntarily adheres to the Standards of Accreditation published by the Commission on Accrediting of the Association of Theological Schools. Should a student of the Institute have a complaint about an area related to the accrediting standards, that complaint should be made in writing to the Registrar, who will forward it to the appropriate office. Students may expect an initial reply acknowledging receipt of their complaint followed by a substantive response within thirty (30) days of their submission.

The Augustine Institute adheres to the best practices for Distance Education upheld by the National Council for State Authorization Reciprocity Agreements (NC-SARA). Should a student have a

complaint that involves distance learning education offered under the terms and conditions of SARA, the student must first file a complaint (or grievance) with the Augustine Institute. If the person bringing a complaint is not satisfied with the outcome of the Institute's internal processes, a complaint may be filed with the University's SARA portal entity at the Colorado Department of Higher Education.

Colorado Department of Higher Education

1600 Broadway, Suite 2200

Denver, CO 80202

303.862.3001

Students from outside Colorado—other than California—may register their complaint with the SARA portal entity for their home state. Students from California may register their complaint with California's Bureau for Private Postsecondary Education.

Examples of types of student complaints that may be brought to the SARA portal entity include veracity of recruitment and marketing materials, job placement data, accuracy of information about tuition, fees, and financial aid, accuracy of course transfer information. Complaints and appeals involving grades or student conduct violations will not be reviewed by the SARA portal entity.

If all other avenues provided have been exhausted, unresolved complaints may be filed with the Association of Theological Schools.

The Association of Theological Schools in the United States and Canada

The Commission on Accrediting

10 Summit Park Drive

Pittsburgh, PA 15275-1110

Telephone: 412.788.6505

Internet Communication Policy

Students are to be advised that their behavior in their posts, comments, and other uses of such communications media as blogs, wikis, social networks, discussion forums, newsgroups, and email distribution lists is expected to conform to the Institute's highest standard of ethical behavior as outlined in the "Ethical Behavior" section above. Students are strongly cautioned against any communication that substantively demeans the digital environment, including posts that are obscene, defamatory, profane, libelous, threatening, harassing, abusive, hateful, or embarrassing to another person or any other person or entity. Serious infractions to this policy may be grounds for dismissal from the graduate program, as outlined in the "Ethical Behavior" section above.

Sexual Assault and Harassment Policy

It is the policy of the Augustine Institute to maintain the Institute as a place of work and study, free of sexual harassment and exploitation of its students, faculty, staff, and administrators. Any case of sexual assault and/or harassment should be reported immediately to the police. In cases of emergency, 911 should be called. In non-emergency cases, the incident should be reported to the Greenwood Village Police Department, which can be contacted at 720-913-2000. In addition to contacting the police, cases involving Augustine Institute students, faculty, and staff should be reported to the Director of Human Resources.

Class Attendance

Constant and punctual attendance is the norm and an indication of both charity and the professional comportment appropriate to one who intends to work in the Church. Students are expected to arrive at class and be seated prior to the established starting time for the class. Repeated absence and tardiness may affect the final grade of the course at the instructor's discretion.

Forms of Address

In keeping with the best traditions of academic life, it is customary for students to address their professors with an honorary title rather than by their Christian (that is, first) name.

Dress Policy

The standard of dress at the Augustine Institute falls within the range from business casual to professional. Given the centrality of Holy Mass and prayer in the chapel to the life of the Institute, students shall strive for a high standard of modesty and decorum.

LIBRARY RESOURCES

The advent of the internet has made information accessible on a scale unimaginable just a few decades ago. Unfortunately, it has also made misinformation just as accessible. Information literacy is an important component of a graduate education. To that end, the faculty of the Graduate School of Theology expend special efforts to train students in how to use library resources appropriately in service of our programmatic goals. Course syllabuses and study guides often feature extensive, annotated lists of recommended reading, with the partial goal of teaching students to be wisely discerning in their search for and study of materials related to the subject matter of their courses.

Archbishop Aquila Library

The Archbishop Samuel J. Aquila Memorial Library houses the Augustine Institute's collection and provides quiet study space for on-campus students. The Aquila Library collection numbers over 9,000 volumes, including select journals and a well-developed Reference section. The collection's particular strengths are in Biblical Studies, Patristics, Church History, Philosophy, and Theology. The library is open 20 hours per week during the academic year and by appointment at other times. The library's catalogue is accessible online.

Cardinal Stafford Library

Augustine Institute students and faculty also have access to the Cardinal Stafford Library at the John Paul II Center for the New Evangelization (1300 South Steele St., Denver, CO 80210). Its outstanding philosophical and theological holdings include 160,000 volumes in the areas of Church History, Patristics, Biblical Studies, Liturgy, Canon Law, and Religious Education, among others; 1,400 media materials, and 300 periodicals. The library staff provides a full range of services, including reference, interlibrary loan, and academic reserves. Internet access to the catalogue is available from the home page of the Archdiocese of Denver web site. The library maintains reciprocal privileges with the libraries of the University of Denver, Iliff School of Theology, and the Denver Seminary.

Distance education students may access online databases of scholarly journals through the Cardinal Stafford Library and also qualify for interlibrary loan services. Distance Education students who live within the Denver metro area should come to the Library. Those outside the area should apply for a Library card and send the form to the Library—this information may be found on the Library's web site at <http://www.sjvdenver.edu/library>. Determine if the item is available at a local library - this may be the quickest method. Keep in mind that public libraries may not have the kinds of resources needed to support research. Order the items directly from the Cardinal Stafford Library using Interlibrary Loan. To send your request to the Librarian, fill out the *Inter Library Loan form* found on the Augustine Institute's Student Center (augustine.edu). Items will be mailed to you, pending verification of your student status. *International students are not eligible for ILL services through the Cardinal Stafford Library.* Each Distance Education student will be limited to 5 books per course enrolled. Requests for articles and other copied materials will be limited by copyright restrictions and the availability of Stafford Library resources.

RESOURCES FOR CAREER PLACEMENT

The Graduate School wishes to support our students' efforts to secure career placements following graduation from our programs. To that end, we offer several resources:

- A regularly updated job listings page is maintained on the Augustine Institute Website. It is available to both current students and alumni.
- At any time during the year, students (on-campus or distance-education) who are applying for jobs in ecclesial and/or apostolic settings are invited to participate in a mock interview with a member of the faculty or staff of the Graduate School. Interested students should contact their advisor.

THE SEAL OF THE INSTITUTE



The Augustine Institute seal is marked by the cross of Christ at its center, which delineates four quadrants, two of blue and two of gold. The blue honors Our Lady and is an appeal for her intercession for the Institute and the Archdiocese of Denver where it is located and where she is venerated as our patroness. The blue surrounds the “A” for Augustine Institute in the upper left quadrant and the mountain in the lower right, which symbolizes the front range of the Rocky Mountains. The gold both honors God and is an appeal for the Divine beneficence. It surrounds the Holy Scripture, which discloses the Father perfectly in the Son, in the upper right quadrant. The Latin inscription across the holy pages reads *tolle lege* (“take and read”), the words the young Augustine heard that directed him to Romans 13:13–14, convincing him to finally “put on the Lord Jesus Christ.” The inscription *tolle lege* reads the same when read from either left to right or top to bottom, which indicates the perfectly ordered disclosure of truth of the inspired and inerrant word of Scripture. The lower left quadrant bears the Augustinian heart pierced and enflamed by the love imparted by the gift of the Holy Spirit. The motto of the Institute on the banner across the bottom translates as “You have made us for Yourself,” and is the first and lesser known part of the famous phrase from the *Confessions*, Book I, Chapter 1: *quia fecisti nos ad te et inquietum est cor nostrum, donec requiescat in te* / “For You have made us for Yourself and our heart is restless until it rests in You.”