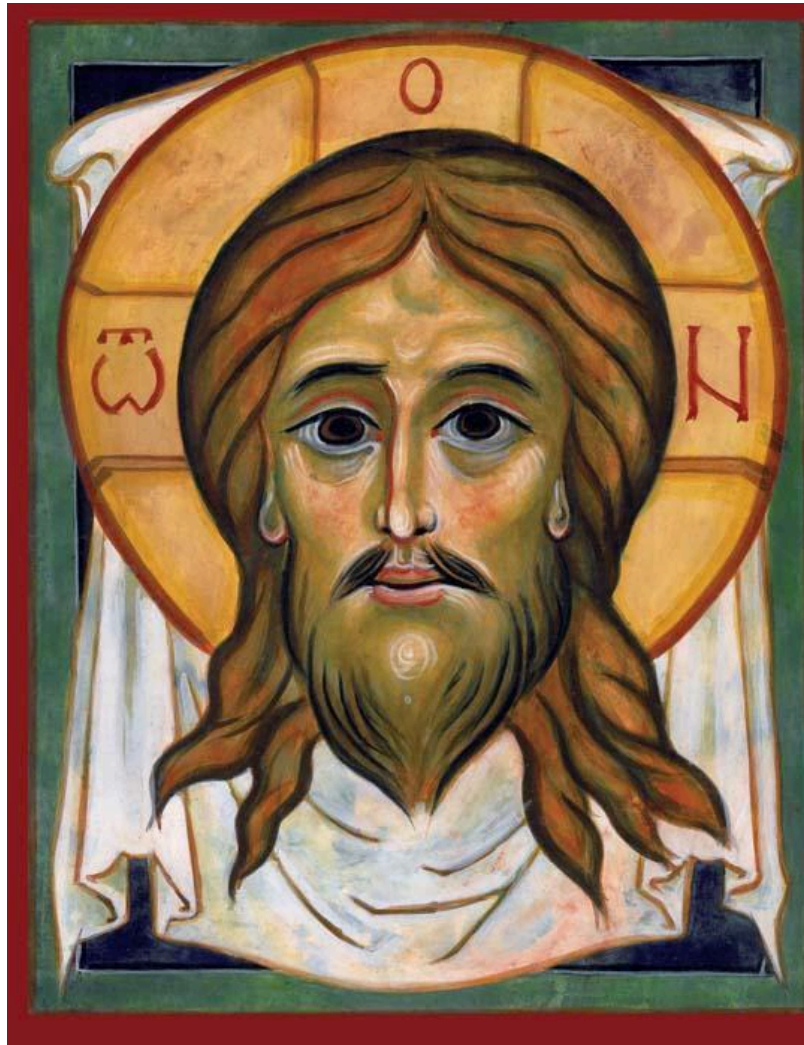


# Pontifex University

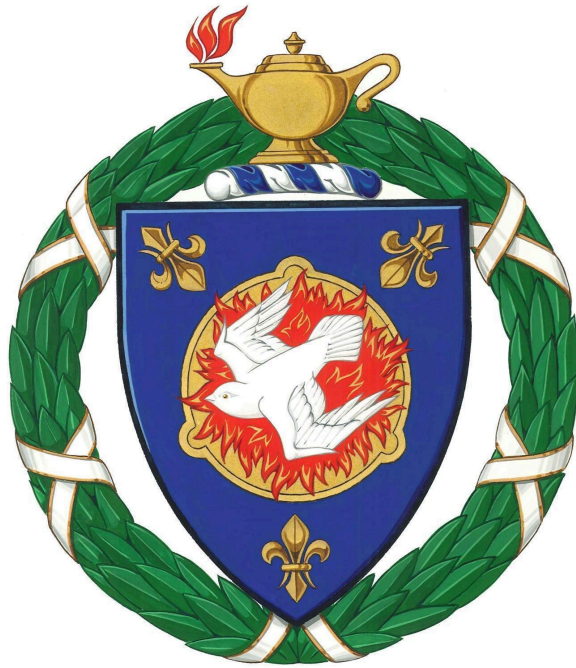
## Program Catalog 2024-25



Constituent colleges: *Holy Spirit College, Pontifex College*

# PONTIFEX UNIVERSITY

Pontifex University  
4465 Northside Drive  
Atlanta GA 30327  
+1 404-252-4513  
[www.Pontifex.University](http://www.Pontifex.University)



Holy Spirit College  
4465 Northside Drive  
Atlanta GA 30327  
[HolySpiritCollege.org](http://HolySpiritCollege.org)

# Welcome from the President

A significant component of the Church's mission focuses on the development and formation of the whole person. This is one of the reasons why there has always been a major emphasis in the Church in Catholic education and the institution of the Catholic university.

Pontifex University offers faith-based undergraduate and graduate degrees in accordance with its establishment as a Catholic University under Cann. 298-329. Our two constituent colleges are Pontifex College, which offers online courses; and Holy Spirit College which offers a campus-based educational experience. The undergraduate degrees are ideal for the high school graduate who is not attracted to a large institutional environment or is seeking a more personalized and very rigorous academic experience at an authentically Catholic institution. The graduate degrees and certification programs are ideal for the Catholic who wants to broaden his or her knowledge of the faith to function (e.g.) as a catechist in a parish or as a Catholic school teacher, or perhaps just for personal growth.

Welcome to Pontifex University!

Sincerely,

Gareth N. Genner  
President, Pontifex University

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# Holy Spirit College Academic Calendar

## Fall 2024 Academic Term

First Day of Classes Monday,	August 29th
Labor Day – College Closed Monday,	September 5th
Last Day to Add Classes Tuesday,	September 7th
Last Day to Drop Classes Monday,	September 12th
Midterm Week Monday,	October 31st
Registration for the Spring Term Begins Monday,	November 31st
Last Day to Withdraw from Courses with a “W” Monday,	November 8th
Thanksgiving Break – College Closed Wednesday,	November 23rd – Friday, November 25th
Last Day of Regular Class Friday,	December 9th
Final Exams Week Wednesday,	December 15th
Final Grades Due to the Registrar Monday,	December 20

## Spring 2025 Academic Term

First Day of Classes Monday,	January 10th
Last Day to Add Classes Tuesday,	January 18th
Martin Luther King Jr. Holiday – College Closed Monday,	January 17th
Last Day to Drop Classes Tuesday,	January 25th
Midterm Week Monday,	March 7th
Last Day to Withdraw from Courses with a “W” Monday,	March 20th
Holy Week – College Closed Wednesday,	April 6th – Monday, April 11th
Registration for the Summer and Fall Terms Begins Monday,	April 18th
Last Day of Regular Class Friday,	May 13th
Final Exams Week Wednesday,	May 18th
Final Grades Due to the Registrar Monday,	May 23rd
Graduation TBD	

# An Introduction to Pontifex University



## **1. The History & Governance of Pontifex University**

Pontifex University is an authentic Roman Catholic institution formed in 2015 and overseen by a self-perpetuating Board of Trustees that governs the Solidarity Association of the Christian Faithful, a public juridical body established by decree pursuant to Cann. 298-329. In its governance of Pontifex, the Association is supported by a distinguished Academic Advisory Board. Its office and campus are at 4465 Northside Dr NW, Atlanta, GA 30327.

### **Pontifex University Programs**

Pontifex offers in person and online programs: an online Master of Sacred Arts, MSA; a Master of Theological Studies with on-line or in person options, an in-person Master of Theology, a blended Master of Sacred Arts in the Theology of the Body and the New Evangelization; an in-person Master of Religious Education; and a completely online Doctorate in Theology.

Founded in 2015, Pontifex has grown tremendously in students and programs in the past 5 years.

Pontifex teaches both online and campus-based courses and programs. For the 2016-2017 academic year the only degree program offered was the Master of Sacred Arts, MSA program. This was offered in the 2017-2018 academic year and the Theology Doctorate, Th.D. program, which includes coursework that comprises in itself a 24-credit Diploma in Theological Foundation (DTF) program, was introduced during the course of the year 2018-19.

In the year 2019-2020 a third program, a Master of Arts in the Theology of the Body and the New Evangelization (MSA.ToB.NE) was introduced. This is offered through a partnership with the Theology of the Body Institute ([tobinstitute.org](http://tobinstitute.org)) which is based in Philadelphia, PA. Faculty from the Theology of the Body Institute teach classes at residential workshops which take place in various locations in the US and Canada; faculty of Pontifex teach online courses.

In the year 2020-21 the two education programs were introduced. These are the Master of Catholic Education, M.CEd.; in parallel with this the Doctorate in Catholic Education, D.CEd. was introduced.

### **Incorporation of Holy Spirit College and the Creation of Pontifex College**

In 2019 Pontifex University formally merged with Holy Spirit College, a campus based Catholic liberal arts college which is located at 4465 Northside Dr NW, Atlanta, GA 30327. As a result, Pontifex University became a single entity comprising two constituent colleges, Pontifex College and Holy Spirit College. What had previously been the teaching arm of Pontifex University, changed its name to Pontifex College and offers online courses; and Holy Spirit College offers campus-based courses. Entrance to programs can be through either college. Holy Spirit College administers admissions of those who expect to take primarily campus-based courses; Pontifex College administers admissions of those who expect to take primarily online courses. Once

formally admitted however, there is great flexibility within a single University and students are free to take any academically justifiable combination of online and/or campus-based courses.

## **The History of Holy Spirit College prior to incorporation within Pontifex University**

Holy Spirit College was founded in 2005 as an independent, authentic Catholic liberal arts college governed by a self-perpetuating Board of Trustees and supported by a distinguished Academic Advisory Board. Founded as an undergraduate College which offered core college courses in the liberal arts to students enrolled at Holy Spirit Preparatory School, Holy Spirit College graduates went on to study at many of the finest undergraduate institutions in the United States, including Harvard, the University of Notre Dame, Emory University, Vanderbilt University, and the Naval and Air Force Academies.

In 2009, Holy Spirit College was authorized by the Georgia Nonpublic Postsecondary Education Commission (GNPEC) to offer the Bachelor of Philosophy degree (BPhil). Spring 2010 was a time of growth and structuring of the program as Holy Spirit College entered into an articulation agreement with Ave Maria University, adopting their core curriculum which allowed for students attending the College during the freshman and sophomore years to transfer to Ave Maria University and complete a major not offered at Holy Spirit College. With the finalization of the articulation agreement, the formal expansion of program offerings began July 1, 2010.

In August of 2010, in addition to the dual credit students from Holy Spirit Preparatory School, the college admitted its inaugural group of full-time undergraduate students. August 2010 also marked the first semester for graduate students enrolled in the Master of Theological Studies, M.T.S. program. The College awarded its first Master of Theological Studies, M.T.S. degree in the spring of 2012.

A Master of Theology program began in the spring of 2011. At the same time, Archbishop Wilton Gregory of the Archdiocese of Atlanta recognized Holy Spirit College as an official Catholic College. The College awarded its first MTh degree in the spring of 2015.

With the merger between Holy Spirit College and Pontifex into Pontifex University, Holy Spirit College surrendered its GNPEC degree granting status to operate under the existing religious institution status enjoyed by Pontifex.

Holy Spirit College is blessed with a beautiful and mature campus setting shared with both Holy Spirit Parish and Holy Spirit Preparatory School. The College enjoys dedicated facilities within the parish complex with classrooms, a satellite library, a break room, offices, and a student commons room.

## 2. The Mission of Pontifex

The Mission of Pontifex University is to form students in the teaching and disciplines of the Roman Catholic Church through high-quality online and blended modality educational programs.

Pontifex is a Roman Catholic institution, loyal to the Magisterium and grounded in the Catholic intellectual tradition. It offers faith-based, high quality courses at low cost; for credit or for personal enrichment.

Every Pontifex course is founded and delivered in strict conformity to the aims of a Christian education, as articulated by the Magisterium:

“The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in the regenerated by Baptism...For precisely this reason, Christian education takes in the whole aggregate of the human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it.” (Pope Pius XI, *Divini illius magistri*, 94).

All Pontifex programs are in accord with this supernatural aim and crafted to achieve a transformation of the person so that all that they do might be elevated, regulated, perfected and directed to the common good.

### 3. The Catholic Identity of Pontifex

A strong Catholic identity in higher education is invaluable for the discovery of the relationship between truth and reason, God's self-revelation, and the authentic meaning of human life. Catholic identity lies at the heart of Pontifex.

In 1979, Pope St. John Paul the Great outlined the essential characteristics of a Catholic institution of higher education:

*Every university or University is qualified by a specified mode of being. Yours is the qualification of being Catholic, of affirming God, his revelation and the Catholic Church as the guardian and interpreter of that revelation. The term Catholic will never be a mere label either added or dropped according to the pressures of varying factors.*

*Ex corde Ecclesiae* highlights four distinctive characteristics essential to the Catholic identity of an institution of higher education:

- (1) Christian inspiration in individuals and the institution community
- (2) Reflection and research on human knowledge in light of the Catholic faith
- (3) Fidelity to the Christian message in conformity to the Magisterium of the Church
- (4) Institutional commitment to the service of others (*Ex corde Ecclesiae*, I, n.13)

These four characteristics provide the foundation of Pontifex and are reflected throughout our programs in the following ways:

- (1) Commitment to the magisterial teachings of the Catholic Church
- (2) Commitment to the Catholic faith by members of the board, administration, faculty, and all who are associated with the implementation of the institution's mission
- (3) Provision of academic courses which incorporate moral and religious teachings, especially as they relate to the dignity of human life and to social justice
- (4) Affirmation of Catholic principles in regard to academic freedom and individual conscience in all activities and organizations
- (5) Commitment to serving others, particularly the marginalized in society and the most vulnerable
- (6) Maintaining compliance with *Ex corde Ecclesiae*, the Apostolic Constitution on Catholic Universities
- (7) The promotion of a spiritual life based upon a liturgical piety, focused on the Mass and the Liturgy of the Hours, with the Eucharist at its heart.
- (8) Promotion of Eucharistic Adoration, which is offered regularly offered in St. Mary's Chapel on the campus of Holy Spirit College

## 4. Degree Granting Authorization

Pontifex University is recognized as a Catholic University under the supervision of the Archbishop of the Archdiocese of Atlanta, authorized to issue degrees in accordance with the Canon Law, under the teaching authority of the Church.

Pontifex University is listed in the Official Catholic Directory as a recognized Catholic University and is listed by the State of Georgia Nonpublic Postsecondary Education Commission as a Religious Exempt Degree Granting Organization.

## 5. College Personnel

### §1. The Board of Trustees

Pontifex University is governed by a self-perpetuating Board of Trustees that oversees all activities of the University. In accordance with the bylaws of the College, the Board of Trustees is composed of members of the Catholic Church committed to its Magisterium. This Board guides the development of the institution, takes responsibility for its programs, and delegates to individual officers or groups authority to formulate policies and procedures affecting the operations and academic affairs of the College, often seeking the input of its administrators on matters relating to the institution. On the recommendation of the faculty and administrators of the College, the Board confirms and awards all academic degrees and honors.

Msrgr. Edward J. Dillon, *Pastor of Holy Spirit Catholic Church and Chairman of the Board*

Gareth N. Genner, *President, Pontifex University*

Frank J. Hanna, *HBR Capital*

David G. Hanna, *Chairman and CEO of Atlanticus Corporation*

Fr. Paul Moreau, *Parochial Administrator of St. Joseph's Catholic Parish*

### §2. Academic Advisory Board

Pontifex University has one Academic Advisory Board member, Dr. Sebastian Mahfood. Others will be recruited as needed.

### §3. Administration Pontifex University

Monsignor Edward J. Dillon, *Chancellor and Chief Academic Officer*

Frank J. Hanna III, *Vice-Chancellor*

Gareth N. Genner, *President*

Fr. Paul Moreau, *Chaplain*

### §4. Administration Holy Spirit College

Kim Schulman, *Admissions, Registrar, and Communications*

Fr. Paul Burke, *Chair of Theology of Holy Spirit College*

### §5. Administration Pontifex College



Dr. David Clayton, *Provost of Pontifex College*

Dr. Cynthia Toolin-Wilson, Ph.D., S.T.L., *Operations Manager*

Dr. Cynthia Toolin-Wilson, Ph.D., S.T.L., *Academic Dean of Theology of Pontifex College*

Rev. Peter M. J. Stravinskias, Ph.D., S.T.D. *Director of Master of Education and Doctor of Education (D.CEd.) programs.*

Dr. Lucy Knouse *Senior Tutor MSA Programs*

Elizabeth Froula *Teaching Assistant and Online Platform Technician*

Elise Harms *Library Services*

## **§6. Faculty: Holy Spirit College**

Fr. Nicholas Azar (Theology), STL, Pontifical University of the Holy Cross

Fr. Paul Burke (Religious Education and Theology), JCL, Catholic University of America

Dr. Matthew McWhorter (Philosophy and Theology), PhD, Theology, Ave Maria University

## **§7. Faculty: Pontifex College**

Dr. Michel Accad (Philosophy), MD, University of Texas

Dr. John Baquette (Ecclesiastical History) Ph.D., Saint Louis University

Caleb Brown, (Film and Culture), MSA, Dominican School of Philosophy and Theology

Rev. Sebastian Carnazzo, (Scripture), PhD, Catholic University of America

Christopher Carstens, (Roman Rite) MSA, Liturgical Institute University of Saint Mary of the Lake

David Clayton, (Art and Theology of Art) M.Sc., M.A. Oxon., University of Oxford

Dr. Carrie Gress, (Philosophy), Ph.D., Catholic University of America

Dr. Arielle Harms, (Theology), Ph.D., Ave Maria University

Deborah Samia, (Sculpture), BFA, Academy of Art University

Dr. Christopher West, (Theology), Th.D., Pontifex University

Matthew Williams, (Sacred Music) B.A., West Chester University of Pennsylvania

Geoffrey Yovanovic, (Architectural Design), M.Arch., University of Notre Dame, Registered architect in the State of Georgia and is certified by the National Council of Architectural Registration Boards (NCARB).

Rev. Peter M. J. Stravinskias, Ph.D., S.T.D. Director of our Master of Education and Doctorate in Catholic Education (D.CEd.) programs.

Dr. Cynthia Toolin-Wilson (Theology), S.T.L., Dominican House of Studies, Director of our Master of Theological Studies and Doctorate of Theological Studies

Dr. Eduardo Bernot (Catholic Education)

Dr. Sebastian Mahfood (Catholic Education)

Thomas Carroll (Catholic Education)

Dr. Peter Redpath (Catholic Education)

Msgr. Schaedel (Catholic Education)

Fr. Gregoris (Catholic Education)

Sr. Elizabeth Anne Allen (Catholic Education)

Msgr. Pilato (Catholic Education)

Mary-Pat Donague (Catholic Education)

Dr. Kevin Kijewski (Catholic Education)  
Dr. Michael Davis (Catholic Education)

**§8. Faculty: Theology of the Body Institute teaching for Pontifex University credit**

Rev. Thomas Acklin, OSB (Theology), Ph.D., Catholic University of America  
Rev. Benjamin Bradshaw, STL (Theology) Pontifical John Paul II Institute.  
Dr. Peter Colosi, Ph.D. (Philosophy), International Academy of Philosophy, Liechtenstein.  
Bill Donaghy (Theology of Art: A Way of Beauty), M.A., St. Charles Borromeo Seminary  
Dr John M. Haas, (Theology), Ph.D. Catholic University of America  
Rev. Boniface Hicks, OSB (Theology). Ph.D. Penn State University  
Rev. Timothy M. Gallagher, OMV (Theology of the Body), Ph.D. Gregorian University  
Dr. John Grabowski, Ph.D. (Theology and Philosophy) Marquette University.  
Dr. Janet E. Smith, Ph.D. (Theology), Ph.D. University of Toronto  
Dr. Christopher West, (Theology), Th.D., Pontifex University

## **II. Admissions and Financial Information**

### **1. The Graduate Admissions Process**

Admission to all Pontifex graduate programs require transcript evidence of a completed undergraduate degree from an accredited institution with an average of a 3.0 GPA on all previously completed coursework at the undergraduate and graduate level. In certain cases, exceptions may be made for mature candidates on a provisional basis or prerequisites may be required. All applicants must demonstrate a fluent command of the English language and the ability to write in English at the appropriate academic level. Applicants who cannot demonstrate facility with the English language may be required to take prerequisite courses to improve English.

#### **§1. Pontifex College: Graduate Admissions Process for the M.T.S., Th.D. and the combined D.T.F./Th.D.**

Graduate admissions decisions are made on a rolling basis throughout the year. There is no deadline for applications. Applications are evaluated after submission of all required documents and an interview via videoconferencing.

To commence the admissions process, applicants should submit the following:

- (1) A Pontifex application (available at [www.Pontifex.University](http://www.Pontifex.University))
- (2) A brief formal letter of interest that explains their reasons for pursuing graduate theology and research interests.
- (3) Their academic CV
- (4) Sealed/official transcripts for the undergraduate degree and any graduate classes
- (5) A letter of recommendation from someone with a doctorate (preferably in Theology or Philosophy) who can speak to your suitability for graduate studies.
- (6) A 10-page academic writing sample

All materials may be emailed to Dr. Marianne Siegmund at [msiegmund@pontifex.university](mailto:msiegmund@pontifex.university). If official transcripts cannot be emailed, they can be mailed to her attention at:

Pontifex University  
Faculty of Theology  
4465 Northside Drive, NW  
Atlanta, GA 30327

After assessment of application materials, especially transcripts, students will be advised whether they are admitted directly to the Th.D., to the Th.D. program with prerequisites, to the combined D.T.F./Th.D. program, or need to complete the M.T.S. program before beginning the Th.D.

Students who cannot provide accredited academic transcripts for previous theological education (such as may be the case for foreign programs, advanced professional study or diocesan level catechetical training) and wishing to be exempt from particular classes or the core coursework as a whole can petition for a comprehensive exam. Students can be given partial credit for comprehensive exams. Comprehensive exams do not count toward degree credit when taken for exemptions.

## **§2. Pontifex College: Graduate Admissions Process for the MSA and MSA in ToB and NE**

Graduate admissions decisions are made on a rolling basis throughout the year. There is no deadline for applications. Applications are evaluated after submission of all required documents and an interview via videoconferencing.

To commence the admissions process, applicants should submit the following:

- (1) A Pontifex application (available at [www.Pontifex.University](http://www.Pontifex.University))
- (2) Copies of transcripts from all post-secondary academic institutions attended
- (3) One letter of recommendation from a clergy member
- (4) One letter of recommendation from an academic with terminal degree who is not related to the applicant

An electronic copy will be submitted to Senior Tutor Dr. Lucy Knouse at [laknouse77@gmail.com](mailto:laknouse77@gmail.com)

## **§3. Pontifex College: Graduate Admissions Process for the M.CEd., and the D.CEd. programs**

Graduate admissions decisions are made on a rolling basis throughout the year. There is no deadline for applications. Applications are evaluated after submission of all required documents and an interview via videoconferencing.

To commence the admissions process, applicants should submit the following:

- (1) A Pontifex application (available at [www.Pontifex.University](http://www.Pontifex.University))
- (2) A brief formal letter of interest that explains their reasons for pursuing graduate theology and research interests.
- (3) An academic CV
- (4) Sealed/official transcripts for the undergraduate degree and any graduate classes

- (5) A letter of recommendation from someone with a doctorate who can speak to your suitability for graduate studies.
- (6) A letter of recommendation from a priest or religious person who can speak to your suitability for graduate studies.

All items may be submitted electronically to Fr. Peter Stravinskis at [frstravinskis@hotmail.com](mailto:frstravinskis@hotmail.com)

#### **§4. Holy Spirit College: Graduate Admissions Process for the Master of Theological Studies, M.T.S. Degree**

Graduate admissions decisions are made on a rolling basis throughout the year. There is no official deadline for applications. For graduate applicants, applications are evaluated after submission of all relevant documents:

- (1) A Holy Spirit College application (available at [www.holyspiritcollege.org](http://www.holyspiritcollege.org))
- (2) An official sealed undergraduate transcript and relevant graduate transcripts
- (3) Two letters of recommendation from persons not related to the applicant (at least one letter should originate from an academic source)
- (4) The application fee of \$25

Admissions items should be mailed to:

Holy Spirit College  
Admissions Office  
4465 Northside Drive  
Atlanta GA 30327

After submitting these items, applicants will participate in a personal interview with a College official. Applicants residing outside of Georgia may request a telephone interview.

#### **§5. Transfer Students and Transfer Credit**

Transfer credit is evaluated by the admissions team, academic program personnel and Provost. Given the very defined and faith-based nature of our programs, all transfer credit is at the discretion of the academic staff and the Provost of Pontifex University. Please refer to our Transfer Students and Transfer Credit policy below for more detailed information on our transfer credit policy for each program.

Pontifex University accepts transfer students into the graduate programs. Transfer students should submit the same application materials listed above. Transfer credit is evaluated by the admissions team and academic program according to the below guidelines.

**a) Pontifex College M.T.S. and D.T.F:** Pontifex University accepts transfer students and credit from accredited Catholic institutions for academic work for up to 50% of the total required credits. All transfer credit is at the discretion of the academic staff of Pontifex University.

**b) Pontifex College MSA/MSA ToB/NE:** Pontifex University accepts transfer students and credit from accredited Catholic institutions for academic work. Pontifex University also accepts credits for studio work conducted under the supervision of pre-approved institutions and practicing artists. Incoming transfer credit is limited to 50% of the total required credits for the MSA degree (i.e. maximum

15 credit hours) or the MSA ToB.NE (i.e. a maximum of 18 credit hours). Given the defined and faith-based nature of both programs, all transfer credit is at the discretion of the Provost.

**c) Pontifex College M.CEd.:** Pontifex accepts transfer students and credit from accredited Catholic institutions for academic work up to 50% of the total required credits. All transfer credit is at the discretion of the academic staff of Pontifex University.

**d) Holy Spirit College M.T.S. program** accepts transfer students from accredited or approved institutions. Up to 50% of degree credit can be transferred from other institutions.

*Given the very defined and faith-based nature of our programs, all transfer credit is at the discretion of the academic staff and the Provost of Pontifex University.*

## **§6. Provisional Admission for Graduate Students**

Students can be admitted provisionally without the reception of recommendation letters and sealed copies of transcripts as long as such are received by a deadline communicated by the Admissions Office to the applicant.

## **§7. Non-Discrimination Policy for Graduate Admissions**

Pontifex University admits students of any race, color, religion, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the institution. Pontifex University does not discriminate on the basis of race, color, religion, national and ethnic origin in administration of its educational policies or programs.

## **§8. Program Specific Admissions Requirements**

**a) Pontifex College:** Admission to graduate programs requires that the candidate hold an earned, accredited undergraduate or graduate degree or the equivalent thereof. Each applicant must submit transcripts evidencing his or her previous reception of the prerequisite degrees. For the MSA, exceptions may be made for those mature applicants who can demonstrate, to the joint satisfaction of the Provost, a high level of artistic ability through submission of a portfolio; and who can demonstrate in addition, through submission of written work for assessment and through their letters of recommendation that they have the academic ability required for a Masters level course. At the discretion of the Provost, students granted admission without a prior degree may be required to complete appropriate undergraduate courses or examinations evidencing college level proficiency or granted conditional admission requiring that the student maintain a grade point average of not less than 3.0 for the first 6 credits completed. To participate in all programs, candidates must have the use of a modern computer with a built in or accessory camera and microphone and broadband Internet access or such other high-speed access that will support video streaming. Candidates must also have an email account and word processing software.

**b) Holy Spirit College:** Admission to the M.T.S. graduate program requires a previously received undergraduate degree. Each applicant must submit a sealed official transcript during the admissions process in order to provide documentation regarding his or her previous reception of the prerequisite degrees.

### **§9. Holy Spirit College: Advanced Standing Policy for the M.T.S. Program**

#### *Exemption Credit by way of a Competency Exam*

Eligible students who seek to exempt select theology courses and also receive credit may petition to take a competency exam in the subject area to be omitted. Such requires completion of a “Petition for Exemption Credit by Competency Exam” form. Exemption credit for successful completion of competency exams may be granted up to 25% of the degree credit hour requirements (up to 9 credit hours for the M.T.S.).

#### *Eligibility Requirements for Seeking Exemption Credit by way of a Competency Exam*

A student’s eligibility for taking a competency exam for exemption credit will be assessed on the basis of that student’s transcripts and if needed by way of a personal interview with the Provost. The Petition form should be submitted at the very end of the admissions process after matriculation (after returning the enrollment agreement) but prior to registration for courses. The Petition may be submitted only once. No competency exams will be administered for courses for which a student has previously registered or audited at Holy Spirit College.

#### *Criteria for the Award of Exemption Credit*

A score of 80% or higher must be obtained on any exemption credit competency exam in order to exempt that course with credit. The competency exam will be prepared by the College faculty members who ordinarily teach the course under consideration. Competency exams will be administered on a designated day (for example, on a Saturday just prior to the beginning of the fall academic term).

#### *Eligible Courses for Exemption Credit*

THEO 500	Philosophy for Theology (3)
THEO 505	Introduction to Sacred Theology (1.5)
THEO 510	Introduction to Scripture (3)
THEO 515	Fundamental Theology (1.5)
THEO 550	Theology of Creation and Eschatology (3)
THEO 560	Theological Anthropology (3)
THEO 570	Trinitarian Theology and Christology (3)
THEO 600	Liturgy and Sacraments (3)
THEO 615	Patristics (1.5)
THEO 625	Introduction to Catholic Spirituality (1.5)
THEO 630	Ecclesiology (3)
THEO 635	Mariology (1.5)

THEO 640     Moral Theology (3)  
THEO 655     Marriage and Family – Theology of the Body (1.5)

*Exemption without Credit*

Eligible students who seek to exempt select M.T.S. courses without receiving credit may petition to do so. Such requires completion of a “Petition for Exemption without Credit” form. A student’s eligibility for exempting a course will be assessed on the basis of that student’s transcripts and if needed by way of a personal interview with the Provost. The Petition form should be submitted at the very end of the admissions process after matriculation (after returning the enrollment agreement) but prior to registration for courses.



### **3. Financial Information**

#### **§1. Tuition, Fees and Costs for Degree Students for Online Programs:**

Each student will receive an annual tuition disclosure statement when receiving his or her acceptance letter into Pontifex and also each year thereafter at the end of August when the Academic Catalog is approved.

*At the Masters level, tuition for clergy, religious and consecrated lay people is subject to a 25% discount.*

**For online courses for the M.CEd., MSA, M.T.S., programs the current academic year, the tuition is \$300 per credit hour. There is a graduation fee of \$175.**

**For the Th.D. and D.CEd. Programs:** Fees are calculated by the stage of the dissertation, not per credit hour. The programs fees are:

- (1) Dissertation proposal: \$3,000.
- (2) Dissertation writing: \$2,000.
- (3) Defense \$1,000.

In addition, the student will be responsible for compensating the advisor at a rate agreed privately between the two parties.

At each stage payments are made in \$300 monthly installments, or some other figure agreed upon by Pontifex University in response to the particular needs of the candidate. The candidate cannot proceed to the next stage until all payment for all prior stages have been made.

No other fees are charged for online programs, but additional expenses will be incurred for (optional) residential workshops and programs and costs will be incurred for books and other study and activity materials

#### **§2. Tuition, Fees and Costs for Degree Students MSA in ToB and NE**

The MSA in the Theology of the Body and the New Evangelization is offered in conjunction with the Theology of the Body Institute. Fees for the onsite classes through the Theology of the Body Institute are set by the Theology of the Body Institute and are subject to change. Pontifex offers academic credit for the Theology of the Body Institute classes and offers further classes to complete the MSA. The fees paid to Pontifex University for these are as follows:

\$150 registration fee payable prior to classes with the Theology of the Body Institute.

Once classes are completed through the Theology of the Body Institute to the satisfaction of the Institute and Institute faculty teaching for credit through Pontifex University and grades are submitted to Pontifex University, students pay \$150 per credit hour to Pontifex for credit for the classes taken with the Theology of the Body Institute.

The remaining program credits through Pontifex University's online platform are \$300 per credit hour.

The final thesis fee is \$400, payable to the Theology of the Body Institute.

Additional expenses may be incurred for residential workshops and programs and costs will be incurred for books and other study and activity materials

### **§3. In-Person Programs at Holy Spirit College for Degree Students**

For 2023-24, the standard tuition for all degree students is set at \$490 per credit hour. The application fee is \$25. The graduation fee is \$75.

All courses offered at Holy Spirit College that are online courses are \$300 per credit hour.

The application fee is only paid once. If a student has completed a program of study and wishes to start a new in-person program, no new application fee is due.

Each student will receive an annual tuition disclosure statement when receiving his or her acceptance letter into the College and also each year thereafter prior to the fall academic term.

### **§4. Audit Fees**

Auditors do not receive credit or a transcript but may receive emailed confirmation that they audited the course. Auditors pay neither tuition nor degree student fees, but an audit fee.

For 2020-21, the audit fee is \$100 per credit hour.

Students wishing to take degree program classes for Continuing Education Credit will need to sign up to take the course for credit and pay associated fees.

### **§5. Need-Based Grants**

Holy Spirit College is occasionally in a position to offer need-based grants to students with demonstrated financial need. These grants will be awarded to students based on family income information provided to the College. All students who wish to be considered as a recipient of such need-based funds must submit an application. This application requests disclosure of family income information. The business office at the College in conjunction with other College officials will make need-based grant funding award decisions.

There are currently no need-based grants available for Pontifex College programs

## **§6. Special Grants**

Pontifex University may periodically have access to special grant funds. When such funds are available, the University will strive to make students aware of the availability of such funds, the eligibility criteria for attaining such funds, and the application process to be considered as a recipient of such funds.

## **§7. Financial Letters**

When a student has applied and been accepted to receive a need-based grant or special grant, he or she will receive a financial letter from the University which details the terms of the grant and how this affects the student's financial liability to the University. In order for available grant funds to be disbursed to credit a student's account, the student must sign and return the financial letter. For new students, financial letters will be sent along with the student's acceptance letter. The signed financial letter should be returned at the same time when the student submits the signed enrollment agreement. Both documents may be returned together to the College Admissions Office.

## **§8. Student Payments and Course Registration Policy**

The following policies apply to students who carry a balance and desire to continue to register for classes.

- (1) Any student can request a monthly payment plan when registering for a class. The request must be made *prior* to the beginning of the term. Other special payment plan requests are subject to the approval of the College President.
- (2) Final grades for a class will not be applied to a student's transcript if a past due balance is present on the student's account at the end of the class or term. Student grades will be held by the College registrar until such a balance is resolved.
- (3) For in-person classes, college personnel who regulate student accounts will communicate to the College registrar a "payments received" update for all students twice an academic term. The first update will occur by the midterm date stipulated for the academic term; the second update will occur by the final grades due date stipulated for the term. These dates will be stated on the College calendar.
- (4) In principle, 50% of a student's financial liability should be resolved by the midterm date stipulated for the academic term for in-person classes. In such an event, students may proceed to register for courses in the next academic term during the registration period. 100% of a student's financial liability should be resolved by the final grades due date stipulated for the term. In such an event, students may proceed to attend classes in the next academic term. For online classes and programs, students must have satisfied any financial liability for previous classes and payment plans before being permitted to register for another class or stage of the program.
- (5) For programs subject to an academic calendar, each student will receive an invoice once the drop/add period designated for the academic term has passed. Upon receiving this invoice, each student should illustrate a good faith effort to resolve a portion of their financial liability for the term by the midterm date in order to continue attending courses.

## **§9. Student Refund Policy, Pontifex College**

### *General Disclosures Concerning Student Refunds*

1. All refunds will be issued within thirty (30) calendar days of a student completing a course withdrawal form. If the student has a balance owed to Pontifex, refunds will be applied to that balance.
2. Application fees are non-refundable unless a written request is made by the student prior to the beginning of the classes and within three (3) business days after making payment. Students withdrawing from the University are not eligible for any refund of the application fee. Application fees are refunded if an applicant is denied admission by reason of non-availability of capacity.
3. Graduation fees are ordinarily not refunded upon being paid by an enrolled student. If graduation is unexpectedly deferred until a later academic term after paying the fee, the fee will be retained and recorded as paid.
4. Institutional fees include any program fee charged to students such as activity fees or technology fees. Institutional fee refunds are to be calculated as follows: If a student has paid institutional fees for an academic term and elects to withdraw from all courses that term, Pontifex will issue a 100% refund for all institutional fees as long as the student submits a course withdrawal form prior to completing 50% of the class meeting clock hours stipulated for each course. Pontifex will at its discretion seek a reasonable settlement regarding tuition refunds with any student or their legal representative in the event that more than 50% of the course is completed yet all course requirements are not satisfied by the student due to severe injury, illness, or death.
5. Tuition refunds are to be calculated in accordance with the Pontifex tuition refund calculation policy or prevailing Georgia Nonpublic Postsecondary Education Commission (GNPEC) policies if more favorable to the student (please see Section II below).
6. Tuition refunds may be requested for any course in which a student is registered as long as a course withdrawal form is submitted. For in-person courses, it is also required that the student has not attended more than 50% of the course's required clock hours. Course withdrawal forms should be submitted to the Provost for review.
7. There is no administrative fee for withdrawing from a course.
8. If a student would obtain a different tuition refund amount by utilizing a method of refund calculation mandated by the State of Georgia, then the student will receive whichever refund amount is higher.

9. If a student withdraws from a course after the drop/add period stipulated for the academic term under consideration, the course will remain recorded on the student transcript and a grade of W or F will be stipulated for that course. For more information, please see the annual Degree Programs Catalog, “Grading System” section.

10. If a student has paid Pontifex for supplies or special fees associated with a particular course and the student elects to withdraw from that course, Pontifex will refund any unused portion of the supplies or special fee if the student submits a course withdrawal form prior to the course reaching 50% of its completion, excluding the following: (a) items which were special ordered for the course and which cannot be used by or re-sold to another student, (b) items which were returned in a condition which prevents them from being used by or re-sold to another student, or (c) special fees paid by the student for goods or services provided by third party vendors and which were publicized as non-refundable.

11. Payment for the TOBI transfer credits is non-refundable.

## *II. Student Tuition Refund Calculation Policy*

1. *Full refund policy:* A 100% tuition refund will be issued for any student who withdraws from a course during the drop/add period stipulated on the institutional calendar for the academic term (in such cases, the class is entirely deleted from the student transcript).

### *2. General instructions for calculating partial tuition refunds:*

Pontifex University refunds based on tuition paid for courses. Refunds are based on the proration and percentage of the program completed at withdrawal up until 50% of the program. If a student withdraws from a course after the drop/add period stipulated for an academic term, the student may be eligible to receive a partial tuition refund. The amount of the partial refund is to be based upon the percentage of class meeting clock hours which have been completed by the course in progress.

### *3. Calculating the class meeting clock hour completion percentage:*

The class meeting clock hour completion percentage may be obtained by dividing the number of class meeting clock hours which have already been completed by a course in progress by the overall number of class meeting clock hours stipulated for that course, then subtracting this amount (formulated as a percentage) from 100%. For example, if a course is stipulated to meet for 60 clock hours during an academic term, and the class has met for 16 clock hours when the student requests to withdraw, then that course has completed 27.1% of its total class meeting clock hours. The calculated percentage should then be correlated with a partial tuition refund percentage range category (see subsection 5 below).

### *4. Class meeting clock hour requirements:*

Given the nature of online study designed to permit students to move at their own pace and/or study asynchronously, the calculation of clock hours differs from classroom-based courses. Clock hours are measured by the time engaged with an instructor via live interaction or the use of pre-recorded materials, supplemented by reading, research and assignments (independent work). A clock hour of engagement comprises 50-minutes of instruction. When calculating the class meeting clock hour completion percentage, please refer to the following stipulations:

A **4-credit hour** course requires 60 total clock hours of engagement and 120 hours of independent work.

A **3-credit hour** course requires 45 total clock hours of engagement and 90 hours of independent work.

A **2-credit hour** course requires 30 total clock hours of engagement and 60 hours of independent work.

A **1 credit hour** course requires 15 total clock hours of engagement and 30 hours of independent work.

In-person classes have the following requirements:

- a. A 4 credit hour course will meet at least for 59 total clock hours per semester.
- b. A 3 credit hour course will meet at least for 45 total clock hours per semester.
- c. A 2 credit hour course will meet at least for 31 total clock hours per semester.
- d. A 1.5 credit hour course will meet at least for 24 total clock hours per semester.

For more information about class meeting requirements, please request a copy of the Holy Spirit College Class Meeting Policy.

*Class meeting clock hour requirements (studio classes that teach practical skills):*

Classes that teach practical skills in, for example, art or sculpture can be online study or conventional workshop run by institutional partners in a 'bricks-and-mortar' classroom. In these the balance of engagement and independent work is:

A **4-credit hour** course requires a total of 180 clock hours of study including a minimum of 90 hours of engagement

A **3-credit hour** course requires a total of 135 clock hours of study including a minimum of 67.5 hours of engagement.

A **2-credit hour** course requires a total of 90 clock hours of study including a minimum of 45 hours of engagement.

A **1 credit hour** course requires 45 total clock hours of study including a minimum of 22.5 hours of engagement.

##### *5. Calculating the partial tuition refund amount:*

Partial tuition refund amounts will be issued in accordance with tiered categories correlated with class meeting clock hour percentage ranges unless the prevailing refund policies of Georgia Nonpublic Postsecondary Education Commission (GNPEC) would grant a higher refund in which

case such as GNPEC policy will prevail. The percentage ranges and their associated partial tuition refund amount are as follows:

- a. A 95% tuition refund will be issued for any student who withdraws from a course when the student has completed 0-5% of its total class meeting clock hours.
- b. A 90% tuition refund will be issued for any student who withdraws from a course when the student has completed 5-10% of its total class meeting clock hours.
- c. A 75% tuition refund will be issued for any student who withdraws from a course when the student has completed 10-25% of its total class meeting clock hours.
- d. A 50% tuition refund will be issued for any student who withdraws from a course when the student has completed 25-50% of its total class meeting clock hours.
- e. No refund will usually be issued to a student who has completed more than 50% of the total class meeting clock hours stipulated for a course, however, Pontifex will consider requests for partial refund in the event that course requirements are not satisfied by the student due to severe injury, illness, or death.

## **§10. Graduation Requirements and Student Accounts Policy**

A student account balance must be fully resolved prior to degree conferral (namely, prior to receiving a diploma and prior to having the student transcript adjusted to “graduated” status). With special approval from the College President, a student who is unable to resolve a past due account balance prior to graduation may continue to participate in the commencement ceremony but he or she will receive a closed diploma cover only (the actual diploma will be issued via U.S. mail once the past due student account balance is resolved).

It is mandatory that a student pass a course with no less than a B-, that is a letter grade minimum of B. Any student who achieves a letter grade of C or below will not be allowed to continue in the program. If this should occur the student will be given one opportunity to retake the class and achieve the required grade. Scoring less than a B as the final grade demonstrates the lack of student achievement of program and course outcomes. This policy ensures that students are successfully achieving program and course outcomes. Being that it is mandatory to pass a course with at least a B-, it ensures that the minimum graduation gpa is 3.0.

It is the responsibility of the student to apply for graduation and submit this request online. A full review of the student's file will be completed by the Provost and if the student has completed all courses and requirements of the program successfully, the student will then be approved for graduation and issued the appropriate diploma.

## **§11. Enrollment Requirements Policy**

Upon acceptance to Pontifex University, students are required to complete their registration (sign up for the first course) and submit payment within four weeks of their acceptance date. Failure to do so will result in automatic withdrawal from the program. If a student wishes to re-enter after being withdrawn, they must formally request re-entry by contacting the Provost. Approval for re-entry will be at the discretion of the Provost.

# **III. The Graduate Programs**

## **1. Pontifex University**

### **a) The Master of Sacred Arts, MSA**

#### **§1. The Overall Purpose of the Master of Sacred Arts, MSA program**

The chief aim of the MSA program is to provide a formation for those who wish to contribute to the creation of a culture of beauty in the Catholic tradition. It is further intended as a foundational program for those who wish to go on, through further specialized training, to become creators and/or teachers of sacred art together with those who wish to contribute as patrons of the arts.

The MSA aims to impart to degree candidates, both through academic study and praxis (such as the studio courses offered), an understanding of what forms a traditional Catholic culture; an enhanced ability to apprehend beauty; and a proclivity to create or enhance the beauty in any human activity. To this end the program includes the study of the history, theology, and philosophy of Catholic culture, with particular emphasis on the sacred arts including the working methods of artists.

The mission of Pontifex University states that all Pontifex programs are in accord with the supernatural aim and crafted to achieve a transformation of the person so that all that they do might be elevated, regulated, perfected and directed to the common good. The hope of this program is forming the person as artist in the broadest sense of the word, who might contribute to a culture that is in accord with the mission of the Church and the common good.

#### **§2. Goals of the Master of Sacred Arts, MSA Program**

The MSA program at Pontifex is a Catholic-vocational program with strong academic content that will lead to:



(1) A broad understanding of the basis of Catholic culture, understood as a culture of beauty which speaks of the Faith through both form and content. To this end study will focus on historical, theological and philosophical influences on culture in general, and the sacred arts in particular.

(2) Understanding of how the respective roles of artists and patrons have contributed to the common good in the past, with a vision for the future realization of those roles in contemporary society.

(3) An understanding of the working methods and the traditional formation of artists and how the goals of each artist can be realized in their medium(s) of choice.

### **§3. Student Learning Outcomes in the Master of Sacred Arts, MSA Program**

In association with the general goals listed above, the MSA program requires students to demonstrate specific learning outcomes when completing the degree requirements:

- a. Evidence academic proficiency in core theological and philosophical areas in a Catholic understanding of culture, especially art, music and architecture. This will be done by explaining key principles in
  - i. Scripture
  - ii. Liturgy
  - iii. Philosophy of Man and Nature
  - iv. The history of art and culture.
- b. Identification of the historical or cultural influences on culture as manifested in society in general and in the major art movements of the past.
- c. Demonstrate, through description of personal experience and practice, how to pray with imagery.
- d. Identify the visual elements in sacred art that engage observers and congregants at a personal level especially during the liturgy.
- e. Distinguish between sacred and profane (i.e. non sacred) art, music, architecture.
- f. Identify the common elements between sacred and profane Catholic art, music and architecture.
- g. Identify and list the reasons for the creation of sacred art and relate these to man's ultimate purpose.
- h. Explain why sacred art is considered a foundational influence on all art and culture.
- i. List and explain the unique properties of different artistic media
- j. Identify how the goals of the artist can be realized in their chosen medium(s)
- k. Create, through studio classes, works of art that manifest the above principles of art.

1. Explain the mathematical and philosophical principles of beauty.

#### **§4. Outcome Assessment Strategies**

Pontifex generally assesses whether the specific learning outcomes listed above have been attained by formally evaluating student performance on course assignments including written papers and course examinations. In the case of studio work, the student is evaluated not based upon their artistic ability but rather based upon their compliance with directions given by their teacher and additionally by formal examination as to their understanding of the capacity of the mediums that they have utilized in their studio work to fulfill the goals of the sacred artist.

#### **§5. Program Content**

The Pontifex Master of Sacred Arts, MSA program exposes students to the study of the history, theological and philosophical basis of diverse forms of sacred art; and connects these with the working methods of artists so that students can understand how each is related to the other. Although this program is Catholic-vocational, rather than purely academic in nature, there is a strong emphasis on academic study as a necessary foundation to give artists, teachers, patrons and students a basis for achieving a thorough knowledge and understanding of Catholic culture.

#### **§6. Location of the Master of Sacred Arts, MSA**

Pontifex Master of Sacred Arts, MSA courses are offered primarily online through [www.Pontifex.University](http://www.Pontifex.University). At times there will also be optional residential workshops and residential programs at a variety of locations. Additionally, studio work may, with the permission of the Provost, be conducted under the supervision of approved, accomplished artists located conveniently for the needs of the student.

#### **§7. Duration of the Master of Sacred Arts, MSA program**

The normal duration for the completion of the Master of Sacred Arts, MSA degree is two years of coursework and workshops but students may proceed at their own pace provided that they satisfactorily complete at least 6 credits in each academic year. Students may be granted a leave of absence for up to one academic year based on illness, hardship or vocational obligations.

#### **§8. Master of Sacred Arts, MSA Program Overview**

This program gives the student an understanding of the theological and philosophical basis for a Christian culture, with a particular emphasis on, but not restricted to, the visual arts. Based upon a traditional formation that might have been given to the great artists in the past it includes a description of the spiritual life, the technical training and the intellectual formation of artists, and exposes the student to all three as they take the course. It includes an overview of the highlights of Christian culture in many disciplines from its beginning right up to the present day. There is an

emphasis on praxis as well as academic study - all students, even those who do not intend to be artists, will take studio courses in drawing, painting and geometry according to their preference.

The Master of Sacred Arts, MSA program is a multi-disciplinary program consisting of at least 30 credit hours.

*You need **30 credits minimum** to obtain the Master of Sacred Arts, MSA degree*

**Core Courses - the mandatory subjects are as follows (14 credits):**

The Way of Beauty - A History and Practical Theology of Images...3 credits

The New Testament in Words and Images...3 credits

The Old Testament in Words and Images...3 credits

The Bible and the Liturgy...3 credits

The Mathematics of Beauty...2 credits

**Electives - you will require a minimum of 11 credits from the following subjects:**

The Psalms in Words, Images, and Prayer...3 credits

The Philosophy of Nature and of Man...3 credits

A Survey of the Philosophy of the Good, the True, and the Beautiful...3 credits

A study of Artistic Method for Artists and Patrons - 3 credits (if not taken as part of capstone)

An Introduction to Sculpture - 3 credits (if not taken as part of capstone)

The Fundamentals of Beauty in Architecture...1 credit

Christian Humanism in modern cinema...1 credit

Sacred Music...1 credit

The Words of the Mass...1 credit

**5 Credit Capstone - Practical Class and Art Portfolio Project...5 credits**

**75 contact hours/ 150 hours reading/studio/self-directed study**

**Complete 2 parts - do Part 1 and Part 2 in order. There is a syllabus for each part:**

**Either**

**Part 1 - A study of artistic method (painting and drawing) for artists and patrons**

67.5 contact hours/ 65 reading/studio

**Or**

**Part 1 - An introduction to sculpture**

67.5 contact hours/ 65 reading/studio

**Plus**

**Part 2 - Project - 'Art Portfolio':**

7.5 contact hours/ 85 hours self-directed study

***Art portfolio:*** 85 hours of self-directed study producing an art portfolio that culminates in an original piece of work.

The capstone art portfolio must be the product of a minimum of **85 hours** of self-directed study/studio work. By self-directed we mean a combination of directed art workshops from outside Pontifex University chosen by the student as useful to the project, and work done alone without any external direction. The portfolio must include as its culmination an original piece of work created by the student which is not done in the context of a directed workshop or class.

The final portfolio will be submitted with a statement declaring the hours you spent with a breakdown of time, piece by piece. If you did the work in a workshop or class from outside Pontifex you will indicate which works were done in the workshop and get a signed statement from the teacher of the workshop that you attended.

This capstone project aims to give you a formation that empowers you to devise for yourself a program of study going forward by which you can become an accomplished artist. Then you are empowered to create your own formation as an artist in a program of self-directed lifelong learning.

The outside workshops can be any chosen by the student (and approved by the Advisor). In choosing which workshops to attend, students are encouraged to consider our partner institutions whose courses we have validated for the purpose.

These partner institutions/teachers are:

**Jonathan Pageau** - [pageaucarvings.com](http://pageaucarvings.com)

**Sacred Murals Studio** - [sacredmurals.com/](http://sacredmurals.com/)

**Sacred Arts Guild of Alberta** - [sacredartsguildofalberta.com/](http://sacredartsguildofalberta.com/)

**Sacred Arts Institute, Enders Island, Mystic, Connecticut** - [endersisland.org/sacred-art-institute](http://endersisland.org/sacred-art-institute)

## **§9. Master of Sacred Arts, MSA Program Courses**

### **Theology**

- ***Scripture – The Old Testament in Words and Images*** - 3 Credits

A survey of all the books of the Old Testament, classified as historical, wisdom and prophetic. This study will examine, with an emphasis in traditional biblical typology, the revelatory stages of salvation history and the importance of fulfilled prophecy. Throughout the course, the students will be directed to the canon of traditional iconographic representation of significant events of the Old Covenant and, thereby, have a unique understanding both of the truths being considered and the importance of visual imagery in the proclamation of the Faith and ongoing catechesis.

- ***Scripture – The New Testament in Words and Images*** - 3 Credits

The second course is a survey of the books of the New Testament considered as a fulfillment of the old covenant. As in the first course, students will be directed to the canon of traditional iconographic representation of the truths being considered.

- ***Scripture - The Bible and the Liturgy***- 3 Credits

This course discusses the sacramental and liturgical life of the Church with special attention given to the Sacraments of Initiation: Baptism, Chrismation (Confirmation), and Eucharist. The meaning of sacraments is explored (and contrasted with sacramentals), along with consideration of sacred time and the liturgical cycle. Again, the discussion will focus also on how the traditional icons of the Church represent visually the mysteries and the Feasts.

- ***Scripture - The Psalms in Words, Images and Prayer*** - 3 Credits

This course looks at the book which, according to St Thomas Aquinas, contains "all of theology." Students will gain understanding of the meaning of each psalm and how the Book of Psalms reveals all of salvation history, reflecting both the events that preceded the writing of them, and anticipating what followed in the rest of the Old and New Testaments. The course will also consider the place of psalms in prayer and especially in the context of the Divine Office as well as examine the visual imagery related to the text in the illuminated manuscripts.

- ***The Heart of the Mass – A Sacramental and Linguistic Approach*** - 1 Credit

In this class the fundamentals of liturgical theology are explained such as the work of the Trinity, Paschal Mystery, active participation by the Church and her members, sacraments, mystagogical catechesis. Ritual elements of the Mass, especially words, are then examined in light of these fundamentals. Jesus Christ and his saving Paschal Mystery are the content of every liturgical celebration. These are made present through the medium of sacramental signs and symbols: 'What was visible in our Savior,' say St Leo the Great, "has passed over into his sacraments." One of the liturgy's most privileged signs is language. The words of the praying Church are bearers of the Word of the Father. To hear the Church pray the Gloria (for example) is to *hear* the Word. To see the priest at the altar is to see Christ, the Head of his Church. But hear and see in this way requires a 'mystagogical' vision, where our natural senses are led to encounter the liturgical Christ in sacramental signs. Thus, a paradigm for a mystagogical catechesis will be developed and then applied to the Mass's most important signs, symbols and words.

## **Philosophy**

- ***A Survey of Philosophy and Beauty, Truth and Goodness, from the ancient Greeks to the Present Day*** – 3 Credits

Presented to those in the creative disciplines with little prior knowledge of philosophy, this course describes how the good, the true, and the beautiful have been perceived in Western thought from ancient Greece to the present day. The course will look carefully at how the ancients, such as Plato and Aristotle, perceived the good, the true, and the beautiful within the context of a unified and ordered cosmos knowable through the senses. The medievals, such as St. Thomas Aquinas and St. Bonaventure, saw this same sort of cosmological order in the created world around them, but within the context of Christian revelation. The good, the true, and the beautiful remained united, but were more deeply understood through Christian love and sacrifice. Finally, the course will move

to those later thinkers, starting with Ockham and Descartes up to the modern and postmodern period, who brought dramatic shifts to the older traditions. Overtime the good, the true, and the beautiful were separated into distinct entities as man's senses were rejected with the mind as the arbiter of truth. Subjective thought -- in the eye of the beholder -- became the measure of what is considered good, true, and beautiful.

- ***The Philosophy of Nature and Man* - 3 Credits**

The creative artist reflects his understanding of nature and of mankind when he portrays it in his art. Therefore, a right philosophy of nature and philosophical anthropology is essential to his portrayal of Creation. This course, which assumes little prior knowledge of philosophy, shows how the use of reason can identify natural principles of the cosmos and of the human person. Such a philosophy, developed by Aristotle and clarified by St. Thomas Aquinas, deepens our appreciation of the world around us and of the findings of modern science. Through this new framework of understanding, a bridge between art and science is created. Students will see that each deepens our sense of awe and wonder which fuels creativity for scientists and artists alike.

### **Christian Culture**

- ***The Way of Beauty - A History and Practical Theology of Images* - 3 Credits**

This is a theology of images and history of Western art seen through the eyes of faith. By considering Christology and Christian anthropology, the course examines the theological justification for the creation and veneration of sacred images. It then examines how, as a general principle, the way an artist creates his art, that is, the artist's *style*, is governed by his understanding of what he paints. Then it looks at the authentic traditional liturgical forms of Christian art, the iconographic, the gothic and the baroque and explains how their styles are governed by a Christian worldview. Finally, there is a discussion on how the style of art governs the way we interact with the image, especially how to pray with images in both liturgical and personal prayer (meditation and contemplation).

- ***The Mathematics of Beauty* - 2 Credits**

Mathematics and geometry are studies of the quantitative aspect of number – answering the question, *how much*? The traditional approach to mathematics, prior to the Enlightenment, did this too; but it also looked at the *qualitative* aspect, that is the symbolic character of number. Similarly, the relationships between numbers are not all equivalent in value, but some are naturally perceived as more beautiful than others. Similarly, the pattern of harmony and proportion – numbers in combination - that is seen in the cosmos is analyzed. Students will consider how aspects of the culture such as the calendar, art, architecture, and music traditionally reflected these values. The writings of figures such as Plato and Aristotle, Boethius, St Augustine and St Thomas are examined as sources. There is also an examination of how, far from undermining it, modern science reinforces these traditional ideas. There is a practical element built into this course in which students will create examples of Islamic tiled patterns, and traditional Christian patterns based upon Romanesque floor designs.

- ***A Study of Artistic Method for Patrons and Artists* – 3 Credits**

Through this class students will learn the basics of creating a picture in the style of a past tradition, by demonstration how it is done with the 13<sup>th</sup> century English style of illumination called the School of St Albans. It is also an introduction to the method of painting in egg tempera. This course describes both theory and practice. The theoretical aspect relates to the consideration of how to conform to the essential elements of a tradition while considering how these principles might be applied so that the image will connect with people today. It also offers a discussion on how we choose a particular tradition as appropriate for today. The practical element shows how the decisions that the artists make in regard to the above can be applied in practice. This will involve the demonstration of the production of the line drawing and how this is converted into a painting in the medium of egg tempera. We get right down into the details of this; how the paint is mixed, how we choose and mix colors, how we glaze and varnish.

- ***Introduction to Sculpting the Figure* - 3 Credits**

In this class students will work from six poses with a model and casted references: three full figure, one torso and one portrait, with additional assignments to include facial features. The final assignment will require the student to make choices based upon personal preferences. The human figure will be featured to teach concepts of proportion, balance, gesture, anatomy and structure. The benefit of studying sculpture, gives an understanding of three-dimensional form, space, and volume.

- ***Introduction to Sacred Music, with focus on Latin and Gregorian Chant* - 1 Credit**

A history of the development of Christian sacred music along with an explanation of how to sing basic chants at a congregational level. This is a stand-alone course, nevertheless, students will recognize some of the theoretical aspects of harmony described in the course on harmonious proportion and sacred geometry.

- ***The Fundamentals of Beauty in Architecture*- 1 Credit**

This is an overview of the main architectural movements of the West since the time of the ancients, linking the form to the worldview of the architect. It makes many connections to traditional ideas of harmony and proportion as described in the course on the subject taught in this program.

- ***Christian Humanism in Contemporary Cinema* - 1 Credit**

In this course, the student will learn to look at the craft of the filmmaker and see how he uses methods of filming, editing, music, even the color combinations on the set to reinforce the moods and themes of the narrative of film. These are powerful but subtle effects that Christian filmmakers should be aware of if they wish to create films that reflect a Christian worldview (especially if not overtly Christian in theme) that will connect with a mass audience. Through theological texts and close "readings" of six films, students will deepen their understanding of the theological virtues -- faith, hope, and charity (two films per virtue) and how a film, might subtly communicates these through a mass culture. Students will learn terms and concepts for interpreting all aspects of a cinematic story and explicating the thematic content of films such as Pixar's *WALL-E*, *The Shawshank Redemption*, *Good Will Hunting*, and more.

## **b) The Master of Sacred Arts - Theology of the Body and the New Evangelization, MSA-ToB**

### **§1. The Overall Purpose of the Master of Sacred Arts, MSA-ToB - Theology of the Body and New Evangelization program**

Pope Saint John Paul II was the first to call for a “*New Evangelization, new in its ardor, methods and expression.*”<sup>1</sup> He also emphasized that in order to communicate appropriately the message entrusted to her, “*the Church needs art*”<sup>2</sup> and “the theology of the body ... is quite indispensable.”<sup>3</sup> Inspired by these truths, The Theology of the Body Institute and Pontifex University have formally partnered to offer a unique Master’s degree that guides students along the *via pulchritudinis* (“the way of beauty”) and equips them with the necessary catechetical tools and theological and cultural understanding to engage a world desperately in need of revitalization. The program includes the study of the history, theology and philosophy of Catholic culture, with a focus on the sacred arts; and the writings of Pope St John Paul II with a particular emphasis on the Theology of the Body.

The mission of Pontifex University states that all Pontifex programs are in accord with the supernatural aim and crafted to achieve a transformation of the person so that all that they do might be elevated, regulated, perfected and directed to the common good. The hope of this program is forming the person as an evangelist who, through words and actions, might draw people to the Church in accord with her holy mission and thereby contributing to the common good.

### **§2. Goals of the Master of Sacred Arts - Theology of the Body and New Evangelization, MSA-ToB**

The shared vision of the Theology of the Body Institute and Pontifex University is that graduates will form students to be able to preach to those:

- who have never heard the Gospel (ad gentes),
- Christian communities where the Church is present and who have fervor in their faith, and
- Christian communities who have ancient roots but who have lost a living sense of the faith, or even no longer consider themselves members of the Church, and live a life far removed from

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<sup>1</sup> (John Paul II, Address to CELAM - Opening Address of the Nineteenth General Assembly of CELAM, 9 March 1983, Port-au-Prince, Haiti - *L'Osservatore Romano* English Edition 16/780 (18 April 1983), no. 9.)

<sup>2</sup> *Letter to Artists* 12

<sup>3</sup> TOB 59:7 (see also TOB 23:4; 59:3-4)



Christ and his Gospel. In this case what is needed is a ‘new evangelization’ or a ‘re-evangelization<sup>4</sup>.’”

Preaching, in this context is the communication of the gospel by both words and deeds. It is understood that it is by the beauty and joy of our daily lives and especially through the loving interaction with our fellows; and by the beauty of Christian culture, that people become open to the reception of the Word.

Graduates of the program will also develop a broad understanding of the basis of Catholic culture, understood as a culture of beauty which speaks of the Faith through both form and content. To this end study will focus on historical, theological and philosophical influences on culture in general, and the sacred arts in particular.

### **§3. Student Learning Outcomes in the MSA Program - Theology of the Body and New Evangelization**

First, with respect to preaching and communication of the gospel by both words and deeds, students will

1. List and explain with reference to the writings of John Paul II the principles by which personal life can be transformed, in accordance with the ultimate end of human existence.
2. List and explain with reference to the Church the principles by which personal life can be transformed, in accordance with the ultimate end of human existence.
3. Describe a personal potential personal path of transformation through participation in the sacramental life of the Church: Personal transformation cannot be taught or imparted in classes directly, but once the classes are completed, but students will justify in accordance with principles discerned in of path by which it might take place, by participation in the sacramental life of the Church. The hope is that students will desire deeply to communicate the Word to others through the beauty and joy of our daily lives and especially through the loving interaction with our fellows; and by through the beauty of Christian culture.
4. Evidence academic proficiency in core theological and philosophical areas in a Catholic understanding of culture, especially art, music and architecture. This will be done by explaining key principles in
  - a. Scripture
  - b. Liturgy
  - c. Philosophy
  - d. The history of art and culture.

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<sup>4</sup> *Encyclical Letter Redemptoris Missio of the Supreme Pontiff John Paul II On the Permanent Validity of the Church's Missionary Mandate.* Washington, D.C.: United States Catholic Conference, 1990.

5. Identification of the historical or cultural influences on culture as manifested in society in general and in the major art movements of the past.
6. Demonstrate, through description of personal experience and practice, how to pray with imagery.
7. Identify the visual elements in sacred art that engage observers and congregants at a personal level especially during the liturgy.
8. Distinguish between sacred and profane (i.e. non sacred) art, music, architecture.
9. Identify the common elements between sacred and profane Catholic art, music and architecture.
10. Identify and list the reasons for the creation of sacred art and relate these to man's ultimate purpose.
11. Explain why sacred art is considered a foundational influence on all art and culture.
12. Explain philosophically, theologically, and culturally the crisis of our times, and the manner in which the perennial truths which St. John Paul II presents in his TOB play an indispensable role in the new evangelization.
13. Become living witnesses to the *via pulchritudinis* (the way of beauty) as the privileged path of the new evangelization, particularly as it concerns the role and distinction of sacred and secular art in the evangelization of culture.

#### **§4. Outcome Assessment Strategies**

Pontifex generally assesses whether the specific learning outcomes listed above have been attained by formally evaluating student performance on course assignments including written papers and course examinations.

#### **§5. Program Content**

The MSA program exposes students to the study of the history, theological and philosophical basis of diverse forms of sacred art and culture and to the writings of John Paul II.

#### **§6. Location of the MSA**

The Theology of the Body courses are offered at a variety of locations in North America as residential deep immersion workshops. Pontifex courses are offered primarily online through [www.Pontifex.University](http://www.Pontifex.University). At times there will also be optional residential workshops and residential programs at a variety of locations.

#### **§7. Duration of the MSA in the Theology of the Body and the New Evangelization program**

The time taken to complete the program will vary as the Theology of the Body Institute residential courses are offered at different times and availability varies in each calendar year, but given this, a student could reasonably be expected to finish the program in around 4 years.

## §8. MSA in the Theology of the Body and the New Evangelization, Program Overview

This Master of Sacred Arts degree in the Theology of the Body and the New Evangelization is granted by Pontifex University and is awarded after the successful completion of 36 credit hours of course work, an exam for each course; and a final project, which is 6 credit hours. The total number credits are 42 upon graduation.

Twenty-two (22) of these credits will be acquired by completing eleven (11) five-day on-site courses offered by the Theology of the Body Institute. Attendance at these classes is via the Theology of the Body Institute website, <https://tobinstitute.org/>

Sixteen (16) of these credits are as follows:

- Theology of the Body I: Head & Heart Immersion Course - 2 credits
- Theology of the Body II: Into the Deep - 2 credits
- Theology of the Body III: The New Evangelization - 2 credits
- Catholic Sexual Ethics - 2 credits
- Love & Responsibility - 2 credits
- The Writings of Pope Saint John Paul II on Gender, Marriage, and Family - 2 credits
- The Philosophy of Pope Saint John Paul II - 2 credits
- Theology of the Body & Art: A Way of Beauty - 2 credits
- Theology of the Body & the Interior Life - 2 credits
- Theology of the Body & Spiritual Direction: The Art of Accompaniment - 2 credits
- Theology of the Body & Vatican II - 2 credits

The remaining fourteen (14) credits will be acquired via Pontifex University's online platform.

These 14 credits will be chosen from the following:

- Scripture – the Old Testament in Words and Images - 3 Credits
- Scripture – the New Testament in Words and Images - 3 Credits
- The Bible and the Liturgy- 3 Credits
- A History and Practical Theology of Images - 3 Credits
- The Mathematics of Beauty - 2 Credits
- Introduction to Sacred Music, with focus on Latin and Gregorian Chant - 1 Credit
- The Fundamentals of Beauty in Architecture- 1 Credit
- Christian Humanism in Contemporary Cinema - 1 Credit

A 6-credit final project assigned and graded by ToBI faculty, which will be an essay/thesis of 10-15,000 words.

**\*\* David, I will input all the SLOs to the TOBI syllabi under each TOB course below. I will put in blue text so you can see the changes :)**

## §9. MSA in the Theology of the Body and the New Evangelization, Courses

### Courses offered through by Pontifex University on the online platform

#### Theology

- ***Scripture – the Old Testament in Words and Images*** - 3 Credits

A survey of all the books of the Old Testament, classified as historical, wisdom and prophetic. This study will examine, with an emphasis in traditional biblical typology, the revelatory stages of salvation history and the importance of fulfilled prophecy. Throughout the course, the students will be directed to the canon of traditional iconographic representation of significant events of the Old Covenant and, thereby, have a unique understanding both of the truths being considered and the importance of visual imagery in the proclamation of the Faith and ongoing catechesis.

- ***Scripture – the New Testament in Words and Images*** - 3 Credits

The second course is a survey of the books of the New Testament considered as a fulfillment of the old covenant. As in the first course, students will be directed to the canon of traditional iconographic representation of the truths being considered.

- ***The Bible and the Liturgy***- 3 Credits

This course discusses the sacramental and liturgical life of the Church with special attention given to the Sacraments of Initiation: Baptism, Chrismation (Confirmation), and Eucharist. The meaning of sacraments is explored (and contrasted with sacramentals), along with consideration of sacred time and the liturgical cycle. Again, the discussion will focus also on how the traditional icons of the Church represent visually the mysteries and the Feasts.

#### Christian Culture

- ***A History and Practical Theology of Images*** - 3 Credits

This is a theology of images and history of Western art seen through the eyes of faith. By considering Christology and Christian anthropology, the course examines the theological justification for the creation and veneration of sacred images. It then examines how, as a general principle, the way an artist creates his art, that is, the artist's *style*, is governed by his understanding of what he paints. Then it looks at the authentic traditional liturgical forms of Christian art, the iconographic, the gothic and the baroque and explains how their styles are governed by a Christian worldview. Finally, there is a discussion on how the style of art governs the way we interact with the image, especially how to pray with images in both liturgical and personal prayer (meditation and contemplation).

- ***The Mathematics of Beauty*** - 2 Credits

Mathematics and geometry are studies of the quantitative aspect of number – answering the question, *how much*? The traditional approach to mathematics, prior to the Enlightenment, did this too; but it also looked at the *qualitative* aspect, that is the symbolic character of number. Similarly, the relationships between numbers are not all equivalent in value, but some are naturally perceived

as more beautiful than others. Similarly, the pattern of harmony and proportion – numbers in combination - that is seen in the cosmos is analyzed. Students will consider how aspects of the culture such as the calendar, art, architecture, and music traditionally reflected these values. The writings of figures such as Plato and Aristotle, Boethius, St Augustine and St Thomas are examined as sources. There is also an examination of how, far from undermining it, modern science reinforces these traditional ideas. There is a practical element built into this course in which students will create examples of Islamic tiled patterns, and traditional Christian patterns based upon Romanesque floor designs.

- ***Introduction to Sacred Music, with focus on Latin and Gregorian Chant*** - 1 Credit

A history of the development of Christian sacred music along with an explanation of how to sing basic chants at a congregational level. This is a stand-alone course, nevertheless, students will recognize some of the theoretical aspects of harmony described in the course on harmonious proportion and sacred geometry.

- ***The Fundamentals of Beauty in Architecture***- 1 Credit

This is an overview of the main architectural movements of the West since the time of the ancients, linking the form to the worldview of the architect. It makes many connections to traditional ideas of harmony and proportion as described in the course on the subject taught in this program.

- ***Christian Humanism in Contemporary Cinema*** - 1 Credit

In this course, the student will learn to look at the craft of the filmmaker and see how he uses methods of filming, editing, music, even the color combinations on the set to reinforce the moods and themes of the narrative of film. These are powerful but subtle effects that Christian filmmakers should be aware of if they wish to create films that reflect a Christian worldview (especially if not overtly Christian in theme) that will connect with a mass audience. Through theological texts and close "readings" of six films, students will deepen their understanding of the theological virtues -- faith, hope, and charity (two films per virtue) and how a film, might subtly communicate these through a mass culture. Students will learn terms and concepts for interpreting all aspects of a cinematic story and explicating the thematic content of films such as Pixar's *WALL-E*, *The Shawshank Redemption*, *Good Will Hunting*, and more.

### **Courses offered in person through the Theology of the Body Institute [and Student Learning Outcomes for each course](#)**

**Core Courses:** (Masters Students complete all of these courses)

- ***Theology of the Body I: Head & Heart Immersion Course*** - 2 credits

This course introduces students to the key themes of the 129 Wednesday audience addresses that comprise John Paul II's Theology of the Body. Particular attention will be paid to the *imago Dei*, fall and redemption, Christian ethics and ethos, freedom and person, gender and vocation. Students will be encouraged to journey from "head to heart" in applying the theological concepts they learn to their own lives and relationships.

Student Learning Outcomes:

1. Discuss and explain the philosophical foundation on which John Paul II built his theology of the body
2. To synthesize John Paul II's "adequate anthropology" and apply it to the Christian vocations of celibacy and marriage
3. To apply John Paul II's anthropology to a range of questions such as sexual morality, bioethics, gender issues, the sacramental life, and the new evangelization
4. To evaluate alternative anthropologies in comparison and contrast with John Paul II's vision of man and woman
5. To integrate the principles of John Paul II's Theology of the Body in one's own life and relationships.

● ***Theology of the Body II: Into the Deep*** - 2 credits

(Prerequisite: Theology of the Body I), This course builds upon and advances the material presented in Theology of the Body I, revisiting the Wednesday audience addresses for more in-depth study. Particular attention will be paid to those themes of the Pope's teaching left unexamined or under-examined by the introductory course. Such themes include: divine election, primordial sacrament, the dimensions of shame, Old Testament & New Testament ethos, purity of heart, freedom of the gift, St. Paul's teaching on the resurrection and on celibacy, marriage & the salvific will of God, living the sign in love & integrity, eros & agape in the Song of Songs, conjugal life as "liturgical" life, marital spirituality, the role of conjugal love, continence & marital affection, the exceptional significance of the marital embrace, authentic human progress and civilization.

Student Learning Outcomes:

1. Analyze more deeply the themes of the 129 addresses that constitute John Paul II's "theology of the body"
2. Discuss themes left unaddressed by Theology of the Body I
3. Investigate the implications of John Paul II's theology of the body for the major theses in theology: the Trinity, the Incarnation, Christ, Mary, the Church, the Sacraments, etc.
4. Evaluate secular humanism in light of Christian humanism
5. To assess the integration of the theology of the body in one's own vocation to holiness

● ***Theology of the Body III: The New Evangelization*** - 2 credits

(Prerequisites: Theology of the Body I and II) This course examines the implications of John Paul II's Theology of the Body for the "new evangelization." It will first outline a plan for ecclesial and cultural renewal based on John Paul II's Apostolic Letter *Novo Millennio Inuente* and then study the four pillars of the *Catechism of the Catholic Church* through the lens of John Paul II's spousal theology. In the process, this course will demonstrate in practical terms how the TOB is not only a teaching on marriage and sexual love but has implications for all of theology and provides a compelling way to present the Gospel message itself to the modern world.

Student Learning Outcomes:

1. To assess the need for a "new evangelization"
2. To demonstrate how spousal theology "incarnates" the Gospel message for the modern world and provides a foundation for building a culture of life

3. To examine and analyze the Creed, the Sacraments, Life in Christ, and Christian prayer in light of “spousal theology”
4. To integrate the themes of the TOB into a coherent and compelling proclamation of the Gospel of Jesus Christ
5. To equip and support students to become bold witnesses in the modern world to “the mystery hidden for eternity in God” and revealed in the Word made flesh

● ***Catholic Sexual Ethics*** - 2 credits

The class will study the Magisterium of the Catholic Church’s teaching on sexual ethics in light of Pope Saint John Paul II’s *theology of the body*. We shall study the Church’s teaching on contraception, procreative technologies, sterilization, abortion, homosexuality, fornication and cohabitation, masturbation, pornography and more.

Student Learning Outcomes:

1. To explain the reasons behind and the concrete realities of the Catholic Church’s teaching on sexuality
2. To discriminate the differences between natural family planning and contraception
3. To assess the principles that underlie the Church’s teaching that contraception, homosexuality, masturbation, fornication, pornography and other ethical issues related to sexuality are morally wrong
4. To assess the primary reasons why many theologians challenge the Church’s teaching on sexual ethics.

● ***Love & Responsibility*** - 2 credits

Through a close reading of *Love and Responsibility*, the class will study Karol Wojtyla’s philosophical approach to sexual ethics, one established through a phenomenological analysis of sexual attraction, love, male and female differences, shame, and chastity, among other topics. We shall then see how the personalistic norm provides a philosophical backbone for the Catholic Church’s teaching on sexual ethics, especially contraception. *Love and Responsibility* is the philosophical counterpart to the *Theology of the Body*.

Student Learning Outcomes:

1. To explain the philosophical reasons why marriage must be faithful, indissoluble and open to children
2. To express a familiarity of the compatibility and differences in a natural law and a personalist approach to ethics
3. To critique utilitarianism
4. To explain the personalistic norm
5. To differentiate metaphysical, psychological and ethical analyses of love
6. To investigate how a study of shame assists in the understanding of chastity
7. To discriminate the differences between natural family planning and contraception

● ***The Writings of Pope Saint John Paul II on Gender, Marriage, and Family*** - 2 credits

This course examines the main themes of the following works of John Paul II: *On the Christian Family in the Modern World*, *On the Dignity & Vocation of Women*, *Letter to Women*, *Letter to Families* and the work of Pope Benedict XVI, *Letter to the Bishops of the Catholic Church on the Collaboration of Men and*

*Women in the Church and in the World*. Particular attention will be paid to the development in these documents of themes presented in the Wednesday Catechesis on the body. Gender, marriage, and family will be analyzed on the basis of John Paul's teaching that the human body is the expression of the person and that the differences in masculinity and femininity point to the invitation by God to love as He loves.

Student Learning Outcomes:

1. Explain and analyze the main themes of *Familiaris Consortio*, *Mulieris Dignitatem*, Letter to Women, Letter to Families and Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World.
2. To analyze the significance of masculinity and femininity as two incarnations of the human person as an image of God.
3. To compare and contrast John Paul II's integral vision of gender and sexual difference with modern secular views of gender and sexual difference.
4. To compare and contrast the family as an image of Trinitarian Love and a "domestic church" with modern secular views of the family.
5. To apply John Paul II's definition of "fairest love" to a multitude of concrete situations.

● ***The Philosophy of Pope Saint John Paul II* - 2 credits**

This course presents a tour of the pre-papal thought of Blessed John Paul II paying particular attention to his philosophical project of linking the subjective and objective world views. It will examine the themes of his dissertations, poetry, lectures as a professor, his contribution to the Second Vatican Council, and his books, placing the theology of the body in the context of his life's work. Special attention will be paid to his "personalism" and how it informs the entire corpus of his thought.

Student Learning Outcomes:

1. Explain and reiterate the history and progression of Karol Wojtyla's/Blessed John Paul II's philosophical and theological thought;
2. To assess and examine the main themes of Blessed John Paul II's pre-papal works
3. To help develop the students grasp of the benefits and downfalls of modern philosophy's "turn to the subject" and to describe how Karol Wojtyla incorporates this turn into his teaching
4. To compare and contrast a "personalistic" evaluation of ethical questions with other non-personalistic approaches
5. Describe the role of Karol Wojtyla at the Second Vatican Council and the impact of the Council on the pontificate and teaching of Blessed John Paul II

● ***Theology of the Body & Art: A Way of Beauty* - 2 credits**

This course will use St. John Paul II's Letter to Artists as its primary source material, in addition to the Theology of the Body addresses, as well as Pope Benedict XVI's Address to Artists – 2009, and *Evangelii Gaudium* by Pope Francis and the *Via Pulchritudinis* by Pope Benedict XVI. In addition to reflective readings, there will be a direct and focused gaze on classical and modern works of art of various mediums, primarily painting and sculpture, but not excluding poetry, music, and cinema.



The heart of this course will be the invitation for students to “walk the Way of Beauty” as a path leading to God, and to see Beauty as a key to evangelizing others into an encounter with God.

**Elective Courses:** (Masters students complete three of these courses)

- ***Theology of the Body & the Interior Life*** - 2 credits

This course assists students in integrating Ignatian discernment of spirits into living the Theology of the Body concretely in daily life. The wisdom of Ignatius of Loyola’s teaching on discernment in his Spiritual Exercises equips students to understand and respond effectively to the complex movements of the heart and related thoughts that will arise in their daily effort to live the Theology of the Body. In its first part, this course will explore Ignatius’s guidelines for discernment (Spiritual Exercises, 313-327) in depth through a double methodology: attentive exegesis of Ignatius’s text and exposition of its content through analysis of examples from a variety of spiritual figures. In its second part, the course will prepare the students to live discernment daily through a detailed exposition of and personal exercises in praying the examen prayer, the practical means by which discernment becomes a daily way of life.

Student Learning Outcomes:

1. Develop a thorough, practical grasp of Ignatius’s rules for discernment (Spiritual Exercises, 313-327)
2. To apply this teaching to their own personal spiritual experience
3. To develop the capacity to integrate discernment with living the Theology of the Body
4. To establish a thorough knowledge of the Ignatian examen prayer
5. To recognize the concrete practice of this prayer of discernment in daily life as they live the Theology of the Body

- ***Theology of the Body & Spiritual Direction: The Art of Accompaniment*** - 2 credits

This course explores various aspects of the theory and practice of spiritual direction. Spiritual direction is an art that allows many approaches. What is unique about spiritual direction is that it is a relationship that focuses on the one-on-one relationship of the directee with God. Our one-on-one relationship with God began and is seen in original man, in his original solitude with God and is the foundation of every other relationship. Through the wounds inflicted by sin, historical man struggles to live fully from that relationship. The relationship of vulnerability with a spiritual director or a deeply trusted friend can help us move towards our destiny as eschatological man, when that relationship is fully healed and brought to its ultimate spousal consummation with Christ. The spiritual director supports the directee in traveling a way of prayer, purification and illumination until arriving finally at transforming union with God.

Student Learning Outcomes:

1. To describe and explain the principles and dynamics of spiritual direction as a relationship which centers on the one-on-one relationship of the directee with God.
2. To describe how the interior life and the dynamic of vulnerability are the centerpiece of spiritual direction.
3. To demonstrate how listening with vulnerable attentiveness and a Christ-centered communication can transform the heart of the directee in spiritual direction.
4. To apply the insights of St John Paul II's Theology of the Body to spiritual direction, particularly showing the way that TOB's understanding of original man, historical man and eschatological man should guide the practice of spiritual direction.
5. To reflect and assess the ways these dynamics of spiritual direction can improve other relationships (parents/child, teacher/student, mentor/mentee)

- ***Theology of the Body & Vatican II*** - 2 credits

Vatican II and the Theology of the Body will not be two subjects pieced together but will take sections of the Second Vatican Council documents and examine how they coalesce with St. John Paul II's Theology of the Body and the Church's magisterial texts addressing human nature. As Karol Wojtyla understood Vatican II as the theological loadstar of his Pontificate, we will also examine the impact of the Council on the man in particular. The course will address some of the historical factions, encountered on the right and left, in the post-Conciliar years and the impact this had on the lived realities of Catholics in the pews. Finally, we will take up the phenomenon of homosexuality and the Catholic response in light of the magisterial teachings of Vatican II, Karol Wojtyla, and Joseph Ratzinger.

## **Final Project** - 6 credits

## **c) The M.T.S. and Th.D. program and the combined D.T.F./Th.D. program**

### **§1. The Overall Purpose of the Program and the Variety of Routes to Admission**

The chief aim of the Theology Doctorate, Th.D. is to offer students a theological formation at a doctoral level with a strong emphasis on research. It is a terminal degree intended to prepare students for professional careers in teaching, writing, and scholarship as well as for leadership opportunities with religious organizations, social service agencies, foundations, museums, libraries, publishing, and in educational institutions, where a particular strength in Catholic theology is required. It is also an opportunity for the high-level students to do research on subjects that interest them for the purpose of personal enrichment and to contribute to the general advancement of understanding of the field of theology.

For admission to the Theology Doctorate, Th.D., candidates are required to have earned an S.T.B., Pontifical Licentiate, M.T.S., or M.Th. Degree or have completed seminary instruction leading to ordination to Holy Orders (MDiv).

Candidates with an S.T.B. degree will be required to complete two elective 3-credit directed reading courses together with a 3-credit Research Methodologies and Writing program in order to be admitted to the Th.D. program.

Candidates holding a graduate degree in a field other than theology will be admitted to the combined Diploma of Theological Foundation/ Th.D. Program. Candidates in the combined program must complete (or demonstrate that they have previously completed with a satisfactory competence) eight core classes:

- Introduction to Systematic Theology
- Fundamental Moral Theology
- New Testament
- Old Testament
- Ecclesiastical History
- Liturgy and Sacraments
- Foundations of Catechetics
- Philosophy

Transfer credits for these classes will be judged on a case by case basis by the Academic Dean of Theology in consultation with other members of the graduate faculty, and only when an official graduate transcript from an accredited institution is provided. Students unable to provide an

official graduate transcript may petition to take competency exams to demonstrate satisfactory completion of these areas.

Successful completion of the eight areas of core study will qualify the candidate for a Diploma in Theological Foundation and when combined with an existing graduate degree, will constitute an acceptable foundation for entry to the Th.D. program. Candidates who are awarded the DTF may decide that they do not wish to go on to the Th.D. but can complete instead a Master of Theological Studies, M.T.S. or an M.Th. degree as part of the Holy Spirit College graduate program (see below).

Candidates with only an undergraduate degree must complete all eight core courses (with a cumulative GPA of at least 3.0) together with three three-credit elective courses (or equivalent) and comprehensive exams (3 credits) to achieve completion of the M.T.S. Degree.

Mature candidates with a graduate degree in a discipline other than Theology, but an otherwise appropriate academic preparation, may petition for Advanced Candidature. If granted they will be required to complete two 3-credit directed reading courses in Theology and one 3-credit directed reading program in Philosophy to be admitted to the Th.D. program. Unless the candidates' prior graduate degree requirements included a Thesis, the candidate will also be required to complete a 6-credit Research Methodologies and Academic Writing program. Candidates with a Pontifical Licentiate are automatically granted Advanced Candidature and may proceed directly to the Proposal process. In all cases, prior to admission to the Th.D. dissertation work, the candidate must demonstrate a competence in Latin to the satisfaction of the University faculty.

## **§2. Goals of the M.T.S., D.T.F. and Th.D. programs, Learning Outcomes and Method of Assessment**

Through the coursework of the M.T.S./ D.T.F., the student will emerge with a broad overview of the Catholic Theology faithful to the magisterium as well as critical and contemporary questions in Catholic theology. Through the Th.D. portion, the student will gain a deep understanding on one aspect of theology of the choice of the student as well as develop research, reading and writing skills suitable for academic research and writing. The overview will be assessed by the coursework element, which will require attendance of online lectures, completion of written work (essays and exams) for assessment by the teacher. The dissertation research, writing and defense will assess the student's satisfactory completion of the dissertation portion of the Th.D. program, including the production of a dissertation of approximately 50,000 – 80,000 words which will be produced under the guidance of an Director who possesses an appropriate terminal degree and a specialization in the particular focus of the dissertation; and assessed by the academic committee appointed for the purpose.

For transfer credit or waiver of requirements for the M.T.S./DTF, core areas of study must have been completed at a Roman Catholic institution of higher education and a minimum of 3.0 GPA is

required for transfer credit. All core studies must be 3-credit i.e. reflecting a minimum of 112.5 hours of engagement for each subject but may be completed by direct instruction (classroom or online) directed reading or research & report methodologies.

**Defense** – Pontifex university will appoint a Director for convening a committee to conduct the defense of the dissertation. The chair will convene the committee (the chair and two other resident or visiting faculty) upon being advised by the Director that the candidate is ready to defend. At the time of the request to schedule the defense, the candidate should submit five unbound copies of the dissertation in accordance with the University's style guide. The Director will notify the members of the committee, the Director and the candidate of the place, date and time of the defense.

At the appointed time the candidate presents his/her argument, summarizing the main points of study. The chair then allows members of the committee to direct questions to the candidate concerning the defense. Following the candidate's presentation and the fielding of questions, the candidate is excused from the room so that the chair and committee may discuss and subsequently vote on the candidate's success or failure following which the candidate is escorted into the room to receive the results of the committee's vote. If successful, the candidate will secure the signatures of members of the committee on the approval page and the 'Committee Report of Defense Results'.

Following a successful defense, the candidate must submit a final review copy of the dissertation with any required revisions made. The revisions must be acceptable to all members of the committee. Upon notification of approval of the revisions, the candidate will submit five (5) unbound copies of the dissertation on white (at least) 20-pound, 25% rag, acid-free bond paper.

### **Policies Pertaining to of Graduate Culminating Work: Comprehensive Exams, Theses, and Dissertations**

#### **Summative Process for M.T.S./Th.D.:**

(Effective July 1, 2023)

The goal of most graduate programs is to produce scholars who will have the responsibility to teach the next generation of students in their discipline, and to ensure the students will be able to contribute to their field of study through research (and publication). This is of particular concern when the discipline is theology, as this subject matter can influence whether or not people attain eternal life.

At both the masters and doctoral level, students must master a course of study that includes the history, current work in, and possible future paths of the discipline, as well as the methods of research that enable the discipline to move forward.

The Comprehensive Exam Process is changing. The Academic Dean will send each student questions from the core and elective courses the student has taken. The exam will be composed of six questions chosen randomly from the pool of questions accumulated by the Dean. Students will have four hours to complete the exam and return it to the Dean by email on a to-be-established date. The dates will be different for those sitting for the Master's comprehensive exam and for those sitting for the Doctoral comprehensive exam.

Note the comprehensive exam class for credit will be canceled, and thus the comprehensive exam will no longer be worth three credits. This will enable the students to take a substantive course in its place.

When students have completed their coursework with a cumulative G.P.A. of 3.0 or higher, and proved their knowledge of the discipline by passing a comprehensive exam, they must write a thesis at the masters level or a dissertation at the doctorate level. This will prove they know how to do research (examine previous work on the topic, collect data, analyze the data, draw conclusions from the data, and write their findings according to the rules of their discipline), and then proceed to publish the findings and contribute to the discipline.

During the process of writing a thesis or dissertation, the student should have reasonable access to his or her advisor. The Director of the Dissertation or of the Thesis is responsible for approving the proposal. The Director is to inform both the Dean and the student that the proposal is approved, and that the student may now start writing the Dissertation or the thesis.

The Dissertation Director judges when the dissertation is ready to be defended in front of the Dissertation Committee. The defense is Pass or Fail. If the person passes, the student can earn Pass or Pass with Honors.

The dissertation defense is held on zoom. The defense is open to members of the community - e.g., students, other faculty. This achieves two goals: first, the student defending the dissertation gains confidence in making an academic argument in front of many people and the students watching the defense learn what they will be expected to do when they have to defend their dissertation.

### **Rubric for Theses and Dissertations**

1. The research statement must be precisely stated and the goal should be to contribute more information to the discipline.

2. The literature review must be accurate, complete, and professional.
3. The data must be collected ethically and recorded accurately.
4. The data analysis must be as comprehensive as possible.
5. The thesis or dissertation must produce new knowledge, or a different way of approaching a topic.
6. The writing of the thesis or dissertation must follow Pontifex style.

**Student outcomes:**

**A. Master of Theological Studies (M.T.S.)**

- a. Will illustrate academic aptitude in core theological areas, as well as the ability to interrelate these areas of theological inquiry
- b. Attain technical proficiency with communicative flexibility
- c. Describe the historical development of Catholic sacred theology, its modes of expression, and how the vocabulary and notions it employs have been appropriated in order better to clarify and explicate the theological judgments communicated in this discipline.
- d. Students will be able to interact with scholarly theological literature, assess it critically, and author argumentative responses which evince an appreciation both of the primary sources of theological reflection (such as Scripture, the documents of the Magisterium, and important treatises in the Catholic theological tradition) as well as of the secondary sources informing contemporary academic dialogue on any issue under consideration.

**B. Doctorate of Theology**

- a. In one specialized aspect of theology of their choice students will demonstrate research, reading and writing skills suitable for academic research and writing through submission and defense of a thesis.
- b. The student will demonstrate original thought in his or her chosen field of study and so contribute to the field of theology. This will in turn enhance the student's capacity to contribute original ideas in, potentially, any field of endeavor in their future life.

### **§3. Program Content**

#### **Master of Theological Studies, M.T.S.**

Traditional - Seven Concentrations; Dogmatic Theology, Moral Theology, Pastoral Studies, Theological Anthropology, Sacred Scripture, and General Theology.

In addition to the courses below, at the end of your program you will be required to take a comprehensive exam, and write a thesis.

#### **Eight Required Courses for Dogmatic Theology, Moral Theology, Pastoral Studies, Theological Anthropology, Sacred Scripture, and General Studies in Theology**

THEO 500 Philosophy for Theology

THEO 515 \* Introduction to Theology  
THEO 510 Introduction to Scripture  
THEO 550 Fundamental Moral Theology  
THEO 570 A \* One and Triune God  
THEO 570 B Christology  
THEO 570 C Pneumatology  
THEO 670 Research Practicum

\* Combined THEO 505 and 515 renumbered to THEO 515 - Introduction to Theology

\*\* THEO 570 should be split into two courses and another one added

**Three Required Courses for Dogmatic Theology Concentration**

THEO 520 Introduction to Systematic Theology  
THE 550 Theology of Creation and Eschatology  
THEO 600 Liturgy and the Sacraments

**Three Required Course for Moral Theology Concentration**

THEO 650 Virtue and Grace: An Introduction to Moral Theology  
THEO 610 Canon Law  
THEO 675 Catholic Bioethics

**Three Required Courses for Pastoral Studies**

To be announced

**Three Required Courses for Theological Anthropology Concentration**

THEO 550 Theology of Creation and Eschatology  
THEO 560 Theological Anthropology  
THEO 500 The Theology of Nature

**Three Required Courses for Sacred Scripture Concentration**

THEO 511 The Old Testament in Words and Images  
THEO 512 The New Testament in Words and Images  
THEO 514 The Psalms in Word, Images, and Prayer

**One Elective Course for Dogmatic Theology Concentration**

Select any one course

**One Elective Course for Moral Theology Concentration**

Select any one course

**One Elective Course for Pastoral Studies Concentration**

Select any one course

**One Elective Course for Theological Anthropology Concentration**



Select any one course

**One Elective Sacred Scripture Concentration**

Select any one course

**Four Elective Courses for General Studies in Theology**

Select any four courses

Core studies for the required coursework for the D.T.F./M.T.S. programs include

**Introduction to Theology**

**Fundamental Moral Theology**

**Old Testament in Words and Images**

**New Testament in Words and Images**

**Ecclesiastical History**

**Liturgy and Sacraments**

**Philosophy of Nature and Man**

**Foundations of Catechetics**

All the core classes are 3-credits and consist of an introductory overview of each subject, which assumes relatively little prior knowledge but a student competence appropriate to Master's level study. Together these, along with the electives (three three-credit classes) and the comprehensive exams will constitute a foundation theology study appropriate as preparation for doctoral level study.

**Diploma in Theological Foundation and M.T.S. Core**

**24 credits**

**Introduction to Systematic Theology - Dr. Cynthia Toolin-Wilson, 3 credits**

This course is an introduction to Systematic Theology. Examining the very nature of the Christian faith, this course seeks to help students understand the sources, content, and method proper to theological inquiry in the Catholic tradition. To facilitate understanding, the method will be contrasted with modern and contemporary attempts at theological reasoning. The course will conclude with a look at the doctrinal development of the Theology of the Incarnation in the early centuries of the Church as a way to examine the use of the method.

**Fundamental Moral Theology - Dr. Cynthia Toolin-Wilson, 3 credits**

This course will examine the nature of Moral Theology and its foundational principles. Special attention will be given to the approach of Thomas Aquinas to these topics in relation to the renewal of moral theology after Vatican II. Students will receive an introduction to the fundamental issues and concerns of Catholic moral theology as a science of Christian praxis. Starting with the renewal

of moral theology by Second Vatican Council, we will then trace the scriptural and historical background to this renewal effort; focusing especially on the outline of Thomas Aquinas, who details the relationship of faith and reason (grace and nature) in ethical reflection; and the meaning of moral-theological categories such as virtue, law, sin, authority, conscience, and freedom. Special emphasis is given to the significance of the virtues (theological and cardinal) in a contemporary context.

### **Ecclesiastical History - Dr John Bequette, 3 credits**

Ecclesiastical History explores the history of the Catholic Church from its foundation in the 1st century AD to 2000 AD, focusing on the Church's encounter with Greco-Roman culture, the formation of Christendom, the rise of the papacy, the Renaissance and Reformation, the emergence of secularism, and modernity. The course is designed to give a basic understanding of the history of the Catholic Church in the ancient medieval, and modern periods of history. Students will be asked to reflect upon the various struggles and issues the Catholic Church faced during this period and what personal challenges these may present, and to thoughtfully articulate this reflection.

### **Liturgy and Sacraments - Dr. Cynthia Toolin-Wilson, 3 credits**

This course will examine the nature of Sacred Liturgy and the foundational principles governing its celebration. Special consideration will be given to the theology of the seven sacraments as the means by which the grace of the paschal mystery is dispensed in the Church. In this class, we'll examine first liturgy and a theology of liturgy, using Joseph Ratzinger, Pope Benedict XVI as one of our main guides. Rather than studying the rituals themselves or the history of the rituals of the church, we will look at the theology of liturgy and survey particular liturgical practices only as being examples of a good or poor understanding of that theology. In the second part of the class, we turn to sacramental theology, first studying the sacraments in general before looking at each one individually. The main guide for the second part of the class will be St. Thomas Aquinas, who never regresses from understanding *sacra doctrina* – and thus liturgy by extension – as how it relates to God.

### **Old Testament in Words and Images - Fr Sebastian Carnazzo, 3 Credits**

This course is a survey of all the books of the Old Testament, classified as historical, wisdom and prophetic. This study will examine, with an emphasis in traditional biblical typology, the revelatory stages of salvation history and the importance of fulfilled prophecy. Throughout the course, the students will be directed to the canon of traditional iconographic representation of significant events of the Old Covenant and, thereby, have a unique understanding both of the truths being considered and the importance of visual imagery in the proclamation of the Faith and ongoing catechesis.

### **New Testament in Words and Images - Fr Sebastian Carnazzo, 3 Credits**

The second course is a survey of the books of the New Testament considered as a fulfillment of the old covenant. As in the first course, students will be directed to the canon of traditional iconographic representation of the truths being considered.

### **The Philosophy of Nature and Man - Dr Michel Accad, 3 Credits**

The creative artist reflects his understanding of nature and of mankind when he portrays it in his art. Therefore, a right philosophy of nature and philosophical anthropology is essential to his portrayal of Creation. This course, which assumes little prior knowledge of philosophy, shows how the use of reason can identify natural principles of the cosmos and of the human person. Such a philosophy, developed by Aristotle and clarified by St. Thomas Aquinas, deepens our appreciation of the world around us and of the findings of modern science. Through this new framework of understanding, a bridge between art and science is created. Students will see that each deepens our sense of awe and wonder which fuels creativity for scientists and artists alike.

### **Foundations of Catechetics - Dr Arielle Harms, 3 Credits**

This course is an introduction to the foundations of catechesis. Beginning with an examination of the mission of the Church, the course will look at the place of catechesis in the realization of the mission. The nature and goals of Catechetical instruction will be studied and contrasted with other types of education, including theological education. The relationship of Scripture, Catechisms and Liturgy as sources of catechetical instruction in the Church will be examined. The class will conclude with a look at the situation of those to be catechized and the office and role of the catechist.

**Guided Reading Classes - Dr. Cynthia Toolin-Wilson:** at the discretion of the Academic Dean of Theology candidates may be required to take 3-credit guided reading classes. This will be done in special cases where it is felt that the candidate needs to demonstrate additional competence in particular areas of study, typically relevant to their research topic. Guided-reading classes are 3 credits each and are graded as pass/fail. For each guided-reading class, you should submit a list of proposed reading for approval. All books/articles should be graduate level theological titles related to your dissertation research and should be picked with the assistance of your dissertation director, if possible. There should be a minimum of 1350 pages for each class, although this number can be adjusted based on the work. This may translate to several titles. For each title you read, you should submit a 750-word reading journal. If reading a group of academic articles, you can divide them in a manner suitable to the content when writing the reading journals. Directions for the initial title submission and the reading journal can be found under assignments. To submit the title list and reading journal, click on assignments. After the reading journal has been approved, the final step is a 20-minute video conference with a member of the Pontifex faculty to discuss the readings.

**The Th.D.:** The Th.D., consists of a dissertation on a subject in academic theology and approved Pontifex faculty. The length of the dissertation is 50,000 and 80,000 words. This is a research degree. It is 100% online and has no residential requirement. Even the thesis defense can be done via video conferencing.

The student is responsible for recruitment and payment of a personal Advisor, who has a terminal degree in theology or a related field which requires the submission of a doctoral thesis/dissertation and is a specialist in the chosen topic of research. Pontifex approves the chosen advisor and communicates what is expected of advisors. Pontifex University will undertake to recruit and compensate other members of the committee including an academic Supervisor who oversees the work of Advisor and student in the process of creation of the graduate thesis.

In completing the Th.D. degree, students will register by dissertation stage, rather than by academic terms. Each stage will be completed when the work for that stage is approved by the academic advisor, submitted to Pontifex through the student learning system, and approved by the Academic Supervisor.

- 1) Foundations of Academic Theological Writing: This is a six credit guided reading class and costs \$1,800. You can register online. This will guide you to, and culminate in, the production of the dissertation proposal which you will submit to your committee.
- 2) Dissertation proposal – 25 pages with bibliography giving scope and outline of the proposed dissertation topic.
- 3) Writing the dissertation
- 4) Dissertation defense
- 5) Final submission of dissertation

#### **§4. Location of the M.T.S., D.T.F. and Th.D. programs**

Pontifex M.T.S., D.T.F., and Th.D. courses and program components are offered primarily online through [www.Pontifex.University](http://www.Pontifex.University). There is no set location for research and writing for the production of the thesis. The defense can also be scheduled online via video conference.

## **d) The Master of Catholic Education, M.CEd.**

### **§1. The Overall Description of the Master of Catholic Education, M.CEd.**

The Master's of Catholic Education is a program conceived by the Catholic Education Foundation in conversation with Pontifex University, and is specifically geared toward current or aspiring Catholic school leaders; it is thoroughly professional in its demands, inclusive of all normal requirements, unabashedly Catholic in its outlook. The Church in the United States needs Catholic schools today more than ever. The conviction of the indispensability of the school is enunciated in *Gravissimum Educationis*, various documents of the Congregation for Catholic Education, as well as in the statements of the Popes and the United States Conference of Catholic Bishops. Our schools are highly regarded within the community of the Church and in society-at-large.

All that having been said, it is equally clear that, in the foreseeable future, our schools will be run predominantly by laity, many of whom have not had a Catholic elementary and/or secondary school education themselves or have had poor experiences of such; even many of the clergy and religious currently involved in the Catholic school apostolate fall into the same category.

### **§2. Goals of the M.CEd.**

This program will give administrators the wherewithal to help their faculties permeate the curriculum of their schools with religious and moral values, providing their students with a Catholic world-view.

### **§3. Student Learning Outcomes in the M.CEd. Program**

- List and explain the philosophical principles of Catholic education citing historical examples and by engaging in a current dialogue with contemporary theories of education.
- Explain why religious education is an apostolate and identify how that pastoral apostolate responds to different contexts:
  - cultural contexts,
  - linguistic contexts.
- Recognize, develop, and maintain effective practices as religious educators by:
  - adopting the methods they observed to be pedagogically successful
  - or, by innovating personal approaches under the guidance of a faculty member.
- Describe the importance of the spirituality of the educator.
- Explain the key aspects of the spiritual life of the educator with particular reference to:
  - liturgical participation;
  - sacramental practice;
  - spiritual direction;

- forming relationships with faculty mentors;
- participating in the devotional events and service projects promoted by the parish associated with the school;
- capitalizing on opportunities that facilitate growth in personal faith, emotional maturity, moral integrity, and recognition of the value of public Christian witness.
- Describe typical ministerial and public leadership opportunities found in Catholic parishes and dioceses and explain how to take them.
- List and explain the characteristics needed by persons assuming these tasks and positions in ministerial and public leadership.

#### **§4. Outcome Assessment Strategies**

All candidates must demonstrate proficiency in Catholic doctrine by passing a qualifying examination; failure to pass that examination will require a non-credit remedial course. Pontifex generally assesses whether the specific learning outcomes listed above have been attained by formally evaluating student performance on course assignments, including written papers (and a final thesis) and course examinations.

#### **§5. Program Content**

***Required Courses (28 credits):***

***Required Courses:***

##### ***Philosophical Foundations of Education (3)***

One's view of the world is essential to one's view of education. As Socrates taught, "the unexamined life is not worth living." This course leads students into considerations of the fundamental questions of human existence and the place of the human person in the cosmos. With such questions raised and answered, the future administrator will be in a proper position to develop a coherent philosophy of education.

##### ***Psychological Foundations of Education (3)***

"What is man that thou art mindful of him, and the son of man that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honor. Thou hast given him dominion over the works of thy hands," sings the Hebrew Psalmist. The goal of this course is to provide Catholic educators with a sound understanding of the human person, so as to educate a generation of youngsters aware of their immense dignity, "created in the image and likeness of God."

##### ***Organization & Administration of Catholic Education (3)***

Catholic schools have a structure in keeping with their educational philosophy. Hence, it is necessary to reflect on the goals, problems, persons and roles involved in delivering the

“product” of a Catholic education, as well as how those various elements interface with one another. These issues are addressed through guided reading and reflection on real-life scenarios.

### ***Civil & Canonical Issues in Education (3)***

Catholic schools operate within the City of God and the City of Man. Thus, the administrator must know how our schools must negotiate between the Scylla and Charybdis of those two realities. The course offers a salient overview of general norms of civil law and the relevant canons of ecclesiastical law.

### ***Finances for Catholic Schools (3)***

Catholic schools are funded in unique ways. Therefore, this course reviews sources of support for our schools (parochial, diocesan, secular), budgeting mechanisms, and creative means of fund-raising, along with suggestions on establishing endowments and alumni associations.

### ***Curriculum Development & Evaluation in the Classical Mode (3)***

While there are many “definitions” of what a classical curriculum looks like, a simple expression of it is that body of knowledge and means of communicating it which have inspired the Western Christian pedagogical method for over a millennium. This course is designed to aid the administrator in developing such a curriculum and in having the resources to engage in the necessary work of constant assessment of faculty readiness and student performance.

### ***Formation of Catholic School Teachers (3)***

“Personnel is policy” is a commonplace in the world of work. That adage applies to an exceptional degree in Catholic education. Here are given guidelines for hiring of teachers and administrators, with special attention given to both initial and ongoing formation of faculties, based on the consistent guidance from the Holy See.

### ***History of American Catholic Education (2)***

To know where one needs or wants to go, it is necessary to know where one has been. The history of Catholic schools in the United States is a fascinating and proud chapter in the overall history of the Church. Indeed, the founders of the Catholic school system in this country embarked on an adventure unparalleled in Church history. Knowledge and appreciation for that history will enable educators today to honor their vision and sacrifices.

### ***The Way of Beauty: The Catholic Cultural Heritage (3)***

We know that the good, the true and the beautiful are qualities unto God Himself. Hence, developing an understanding of them leads one to an understanding of that same God. Of those three transcendentals, beauty is often the most overlooked although it may well be the most effective means of coming to a knowledge of the good and the true. Throughout western civilization, the Catholic Church has been the most vigorous promoter and guardian of the beautiful; for that reason alone, our students need to be aware of that heritage, which this course offers.

### ***Educational Research (2)***

This course guides the student through the process of engaging in professional research, with special attention given to the necessary skills to communicate the results of one's research through effective writing. This course also prepares the student for either the master's or doctoral thesis.

– 28 credits

### ***Elective Courses:***

#### ***School Community Relations (2)***

The Catholic school does not and cannot live in isolation from its surroundings. This course helps the administrator to identify the many “communities” of which the school is a part: the family, the parish, the diocese, the local and state municipalities. Having identified those various “publics,” the administrator will be prepared to engage those entities in the promotion of the goals of the school.

#### ***Tests & Measurements (2)***

Education cannot be reduced to the merely “quantifiable,” however, the quantifiable does provide an important element of the overall “product” and its effectiveness. The course examines the many means of evaluation available to assess both student and teacher effectiveness in all subject areas, including the teaching of religion.

#### ***The Spiritual Life of the Catholic School (2)***

The life of a Catholic school must be centered on Jesus Christ, and a healthy spiritual life is required for that to be so. This course will explore the many avenues of prayer within the Catholic Tradition, from private and personal communication with God, to all the forms of liturgical prayer, as well exposure to the myriad devotions that round out one's prayer life. Since prayer must also lead to action, consideration will be given to ways for students to move their life of contemplation to effective action, in accord with the Church's social doctrine.

#### ***Supervision & Evaluation of Instruction (2)***

Accountability is a key component of the virtue of justice, whereby the administrator ensures that all “stake-holders” in the project of Catholic education have their legitimate desires fulfilled: parents, the Church, students, and even civil society. Students in this course will be exposed to the many tools and procedures to effect true accountability.

#### ***Leadership Training & Assessment (2)***

While leadership is a connatural gift, it can also be learned and/or developed. This course helps the administrator identify the qualities of good and effective leadership through reflection on historical figures generally acknowledged as embodying those qualities. Not only will the administrator learn ways to develop leadership skills in faculty but also in students. Finally, review of techniques and instruments for leadership assessment will be considered.

#### ***Catechetics for the Catechist (2)***

Every member of the Catholic school community is a religion teacher, either by clear



assignment as such or simply by virtue of one's presence and example. However, knowledge of the Faith is a prerequisite for communicating it. This course offers a guided "tour" of the Catechism of the Catholic Church, followed by pedagogical suggestions for communicating the truths taught there to one's students.

***Research Methodology Class and Thesis*** – 6 credits, which includes writing the dissertation abstract (500 words) and annotated bibliography, culminating in the submission of a thesis of 10,000-15,000 words

## **§6. Location of the M.CEd.**

Pontifex courses are offered primarily online through [www.Pontifex.University](http://www.Pontifex.University). At times, there will also be optional residential workshops and residential programs at a variety of locations. Course work is done on-line, in addition to a one-week summer session, so as not to ignore the invaluable dimension of personal influence in the pedagogical enterprise.

## **§7. Duration of the M.CEd.**

The normal duration for the completion of the M.CEd., if devoting 15 hours per week, is two years of coursework and workshops, but students may proceed at their own pace, provided that they satisfactorily complete at least 6 credits in each academic year. Students may be granted a leave of absence for up to three terms based on illness, hardship or vocational obligations.

## **e) Doctorate in Catholic Education, D.CEd. Program**

### **§1. The Overall Description of the D.CEd. Program and the variety of routes to admission**

The Doctorate of Catholic Education, D.CEd. program is an exclusively research based program consisting of a dissertation on an aspect of Catholic education and approved by Pontifex faculty. The length of the dissertation is between 50,000 and 80,000 words. This is a research degree. It is completely online and has no residential requirement. The thesis defense can be done via video conferencing as well. In completing the D.CEd. degree, students register by dissertation stage, rather than by academic terms. Each stage is completed when the work for that stage is approved by the Academic Advisor, submitted to Pontifex through the student learning system, and approved by the Academic Supervisor and the Director of the Catholic Education program.

### **§2. The Overall Purpose of the D.CEd. Program**

There are two purposes to the Pontifex University D.CEd. The first is the formation of the student as an accomplished thinker who is capable of contributing constructively to the field of Catholic education. The second is, through the publication of the research undertaken for this degree, and subsequently made available to the Catholic world and beyond to contribute constructively to the field of Catholic education.

### **§3. Student Learning Outcomes for the D.CEd. Program**

- In one specialized aspect of Catholic education of their choice students will demonstrate research, reading, and writing skills suitable for academic research and writing through submission and defense of a thesis.
- The student will demonstrate original thought in his or her chosen field of study and so contribute to the field of Catholic Education. This will in turn enhance the student's capacity to contribute original ideas in, potentially, any field of endeavor in their future life.

### **§4. Location of the D.CEd. Program**

The program is 100% online and home study. Even the Defense can be undertaken via video conferencing.

### **§5. Duration of the D.CEd. Program**

The expectation is that the D.CEd. program will take between 2 and 5 years, depending on the time available to the student. After 5 years the student can be granted an extension subject to the approval of the Program Director.

## §6. Content of the D.CEd. Program

***Research Methodology Class*** – 6 credits, which includes writing the dissertation abstract (500 words) and annotated bibliography.

**Writing and Submission of the Dissertation Proposal** – 25 pages with bibliography, giving the scope and outline of the proposed dissertation topic.

### ***Writing and Submission of the Dissertation.***

#### ***Dissertation Defense***

Pontifex University will appoint a Director for convening a committee to conduct the defense of the dissertation. The chair, who will be a member of the Pontifex University faculty and will be in most instances the Program Director, will convene the committee (the chair and two other resident or visiting faculty) upon being advised by the Advisor that the candidate is ready to defend. The student may suggest names and submit CVs of potential committee members although they are not required to do so. At the time of the request to schedule the defense, the candidate should submit five unbound copies of the dissertation in accordance with the University's style guide. The Director will notify the members of the committee, the Advisor, and the candidate of the place, date, and time of the defense.

At the appointed time the candidate presents his/her argument, summarizing the main points of study. The chair then allows members of the committee to direct questions to the candidate concerning the defense. Following the candidate's presentation and the fielding of questions, the candidate is excused from the room so that the chair and committee may discuss and subsequently vote on the candidate's success or failure following which the candidate is escorted into the room to receive the results of the committee's vote. If successful, the candidate will secure the signatures of members of the committee on the approval page and the 'Committee Report of Defense Results'.

Following a successful defense, the candidate must submit a final review copy of the dissertation with any required revisions made. The revisions must be acceptable to all members of the committee. Upon notification of approval of the revisions, the candidate will submit five (5) unbound copies of the dissertation on white (at least) 20-pound, 25% rag, acid-free bond paper.

#### ***Doctoral Committee Credentials***

We require that doctoral committee members always have an updated version of his/her CV that lists all appropriate credentials, scholarship, experience, and practice in the field of study. In order to qualify as a doctoral member, ordinarily the committee member will have a Doctoral level degree with teaching experience at the university level as well as publications and or other published work, all in the field of study of the project being assessed; however in exceptional circumstances the

committee member may have an MA, again with teaching experience at the university level as well as publications and or other published work, all in the field of study of the project being assessed. These 3 must be present in order to even qualify to be considered a doctoral committee member. Exceptions can be made but this would have to be discussed/debated amongst the Provost, Director and Department Heads. There must be reasonable evidence for an exemption and if it is given, is documented and saved in the file of the individual as to why he/she has been selected as a doctoral committee member. A majority vote is required for the exemption to be granted.

## 2. Holy Spirit College

At the discretion of the instructor and with the approval of the academic coordinator, a student may be allowed to take a course for credit in the form of a directed reading/independent study. Such a directed reading course will earn 3 hrs. of academic credit. Student coursework for a directed reading is to be evaluated in accordance with the standard grading system of Holy Spirit College. As a general guideline, students typically will not be permitted to take more than one directed reading in order to complete degree requirements (special circumstances may warrant suspension of this guideline).

### **a) The Master of Theological Studies Program, M.T.S.**

#### **§1. The Overall Purpose of the Master of Theological Studies, M.T.S. Program**

*The Contemplative Habit of “Faith Seeking Understanding”*

The chief aim of the Master of Theological Studies Program, M.T.S. at Holy Spirit College is to impart to degree candidates a basic understanding of each area of Catholic sacred theology (for example, Scripture, creation, Christology, sacraments, ecclesiology). By working toward fulfillment of the degree requirements, students are able to cultivate a contemplative habit of prayerful study under the guidance of faculty members dedicated to transmitting the authentic Catholic intellectual tradition. Through the practice of “faith seeking understanding,” students will acquire a stable and unified foundation from which they may then proceed to conduct study in the specialized areas of theological inquiry.

#### **§2. Goals of the Master of Theological Studies, M.T.S. Program**

The M.T.S. program at Holy Spirit College is an academic program rather than a professional program. In accordance with the academic nature of this degree, the College has established a number of general academic goals which it strives to help students meet.

##### *(1) Broad Understanding with Historical Depth*

A primary goal of the M.T.S. program is for students to attain survey-level knowledge of the various theological disciplines comprising Catholic sacred theology. Such knowledge will include familiarity with a wide range of topics and also be historical in depth. For any theological doctrine or topic discussed in coursework, students will understand the development of that doctrine as well as how that topic interrelates with other areas of theological research. Familiarity with doctrinal interrelation contributes toward the realization of the overall purpose of the program stated above, namely, that students develop a contemplative understanding of how the various areas of theological inquiry are integrated into an organic whole.

##### *(2) Technical Proficiency with Communicative Flexibility*

A second goal is that students become familiar with the traditional vocabulary, distinctions, and technical notions employed in Catholic sacred theology, as well as with the contemporary issues and

problems associated with each area of sacred theology today. Students will be able to assess the meaning of such technical formulations in their historical contexts and re-express these theological judgments in a contemporary context.

### *(3) Scholarly Skills*

The program maintains the goal of helping students realize the unique vocation of the academic theologian (as distinct from the catechist), particularly through the development of the scholarly skills necessary for high-level theological research.

## **§3. Student Learning Outcomes in the Master of Theological Studies, M.T.S. Program**

In association with the general goals listed above, the M.T.S. program at Holy Spirit College seeks to help students realize several specific learning outcomes when completing the degree requirements.

First, with respect to the program goal of attaining a broad understanding of the theological disciplines with historical depth, successful students will illustrate academic aptitude in core theological areas, as well as the ability to interrelate these areas of theological inquiry.

Second, with respect to the program goal of attaining technical proficiency with communicative flexibility, successful students will be familiar with the historical development of Catholic sacred theology, its modes of expression, and how the vocabulary and notions it employs have been appropriated in order better to clarify and explicate the theological judgments communicated in this discipline.

Third, with respect to the program goal of developing scholarly skills, students will be able to interact with scholarly theological literature, assess it critically, and author argumentative responses which evince an appreciation both of the primary sources of theological reflection (such as Scripture, the documents of the Magisterium, and important treatises in the Catholic theological tradition) as well as of the secondary sources informing contemporary academic dialogue on any issue under consideration.

## **§4. Outcome Assessment Strategies**

The College assesses whether the specific learning outcomes listed above have been attained.

Whether a student has met the first program goal and its associated outcomes is assessed by evaluating student performance on course assignments, particularly on course examinations. Student ability to interrelate the various areas of theological inquiry is evinced by successful completion of the summative requirement.

Whether a student has met the second program goal and its associated outcomes is also assessed by course examinations, as well as by the authorship of course papers. The writing component of the M.T.S. program at Holy Spirit College is extensive. Such course papers also serve to illustrate student communicative flexibility.

Whether a student has met the third program goal and its associated outcomes is also assessed by student authorship of course papers.

The overall educational effectiveness of the program is assessed by evaluating student completion of a summative requirement.

The College assesses whether student needs and institutional goals are being met by review of institutional evaluations administered annually to students who are graduating. Part of the institutional review process includes disclosure of the percentage of students who complete the program as well as the percentage of students who find desired placement after graduation (either occupational placement or academic placement). This statistical data is published each year in the College Catalog.

### **§5. Program Content**

The Holy Spirit College M.T.S. program exposes students to diverse theological content in all the major areas of theological research. The program is primarily academic in nature rather than professional. The summative requirement which is completed at the end of student work toward the degree serves to illustrate the academic nature of the M.T.S. degree. This requirement involves either completion of a short research project or illustrating mastery of all coursework through completion of a comprehensive exam.

### **§6. Location of the Master of Theological Studies, M.T.S. Program**

Courses for the Holy Spirit College M.T.S. degree are offered primarily on the main campus of the College which is located at Holy Spirit Catholic Church in north Atlanta. At times, individual courses may be scheduled at satellite classroom facilities associated with other Catholic parishes in the Archdiocese of Atlanta. By pursuing graduate education in Catholic sacred theology in a traditional classroom setting, students at the College participate in a community of learning where faculty and students have regular opportunities for substantive and personal interaction. With approval of the Provost, a student may also pursue a directed reading under the guidance of a faculty member in order to obtain credit toward the M.T.S. degree.

### **§7. Duration of the Master of Theological Studies, M.T.S. Program**

The normal duration for the completion of the M.T.S. degree at Holy Spirit College involves two years of coursework when registered with a full-time load of 9 credit hours per academic term. Please review the Holy Spirit College “Advanced Standing Policy for the M.T.S. Program” for additional information regarding accelerated completion of the degree requirements.

### **§8. Master of Theological Studies, M.T.S. Degree Requirements**

#### *Credit Distribution*

36 hrs. Total  
27 hrs. Theology Core Courses  
9 hrs. Electives

#### *Other Degree Requirements*

Summative Requirement: Research Paper or Comprehensive Exam (THEO 670)

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## **Master of Theological Studies, M.T.S. PROGRAM PLAN**

### **Required Courses (27 credit hours)**

THEO 500 Philosophy for Theology (3)  
THEO 505 Introduction to Sacred Theology (1.5)  
THEO 510 Introduction to Scripture (3)  
THEO 515 Fundamental Theology (1.5)  
THEO 550 Theology of Creation and Eschatology (3)  
THEO 560 Theological Anthropology (3)  
THEO 570 Trinitarian Theology and Christology (3)  
THEO 600 Liturgy and Sacraments (3)  
THEO 650 Moral Theology (3)  
THEO 670 Theological Research (Practicum) (3)

### **Electives (9 credit hours)**

THEO 610 Canon Law (3)  
THEO 615 Patristics (1.5)  
THEO 620 Theological Latin I (3)  
THEO 625 Introduction to Catholic Spirituality (1.5)  
THEO 630 Ecclesiology (3)  
THEO 635 Mariology (1.5)  
THEO 655 Marriage and the Family – Theology of the Body (1.5)  
THEO 660 Theological Latin II (3)  
THEO 675 Bioethics (1.5)  
THEO 680 Directed Reading (3)  
THEO 685 Directed Reading (1.5)  
THEO 690 Special Topics (3)  
THEO 685 Special Topics (1.5)

Please note that (a) not all core courses recommended here may be available each semester pending adequate student registrations and faculty member availability, and (b) other exigencies may require the College to deviate from this sequence when scheduling courses. For specific scheduling details, please refer to the course offering list publicized for the academic term under consideration.

With administrative approval, THEO 505 Introduction to Sacred Theology may be exempted without credit and replaced with an additional 1.5 credit hour elective.

Any course may be offered during the summer term pending faculty member availability.

## **§9. M.T.S. Courses**

### **THEO 500 – Philosophy for Theology**



It is essential for the theologian to have an in-depth familiarity with the history and development of Western philosophy, both with respect to how it has been appropriated by sacred theology in the past and in the formulation of theological doctrines, and also with respect to how it has contributed to the formation of modern secular society. This course provides an introductory outline of the history of Western philosophy (examining the ancient, medieval, modern, and contemporary eras) as well as of the major topics of philosophical inquiry (ontology, nature, epistemology, ethics). Emphasis will be given to the enduring value of the Aristotelian-Thomistic philosophical tradition and its historical importance for Catholic sacred theology. Students will also be familiarized with philosophical argumentation and fallacies to be avoided when drafting such arguments. (3 credit hours)

### **THEO 505 – Introduction to Sacred Theology**

In the Catholic intellectual tradition, sacred theology pursued as an academic discipline involves “faith seeking understanding”. To acquire this understanding, one must prayerfully immerse himself or herself in what Augustine calls the *scientia fidei*, “the science of faith”. As an introduction to this discipline, this course provides an overview of both the contemplative and practical areas of theological inquiry. Students will obtain familiarity with all of the special fields of theology and how they integrate together into a unified whole. Students will also obtain a preliminary understanding of the basic notions and vocabulary employed in theology, the general history of the development of Catholic theology, and the distinctive characteristics of particular schools of thought and individual theologians. (1.5 credit hours)

### **THEO 510 – Introduction to Sacred Scripture**

The Vatican II document *Dei Verbum* states that the study of Sacred Scripture “ought to be the very soul of sacred theology” (Ch. 6, Sect. 24). This course familiarizes students with the organization and general narrative content of both the Old and New Testaments. Consideration will also be given to theological issues such as biblical authorship, inspiration, inerrancy, and canonicity. The course also introduces students to various methods of biblical interpretation, emphasizing the multiple senses of Scripture which are affirmed in Patristic and medieval exegesis, as well as the development of the historical critical method in modern biblical scholarship. Documents of the Magisterium concerning biblical interpretation will be examined. Finally, the course will address such topics as literary genres, textual criticism, and the various editions and translations of the Bible. (3 credit hours)

### **THEO 515 – Fundamental Theology**

Sacred theology takes its starting point with Divine Revelation, God’s self-communication to the Hebrew Patriarchs, Prophets, and the original Apostles, a historical event which culminates in the Person of Jesus Christ. This course will explore the event of Divine Revelation, consider the means whereby this Revelation is transmitted (Scripture, Tradition, and the Magisterium), examine how doctrine provides a symbol of this communication and develops over time, and investigate the theological virtue of faith which is oriented toward God through the medium of his historical self-revelation. The course will also treat the distinction between public and private revelation, inspiration and prophecy, the *fides quae* and the *fides qua*, as well as that between faith and works. (1.5 credit hours)

### **THEO 550 – Theology of Creation and Eschatology**

This course considers the origin of the universe as revealed and as understood existentially in religious philosophy, as well as the origin and destiny of humanity. The course examines the

development of Christian thought on these topics, giving emphasis to biblical texts. In relation to creation, the course will investigate interpretations of the Hexaemeron, the relationship of the doctrine of creation to ontology, the distinction of primary/supernatural causation and secondary/natural causation, and contemporary issues and challenges for belief in a Creator. In relation to eschatology, the course will treat such topics as heaven, purgatory, and hell, prayer for deceased human persons, gradations of beatitude, all in light of Patristic authors, Aquinas's *Summa theologiae*, and contemporary writings in Roman Catholic sacred theology. (3 credit hours)

### **THEO 560 – Theological Anthropology**

This course examines the Catholic doctrine of the human person in his or her relation to God, to nature, and to others. The doctrine of creation discussed in THEO 550 is revisited, but with particular emphasis given to understanding the biblical affirmation of the human person created as an *imago Dei*, “image of God”. Such leads to unique theological considerations of the human body, human genders, human dignity, human culture, and human history as guided by Divine Providence. The course will also treat the revealed doctrine of original sin and the fall of humanity, as well as the redemptive grace of Christ as restoring and elevating fallen human nature. Relevant texts from the Patristic, medieval, modern, and contemporary eras will be examined. (3 credit hours)

### **THEO 570 – Trinitarian Theology and Christology**

The foundational mysteries of the Christian religion affirm that God is three Persons (Father, Son, and Holy Spirit) and that the second Person – Jesus Christ – was incarnate, suffered, and rose again. To what extent can Catholic sacred theology understand these mysteries? This course explores Christian faith in the Triune God, as well the incarnation and Paschal Mystery of Christ (Jesus's death and resurrection). The historical development of Christian creeds will be examined as well as the major thinkers who participated in the ancient dogmatic controversies which were addressed at the first six ecumenical councils (for example, Nicaea, Ephesus, Chalcedon). In addition to understanding how the Church's doctrine concerning the Trinity and Christ developed by way of clarification in response to errors, students will also investigate Christ's role as Redeemer, the Paschal Sacrifice, the doctrines of satisfaction and justification, and the centrality of Christ for human salvation. (3 credit hours)

### **THEO 600 – Liturgy and Sacraments**

The liturgical life of the Church, especially as it unfolds in the celebration of the seven sacraments, will be explored in this course. Consideration will be given to the development and theology of the Christian liturgy in both the East and the West, with emphasis upon the Roman Rite. The threefold relationship between liturgy, Christian theology, and anthropology will be examined, along with the role of liturgy in the life of the believer and in the life of the Church. The course will also investigate the seven Sacraments as instituted by Christ and as understood in Scripture and Tradition. Questions of minister, recipient, form, matter, and effect will all be examined, together with the relationship between the Sacraments and the Paschal Mystery, the economy of salvation, and the mission of the Church. The Vatican II constitution *Sacrosanctum Concilium* will be studied as well as relevant passages from Aquinas's *Summa theologiae*. (3 credit hours)

### **THEO 610 – Canon Law**

This course will provide a basic understanding of the legal system of the Catholic Church (i.e. canon law), its origins, and its contemporary importance. It will familiarize students with the rules for applying canon law and the sources where such laws may be found. There will be opportunities

to relate universal and particular laws to concrete situations and to explain how the law is being applied. (3 credit hours)

### **THEO 615 – Patristics**

In the Catholic intellectual tradition, God's revelation is encountered by way of Scripture, Tradition, and the Magisterium. The study of Tradition is thus essential to the academic discipline of sacred theology. In order to understand and mediate that Tradition to contemporary audiences, a student of sacred theology must immerse himself or herself in Patristic writings. This course provides a survey of important Church Fathers, beginning with the Apostolic age, continuing through the apologists and the important doctrinal conflicts associated with the early ecumenical councils, and culminating with the monastic and ecclesiastical authors of the early medieval era. Consideration will be given to both eastern Patristic authors (such as Origen, Athanasius, Basil the Great, and Cyril of Alexandria) as well as to western Patristic authors (such as Cyprian, Jerome, Ambrose, Augustine, and Gregory the Great). (1.5 credit hours)

### **THEO 620 – Theological Latin I**

This course is the first of two courses dedicated to an intensive study of the Latin language. The purpose of both courses is to assist students in evaluating Latin as employed in Patristic and medieval theological writings, in the Roman liturgy, in traditional Catholic hymns, and in the official Church documents decreed by ecumenical councils and by the Roman Magisterium. This course lays the foundation for understanding the basics of Latin grammar and also introduces common ecclesiastical and theological vocabulary. (3 credit hours)

### **THEO 625 – Introduction to Catholic Spirituality**

Spiritual theology examines the relationship of theological anthropology, liturgical praxis, and grace. All of these elements of personal spiritual development are interconnected in the practical dimension of man's relationship with God. This course will also address the following key areas in spiritual theology: the monastic spirituality of the Greek fathers, virtue spirituality, and the various spiritual traditions of the Western religious orders (Cistercian, Dominican, Franciscan, Carmelite, and Jesuit). Emphasis will be given to important Catholic spiritual thinkers such as St. Athanasius, St. Bernard of Clairvaux, St. Catherine of Siena, St. John of the Cross, St. Teresa of Avila, and St. Ignatius of Loyola. (1.5 credit hours)

### **THEO 630 – Ecclesiology**

This course considers the Church from a theological perspective, particularly as instituted by God and as the Mystical Body of Christ. Preparations for the Church in the Old Covenant will be examined, together with Christ's actions and intention for founding a Church. Patristic texts on the nature of the Church will be studied, as well as the Vatican II constitution *Lumen gentium*. Topics such as the unicity and salvific universality of the Church will be treated, along with the relationship of Catholics and non-Catholics. (3 credit hours)

### **THEO 635 – Mariology**

The Blessed Virgin Mary has a special place in Catholic belief and devotion. This course explores the person of Mary as described in Scripture, in theological texts, and in the documents of the Magisterium of the Church. Topics such as the Immaculate Conception, the Annunciation, Mary's divine maternity, perpetual virginity, Assumption, and role as Mediatrix will be explored, along with important prayers such as the Magnificat and the Rosary. (1.5 credit hours)

### **THEO 650 – Moral Theology**

This course examines the moral life in the light of human reason illuminated by faith in Christ – a faith mediated by the Scriptures, the Catholic tradition and the living Magisterium of the Church. The course first treats basic questions of fundamental moral theology such as the question of human purpose, happiness, the meaning of moral freedom, the role of conscience and its relationship with the moral teachings of the Church, the character of natural moral law and the way in which this law is perfected by the revealed law of love, the structure of the human act, virtue and vice, and the gifts of the Holy Spirit as related to the moral life. On this basis, the course then examines Catholic teachings regarding social ethics, social justice, marriage and family, human sexuality, and health care ethics. Pope John Paul II's *Veritatis Splendor* is a primary text of the course. Many of these topics will be explored with reference to Aquinas's *Summa theologiae*. (3 credit hours)

### **THEO 655 – Marriage and Family: Theology of the Body**

Contemporary students of Catholic sacred theology greatly benefit from the resources provided by John Paul II in his catechesis collectively known as “the theology of the body”. In this course, the Pontiff's catechesis is studied in detail as well as other writings (for example, *Love and Responsibility*). The theological understanding of the body is presented in connection with the general Catholic understanding of human and sacramental marriage. Emphasis will be given to the opportunity for lay theologians who are called to the vocation of marriage to realize these teachings in lived experience. This is a companion course of THEO 560 – Theological Anthropology and THEO 650 – Moral Theology. (1.5 credit hours)

### **THEO 660 – Theological Latin II**

This course is the second of two courses dedicated to an intensive study of the Latin language. The purpose of both courses is to assist students in evaluating Latin as employed in Patristic and medieval theological writings, in the Roman liturgy, in traditional Catholic hymns, and in the official Church documents decreed by ecumenical councils and by the Roman Magisterium. This course continues to establish a foundation for understanding the basics of Latin grammar and to introduce common ecclesiastical and theological vocabulary. (3 credit hours)

### **THEO 670 – Theological Research (Practicum)**

This capstone M.T.S. course involves a term dedicated to theological research oriented toward satisfaction of the summative degree requirement, either completion of a comprehensive examination or authoring a research project. The research course associated with the summative requirement provides an opportunity for students to put into practice scholarly skills developed in other M.T.S. courses and to begin to transition toward the theological specialization cultivated by advanced graduate degrees (for example, PhD programs). A faculty member will be assigned to supervise the M.T.S. student's research as well as to administer the comprehensive exam or guide the student in authoring the research project. For more information about the summative requirement, please see the pertinent section of the Catalog. (3 credit hours)

### **THEO 675 – Bioethics**

In contemporary society, Catholic moral teachings pertaining to health care ethics (bioethics) are frequently misunderstood or misrepresented. This course provides an in-depth exploration of Catholic teachings concerning the ethics of medical care, including the ethics of reproductive health care (sterilization, contraception, abortion, artificial procreation) and the ethics of end of life health care (palliative care, assisted suicide and euthanasia, artificial nutrition and hydration). Fundamental principles will be considered such as double effect, moral cooperation, the distinction between

therapeutic and non-therapeutic care, the distinction between ordinary and extraordinary care, and burden/benefit analysis in relation to extraordinary care. This is a companion course of THEO 560 – Theological Anthropology and THEO 650 – Moral Theology. (1.5 credit hours)

#### **THEO 680 – Directed Reading**

With the approval of the Provost, students working toward the completion of the M.T.S. degree may conduct a directed reading under the supervision of a faculty member. The student and faculty member must agree on a set of determinate readings prior to the beginning of the academic term. The course cannot be repeated, nor taken if the student has already taken THEO 645. (3 credit hours)

#### **THEO 685 – Directed Reading**

With the approval of the Provost, students working toward the completion of the M.T.S. degree may conduct a directed reading under the supervision of a faculty member. The student and faculty member must agree on a set of determinate readings prior to the beginning of the academic term. The course cannot be repeated, nor taken if the student has already taken THEO 640. (1.5 credit hours)

#### **THEO 690 – Special Topic**

This course focuses upon a dedicated topic chosen by the professor. The topic may be, for example, an advanced course in biblical interpretation, a focused course in Catholic social ethics, ecumenism, the theology of pastoral ministry, or the advanced treatment of a particular subtopic found in another course. (3 credit hours)

#### **THEO 695 – Special Topic**

This course focuses upon a dedicated topic chosen by the professor. The topic may be, for example, an advanced course in biblical interpretation, a focused course in Catholic social ethics, ecumenism, the theology of pastoral ministry, or the advanced treatment of a particular subtopic found in another course. (1.5 credit hours)

### **§10. Comprehensive Exam and Thesis**

Each M.T.S. student will complete a summative project as a final degree requirement. Work on this project is completed in accordance with registration for THEO 670 – Theological Research. The student may choose whether this summative project will involve completion of a comprehensive exam or submission of a research paper on a theological topic. By dedicating a final academic term to focused research, M.T.S. students are prepared to transition to advanced graduate programs in Catholic sacred theology (PhD level). Student research will be supervised by a designated faculty member.

#### *Comprehensive Exam Option*

For fulfillment of the summative requirement, M.T.S. students may elect to take a comprehensive examination which covers most major areas of inquiry in Catholic sacred theology. A faculty member will be assigned to supervise the M.T.S. student's research as well as to administer the comprehensive exam. Student preparation for the comprehensive exam will proceed in accordance with course registration for THEO 670 – Theological Research (Practicum) which awards three credit hours.

At the beginning of the academic term in which the student registers for this course, the student and faculty mentor will establish a set number of theological texts which the student will review during the course of the term. There should be at least one text for each of the nine core course areas of the M.T.S. degree, plus one text pertaining to each elective course (a minimum of twelve in total). It is not expected that the degree candidate will master the entirety of each text, but that under the supervision of the faculty mentor the candidate will review substantive content which is relevant for the theological discipline under consideration. That content may be a particular treatise or essay gathered in an anthology.

At the end of the term, the degree candidate will be examined over the various areas of Catholic sacred theology. Examination questions will be drawn from the set of texts stipulated at the beginning of the term. With a score of 80% or greater, the student will receive a grade of “P” for the THEO 670 course.

### *Research Paper Option*

As an alternative to the comprehensive examination, M.T.S. students may elect to submit a research paper for fulfillment of the summative requirement. A faculty member will be assigned to supervise the M.T.S. student’s research project as well as to guide the student in authoring the paper. Research for the paper will proceed in accordance with course registration for THEO 670 – Theological Research (Practicum) which awards three credit hours. The research project should focus on an area of theological inquiry in which the student has a special interest (for example, Christology or theological anthropology). The project should engage primary sources and scholarly secondary literature regarding a contemporary theological issue or problem in the area of theological inquiry under consideration. In the paper, the degree candidate should illustrate scholarly skills, familiarity with any technical issues or relevant historical dimension of the selected topic, and an ability to discuss the topic on the basis of personal understanding.

Although the topic should be focused and specialized, work on the project also gives a degree candidate the opportunity to integrate all of his or her M.T.S. courses. In this way, the project should also contain an interdisciplinary dimension (that is, it should reference other disciplines within sacred theology) so that the degree candidate is able to illustrate his or her broad understanding of the various areas of theological inquiry.

(1) For the M.T.S. summative paper, no proposal is required to be submitted. However, the assigned faculty member must approve the project before the degree candidate proceeds with research. The faculty member should require a working bibliography in order to confirm that the project adequately engages scholarly secondary literature. The faculty member will also grade the paper on a pass/fail basis once it is finalized and submitted. The faculty member may request further revisions prior to assigning the paper a passing grade.

(2) The M.T.S. paper should be around twenty-five pages in length and the content should exemplify the specialized character of an academic journal article. The paper should be formatted in Chicago style and employ footnotes for citation.

## **IV. Continuing Education Programs**

### **Purpose:**

Pontifex University offers Continuing Education Programs and classes throughout the year in both in-person and online formats. These non-degree classes are intended to provide support and professional development for those serving the Church in the areas of Catholic education, catechesis, youth ministry, and adult faith formation or as lifelong learning opportunities for the personal edification of the lay person. In service of this goal, Pontifex University is committed to providing course content which is enlightening, thought provoking, and presented by dedicated faculty who are faithful to the teachings of the Catholic Church.

### **Calendar:**

Continuing education programs follow a separate calendar from those of Holy Spirit College and Pontifex University. The 2022-2023 schedule for offerings and descriptions is below. Include in course info number of CEUs

To sign up for these programs, please contact Kim Schulman for Holy Spirit College events at [kschulman@holyspiritcollege.org](mailto:kschulman@holyspiritcollege.org) or Elizabeth Froula for Pontifex events at [efroula@pontifex.university](mailto:efroula@pontifex.university).

### **Faculty:**

For learning events from our academic credit classes, please see the faculty list under the relevant program.

#### **Rev. Paul A. Burke, JCL – Chair of Theology Faculty, Holy Spirit College**

Ph.D./J.C.D. Candidate, Catholic University of Leuven;  
JCL, School of Canon Law, The Catholic University of America;  
M.A. and M.Div. Mt. St. Mary's Seminary in Emmitsburg, Maryland;  
B.A. St. Patrick's College, Maynooth, Ireland.

#### **Thomas Cole, MSA, M.T.S. – Chair, Department of Theology & Department of English, Holy Spirit Preparatory School**

M.T.S., Holy Spirit College  
M.A., History, George Mason University  
B.A., History, Christendom College

#### **Heather Triggs, LPC – Guidance Counselor, Holy Redeemer Catholic School**

M.T.S., Holy Spirit College  
M.Ed., West Georgia College  
E.Ds., West Georgia College

#### **Beth Van de Voorde - Consecrated Woman, Regnum Christi**

M.Th., Holy Spirit College  
M.T.S., Holy Spirit College

B.A., Ecclesiae College, Bachelor of Arts in Religious and Pastoral Studies with a minor in Philosophy and a specialization in Communications.

Any Pontifex courses may be taken for continuing education credit. Please contact the appropriate administrative department to make the necessary arrangements when registering. Any courses taken for continuing education credit will be subject to the same fees and policies as outlined in the appropriate program information.

### **Records:**

Continuing Education Records and Transcripts are private records, which are stored by Pontifex. Faculty members who provided the learning event report the final grades and CEUs received to the appropriate registrar through the online system or via other secure means for in-person events. For a copy of certificates or transcripts, please contact Pontifex using one of the means of communication you listed when you registered for the event: email address, phone number, etc. If you do not use one of these means of communication, we will need to use one of the ones that we have listed in your record to contact you, or you will be asked to verify your identity in another manner. For transcripts or copies of CEU certificates, please contact Kim Schulman for Holy Spirit College events at [kschulman@holyspiritcollege.org](mailto:kschulman@holyspiritcollege.org) or Elizabeth Froula for Pontifex events at [efroula@pontifex.university](mailto:efroula@pontifex.university).

### **CEU Calculation:**

CEUs are calculated and awarded in the following manner:

$$\frac{(\text{total mins all activities}) - (\text{total mins non-allowable activities})}{60 \text{ mins}}$$

Notes:

- 1) 1 CEU = 10 hours
- 2) Learning activity:
  - (a) Allowed: classroom, self-paced, distance learning or other projects in support of a learning outcome.
  - (b) Not allowed: unplanned, unsupervised and unsponsored activities such as breaks, non-working lunch and anything promotional in nature.
- 3) CEUs are awarded based on actual time spent on a learning activity, not projected time spent, as may be estimated for the first time a session is offered.
- 4) Partial credit or adjusted CEUs shall not be awarded to individuals who do not successfully meet the criteria for achievement of CEUs.



# **V. University Policies**

## **a) College Policies**

### **1. General Academic Policies and Information**

#### **§1. Leave of Absence Requests**

Students in good standing, who for medical, vocational or personal reasons need to refrain from course registration for the period of 6 months may request to complete a Leave of Absence Request form. This form must be submitted to and approved by the appropriate academic department in order that students receive approval for a leave of absence. An authorized leave of absence is valid only for the academic term stipulated on the Leave of Absence Request form. A student's leave of absence may receive administrative renewal for one additional academic term if the student explicitly requests such a renewal in writing. Without such an explicit request, or after three academic terms in which a leave of absence is granted, the Pontifex involuntary institutional withdrawal policy then applies.

#### **§2. Course Registration**

For in-person courses: Each student must formally register for courses at Holy Spirit College using the course registration form. Designated time periods are assigned each academic term which establish the beginning of the registration period for the next academic term. Students may be given permission from the registrar to register for a class up until the start date of a course. The "Student Payments and Course Registration Policy" indicates terms whereby a student may continue registering for courses.

Registration for Theology of the Body Institute courses or programs through partner institutions are subject to the partner institution registration policies.

For online courses: Registration for courses is done through the Pontifex learning platform on a rolling basis. Students wishing to register using a payment plan should contact [efroula@pontifex.university](mailto:efroula@pontifex.university) to set up the payment plan and obtain a registration code. Unless permission is otherwise granted, students register for and take one class at a time.

#### **§3. Drop/Add**

##### *Course Drop Policies*

For in- person courses, once a course begins for an academic term, students have one week to drop the course without academic impact. The deadline for dropping a course is usually one week after the beginning of the academic term. For online courses, once a course is started students have three weeks to drop the course without academic impact. The deadline for dropping a course is usually one week after beginning the course. If a student drops a course prior to the one-week limit, he or

she is not liable for tuition for that course and is eligible for a 100% refund if any tuition has already been paid. If a student desires to terminate participation in a course after the drop date has passed, students must fill out a course withdrawal form. The standard conditions for a course withdrawal then apply.

#### *Course Add Policies*

For courses attached to a calendar, students may elect to add courses up to two weeks after the beginning of the academic term. For non-calendar classes, students may elect to add courses at any time. Students adding a course after the course start date are financially liable for the full cost of tuition for the course unless dropping the course prior to the course drop deadline or withdrawing from the course (in which case the Pontifex refund policy applies).

### **§4. Voluntary Course Withdrawal**

Students who desire to terminate participation in a course after the drop deadline has passed must complete a course withdrawal form. The course from which the student withdraws will remain recorded on the student's transcript. If the withdrawal request occurs prior to the midpoint of the academic term, the student will receive a "W" on his or her transcript and there will be no academic penalty. If the withdrawal request occurs after the midpoint of the academic term, the student will receive a "WF" on his or her transcript and quality points associated with a grade of "F" will affect the student's term and cumulative GPA.

### **§5. Voluntary Medical Course Withdrawal**

An enrolled student who experiences physical, psychological, or other serious difficulties may request a voluntary medical course withdrawal at any point during the academic term in good standing. Pontifex administration may require medical confirmation before approving the voluntary medical course withdrawal. The same course withdrawal form should be completed by the student and submitted to the Provost for review. A student who is approved to receive a medical course withdrawal will receive the grade of "W" on his or her transcript.

### **§6. Voluntary Institutional Withdrawal**

Students who wish to withdraw from Pontifex and nullify the enrollment agreement must complete an institutional withdrawal form. This form must be evaluated and approved by the administration. Once an institutional withdrawal form has been submitted and approved, the student is no longer enrolled at Pontifex and not eligible to receive a degree. Should a student desire to resume coursework toward degree requirements after receiving approval for a voluntary institutional withdrawal, the student must re-apply for admission to Pontifex.

### **§7. Involuntary Institutional Withdrawal**

A student who does not return from an authorized leave of absence or who fails to register for courses for more than two standard academic terms (fall/spring) will be *de facto* involuntarily

withdrawn from Pontifex and must submit a new admissions application in order to resume coursework toward degree requirements.

### **§8. Readmission to Pontifex**

Students who withdraw from Pontifex may be readmitted by completing a new application for admission. This application and any new official transcript from any other institution attended must be submitted to the Admissions Office for readmission. All grades and course credits earned at Pontifex for the duration of up to two years prior to the submission of a new application will become part of the student's new academic record.

### **§9. Auditing Courses**

Pontifex accepts auditors in designated courses. Such courses are usually marked "Open to Auditors" in course promotional materials. The audit fees discussed in the financial section of the Catalog apply. To audit a course, auditors must use the standard course registration form and designate their auditor status in the course. Auditors are expected to attend all class meetings, but the academic conditions of the Pontifex course attendance policy do not apply. Auditors are not expected to participate in class discussions, complete course assignments, and will not receive a course grade for their involvement in the course. The course instructor may, however, elect to invite auditors to participate in class discussions or to complete course assignments.

### **§10. Course Cancellation**

Pontifex reserves the right to cancel any course due to insufficient student registration in that course. Course cancellations will be announced prior to the beginning of the academic term. If a course proceeds on the basis of a minimum enrollment (of at least three registered students) and one student drops the course or withdraws from the course, the faculty member in consultation with the Provost may elect to convert the pedagogical format of the course to a seminar or directed reading.

### **§11. Program Cancellation**

If Pontifex discerns that a degree program must be canceled due to low student enrollment in the program, Pontifex guarantees that existing enrolled students will be able to complete the program if students meet all remaining degree requirements within four academic terms.

### **§12. Program/Course Student Withdrawal**

Students are asked to convey their cancellation or withdrawal from the institution in the form of a written letter or email. Notice of cancellation or withdrawal from the University should be sent to the Provost, ccing the Program Director.

### **§13. Graduation under a Previous Catalog Policy**

In the event of degree requirement changes for any program, Pontifex agrees to accept all previous coursework and academic credit previously earned toward a degree. Pontifex, although strongly encouraging enrolled students to satisfy any new degree requirements, will permit students to earn degrees in accordance with the requirement criteria publicized at the time of the student's initial matriculation into Pontifex and course registration, provided that such criteria are not more than five years old. Such criteria would have been publicized in the Pontifex Catalog in the year of the student's initial matriculation and course registration.

## **§14. Quality Grade Point Average**

A student's academic standing at Pontifex is measured by the Quality Grade Point Average (QGPA). To calculate the number of quality points received for a course, multiply the number of credit hours designated for the course by the numeric value assigned for the kind of grade received (for example, A = 4, B = 3, etc.). The numeric value assigned for each grade is found in the grading system section of the Catalog.

### *Grade Point Term Average*

The sum of quality points received for all courses in an academic term indicates the student's quality point term total. To calculate the quality grade point average for the term, divide the quality point term total by the number of credit hours completed that term. The resulting figure indicates the quality grade point term average.

### *Cumulative Grade Point Average*

The sum of quality points received for all courses indicates the student's quality point cumulative total. To calculate the quality grade point cumulative average, divide the quality point cumulative total by the number of credit hours completed. The resulting figure indicates the quality grade point term cumulative average.

## **§15. Grading System**

The grading system of Pontifex is based on the 4.0 scale. The faculty member will determine the final grade for each student in his or her course. The grades used by Pontifex are found below along with the numeric values assigned for each kind of grade.

A	4
A	- 3.7
B	+ 3.3
B	3
B	- 2.7
C	+ 2.3
C	2
C	- 1.7
D	+ 1.3
D	1

D	- 0.7	
F	0	
P	n/a	A “P” denotes passing a course, but a grade is not factored into GPA calculation.
W	n/a	A “W” is assigned when a student withdraws from a course prior to the midpoint.
WF	0	A “WF” is assigned when a student withdraws from a course after the midpoint.
I	n/a	
NR	n/a	Appears on a student’s transcript in the event a course grade has not been submitted.
TR	n/a	Denotes transfer credit received but a grade is not factored into GPA calculation.

## §16. Academic Support Services

Students experiencing difficulties in a course should seek assistance from their instructor who is their primary source of academic support. Students are encouraged to contact faculty members during their publicized hours of availability or to arrange another convenient time to talk with the instructor in order to address difficulties with class materials or assignments. In the event that the faculty member is not able to resolve a student’s need for academic support, the student should contact the Provost.

## §17. Technology Requirements/Policies

*Up-to-date and reliable technology is essential for all distance education courses (online, hybrid, video conferencing).*

All Pontifex University Online courses require a reliable connection to the Internet. You are responsible for setting up your own connection to the Internet. If your device does not meet the minimum requirements listed below, our online educational software may not function or may run slowly.

Students need to have updated software that allows for proper use of the NEO LMS site as well as webcam/video conferencing.

Please follow the steps below:

- Internet capable computer, tablet or smartphone with speakers or headphones with audio
- Verify you have the appropriate Web browser installed (see list below)
- Verify you have the software and hardware necessary to participate in video and web conferencing courses with video recording capabilities
- Verify with your instructor if there are any additional technologies necessary to participate in the course

### Supported Internet Browsers:

- 1) Chrome
- 2) Safari
- 3) Firefox
- 4) Android and Windows
- 5) On mobile browser, the latest 2 versions of iOS
- 6) Internet Explorer 11+
- 7) Microsoft EdgeInternet Speed of at least 15 Mbps

### Troubleshooting:

NEO LMS has IT support available 24/7. The Teaching Assistant will submit IT support requests via the LMS Help Desk. Replies usually occur within one day of submission and include detailed instructions on how to resolve the issue. The Teaching Assistant will then implement the changes as directed.

The LMS is updated regularly by Cypher Learning which notifies users via their monthly newsletter.

Technology issues for in-person course materials are addressed by a full-time IT support staff for the facility. IT needs are communicated through the registrar/program supervisor who contacts the IT department. Issues can be addressed in minutes.

### *(In person learning events)*

Pontifex University: Holy Spirit College promotes the use of technology in class as a learning resource. Please note that such use should be limited to referring to websites as directed by the course instructor (for example, in theology class, review of Scripture online or documents which are available at the Vatican website). Cell phones or handheld devices with wireless or cellular data should not otherwise be employed by undergraduate students during classes. Students may leave their devices at home, in their vehicles, or in their bags. Devices should be silenced prior to class.

The purpose of our technology policy is to enable students to focus on the deep, slow work of college course discussions by providing them a break from constant connectivity. Developing the habits of concentration and attention to the moment takes practice, which so many devices are explicitly designed to hinder. The College also strives to facilitate respectful interpersonal conversation, which depends on attention being paid to those present. Despite these limits, the College also understands the value of technology and promotes its use – at the appropriate times and in the appropriate contexts.

## **§18. Incomplete Coursework**

Subject to the approval of the faculty member and the Provost, a grade of “I” may be temporarily assigned in a course for which required work has not been completed. An “I” may be issued for reasons involving circumstances beyond a student’s control that prohibit or interfere with the timely completion of coursework. An incomplete grade on a student’s transcript will become an “F” if coursework is not completed by the following dates each academic term:

- (1) For an “I” assigned for a course in the fall academic term, remaining coursework must be submitted by the midpoint of the spring academic term.
- (2) For an “I” assigned for a course in the spring academic term, remaining coursework must be submitted by the midpoint of the summer academic term.
- (3) For an “I” assigned for a course in the summer academic term, remaining coursework must be submitted by the midpoint of the fall academic term. The Provost may approve an exception to this policy in case of extenuating circumstances.

## **§19. Failure in a Required Course**

A student who has failed a required course must repeat that course unless an equivalent course is taken with approval of the Provost. For a graduate student, reception of a grade less than “B-” in any course indicates failure.

## **§20. Repeating a Course**

Graduate students may repeat any course in which a grade less than “B-” is assigned. When repeating a course, degree credit can be earned only once. The most recent grade earned will stand as the official grade which is used for calculating the student’s cumulative grade point average.

## **§21. Institutional Class Attendance Policy**

Timely completion of every class and participating in any scheduled synchronous activities is required for all students unless a student is ill, or some unforeseen difficulty arises. A student who misses two weeks or more of participation without a legitimate excuse risks being automatically dropped from the course. Proper academic etiquette involves students notifying their course instructor before any scheduled synchronous activity if they will be late or unable to participate. Student excuses for absences need to be submitted in writing to the course instructor (for example, by email). A course instructor may elect to direct evaluation of the student excuse to the Provost if he or she desires.

## **§22. Values Commitment and Plagiarism**

All students are expected to adhere to the Pontifex Honor Code: I pledge on my honor that I will not lie, steal, or cheat, nor condone others doing so. Plagiarism is a very serious form of academic dishonesty. Students plagiarize when they do not give credit to the sources of their writing – the

words, information, ideas, or opinions of others. Pontifex takes plagiarism and all forms of academic dishonesty very seriously. Students of Pontifex are expected to avoid plagiarism of any sort. Students who plagiarize or otherwise cheat are subject to penalties up to and including dismissal from Pontifex.

### **§23. Student Temporary Medical Leave Requests**

Students should complete a Student Temporary Medical Leave Request form only when desiring to take a short period of time off from coursework for medical reasons during a semester without grade penalization. If a student desires to withdraw from the institution for medical reasons, he or she should complete an “Institutional Withdrawal Form” instead. If a student desires to request an extended leave of absence (refraining from registration for a semester), he or she should complete a “Leave of Absence Request Form” instead. If a student desires to withdraw from a current course or courses for medical reasons, he or she should complete a “Course Withdrawal Form” instead.

### **§24. Faculty Qualification Equivalency Policy**

Please refer to the *Faculty Selection Plan* in the Faculty Handbook for our hiring policy.

Exceptions can be made when hiring faculty but this would have to be discussed/debated amongst the Provost, Director and Department Heads. There must be reasonable evidence for an exemption and if it is given, is documented and saved in the file of the individual as to why he/she has been hired. A majority vote is required for the exemption to be granted. The criteria below are used to review every aspect of the candidates experience prior to granting an exemption and are mandatory to be submitted to be qualified for an exemption review:

- Evidence of substantial breadth and depth of experiences and knowledge that are relevant to the discipline (candidate must submit a detailed explanation of all past experience and why they should be given an exemption because of their qualifications)
- Updated CV
- At least 2 written recommendations/references that can be contacted
- Transcripts
- Employment-related correspondence with and/or regarding the professional status.
- Current licenses/certifications (if applicable)
- Published articles or books on the subject
- In the case of art and music, evidence of having worked professionally in these fields as a working artist, as a respected teacher - many sacred art fields are not taught at conventional universities and so competent teachers are entrepreneurial and attract students by having an established reputation in the field.



*As we do have an exemption policy for faculty qualification, we only allow for no more than 25% of our faculty to be hired via the qualification equivalency policy. This places a limit on exceptional cases and strengthens the vetting process and decision making when deciding to hire an individual based on the faculty qualification equivalency policy.*

## **§25. Qualifications for Faculty Teaching Non-Degree Course(s) Policy**

Non-degree courses are subject to the standards of faculty that we would apply to Masters level courses. A minimum of a Master's degree is required in order to qualify for the position of an instructor of record. Exceptions can be made but this would have to be debated amongst the Provost, Director and Department Heads. There must be reasonable evidence for an exemption and if it is given, is documented and saved in the file of the individual as to why he/she has been selected to teach a non-degree course. A majority vote is required for the exemption to be granted.

## **§26. Language Requirements Policy**

All courses offered at Pontifex University are delivered in English. As a language requirement, one must have an advanced speaking and literacy level in the English language if it is not his/her primary language. If there is any doubt, an English language placement test can be taken to determine literacy and speaking levels prior to the admission process.

## **§27. Notification of Admission Acceptance/Denial Policy**

Notification of admission acceptance/denial at Pontifex University will be communicated via email from the Provost of the University, and is done in a timely manner. If admission is granted, the email will contain all necessary information for students to formalize registration and begin course work. If admission is denied, a personalized email is written to the individual detailing why the candidate is not currently ready for admission and what needs to occur in order to reapply and seek acceptance into a particular program. Denial of admission is typically due to the fact that the candidate does not maintain sufficient credentials that are mandatory for admission. Once the student is able to meet all necessary qualifications, they can then resubmit an application for admission. It is important to note that denial of acceptance is rare as communication between the Provost and prospective candidate(s) usually takes place prior to the application process. The Provost will be able to give appropriate feedback on whether or not a candidate is ready for admission based on the students current situation.

## **§28. Hours of Operation**

Hours of operation are Monday - Friday 9am-5pm EST. We have faculty and staff across different time zones. The general hours of work are 9 am - 5 pm Monday to Friday in the time zone in which they live or as required. Typically the Provost, who is the primary point of contact for enquiries, is typically available for a much wider window than this. David Clayton is the Provost of Pontifex University and can be contacted at [dclayton@pontifex.university](mailto:dclayton@pontifex.university).

## **§29. Student Identity Verification**

It is important to Pontifex that the learner who completes the learning event and associated activities is the one who receives credit. Pontifex has a process that ensures learner verification. The responsible parties include the teaching assistant and registrar. Students completing online courses receive individual usernames and passwords for using the LMS. Students using Zoom or are present in class present government photo ID or are personally known to the faculty or administration.

When a student registers for a course, they either sign into their user account in the LMS or new students create a user account. These accounts, with individual names and passwords, are used to track student progress, keep student grades and provide student feedback. Additionally, in in-person or Zoom courses, students present ID or are personally known to the instructor.

## **§30. Academic Progress Policy**

Pontifex University is a Roman Catholic institution, loyal to the Magisterium and grounded in the Catholic intellectual tradition. It offers faith-based, high quality courses at low cost; for credit or for personal enrichment. Being that Pontifex University functions as an online distance learning platform, it allows for flexible learning. As we do encourage a continuous and steady flow of learning, it is ultimately at the discretion of the student. Each student can work at their own pace while still being able to connect with a community of students and professors who share the Catholic faith.

We do have policies in place to reach out and encourage students' progress if there has been inactivity in the learning process. This is all monitored through the NEO LMS platform to help promote academic progress.

Students who enroll in a Master's level program must maintain a minimum rate of progress of 6 credits per calendar year in order to remain within the program. This means each student will be on course to finish a 30 credit Master's degree within 5 years. The one exception is the MSA in the Theology of the Body and the New Evangelization, which may take longer because of the availability and frequency of the in-person workshops offered by the Theology of the Body Institute.

For those who are taking Doctorate level degrees, students must submit a statement at the end of each twelve-month period after enrollment, attesting to the fact that they are still pursuing their research and intend to finish within 5 years of enrolling. This will be approved at the discretion of the Supervisor, who is typically the Program Director.

## **2. Graduate Academic Policies and Information**

### **§1. General Academic Regulations for the Graduate**

Candidates for graduate degrees at Pontifex must receive a course grade of “B-” in each course in order to receive course credit toward the fulfillment of the degree requirements. When such a grade is not attained, the course must be repeated.

### **§2. Full-Time Degree Status and Normal Course Load**

For in-person programs on campus at Holy Spirit College: A regular full-time course load for graduate students involves registration for 9 credit hours per academic term. Graduate students must carry at least 6 credit hours to maintain full-time status. Graduate students may carry a maximum of 12 credit hours per academic term (with permission of the Provost). A cumulative GPA of 3.7 or better on a 4.0 scale is a prerequisite for overload approval.

MSA students must carry at least 6 credit hours to maintain full-time status and may carry a maximum of 12 credit hours per academic term (or up to 15 with permission of the Provost). More than 9 credit hours shall be deemed an “overload”. A cumulative GPA of 3.5 or better on a 4.0 scale is a prerequisite for overload approval.

### **§3. Student Change of Address/Contact Information (Electronic and Postal)**

It is the responsibility of the student to report to the Pontifex registrar any change regarding mailing address, email address, or telephone number.

### **§4. Request for Transcripts**

Official transcripts of a student’s academic record at Pontifex must be requested in writing. The request must be submitted to the Pontifex or Holy Spirit College registrar respectively. The request may be communicated via letter or email and will be satisfied by the student picking up the transcript or (at the student’s expense) by mail or courier. Due to FERPA requirements, official transcript information cannot be communicated via email correspondence, telephone communication, or fax. If there is a hold on the student’s records, transcripts will not be released until the issue warranting the hold is resolved.

### **§5. Student Discipline**

Minor disciplinary issues may be resolved by sanctions up to but falling short of suspension and /or dismissal. If the matter is of such potential seriousness that it may result in suspension or dismissal, the Pontifex President must evaluate the matter. Students may write to the President and make a request for a meeting. The student member may request that they be accompanied at the meeting by a parent, faculty member, fellow student, or legal representative. The decision of the President will be given in writing and will be final. In the interests of the student and/or the school community or a section thereof, the President may suspend a student’s participation in classes the

outcome of disciplinary procedure and may place additional reasonable restrictions on the student's conduct. In the event of such a suspension, the President shall seek to protect the student's ability to pursue their studies in an adapted manner. A decision to suspend a student shall be subject to the same rights of appeal as any final determination of a disciplinary matter. Students who are suspended (unless dismissed or given an extended suspension as a disciplinary sanction) shall be reinstated at the outcome of the disciplinary process. Students who have a concern with a Pontifex disciplinary decision should refer to the Pontifex Student Grievance Policy for information regarding how to file an appeal with the Georgia Nonpublic Postsecondary Education Commission (GNPEC).

## **§6. Student Grievance Policy**

1. A student who has a concern with some department of Pontifex should first make an appointment to talk via video conference to the appropriate Pontifex representative who oversees that department. After that meeting, the Pontifex representative has 15 business days to address the student concern. Some specific departmental examples are as follows:
  - a. A student who has a concern with a particular course (for example, a course policy or course content) should first make an appointment to talk with the faculty member responsible for that course.
  - b. A student who has a concern with a work-study assignment (for example, with an assigned task or expectation) should first make an appointment to talk with his or her work-study supervisor.
  - c. A student who has a financial concern (for example, with invoicing or payment processing) should first make an appointment to talk with the Pontifex business officer by video conference.
  - d. A student who has a concern with student records or the graduation process should first make an appointment to meet with the Pontifex Provost by video conference.
2. Should a student concern not be resolved by the appropriate Pontifex representative within 15 business days (or if a student has a different concern than those listed above), the student should request an appointment to talk with the Provost by video conference. After that conversation, the Provost has 15 business days to address the student concern.
3. Should the student concern not be resolved by the Provost within 15 business days, the student should request an appointment to meet with the Pontifex President at the Pontifex offices or by video conference. After meeting, the Pontifex President has 15 business days to address the student concern. The Pontifex President will make the final institutional decision regarding any unresolved student concern.

4. Students with a serious disciplinary concern involving suspension or dismissal may request to meet with the Pontifex President at the Pontifex Offices or by video conference. After meeting, the Pontifex President has 15 business days to address the student concern. In all cases, the Pontifex President will make the final institutional decision.

5. Appeals regarding final institutional decisions may be made to the Georgia Nonpublic Postsecondary Education Commission (GNPEC). Please see the Commission's website at: [www.gnpec.org](http://www.gnpec.org) (click the "Consumer Resources" tab then "GNPEC Authorized School Complaint Form").

## **§7. Equal Access To Educational Offerings**

Pontifex admits students of any race, color, religion, gender, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the institution. Pontifex does not discriminate on the basis of race, color, religion, gender, national and ethnic origin in administration of its educational policies or programs. Failure to comply with this policy will result in a warning or possible termination. Anyone who feels they have been discriminated against because of race, color, religion, gender, national or ethnic origin should contact Kim Schulman at: [kschulman@pontifex.university](mailto:kschulman@pontifex.university)

## **§8. Notification of Rights under the Family Educational Rights and Privacy Act (FERPA)**

The Family Educational Rights and Privacy Act of 1974 (FERPA) affords students certain rights with respect to disclosure of their educational records. In light of FERPA, Holy Spirit College has established the following policies:

### *Confidentiality and Privacy Policy*

Pontifex University understands the importance of maintaining strict confidentiality and privacy for each individual student. We have policies in place for students to follow when he or she needs to request transcripts and or view records. Personal information will not be disclosed to any unauthorized third party without proper consent. By law, we are required to protect and keep confidential any personal and academic information and abide by this notice. We are in accordance with federal and state laws according to the FERPA Act (Family Educational Rights and Privacy Act).

### *Student Access to Educational Records*

Students have the right to inspect and review their educational records within 45 days of the day when a request for access is made. Students should submit written requests to the College registrar which clearly identify which records they wish to inspect. The registrar will make arrangements for access and notify the student of the time and place where the records may be inspected. The College reserves the right to keep letters of recommendation confidential out of respect for the privacy of the recommenders. The College also does not provide copies of academic documents which originate from other institutions since the College is not authorized to act as an agent for such institutions.

### *Student Request for Record Modification*

Upon inspection of their educational records, students have the right to request amendment of any educational record the student believes is inaccurate or misleading. Students must request such amendments in writing. Students must clearly identify in writing the portion of their record which they want modified and explain why it is inaccurate or misleading. If the College decides not to amend the record after evaluating the request, the registrar will notify the student of the administrative decision and his or her right to appeal the decision by requesting a meeting with the College administration and/or President.

### *Student Consent to Disclosure of Educational Records and Exceptions*

Students have the right to require consent to any disclosure of their educational records (or any portion therein), except to the extent that FERPA authorizes certain aspects of student records to be disclosed without student consent (for example, disclosure to College personnel who have a legitimate interest). Further, effective October 26<sup>th</sup>, 2001, educational institutions are not required to obtain student consent in order to disclose student educational records (or portions therein) to representatives of the office of the Attorney General of the United States if receiving a court order for such records in connection with a terrorist investigation.

### *Student Grievances regarding Educational Records*

Students have the right to file a complaint with the U.S. Department of Education concerning any alleged failures of Holy Spirit College to comply with FERPA requirements. Students should write to:

Family Policy Compliance Office  
U.S. Department of Education  
400 Maryland Ave., SW  
Washington D.C. 20202-4605

## **§9. Code of Ethics**

The Student Code of Ethics provides a statement of expectations that Pontifex University wants its students to exemplify in both academic and personal matters. Our Code of Ethics is centered on the three core values of integrity, honesty and respect.

Understanding and implementing the three core values of integrity, honesty and respect will help to capitalize on opportunities that facilitate growth in personal faith, emotional maturity, moral integrity, and recognition of the value of public Christian witness.

### **§10. Minimum/Maximum Degree Time Requirements and Extensions**

As Pontifex University functions as an online distance learning platform, it allows for flexible learning. As we do encourage a continuous and steady flow of learning, it is ultimately at the discretion of the student. Each student can work at their own pace while still being able to connect with a community of students and professors who share the Catholic faith.

We do require a minimum of 2 years and a maximum of 5 years for degree time completion. If any extensions need to be made, one must contact the Provost of Pontifex University and provide a compelling reason for an extension. If granted the extension, the student can then work beyond the 5 year maximum degree time requirement. Extension details are at the discretion of the Provost and are determined on a case by case basis.

### **§11. Graduation Ceremony**

As Pontifex is an online distance education platform, we do not offer an in person commencement ceremony. Graduation certificates will be mailed to the individual once graduation is applied for by the student and approved by the Provost.

For in person courses of the Holy Spirit College Campus, commencement details will be configured on an annual basis and relayed to the student(s) as necessary.

A student account balance must be fully resolved prior to degree conferral (namely, prior to receiving a diploma and prior to having the student transcript adjusted to “graduated” status). With special approval from the College President, a student who is unable to resolve a past due account balance prior to graduation may continue to participate in the commencement ceremony but he or she will receive a closed diploma cover only (the actual diploma will be issued via U.S. mail once the past due student account balance is resolved).

Please reference the Catalog for more details on the topic of graduation for each program offered at Pontifex University. There is a description under each program in the Catalog for more details.

### **§12. Enrollment Exemption Policy**

To be accepted into any of the programs offered at Pontifex University, one must fulfill all requirements as described for each program entry requirements. Exemptions for enrollment will not be made. The only program with an exception to this policy is the Master of Sacred Arts, (MSA) program. These exceptions apply assuming the student demonstrates work experience in a profession that would indicate an equivalent of a Bachelor’s degree in the judgment of the Provost and have specialist art skills that make them particularly appropriate to the degree. All exceptions to enrollment for the Master of Sacred Arts, (MSA) program is at the discretion of the Provost.

### **§13. Foreign Transcript Evaluation Policy**

Transcripts submitted that are not in English will be automatically returned and asked to be submitted and evaluated by an appropriate third party and translated into English. A third party must be approved by the Provost of Pontifex University. Transcripts will not be accepted in any other language, but English. Please contact the Provost with any questions or concerns on how to seek an appropriate third-party transcript evaluator.

### **§14. English Language Proficiency Policy**

All programs at Pontifex University are taught at an advanced level in the English language. Therefore, all applicants must demonstrate a fluent command of the English language and the ability to write in English at the appropriate academic level. Applicants who cannot demonstrate facility with the English language may be required to take prerequisite courses to improve English. An English language test will also be required to prove English proficient for those whose primary language is not English. Please reach out to the Provost for third party English language placement options. This applies to those individuals whose native language is not English and to those who have not earned a degree from an institution where English is the language of instruction. When taking an English placement exam, it is up to the student to initially get approval by the Provost to where the placement exam will take place and with what company. Based on the results, the Provost will either grant or deny progression through the admissions process. The Language Proficiency Assessment is at the ultimate discretion of the Provost of Pontifex University.



### 3. Policies Specific to Holy Spirit College in-Person programs

#### §1. Campus First Aid

First aid resources for the main campus are available in the Malta Hall break room. Students should notify a faculty member, registrar, or the Provost in order to access these resources.

#### §2. Campus Security and Emergency Plan Information

Holy Spirit College has a responsibility to establish policies which safeguard the health and safety of its community members. Such policies and procedures are designed to protect students from incidents or behaviors that may jeopardize the spiritual, mental, emotional health or physical safety of either individuals or the community as a whole. Care and protection of both communal and personal property is also an institutional concern and a shared responsibility of all members of the community. The following emergency procedures are established and set up in conjunction with Holy Spirit Preparatory School and the parish of Holy Spirit Catholic Church.

##### *Crisis Response Procedures*

These procedures guide College personnel in responding to crises which can affect the College community. They include the following steps:

- (1) Gather information about the crisis incident
- (2) Where time does not allow, follow the crisis incident procedures below
- (3) Where time allows, communicate information to the College administration and develop an appropriate response
- (4) Communicate the administrative decision to students and/or if needed to student emergency contacts
- (5) Make personal contact with students directly affected by the crisis if needed

##### *Crisis Incident Procedures*

These procedures guide College personnel in responding to acute crises which involve potentially dangerous incidents such as armed intruders or extremely hazardous weather conditions. After information is gathered, and where time does not allow communication with the College administration, the College personnel encountering the incident may implement one of the following emergency response plans. Where possible, the College personnel encountering the incident should also communicate appropriate Code via text to a designated administrative contact.

##### *(1) Code Red – Lock Down*

College personnel communicates to proximate or all College classes that the College facilities are being placed in lock-down status until a Code White (all-clear) is received

##### *(2) Code Green – Evacuate the Building*

College personnel communicates to proximate or all College classes that the College facilities should be evacuated

##### *(3) Code Blue – Relocate within the Building*

College personnel communicates to proximate College classes that they should relocate to a different area of the building (for example, away from windows)

(4) Code Yellow – *Caution*

College personnel communicates the need for administration personnel, staff, faculty members, and students to remain alert and diligent regarding a potential incident

(5) Code White – *All-Clear*

College personnel communicates an all-clear message to proximate or all College classes that the crisis incident has passed, and normal College activities may resume

### **§3. Sexual Assault Prevention and Sexual Harassment Prevention**

Holy Spirit College is committed to providing a safe and secure campus environment free from intimidation and the fear of falling victim to sexual harassment or assault. A copy of the College Sexual Assault Response Policy will be communicated to all students, staff, and faculty at the beginning of each academic year.

### **§4. Sexual Assault Response Policy**

A member of the College community who has been sexually assaulted or the victim of a sexual offense should immediately contact the Fulton County Sheriff's Office at (404) 612-5100 to initiate a crime report. The Sheriff's Office personnel are trained in the proper identification, collection, handling, and preservation of evidence which is essential for the prosecution of such crimes. If needed, victims should proceed to the nearest emergency room for treatment. Students may also contact the College administration for information and assistance in reporting a sexual crime.

If the sexual crime is perpetuated by a member of the Holy Spirit College community, such a person may be subject to additional disciplinary actions executed by the College administration, even if the victim does not proceed with filing criminal charges. Following the administrative judgment when investigating an allegation of sexual misconduct, sanctions may be imposed which include (a) academic suspension or dismissal for students, or (b) termination of employment for employees.

In each case, the claimant is also expected to report incidents of sexual misconduct to the Fulton County Sheriff's Office and administrative decisions may be deferred awaiting the outcome of the civil investigation.

### **§5. Educational Resources and the Library**

Each classroom at Holy Spirit College is equipped with a projector with a computer interface in order that instructors may have recourse to internet-based learning resources in instructional settings. Such resources include but are not limited to relevant websites, documents, and streaming audio and video files. Instructors may also prepare presentations for in-class use with PowerPoint or similar applications for use during instruction.

Other learning resources are available in the Holy Spirit College library. The College library is located across the main corridor from Malta Hall. The library collection is maintained by a designated media specialist.

The library collection has been customized for the curriculum of the College programs. As a special collection, it primarily features texts in Catholic theology and Catholic theological journals. In addition to a print collection of bound theological journals, the College also maintains institutional

electronic subscriptions to several important theology and social science journals. The College works with graduate students on an individual basis for purchasing additional materials as needed for research projects and theses.

Students enrolled at Holy Spirit College have full access to the College library. The library at the College is available to students by way of secure access from 8 am to 9 pm, six days a week, as long as the College is open. Students should not remove volumes from the library without permission of College personnel. Conditions for the removal of items from the library will apply. Students will be provided with secure access information for the library upon registration for their first term of coursework after matriculation into a College program. Students are welcome to contact the Provost to schedule a library orientation with appropriate College personnel.

The Holy Spirit College library is located across the main corridor from Malta Hall. The library collection is maintained by a designated media specialist and an assistant. The library collection has been customized for the curriculum of the College programs. As a special collection, it primarily features texts in Catholic theology and Catholic theological journals. In addition to a print collection of bound theological journals, the College also maintains institutional electronic subscriptions to several important theology journals, including *Nova et Vetera*, *The Journal of Theological Studies*, and *The National Catholic Bioethics Quarterly*. The College works with graduate students on an individual basis for purchasing additional materials as needed for research projects and theses.

## **§6. Student Use of the Library**

Students enrolled at Holy Spirit College have full access to the College library. The library at the College is available to students by way of secure access, as long as the College is open. Students should not remove volumes from the library without permission of College personnel. Conditions for the removal of items from the library will apply. Students will be provided with secure access information for the library upon registration for their first term of coursework after matriculation into a College program. Students are welcome to contact the Provost to schedule a library orientation with appropriate College personnel.

## **§7. Job Assistance Program**

Holy Spirit College strives to work with each student on an individual basis in order to assist that student in attaining his or her post-graduation goals. Discussion of such goals factors prominently into the admissions interview process. Such goals may involve advancing to a higher degree of graduate study (for example, a PhD program elsewhere) or finding degree-related employment. Such forms of employment include the following: positions of leadership in parish or ecclesiastical institutions (serving as liturgists, adult education coordinators, or pastoral associates), as well as teaching Catholic theology as primary K-12 religion teachers or as instructors of lower-level undergraduate courses.

For students who do not seek placement assistance prior to graduation, such assistance is offered either during an exit interview or it is recommended to students when they are asked to complete a post-graduation institutional evaluation. If the kind of employment the graduate seeks is degree related, the College will work in accordance with established relationships within the Archdiocese of Atlanta to help students locate appropriate placement solutions. The College also has

relationships with certain PhD programs which it recommends to students seeking higher levels of graduate study.

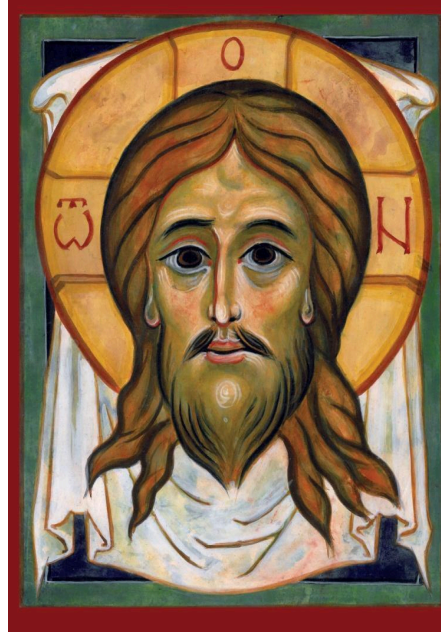
## Traditional Prayer to the Holy Spirit

*Come Holy Spirit,  
fill the hearts of your faithful  
and kindle in them the fire of your love.*

*Send forth your Spirit  
and they shall be created.  
And you shall renew the face of the earth.*

*O God,  
who by the light of the Holy Spirit,  
did instruct the hearts of the faithful,  
grant that by the same Holy Spirit  
we may be truly wise and ever enjoy his  
consolations,  
through Christ our Lord,  
Amen.*





## Prayer for Inspiration and Divine Wisdom for those on the Way of Beauty

*Oh God who art our only help and redeemer, be in our thoughts and words and deeds.*

*Send thy Holy Spirit to guide us that we may ever do thy will; grant us grace that we may respond to grace.*

*May the wisdom of our deeds and the beauty of our lives inspire those who see us to love as Christ loves, that through worship of thee and charity to others, all may know His peace and joy.*

*We ask this in the name of our Lord Jesus Christ, who lives and reigns with You and the Holy Spirit, one God forever and ever*

*Amen*