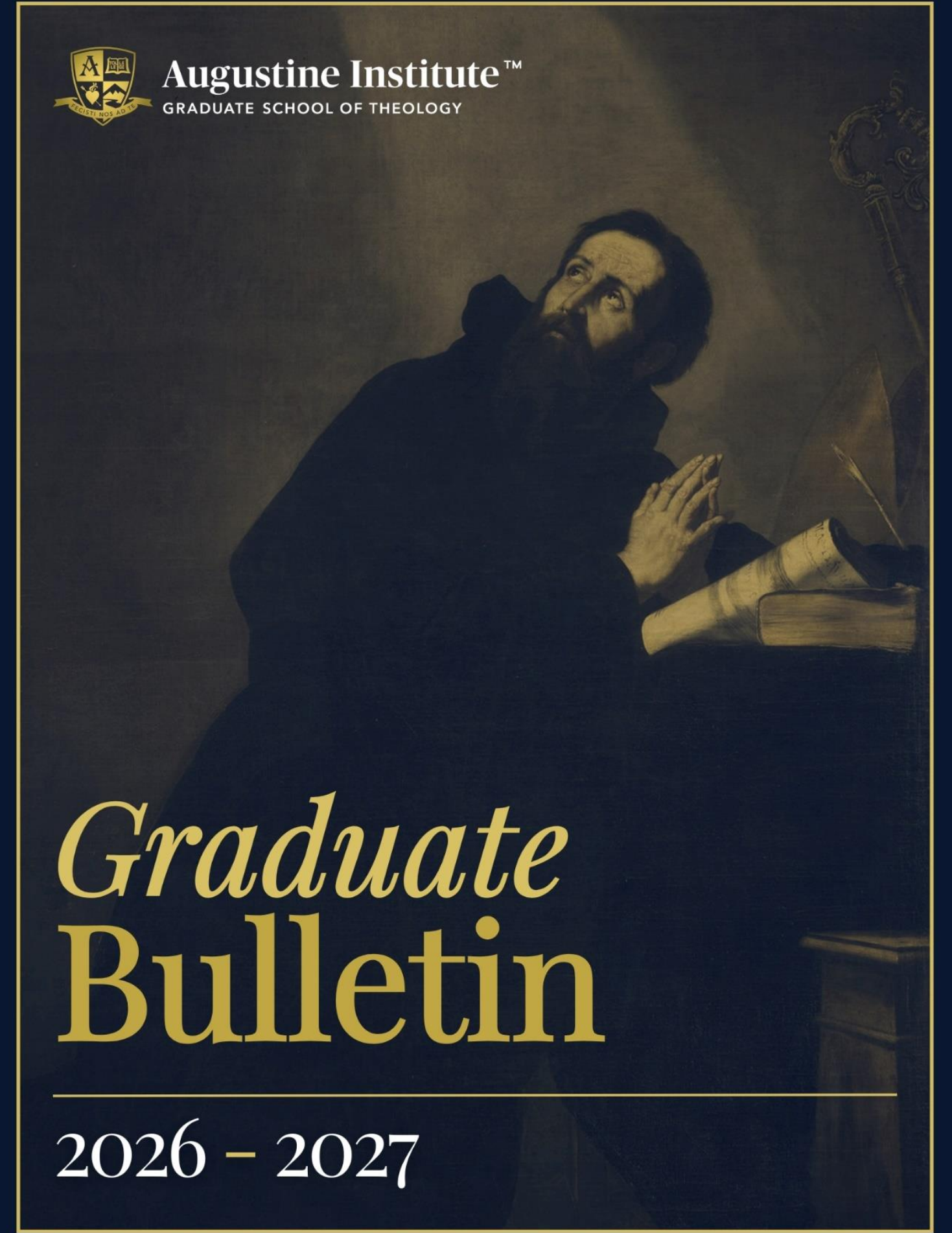




Augustine Institute™
GRADUATE SCHOOL OF THEOLOGY



Graduate Bulletin

2026 – 2027

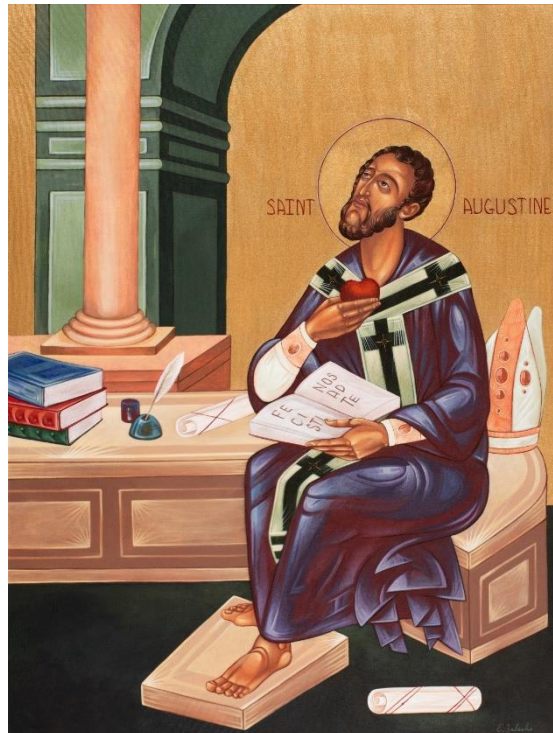
PREFACE

“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.

We seek thereby to imitate our patron, St. Augustine. In the icon below—commissioned by the Augustine Institute—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:

We serve the formation of Catholics for the New Evangelization. We educate through academic instruction, compelling programs, and faithful content. We equip believers intellectually, spiritually, and pastorally to renew the Church and transform the world for Christ.

The Graduate Bulletin explains in more detail how the Graduate School of Theology understands and implements its role in the Augustine Institute’s 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 allow 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 has 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).

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, other apostolic or mission-oriented contexts, and 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 St. Louis. 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 of St. Louis (CIC 812), make the Profession of Faith, and take the Oath of Fidelity (CIC 833).

The Institute joined The Association of Theological Schools (ATS) as an associate member in 2012 and was granted full accreditation in 2016. As a not-for-profit religious school accredited by The Association of Theological Schools, the Augustine Institute has been acknowledged by the Missouri Department of Higher Education and Workforce Development as exempt from the requirements of Sections 173.600-619, RSMo, under Title 6 CSR 10-5.010(3)(A)4.

*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 concurrent and visiting faculty members who form a vital part of our academic community.

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 their 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 faithfully to hand on these treasures to others 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 key guiding role in our curricula. 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, exhibiting 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 curricula place 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 curricular approach to Christian history, education, 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, for the glory of God.

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 on our campus 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-education students—through high-definition videos, live-streamed interactive course offerings, videoconferences, 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 in Denver, Colorado, and live instruction on our Missouri campus remains central to our work. Wishing to make our distinctive formation available to as many as possible, however, 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 a graduate degree in a traditional, on-campus program. Distance education allows them to flourish in their studies without moving to Missouri 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 Missouri gathers for study in our classrooms, prayer in our chapel, and conversation in our dining hall. 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 Missouri-based academic community.

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 is also enriched by 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 some 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 course offerings are managed by the faculty who recorded the lectures. Distance-education students can be assured that they are receiving fresh instructional material and personal attention from their instructors. Faculty also offer frequent opportunities for videoconference sessions whereby 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 warmly 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.

The Graduate School also offers a series of spiritual formation conferences, held each semester. On-campus students are expected to attend these conferences. These conferences will also be made available to interested distance-education students on the THEO 701 Distance Education Forum.

Academic Programs

INTRODUCTION

The Augustine Institute offers four 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 Missouri 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 (<https://www.ats.edu/member-schools/augustine-institute>). 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

As a not-for-profit religious school accredited by The Association of Theological Schools, the Augustine Institute has been acknowledged by the Missouri Department of Higher Education and Workforce Development as exempt from the requirements of Sections 173.600-619, RSMo, under Title 6 CSR 10-5.010(3)(A)4.

DEGREE PROGRAMS FOR APOSTOLIC RENEWAL

Common to all of our academic programs is the goal of preparing students to serve the mission of the Catholic Church for the glory of Almighty God. Three of these programs prepare students for faithful apostolic service in various contexts. Because the Church's apostolate in all of its expressions is rooted in God's Word, entrusted to his Church, these three programs—MA Theology, MA Pastoral Theology, and MA Catholic Education—share a “Common Foundation” of study.

THE COMMON FOUNDATION

The aims of the Common Foundation are articulated in the following programmatic goal:

I. Foundations of Catholic Teaching: to demonstrate a sound understanding of theology as a discipline, and to demonstrate knowledge of the Catholic Church's teaching as it is founded in Sacred Scripture, formulated in the Creeds, manifested in Christian life throughout the Church's history. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- Theology is an ecclesial pursuit of wisdom that seeks to understand God's self-revelation with both faith and reason, by which we study God and consider all things in relation to him.
- The Bible discloses a single, intelligible plan of salvation that culminates in Christ, above all as he is revealed in the Gospels; it is to be interpreted in accord with sacred tradition and under the guidance of the Magisterium, in a manner that respects both its human authorship and its divine inspiration and authority; and it occupies a central place in the mission of the Church and the spiritual life of believers.
- The articles of the Creeds illumine our knowledge of God, creation, and the plan of salvation, thereby guiding believers on the path of faith. Sacramental worship, growth in virtue, and the interior life of prayer are constitutive of that path.
- The witness of the saints throughout the centuries indicates that the essence of the Church's life and mission is a participation in Christ crucified and risen by the power of the Holy Spirit, who is therefore the Church's animating principle and the chief agent of evangelization. Christians must therefore recognize the permanent necessity of purification, of attention to contemporary circumstances both local and global, and of the critical perspective supplied by the study of history.

The course of study for the Common Foundation comprises four courses, followed by a Foundational Competency Examination:

1. SCRP 501 Salvation History
 2. THEO 505 The Rule of Faith
 3. THEO 506 Light to the Nations
 4. SCRP 502 Jesus and the Gospels
- Foundational Competency Examination*

The Foundational Competency Examination is designed to measure students' attainment of the elements of understanding specified above. The exam will require no preparation beyond review of

and reflection on one's work in the four Common Foundation courses. The exam comprises two essays, each approximately 1,250 words in length, to be graded on a pass/fail basis. The prompts will be published beforehand. Students who do not pass the exam may make a second attempt. Passage of the exam is required for graduation.

Rooted in this Common Foundation, each degree program—MA Theology, MA Pastoral Theology, and MA Catholic Education—thereafter branches out with its own distinctive learning goals and curriculum.

COMMON FOUNDATION COURSE DESCRIPTIONS

SCRP 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 literary and historical character of the Bible. With special focus on the hermeneutical themes of Divine Pedagogy and Typology, and the topics of Covenant, Kingship, and Temple, the course illustrates how Jesus fulfills God's promises and how he invites his followers to share in his work of evangelization.

THEO 505 The Rule of Faith

This course offers a synthetic introduction to the Christian faith through its central mysteries, in which "God has spoken to us by his Son" (Heb. 1:2), and their sacramental, liturgical, moral, and spiritual fullness in the life of the Church. Students will read from the whole *Catechism of the Catholic Church*, alongside the Fathers and Doctors of the Church.

THEO 506 Light to the Nations

This course journeys from the historical roots of Christianity to modern times with primary sources from the Church's greatest saints and theologians. Central to this story are basic questions about how the Christian life is conformed to the paradigm of Christ through the teaching and sacramental economy of the Church. The lives and writings of the saints offer the chief examples of the divinized life, since they show us how to obey the Lord's command, "If anyone would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24).

SCRP 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.

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 or through distance education. This program focuses on deepening students' grasp of the mysteries of Christian faith. The sequence of courses following completion of the Common Foundation is designed to invite students to expand, deepen, and synthesize their understanding of the material introduced in the Common Foundation.

PROGRAMMATIC GOALS

The aims of the MA Theology curriculum are articulated in its three programmatic goals:

I. Foundations of Catholic Teaching

(See above, p. 9.)

II. Christian Worship and Life: to demonstrate an understanding of the manner in which we participate in and respond to the mysteries of the faith through the sacramental, moral and spiritual life of the Church. Graduates will be able to analyze, explain, and defend the following elements of understanding:

- The Church communicates the “fruits of Christ’s Paschal mystery in the celebration of the Church’s sacramental liturgy” (CCC 1076).
- The sacramental life of the Church is celebrated with signs and symbols from Creation that are taken up by the power of the Holy Spirit to “become bearers of the saving and sanctifying action of Christ” (CCC 1189).
- The incorporation of men and women into the Body of Christ through the sacraments is the mission of the Church.
- Created in the image of God, man pursues his vocation to eternal beatitude through being conformed to Christ in grace and the virtues, especially charity.
- God calls each person to friendship with himself, nourished by the life of prayer. The saints are teachers and models of this spiritual interiority.

III. Sacred Doctrine: to demonstrate advanced understanding of the foundational mysteries of Christian faith and to articulate their significance for Christian teaching, worship, life, and prayer. Graduates will be able to analyze, explain, and defend the following elements of understanding:

- Human reason is able to attain limited but certain knowledge of God’s existence, nature, and operation.
- The Trinity and the Incarnation of the Word are mysteries in the strict sense, so that reverent docility to divine revelation remains a permanent requirement of the task of theology.
- Because Sacred Scripture is “the words of God, expressed in human language” (DV 13), the Bible is, in its entirety as received and interpreted by the Church, normative for Christian teaching, worship, life, and prayer. St Paul, as inspired writer, is a paradigmatic example of the sapiential reading and pastoral application of Scripture.
- The Church’s dogmatic formulations enable believers to receive and to hand on the revealed mysteries without exhausting them or falsifying them.
- The Trinity and the Incarnation of the Word lend structure and intelligibility to every authentic truth and practice of Christian faith.

DEGREE REQUIREMENTS

The MA Theology degree is awarded upon the completion of twelve courses of three credit hours each and a competency examination taken upon completion of the first four. Nine of the courses are required and three are electives. Full-time on-campus students are also required to participate each semester in a Theology Seminar. Theology Seminars meet once a week to help students draw together the themes treated across the curriculum into a synthetic vision of theological wisdom, while concentrating on a determined 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

It is recommended that students take the required courses in the following order, though certain exceptions may be made in consultation with one's academic advisor:

Common Foundation (see pp. 9–10 above):

1. SCRP 501 Salvation History
2. THEO 505 The Rule of Faith
3. THEO 506 Light to the Nations
4. SCRP 502 Jesus and the Gospels

Foundational Competency Examination

Theology Sequence:

5. THEO 523 The Mystery of God
6. THEO 502 Mystagogy
7. THEO 503 Moral and Spiritual Theology
8. SCRP 503 Pauline Literature
9. THEO 524 Christ, the Wisdom of God

The final required course in the MA Theology sequence, “Christ, the Wisdom of God,” also serves as a capstone, guiding students through a Christocentric synthesis of the MA Theology curriculum.

Students are ordinarily permitted to take electives only after completing the Common Foundation. Students who wish to take an elective course before completing the first four core courses may 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 most courses from the MA Pastoral Theology or MA Catholic Education programs as electives. They may also choose to use one of their three electives to write a master's thesis (see p. 14 below). MA Theology students may also pursue a Concentration in Sacred Scripture (see p. 14 below).

MA THEOLOGY COURSE DESCRIPTIONS

THEO 502 Mystagogy

Recognizing that “catechesis is intrinsically linked with the whole of liturgical and sacramental activity” (*Catechesi tradendae* 23), this course aims at a dogmatic and mystagogical analysis of the Church's life of worship. Mystagogy is the ancient Christian practice of learning to “see” the

invisible Mystery made present in the visible signs of the sacraments. This course thus entails a study of the sacraments as means of grace and also the ways in which they make ritually present God's saving work from biblical history. The course covers both the principles of sacramental and liturgical theology and each of the seven sacraments in turn drawing on the Bible, the Catechism, as well as contemporary and ancient sources of mystagogical reflection.

THEO 523 The Mystery of God

"I am the LORD, and there is no other" (Isaiah 45:5). This course invites students to extended, disciplined, and reverent meditation on the mystery of the one, Triune God. We consider what we mean when we say "God," what we can know of him through natural reason, and what he has given us to believe through divine revelation. In this light, we examine the significance of the doctrines of creation, redemption, and the sacramental economy as an invitation to participate eternally in God's very life.

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 governs and guides 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 word of God, we will deepen our reflections with the help of selections from Aquinas's *Summa Theologiae*. Topics considered include: the ultimate end of the human person; human freedom and the actions that flow from it; character, virtue, and vice; law as a principle of human action; the graces and gifts of the Holy Spirit; and the role of prayer and conversion in the Christian life.

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, to 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 of the spiritual life, evangelization, and ministry today.

THEO 524 Christ, the Wisdom of God

"Whoever finds me finds life" (Proverbs 8:35). Wisdom hereby summons us to the intellectual and spiritual pursuit of Christ, "who became for us Wisdom from God" (1 Corinthians 1:30). In this course we reflect on Jesus Christ as the revelation of the trinitarian God, the head of the Church, the source and rule of moral life, and the priest and victim of the Eucharistic sacrifice. Through this Christological lens we recognize the unity of ecclesiology, Mariology, asceticism, ethics, soteriology, mystagogy, and eschatology.

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 by devoting all three of their allotted elective courses to further study of the Sacred Page and its interpretation. On-campus students are eligible to apply to the concentration at the conclusion of their first semester of study. Distance-education students may apply upon the successful completion of the Foundational Competency Examination. Current students may apply by sending an inquiry to registrar@augustine.edu. The concentration requires the normal nine-course MA Theology core curriculum plus three elective courses in Sacred Scripture:

- Old Testament elective
- Scripture elective
- Scripture elective *or* MA Thesis (with the approval of the Academic Dean and the Biblical Studies Area Director)

MASTER OF ARTS IN PASTORAL THEOLOGY

Pastoral Theology is that science by which the truths of faith are applied practically to the work of the salvation of souls, particularly by witness to the truth (Jn 18:37) and transmission of the faith in words and deeds (CCC 2472). Although this science pertains primarily to those who, as “pastors of souls” bear “a proper and grave duty” to see that “living faith...becomes manifest and active through doctrinal instruction and the experience of Christian life” (CIC 773), “solicitude” for this work “belongs to all the members of the Church according to each one’s role” (CIC 774). The four pillars of the MA in Pastoral Theology express the means by which the student will learn to apply the truths of faith to the care of souls: Intellectual/Theological Formation, Spiritual Formation, Human Formation, and Pastoral Formation.

Intellectual/Theological formation: Mainly through their coursework, students come to know the Person of Jesus Christ and the teachings handed on by his Church. Through the reading of Sacred Scripture and the study of the living tradition of the Church in the writings of the Fathers of the Church, the saints, the *Catechism of the Catholic Church* and other documents of the magisterium of the Church

Spiritual Formation: Through program retreats and the Pastoral Theology seminars, students are inspired to deepen their prayer life and practice continual conversion. Through mentorship and fellowship, students are introduced to the tradition of prayer in the Church and the spiritual patrimony of the saints and encouraged to develop a habit of personal prayer that prepares them for the challenges of ecclesial service.

Human Formation: Fostered especially through the Pastoral Theology seminars, students are encouraged to the development of virtue and character leading to a healthy and well-balanced personality for personal growth and ministerial service. Through instruction, experience and accountability, students are guided to growth in virtue, communication, collaboration, and leadership skills which prepares them for ecclesial service.

Pastoral Formation: A combined effort of coursework, seminars, and applied in personal apostolic endeavor and drawn together in the capstone, students are guided to cultivate the skills, knowledge, and attitudes necessary for effective ministry within the Church, including the proclamation of the faith in catechesis. Through mentorship in ministry, study of canon and civil law relevant for ministry, instruction in ecclesial structures and procedures, and examination of various methods for ministry, students are prepared to put their own theological, human and spiritual formation to work in forming others. On campus students participate in required internships throughout their course of study. DE students are required to be active in ecclesial ministry, 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:

I. Foundations of Catholic Teaching

(See above, p. 9.)

II. Christian Worship and Life: to demonstrate an understanding of the manner in which we participate in and respond to the mysteries of the faith through the sacramental, moral and spiritual life of the Church. Graduates will be able to analyze, explain, and defend the following elements of understanding:

- The Church communicates the “fruits of Christ’s Paschal mystery in the celebration of the Church’s sacramental liturgy” (*CCC* 1076).
- The sacramental life of the Church is celebrated with signs and symbols from Creation that are taken up by the power of the Holy Spirit to “become bearers of the saving and sanctifying action of Christ” (*CCC* 1189).
- The incorporation of men and women into the Body of Christ through the sacraments is the mission of the Church.
- Created in the image of God, man pursues his vocation to eternal beatitude through being conformed to Christ in grace and the virtues, especially charity.
- God calls each person to friendship with himself, nourished by the life of prayer. The saints are teachers and models of this spiritual interiority.

III. Spiritual Interiority and Character: to recognize that a mature Christian interior and moral 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 where relevant defend the following elements of understanding:

- The acts of the theological virtues of faith, hope, and charity are nourished and supported by a personal prayer life that strives for holiness and living union with Christ.
- Growth in the cardinal virtues is the foundation for the personal discipline necessary for leadership.
- The spiritual life of the disciple of Christ must be grounded in the sacraments, especially the sacraments of initiation and reconciliation, and shaped by a love for the Church, which is the means for bringing sinners to union with God.
- Christian leadership is a participation in the leadership of Jesus Christ, using the personal characteristics of the leader to bring others into relationship with Christ.

IV. Evangelization and Pastoral Care: to recognize that the work of the salvation of souls is fostered by the practical application of the truths of the faith in ecclesial and ministerial settings, by those who, with proper formation, develop, implement, and assess methods for instruction in the faith and the experience of Christian life. Graduates will be able to explain, analyze, and defend the following elements of understanding:

- Evangelization is the constant and essential mission of the Church, by which new members are brought to initial conversion, incorporated through the sacraments, and supported in their path to holiness.
- Catechesis is the particular form of the ministry of the word which matures initial conversion to make it into a living, explicit, and fruitful confession of faith in Jesus Christ, love for him, and commitment to follow him.
- The ritual steps and stages of the baptismal catechumenate are the model for all catechesis and a paradigm for the journey to mature discipleship.
- Canon law, ecclesiastical structures, and procedures provide a framework for the mission and ministry of the Church.

- True pastoral leadership requires adaptation and evaluation of various models of evangelization and catechesis for the particular circumstances of the ministerial setting.
- True Christian leadership attends to identifiable principles and strategies for development, implementation, and evaluation of methods of pastoral care and evangelization.

DEGREE REQUIREMENTS

The curriculum of the Master of Arts in Pastoral Theology consists of twelve three-credit courses: the four-course Common Foundation, a five-course sequence specific to the Pastoral Theology program, and three choices from the School's broad range of elective offerings. Students finish their program of study with a directed capstone project in their area of apostolic work.

It is recommended that students take the required courses in the following order, though exceptions may be made in consultation with one's academic advisor:

Common Foundation (see pp. 9–10 above):

1. SCRP 501 Salvation History
2. THEO 505 The Rule of Faith
3. THEO 506 Light to the Nations
4. SCRP 502 Jesus and the Gospels

Competency examination

Pastoral Theology Sequence:

5. THEO 502 Mystagogy
6. THEO 503 Moral and Spiritual Theology
7. THEO 510 Pastoral Ministry in the Church
8. THEO 512 Catechesis in the Mission of Evangelization
9. THEO 513 Evangelization and the Body of Christ

Capstone project

Students are ordinarily permitted to take electives only after completing the Common Foundation. Exceptions may be made with permission from one's faculty advisor. Students can access a convenient Curriculum Worksheet via the Augustine Institute's Populi webpage.

In their final academic year in the program, students complete a Capstone 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 Capstone project, each distance-education student will benefit from the counsel of an alumni peer mentor active in their particular field of ecclesial service. In preparation for the Capstone, distance-education students are encouraged to attend a two-day Capstone workshop to match students with mentors, gain appropriate foundations for the projects, and start the conversation about the Capstone project with Pastoral Theology faculty and the mentor. Mentors accompany students through the design, implementation, and evaluation of the Capstone project. At the end of the project, students submit a written summary of the Capstone project and present the project to faculty and fellow Pastoral Theology students.

On-Campus Study in Florissant, Missouri

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 addition to the twelve-course theology curriculum, students complete four semester-long practicum internships and take a zero-credit seminar each semester.

Internships for on-campus PT students are standardized to fit our model of formation so that students receive a consistent experience. Students are assigned a parish and work five hours a week in that parish over the course of their two-year program, familiarizing themselves with the various ministries and processes in parish life. In the second semester of their second year, students will design and implement the Capstone project at their internship parish.

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. With this common background, the program's members benefit from an academic life shared with their peers. The program offers several curricular and extra-curricular synchronous formation experiences, such as seminars, retreats, and workshops so as to make shared life as rich as distance education can allow while retaining the flexibility of asynchronous instruction. In particular, the Pastoral Theology seminars are an important part of the human, spiritual, and pastoral formation of the DE program. In their first semester of the program, students are registered for and attend the first Pastoral Theology Seminar. In subsequent semesters, students should work with their advisors to make sure they complete the three other seminars in a way suitable to their own schedules. After the first seminar, the seminars do not need to be completed in order.

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.

MA PASTORAL THEOLOGY COURSE DESCRIPTIONS

THEO 502 Mystagogy

Recognizing that "catechesis is intrinsically linked with the whole of liturgical and sacramental activity" (*Catechesi tradendae* 23), this course aims at a dogmatic and mystagogical analysis of the Church's life of worship. Mystagogy is the ancient Christian practice of learning to "see" the invisible Mystery made present in the visible signs of the sacraments. This course thus entails a study of the sacraments as means of grace and also the ways in which they make ritually present God's saving work from biblical history. The course covers both the principles of sacramental and liturgical theology and each of the seven sacraments in turn drawing on the Bible, the Catechism, as well as contemporary and ancient sources of mystagogical reflection.

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 governs and guides 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 word of God, we will deepen our reflections with the help of selections from Aquinas's *Summa Theologiae*. Topics considered include: the ultimate end of the human person; human freedom and the actions that flow from it; character, virtue, and vice; law as a principle of human action; the graces and gifts of the Holy Spirit; and the role of prayer and conversion in the Christian life.

THEO 510 Pastoral Ministry in the Church

This class answers the question “what is the Church?” from the perspective of service to her mission. We will consider the Church as the People of God, the Body of Christ, and the Temple of the Holy Spirit. Special emphasis will be given to the four marks of the Church and the pastoral implications of these essential dimensions of her divine constitution for those who serve in the work of the salvation of souls. The course also includes a brief introduction to Canon Law as it applies to those engaged in the lay apostolate in the Church.

THEO 512 Catechesis in the Mission of Evangelization

This course investigates the principles governing catechesis – especially as found in St. John Paul II’s apostolic exhortation *Catechesi tradendae* – and the practices best used to implement these principles in the service of the Church’s mission of evangelization. The *Catechism of the Catholic Church* (1994) will be treated as a synthesis of past catechetical practice and a sure norm for teaching the faith.

THEO 515 Evangelization and the Body of Christ

This class explores secular modernity and proposes evangelizing strategies and pastoral aids to bring those outside the Church or on the margins to Christ and the sacraments. The course also provides a vision for true Christ-centered service in ecclesial communities and structures, including dioceses, parishes, schools, and apostolates.

THEO 581–584 Pastoral Theology Seminar

On-campus students will meet for a one-hour formational 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 are devoted to the discussion of a text read in common, focusing on the areas of spiritual, human, and pastoral formation.

THEO 586–589 Pastoral Theology Seminar (DE)

Pastoral Theology seminars are part of the human, spiritual, and pastoral formation of the DE program. Except in the summer, seminars meet once a month on Zoom during the semester. Students are required to complete 20-40 pages of reading prior to each seminar meeting. Seminars are 0 credit and graded pass/fail. Attendance at 3 out of 4 meetings in the semester is required to pass.

THEO 814: Pastoral Theology Capstone I

Bringing together their theological education with pastoral practice, all students in the PT program complete a capstone project, where students design a program, event, etc., that addresses an area of need in their ministry. With the guidance and support of an alumnus peer mentor, students implement the project and evaluate it, presenting the project and results to the faculty and other students in the PT program at the end of the semester. For DE students, in preparation for the design and implementation of the capstone project, students and their mentors come together on campus for a weekend workshop. Discussions are centered around the various areas of formation as they relate to leadership.

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 three courses in the MA program are welcome to declare their intention to pursue the concentration by sending an inquiry email to registrar@augustine.edu.

The concentration requires students to complete eight of the nine courses normally required for the MA in Pastoral Theology. “Catechesis in the Mission of Evangelization” is omitted. Instead, students take the following four-course sequence in catechetics:

- CATE 601 Augustine the Educator
- CATE 602 Divine Pedagogy and Catechetical Methods
- CATE 603 Kerygma and Catechumenate
- CATE 604 *Catechism of the Catholic Church*: Doctrinal Synthesis

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 capstone project during the final semester or year in the program.

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.

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 particular contributions to the field of evangelization and catechesis by Augustine of Hippo, drawing from the works *Instructing Beginners in Faith* (DCR) and *On Christian Doctrine* (DDC), but also upon some of his other works, especially his early, Cassiciacum 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 older *GDC* and the new *DC* indicate that all catechesis is to be an echo of 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 to catechesis in the parish and school.

CATE 603 Kerygma and Catechumenate

This course will examine the dynamism of *kerygma*, the initial proclamation of faith, as found in the New Testament, early Church sources, and modern expressions, 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 OCIA 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 through the work of answering a series of doctrinal questions. This involves a diachronic study of the way in which the Deposit of Faith has been taught in Scripture, the Fathers and Doctors, Councils and papal teaching up to the present, as expressed in the *Catechism of the Catholic Church*. In addition, the character and practice of dogmatic theology is elaborated and the central role of catechists as vital participants of the Church’s apostolic work of teaching is stressed.

MASTER OF ARTS: CATHOLIC EDUCATION

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

For more information on the Teachers for Christ program in partnership with the Institute for Catholic Liberal Education, see <https://www.augustineinstitute.org/graduate-school/teachers-for-christ>.

PROGRAMMATIC GOALS

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

I. Foundations of Catholic Teaching

(See above, p. 9.)

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

- Christ the Teacher is the foundation of Catholic education (John 1:38; 7:16; 2 John 9), and fidelity to Christ and the wisdom, teachings, and experience of his Church are essential to sustaining genuinely Catholic education. Such fruitful fidelity is achieved by abiding with and in Christ the Teacher (John 1:35–39; 15:5, 9–13).
- The principal aim of Catholic education is for students to attain friendship with God (John 15:15), measured by growth in Christian maturity (Eph 4:13; Col 1:28). Such maturity is expressed by the moral, intellectual, and theological virtues, and it includes a correct understanding of the common good and a willingness to serve the communities to which students 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 the Triune God, who is personal (Gen 1:26), and redeemed by and conformed to Christ (John 14:6; *Gaudium et spes* 22).
- The knowledge and practice of the classical liberal arts (the *trivium* and the *quadrivium*) remain the foundation of a genuinely liberal Catholic education, establishing the essential habits of thought and speech that enable students to come to a knowledge of all the arts and sciences.
- Catholic education requires the curricular integration of every branch of learning as illumined by the Catholic faith.
- The intellectual, moral, and spiritual character of its faculty, administration, and students is indispensable to the success of a Catholic school (Luke 6:40).
- The mission of Catholic schools and teachers is a participation in the Church’s mission of evangelization and catechesis (*Ex corde Ecclesiae* 49).

III. 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 principally by the students' growth in knowledge.
- Human beings grow in knowledge in multiple ways, for example, through a direct encounter with reality, by experiencing the consequences of their choices, through seeking and following wise counsel, by imitation, through participation in dialogue among friends in pursuit of the truth, and by following orderly discourses, whether 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 (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 curriculum of the Master of Arts in Catholic Education consists of twelve three-credit courses, the core of which comprises the Common Foundation in Scripture and Catholic teaching, followed by a sequence of Catholic education courses designed to introduce students to the deep, rich tradition of Catholic liberal education and to enable them to know and to share this tradition with their own students.

Common Foundation (see pp. 9–10 above):

1. SCRP 501 Salvation History
2. THEO 505 The Rule of Faith
3. THEO 506 Light to the Nations
4. SCRP 502 Jesus and the Gospels

Competency examination

Catholic Education Sequence:

- | | |
|---|--------------------------------|
| 5. CEDU 501 Catholic Education: Ends, Principles, and Means | |
| 6. CEDU 502 Christian Anthropology | |
| 7. CEDU 503 History of Catholic Education | |
| 8. CEDU 504 The Art of Teaching | or |
| | 8. CEDU 601 Trivium <i>and</i> |
| | 9. CEDU 602 Quadrivium |

The decision between pursuing “The Art of Teaching” or a two-course sequence on the seven traditional liberal arts (“Trivium” and “Quadrivium”) should be made in consultation with one’s faculty advisor, taking into account one’s own educational background and professional experience and location. Students may also choose take all three of these courses.

The remaining course requirements are open for elective courses. Students are ordinarily permitted to take electives only after completing the Common Foundation. Students who wish to take an elective course before completing the first four core courses may obtain permission from their faculty advisor. Students can access a convenient Curriculum Worksheet via the Augustine Institute’s Populi webpage.

Students may use their elective courses to pursue a concentration in one of the following areas:

Catechetics

In consultation with their advisor, MA Catholic Education students may select three or four courses from the MA Pastoral Theology Concentration in Catechetics sequence described above (pp. 20–21). MA Catholic Education students pursuing this concentration will have opportunities to consider how best to apply the principles and methods of catechesis to a K-12 educational environment.

Theology

The Concentration in Theology comprises three or four advanced courses in theology, ordinarily drawn from the Theology sequence described above (p. 12), and chosen in consultation with one's advisor.

Classical Pedagogy

The Concentration in Classical Pedagogy is open to MA Catholic Education students who opt to take CEDU 601 (Trivium) and CEDU 602 (Quadrivium), which they supplement with two more courses dedicated to the principles and practices of Classical pedagogy, typically CEDU 603 (Master Teachers) and CEDU 604 (Socratic Conversations).

Humanities

The Concentration in Humanities comprises three or four courses, chosen in consultation with one's advisor, designed to prepare students to teach literature, history, and related subjects from a Catholic perspective and informed by the Catholic tradition.

MA CATHOLIC EDUCATION COURSE DESCRIPTIONS

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. We will study Catholic education with the guidance of Sacred Scripture; Church Fathers and Doctors; recent Catholic historians, philosophers and theologians; and Church documents on Catholic education.

CEDU 502 Christian Anthropology

What does it mean for men and women to be made in the image of God? This course seeks to provide the rudiments of an answer by learning from the Church's tradition of thinking theologically in company with the best available philosophical reflection. Along the way, we will consider some questions about human nature that are common and pressing today, including: Is life more than a chemical reaction? Is the mind more than the brain or an artificial intelligence system? 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? What does the Gospel of Jesus Christ reveal about human nature and its destiny?

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

In his address to Catholic educators (2008), Benedict XVI affirmed that “intellectual charity” is the special excellence of the teacher, explaining that the “profound responsibility to lead the young to truth is nothing less than an act of love.” This course will review the principles that govern the art of teaching, examine illustrious examples of the art, and challenge the students to hone their skills as teachers by preparing lessons of their own.

CEDU 601 Trivium

This course explores the three verbal arts traditionally known as the *trivium*: grammar, logic, and rhetoric. Students read classic works in each of these arts and discover the foundational role that they have in a Catholic liberal education. Authors and texts studied include Plato’s *Meno*, *Gorgias*, and *Phaedo*; Aristotle’s “Organon” (*Categories*, *On Interpretation*, *Prior Analytics*, *Posterior Analytics*, *Topics*, and *Sophistical Refutations*) and *Rhetoric*; Porphyry’s *Isagoge*; St. Augustine’s *On Christian Doctrine* and *Confessions*; Hugh of St. Victor’s *Didascalicon*; commentaries by St. Thomas Aquinas on various works of Aristotle; and works by more recent authors including but not limited to St. John Henry Newman, G. K. Chesterton, Dorothy Sayers, C. S. Lewis, Stratford Caldecott, and Pope Benedict XVI.

CEDU 602 Quadrivium

This course explores the four mathematical arts and sciences traditionally known as the *quadrivium*: arithmetic, geometry, music, and astronomy. Students read classic works in each of the four arts and discover the essential, integrative role that they have in a Catholic liberal education. Authors and texts studied include Plato’s *Republic* and *Timaeus*; Aristotle’s *Categories*, *Physics*, and *Metaphysics*; Euclid’s *Elements*; Nicomachus’s *Introduction to Arithmetic*; Ptolemy’s *Almagest*; St. Augustine’s *On Order*, *On Music*, and *Confessions*; Boethius’s *On Music* and *Consolation of Philosophy*; Hugh of St. Victor’s *Didascalicon*; commentaries by St. Thomas Aquinas on various works of Aristotle; Nicolaus Copernicus’s *On the Revolutions of Heavenly Spheres*; Johannes Kepler’s *Astronomia Nova*; Galileo Galilei’s *Sidereus Nuncius*, or *The Sidereal Messenger*; and works by more recent authors, such as St. John Henry Newman’s *Idea of a University*, C. S. Lewis’s *The Discarded Image*, Stratford Caldecott’s *Beauty for Truth’s Sake*, Francis Su’s *Mathematics for Human Flourishing*, and J. Jacob Tawney’s *Another Sort of Mathematics*, among others.

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 Florissant, Missouri.

PROGRAMMATIC GOALS

The aims of the MA Biblical Studies curriculum are articulated in its four programmatic goals:

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 16 three-credit-hour courses:

- Four courses treating the theological framework of Biblical interpretation
 - SCRP 650: Principles of Biblical Interpretation
 - THEO 561: Catholic Faith and the Church of the Fathers
 - SCRP 651: Patristic and Medieval Exegesis
 - THEO 661: Theology in the Life and Mission of the Church
- Three Old Testament exegetical courses
 - SCRP 551: Pentateuch
 - SCRP 552: Prophets
 - SCRP 553: Psalms and Wisdom Literature
- Three New Testament exegetical courses
 - SCRP 561: Synoptic Gospels and Acts
 - SCRP 562: The Apostle Paul and His Letters
 - SCRP 563: Johannine Literature
- Two Biblical Greek courses
- Two Biblical Hebrew courses
- Two electives
 - One elective requirement may be satisfied by a Master’s thesis.

Additional requirements:

- Over the course of the program, students complete a supplemental reading list of fourteen significant books in theology and biblical studies, selected by faculty and discussed in a monthly reading group over a shared lunch with faculty.
- During their final semester, students will take an oral comprehensive examination.

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 as a vehicle of divine revelation in a rigorous and faithful way that seeks to 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. Students will be introduced to Pentateuchal scholarship, including questions of authorship, dating, and composition. Pertinent matters relating to history, geography, and cultural backgrounds will be drawn in as needed. Priority will be given to the characteristic features of ancient Hebrew narrative and law, how passages of the Pentateuch work literarily within the biblical canon, and interpretation of the Pentateuch as source for Christian theology and the continual nourishment of the Church.

SCRIP 552 Prophets

This course serves as a literary and historical introduction to the prophetic literature and the phenomenon of prophecy in ancient Israel. Students will read the major prophets, the book of the twelve, and Daniel, along with relevant texts from the Hebrew Bible and the ancient Near East. Equal attention will be given to reading the prophetic texts in their historical contexts, to analyzing their literary unities and achievements, and to reflecting theologically on the phenomena of prophetic oracles and expansions as a dynamic process of revelation. Particular attention will be given to the following themes: Messianic Expectation[s], Mythology and Divine Pedagogy, the Oracles against the Nations, the rise of Apocalypticism, fatalism and models of repentance.

SCRIP 553 Psalms and Wisdom Literature

This course serves as a literary and historical introduction to the Psalms and to the Sapiential literature of ancient Israel. Students will read representative Psalms and the Wisdom Literature, along with relevant texts from the Hebrew Bible and the ancient Near East. Equal attention will be given to reading the Psalms and Wisdom texts in their historical contexts, to analyzing their literary unities and achievements, and to reflecting theologically on Israel's Psalter and Wisdom Tradition or Literature as a dynamic process of revelation. Particular attention will be given to the following themes: the legacy of David and his son; the legacy of Solomon; creation; theodicy; the nature of Israel's so-called wisdom movement, tradition, and literature; Israel's synthetic approach to foreign traditions, native traditions, and historical experience; and the theological developments around the characterization of Wisdom.

SCRP 561 Synoptic Gospels and Acts

This course analyzes the literary, historical, and theological issues involved with the study of the Synoptic Gospels and 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 an in-depth look at their accounts of the life and ministry of Jesus. The course also considers how the Acts of the Apostles continues the story begun in Luke.

SCRP 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.

SCRP 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. Finally, this course will examine the theology and literary characteristics of the Book of Revelation. 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 theological texts from the early Church. Taking the articles of the Nicene-Constantinopolitan Creed as our launching point, we will explore the development of key doctrines in the earliest centuries of Christianity, carefully examining how, "with the help of the Holy Spirit," the Church "grow[s] in understanding of the realities and the words" entrusted to her by Christ (*Dei Verbum* 8). Our approach is simultaneously historical and theological. We attend rigorously to texts and their 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.

SCRP 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 (Pius XII, *Divino afflante Spiritu* 28, 29). This course introduces students to patristic and medieval scriptural exegesis in a variety of contexts and genres. Students will read from a variety of times, places, and genres to gain insight into the hermeneutical principles that animate, guide, restrain, and lend coherence to classical biblical interpretation. 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. Within the mission of the Church, the vitality of that theology is expressed in “the contemplation and the presentation” of “the ever fresh and attractive good news of the Gospel of Jesus Christ” (*Veritatis Gaudium* 4). The life and wellspring of this contemplation is prayer, and its fruit, in service of the Church’s mission, is the refreshed presentation of the Gospel. As Augustine states at the beginning of *On Christian Doctrine*, “There are two things which all treatment of the Scriptures is aiming at: a way to discover what needs to be understood, and a way to put across to others what has been understood” (1.1.1). This course will study how the Church’s theologians participate in the life of contemplating and the mission of presentation the good news that has been understood from the Scriptures.

LANG 551 Greek Grammar

This language course 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 LANG 502 Intermediate Greek. 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 Intermediate Greek

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 551 (Greek Grammar) or instructor approval.

LANG 553 Greek Readings and Exegesis

This course exercises and increases student competence in reading koine Greek through detailed readings of texts from a variety of registers and genres in documents from the New Testament, the Greek Septuagint, and related Jewish and early Christian Greek literature. Students will gain greater facility with vocabulary, intermediate syntax, and in the practice of historically and grammatically analyzing Greek texts, further honing skills by which they can understand divine revelation as humanly communicated in the inspired Scriptures. Prerequisite: LANG 552 (Intermediate Greek) or instructor approval.

LANG 554 Advanced Greek Readings

This high-level course exercises student knowledge of Greek grammar with a range of difficult texts. Students will be challenged with translating and explaining the grammar and syntax of passages in and beyond the Greek Bible, and by more detailed exegetical and interpretive tasks relative to the passages’ meaning. Prerequisite: LANG 553 (Greek Readings and Exegesis) or instructor approval.

LANG 561 Hebrew Grammar

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 Intermediate Hebrew

This course, which serves as the second 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. Prerequisite: LANG 561 (Hebrew Grammar) or instructor approval.

LANG 563 Hebrew Readings and Exegesis

This course builds on the skills developed in Hebrew Grammar, reinforcing fundamental grammar and morphology and advancing in the study of Hebrew vocabulary and syntax. Students will review grammar and immerse themselves in readings from classic prose and poetic texts from the Hebrew Bible. Students who complete this course will be prepared to read Biblical Hebrew independently. Prerequisite: LANG 562 (Intermediate Hebrew) or instructor approval.

LANG 564 Advanced Hebrew Readings

This course builds on the skills developed in Hebrew Readings and Exegesis, further developing students' skills in historical, literary, and theological exegesis. Students will translate selections of Hebrew paired with secondary readings that facilitate the students' grappling with the primary texts' hermeneutical issues. Prerequisite: LANG 563 (Hebrew Readings and Exegesis) 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.

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 inquiring with the registrar's office: registrar@augustine.edu. 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 option to audit a course in the Graduate School is available to degree-seeking students. 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. Non-degree-seeking students are not permitted to audit courses in the Graduate School.

The Graduate School provides additional opportunities for theological education and enrichment in the Open Classroom program, which provides 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 in some instances apply for credit through a prior learning assessment.

The Augustine Institute also offers 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, applicants who do not fulfill the requirements for degree-seeking status may be accepted as non-degree-seeking students. Upon successful completion of two courses with at least a 3.0 cumulative grade point average, such students may apply for degree-seeking status.

NONDISCRIMINATION POLICY

The Augustine Institute admits students of any race, color, national, or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national, or ethnic origin in administration of educational policies, admissions policies, scholarship and loan programs, and other school-administered programs.

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 earned within the previous ten years 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.

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.

TRANSFERRING DEGREE PROGRAMS

Students currently enrolled in one degree program at the Augustine Institute may apply to transfer to another. Students should email the Registrar (registrar@augustine.edu) to request access to the "Application for Degree Transfer" form in Populi. The completed application will be reviewed by the Registrar, the appropriate Area Directors, and the Academic Dean. This review includes a comprehensive evaluation of the student's academic record to determine eligibility for the requested degree program and applicability of completed coursework to the new program. If the application is approved, the student will receive a Curriculum Worksheet and, if necessary, an updated Transfer Credit Evaluation (TCE). Upon the student's confirmation of intent to proceed with the proposed degree transfer, the Registrar will process the request.

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

2026–2027 TUITION

	<u>Full- or Part-Time Student</u>	<u>Audit Student</u>
Tuition per course	\$2040	\$400

Students do not pay tuition for cohort-based seminars, competency examinations, or comprehensive examinations.

REFUND POLICY

After withdrawal from a course, 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 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 studentbilling@augustine.edu.

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, withdrawal from the program, or change in full-time status) and an interest rate of 5% per annum. Interest does not accrue while the student is enrolled full-time or during the six-month grace period before the five-year term begins. Payment delinquency will impact the student’s credit score. 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 monthly 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 tuition scholarship for the Graduate School of the Augustine Institute applicable to MA Theology, MA Pastoral Theology, and MA Catholic Education programs, the **St. John Paul II Scholars** are placed in local parishes, schools, or other apostolates, where they engage in apostolic service for approximately 8 to 10 hours per week under the guidance of a mentor/supervisor. In compensation for this service, St. John II Scholars' room and board fees are waived during their academic tenure at the Augustine Institute. (Comparable aid is given to those St. John Paul II Scholars who live off campus.) Due to the commitment level asked of a St. John Paul II scholar, students who have additional alternative employment beyond the weekly service hours may not be good candidates. In addition to their apostolic service, St. John Paul II Scholars are expected to conduct themselves as exemplary participants 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. One is dedicated to the memory of **St. John Henry Newman**, and the other is an **Alumni scholarship**. Students in the MA Biblical Studies program are eligible for a full tuition scholarship and a living stipend through the **St. Matthew 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. 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 primary 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, the Institute for Catholic Liberal Education, the Catholic Bible Institute of the Archdiocese of Los Angeles, 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 make a request to the Dean for an extension of the time limit for completion of degree requirements.

GRADING SCALE

Letter	Percent	Grade Points
A	93–100%	4.00
A-	90–92.99%	3.70
B+	87–89.99%	3.30
B	83–86.99%	3.00
B-	80–82.99%	2.70
C+	77–79.99%	2.30
C	73–76.99%	2.00
C-	70–72.99%	1.70
D	60–69.99%	1.00
F	<60%	0.00

OTHER TRANSCRIPT NOTATIONS

AUD	Audit
I	Incomplete Grade
IP	In Progress
NP	No Pass
NR	No Grade Reported
P	Pass
PD	Pass with Distinction
R	Repeated Course
TR	Transfer Credit
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 twenty-seven 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 any course at the Augustine Institute; in the MA Biblical Studies program, “B-” is the lowest passing grade. Any course receiving a “D” or below (“C+” or below for MA Biblical Studies) 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 ordinarily nine credit hours per semester. 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.

ACCOMMODATIONS

The Augustine Institute is committed to providing reasonable accommodations and integrated access for students with disabilities to all available academic and social programs and activities. Students with a documented disability seeking reasonable accommodations should contact the Registrar's Office (registrar@augustine.edu) regarding all types of disabilities, including temporary disabilities. Advance notice and appropriate documentation are required for accommodations.

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 provide on-campus residential accommodations for single, full-time on-campus students. For more details, please consult the Student Handbook. Full-time, on-campus study does not necessarily involve on-campus residence. Our facilities do not currently support married housing, so married on-campus students live off-campus. The invitation for students to reside on campus, enjoying significant subsidization of room and board on the part of the Institute, is ordinarily extended to some prospective students in connection with our annual round of on-campus scholarship decisions.

On-campus residence is subject to review by Graduate School leadership, in consultation as appropriate with members of the Hospitality and Facilities Management teams. A student whose on-campus resident status is revoked may appeal to the President within 15 days of being informed of the decision.

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 within the time frame indicated by the Academic Calendar. Students are able to complete these tasks independently in Populi until the end of the first

week of classes. After this time, students must submit requests to the Registrar at registrar@augustine.edu by the prescribed deadlines. 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 37. 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 to 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 by emailing the Registrar.

INTENTIONAL WITHDRAWAL

A student in good standing may withdraw from the Institute during a semester by submitting an email to the Registrar (registrar@augustine.edu). 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-education, 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 STUDY

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.

CATASTROPHIC EVENTS, CLOSURE, AND TEACH-OUT

Student records are maintained in Populi, and official transcripts are requested through Parchment. Since these systems both provide secure, cloud-based storage, a catastrophic event affecting the Augustine Institute's campus would not impact students' ability to access or retrieve their records. The Institute will ensure continuity of record access during and after any such event.

In the event that the Augustine Institute becomes unable to continue to provide instruction to its students, the Institute commits to

- refund in full tuition paid for undelivered services,
- take adequate measures to protect student records, and
- recommend comparable degree programs at other institutions where students may seek teach-outs.

Should a teach-out agreement be pursued, Institute personnel will be maximally supportive of students' attempts to secure such an arrangement, including sharing syllabi and other curricular material with other institutions so as to aid the transfer process.

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. (On this point, please see the following section.)
 - 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.

The Purpose of Theological Studies

As he brought his narrative of Our Lord’s early years to a close, St. Luke called his readers’ attention to a feature of the Gospel he had earlier stressed, that the Mother of God is our model for the reception of the Divine Word: “His mother kept all these things in her heart” (Luke 2:51; compare v.19). Our Lady’s thoughtfulness was the culmination of Israel’s long preparation to receive the fulness of Divine Revelation.

Christian men and women engaged in formal theological studies have the chance to imitate Our Lady in a privileged way. Through an apprenticeship to the Church’s tradition of reading Sacred Scripture in light of the best linguistic and historical tools and philosophical reflection, students of

Catholic theology can make their minds into fitting instruments of Divine Charity. Keeping in view the priority of the Gifts of the Holy Spirit and the wisdom that is “from above” (James 3:17), Christians recognize that the labors of thinking involved in theological study are – for those who are called to them – a feature of their discipleship. “Till I come,” the Apostle Paul admonished one of the Church’s first bishops, “attend to the public reading of scripture, to preaching, and to teaching” (1 Timothy 4:13). Amidst today’s technological innovations, Holy Church asks something similar of us, to uphold “a proper understanding of human intelligence” that focuses on the human “ability to grow in the knowledge of the mysteries of God by using reason to engage ever more profoundly with revealed truths” (Dicastery for the Doctrine of the Faith, *Antiqua et Nova: Note on the Relationship between Artificial Intelligence and Human Intelligence*, #29).

As the suite of technologies known collectively as artificial intelligence transforms our culture, the faculty and staff of the Augustine Institute pledge to uphold the Church’s tradition of theological study as an expression of the contemplative life and as an apostolic service to evangelization, catechesis, and the life of Christian charity. Our commitment is that we will continue the labor of study, so that we might be continually renewed in mind by our reflection upon the Gospel (see Ephesians 4:23). We will prepare our own lessons, design our own assignments and examinations, and grade your work ourselves. We further pledge to give ourselves to you generously in true conversation – whether in person or mediated by various forms of communication technology – that we might together pursue the wisdom of Christ for the good of souls.

In return, we ask that you examine yourselves with respect to your use of these new forms of information technology, remembering that labor-saving devices of all kinds tend to erode pre-existing habits of work, skill, and understanding, or prevent them from forming in the first place. Our earnest recommendation is that you refrain from using these tools in your pursuit of theological wisdom. We cannot police every possible use of them. We are obliged, however, to remind you of your high purpose in studying theology and challenge you to pursue the noble end of thinking thoughts that are worthy of God. **In order to preserve the integrity of our common pursuit of theological wisdom, faculty members have the right and the responsibility to report to the Academic Dean instances of student work that seem to be substantially the product of computer-assisted processes.** The Dean will normally convene a faculty committee to interview the student and to adjudicate the matter. Flagrant or repeated instances of the submission of computer-assisted work may result in the student being disinvited from the program.

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 Office 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 SARA State Portal Entity at the Missouri Department of Higher Education and Workforce Development. The student complaint process is outlined here: <https://dhewd.mo.gov/higher-education/state-authorization-reciprocity-agreement>.

Missouri Department of Higher Education and Workforce Development
301 West High Street (Suite 840, 860, 870, 580)
Jefferson City, MO 65101
573-751-2361

Students from states outside Missouri—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. Please see the Student Handbook for relevant procedures.

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.

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 make 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.

On-Campus Library

Our temporary library space is located on the second floor of the Education Center at our Missouri campus. This collection contains approximately 8,000 carefully curated 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's catalogue is accessible online.

Souvay Memorial Library

The Augustine Institute is an affiliate of the Souvay Memorial Library at Kenrick-Glennon Seminary (5200 Glennon Dr., St. Louis, MO 63119). In addition to the library's approximately 80,000 volumes in its physical collection, faculty and students of the Institute are able to access some 350,000 e-books and 18,000 journal titles through Souvay's online resources (<https://library.kenrick.edu/>). Souvay Library also offers document delivery, Interlibrary Loan, and troubleshooting services.

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.