



PONTIFICAL JOHN PAUL II INSTITUTE FOR STUDIES ON MARRIAGE & FAMILY

at The Catholic University of America, Washington, D.C.



ACADEMIC CATALOG
2025 – 2027



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INSTITUTE FOR STUDIES
ON MARRIAGE & FAMILY**

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MISSION STATEMENT

The mission of the Pontifical John Paul II Institute for Studies on Marriage and Family is:

1. To provide a comprehensive understanding of human nature, the person, marriage, and family faithful to the Catholic tradition and, reciprocally, to explore the implications of this understanding for reality as a whole—all by means of a multidisciplinary education centered in theology and philosophy and integrated in light of Karol Wojtyła/John Paul II's theological and philosophical work and his notion of man and woman as an embodied, sexually differentiated communion of persons created in the image of God with a given nature and destined for a state of life;
2. To develop a critical understanding of issues on nature, marriage, family, biotechnology, and ethics in light of Western/modern assumptions regarding the human person, as these bear on the nature and dignity of human life and the transcendental meaning of beauty, truth, and goodness, in a way that fosters a unity of theory and pastoral practice at the service of the Church's mission of "new evangelization" in a post-Christian culture;
3. To offer civilly accredited graduate degree programs (M.T.S. and Ph.D.) and certificates (C.A.G.S.), as well as accredited pontifical degree programs (S.T.L. and S.T.D.);
4. To prepare graduates (laypersons, priests, and religious) for teaching, research, and pastoral work in academic, seminary, or diocesan and parish contexts; for work in legal, medical, and other professional occupations; and for evangelization of the family as the original cell of society in order to build a truly human culture; and
5. To undertake significant research and publication regarding nature, person, marriage, and family, and the implications of the Church's teachings on these matters for broader problems in theology, philosophy, and culture.



NATURE AND PURPOSE OF THE INSTITUTE

The Pontifical John Paul II Institute for Studies on Marriage and Family

A longtime philosopher-friend of Karol Wojtyła once said that Wojtyła had always been occupied with understanding the human person in terms of love. The mission of the Pontifical John Paul II Institute, in a profound sense, begins here, in this abiding conviction of the Holy Father that love reveals the meaning of the person and, through the person, of all “flesh”—the whole of creation (cf. *Familiaris consortio*, 11; *Redemptor hominis*, 10; *Dominum et vivificantem*, 50). This conviction finds its paradigmatic expression in the great text of the Second Vatican Council: “In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear. . . . Christ . . . , in the very revelation of the mystery of the Father and of his love, fully reveals man to himself” (*Gaudium et spes*, 22). The John Paul II Institute is devoted to the study of this truth about the human person in all of its dimensions: theological, philosophical, anthropological, and indeed cosmological-scientific. The Institute centers its study of the person in the community that is the original cell of human society: marriage and family (cf. *Catechism of the Catholic Church*, 2207; *Letter to Families*, 13).

The Cultural Dimension of the Institute: “Reading the Signs of the Times”

Cultural issues are central for the work of the Institute. The Institute considers the study of culture, in particular the culture of modernity as developed in America, to be an integral part of the clarification of fundamental theological concepts. The Institute engages this cultural study in light of the history of the Church and Christian thought, with special attention to

the writings of the Second Vatican Council and John Paul II.

The aim of such study is to generate a “culture of life”: a culture whose members “see life in its deeper meaning, its beauty and its invitation to freedom and responsibility”; “who do not presume to take possession of reality, but instead accept it as a gift, discovering in all things the reflection of the Creator and seeing in every person his living image” (*Evangelium vitae*, 83). A culture of life is a culture wherein the Church’s understanding of sexual and family ethics, the body and gender difference, fatherhood and motherhood, filiation and fraternity, birth and death, find a home. The culture of life resists the “consumerist, anti-birth mentality,” or again the “contraceptive mentality,” characteristic of the “technocratic logic” lying at the heart of what John Paul II has termed a veritable “anti-civilization” (LF, 13; cf. FC, 6; *Fides et ratio*, 15).

Marriage-Family as a Way of Life

Recognition of the cultural dimension of theology helps to explain the breadth of the Institute’s concerns in its study of marriage and the family. The Institute conceives the family as a way of life that is generative of a new culture centered in wonder, gratitude, and gift. The Institute approaches questions of morality in the light of the order of being itself: that is, within the context of the transcendentals—truth, goodness, and beauty—all of these integrated into the “liturgy,” or “work of glory,” that John Paul II insists is “the fundamental destiny of every creature, and above all of man” (*Crossing the Threshold of Hope*, 18).



The Distinguishing Feature of the Institute's Study of Marriage and Family

The distinguishing feature of the Pontifical John Paul II Institute, in sum, lies in conceiving marriage and the family, and all the moral problems associated with these, within an entire vision of reality. The uniqueness of the Institute lies, further, in its anchoring of this vision of reality, and thus marital-familial love, in God's self-revelation as a trinitarian communion of persons (LF, 6: "The primordial model of the family is to be sought in God himself, in the trinitarian mystery of his life").

The "New Evangelization"

It is thus in this distinctive way that the Institute carries on the work of John Paul II's "new evangelization," whose great task is to recapture "the ultimate meaning of life and its fundamental values" (FC, 8)—which, again, is done by examining "the relationship between the life of the person and his sharing in the life of the Trinity" (LF, 9). The family plays an essential cultural and ecclesial role as both the subject and the object of this evangelization (cf. FC, 53). Indeed, the pope sees the role of the family in the new evangelization as decisive and irreplaceable, because in fact "the future of the world and of the Church passes through the family" (FC, 75).

Theological Presuppositions Concerning Marriage and Family

The main presupposition guiding the Institute's approach to study is thus that the person, and indeed the whole of reality, are best understood in terms of the trinitarian love of God revealed in Christ; and that this trinitarian love is expressed in a privileged way in and through nuptiality. This presupposition is articulated in various ways in the pontificate of John Paul II:

(1) "The divine image is present in every man, in the communion of persons," especially in the "'we' formed by the man and the woman" (LF, 6), that is a likeness to "the union of the divine persons among themselves" (CCC, 1702; cf. 1878).

(2) The covenant with the world that God establishes in Jesus Christ through his Church is one of nuptiality (CCC, 1612; cf. FC, 12). (3) The family is the "Church in miniature" (*Ecclesia domestica*: FC, 49). Christian marriage is an efficacious sign, or sacrament, of the love between Christ and his Church (CCC, 1617; FC, 3).

(4) Marital-familial love is one of the two specific human vocations identified by revelation for the following of Christ (FC, 11). (5) "The sexual difference constitutes the very identity of the person" (Address to Institute Faculty, August 1999, #5). The body itself "manifests the reciprocity and communion of persons. It expresses this by means of the gift as the fundamental characteristic of personal existence." John Paul II identifies this internal aptness of the body for expressing love, or again this rootedness of the body in love, as the "nuptial attribute" of the body (*Theology of the Body: Human Love in the Divine Plan*).

Bioethics and Technology; Person, Family, and Society

Within the fundamental orientation of its studies as described, the Institute gives special attention to two areas whose significance has been stressed by John Paul II. The first concerns the "technocratic logic" lying at the heart of issues in bioethics today such as cloning, euthanasia, biogenetics, and "reproductive health." Contrasting it with a civilization centered in the "splendor of truth" about "love," "freedom," "gift," and "person," the Holy



Father suggests that our contemporary “civilization of technology” is often “linked with a scientific and technological progress which is . . . achieved in a one-sided way” and which, consequently, leads to “agnosticism” and “utilitarianism” (LF, 13).

The second area concerns the relation between person and society. John Paul II states this second concern thus: “The Christian response to the failure of individualist and collectivist anthropology calls for an ontological personalism rooted in the analysis of the primary family relations. The rationality and relationality of the human person, unity and difference in communion, and the constitutive polarities of man and woman, spirit and body, and individual and community are co-essential and inseparable dimensions. Thus reflection on the person, marriage, and the family can be integrated into the Church’s social teaching and become one of its most solid roots” (Address to Institute Faculty, August 1999, #5). As this statement makes clear, the pope—and the Institute—reject the dichotomy commonly assumed today between (so-called) “personal” or “private” ethics (i.e., sexual and family ethics) and (so-called) “public” or social ethics.

In accord with this twofold concern of John Paul II, the Institute encourages study in the areas of bioethics and technology on the one hand, and of the relation of person and family to society, on the other.

Programs of Study and Objectives

The curriculum of the Institute encompasses the full range of fields required for a complete education in the areas of marriage and family: scripture, theology, philosophy, ethics, law and public policy, natural and life sciences, and literature. This range of fields indicates why

the Institute is called an institute for “studies” on marriage and family. The “transdisciplinary” nature of the curriculum receives an (analogous) unity through the notion of the “communion of persons.” The fundamental aim of the curriculum is to develop an intelligent understanding of person, marriage, and family, as integral to a Christian vision of reality. The expectation is that the Institute’s academic programs will prepare students for work in a variety of areas: educational work as teachers and researchers in universities, theological schools, seminaries, and secondary schools; pastoral work in life or family bureaus, or other specialized areas of marriage and family. Study at the Institute also provides theological, philosophical, and ethical formation for work in the biosciences, and for professional service in health care, social and community work, and law and public policy.

In a statement accompanying her application for admission, an Institute student cited a recent Catholic thinker’s observation that “sanity does not mean living in the same world as everyone else; it means living in the real world.” The student then went on to say that she wanted to study theology at the Institute “in order to better know the real world and live in it, and to help others do the same.” This expresses the purpose of the Institute in the most comprehensive sense: to study the personal-familial love that is basic to the “real world” as created by God; and through this study to deepen one’s understanding of that world, in order the better to live in it—in order to assist in developing what John Paul II calls the “civilization of love” (LF, 13).

HISTORY OF THE INSTITUTE

Responding to the 1980 Synod of Bishops' call for the creation of theological centers devoted to the study of the Church's teaching on marriage and the family, John Paul II established the Pontifical John Paul II Institute for Studies on Marriage and Family in Rome. The Institute's founding was to be announced at the Holy Father's Wednesday audience on May 13, 1981, but because of the attempted assassination that day, the Institute's Apostolic Constitution, *Magnum matrimonii sacramentum*, was instead given on October 7, 1982, the Feast of Our Lady of the Rosary. On that occasion the Institute was entrusted in a special way to the care of the most Blessed Virgin Mary under her title Our Lady of Fatima.

The Institute's mission, as conceived by John Paul II, is to engage some of the most vexed cultural and ecclesial questions facing the Church today: those arising from the relationship of man and woman, of marital love, and their implications for how we understand the human person. However, the Institute does not approach these from conventional moral or political perspectives. Rather, John Paul's particular genius was to recognize that these issues were in fact the result or consummation of far more fundamental and far-reaching anthropological and metaphysical ambiguities, such as the cultural assumptions about the meaning of personhood and material reality.

This mission was extended to the English-speaking world with the founding of the American session of the Institute, located in Washington D.C., in 1988, at the request of His Eminence James Cardinal Hickey, Archbishop of Washington, and Mr. Virgil C. Dechant, Supreme Knight of the Knights of Columbus. Among the founding faculty were Carl Anderson,

who was both Dean and Professor of Law (and who became Supreme Knight of the Knights of Columbus in 2000), Rev. Benedict Ashley, O.P., and Msgr. Lorenzo Albacete. These were soon joined by other significant scholars, such as David L. Schindler, Margaret McCarthy, Rev. Francis Martin, William E. May, Kenneth Schmitz, and Msgr. Robert Sokolowski.

The American Institute's first degree program was the Licentiate in Sacred Theology (S.T.L.), and indeed the first graduating class consisted of the ten S.T.L. students who completed their studies in 1990. However, the outpouring of lay interest in studying at the Institute led Dean Anderson to establish an American-style master's program, the Master of Theological Studies (M.T.S.) in 1989. The M.T.S. was followed by the addition of the Doctorate of Sacred Theology with a Specialization in Marriage and Family (S.T.D.), which graduated its first students in 1994.

The continuing lay demand for theological formation ultimately led David L. Schindler, who became Dean in 2000, to inaugurate the Doctorate in Theology with a Specialization in Marriage and Family (Ph.D.) in 2004 and to begin the lengthy process of gaining full civil accreditation, which was achieved in 2011.

The Institute's mission has been further aided in recent years by various developments. Under the visionary guidance of Provost/Dean Schindler, the Institute moved to its permanent residence in McGivney Hall at the center of the campus of The Catholic University of America in 2008. McGivney Hall, which was completely renovated by the Knights of Columbus for the purpose of housing the Institute, offers a prime location on the University campus and gives Institute students direct access to the library

resources and student services guaranteed by the Institute's cooperative agreement with the University. In addition, Provost/Dean Schindler created two tracks in the M.T.S. program, one in "Marriage and Family" and one in "Biotechnology and Ethics."

Rev. Antonio López, who became Provost/Dean in 2010, helped expand the American Institute's academic activities with the founding of Humanum Academic Press and the formation of a team of translators and editors to publish the English Critical Edition of the Works of Karol Wojtyła/John Paul II, the first volume of which was published in May of 2021. This latter, decades-long project constitutes a true gift to non-Polish scholars worldwide and therefore also to the whole Church. Fr. López's tenure also saw the launch of the American Institute's online journal *Humanum: Issues in Family, Culture, and Science*.

In 2021, the offices of Provost and Dean were separated, with Fr. López retaining the title of Provost and David S. Crawford becoming Dean.

The result of this thirty-year history is the American Institute's dual standing. It is first an autonomous institute of graduate studies, offering under its own civil authority the M.T.S. and Ph.D. degrees, intended primarily for lay students and those wishing to teach in colleges or universities. It continues to be a member of the international consortium of John Paul II Institutes (known as the John Paul II Pontifical Theological Institute for Marriage and Family Sciences since Pope Francis's 2017 *motu proprio Summa familiae cura*) offering pontifical degrees (S.T.L. and S.T.D.), intended primarily for clerical students and those seeking to teach in seminaries and granted under the authority

of the Dicastery for Education and Culture.

Its graduates hold positions in parish and diocesan ministry; secondary education; public policy; law; medicine; journalism and publishing; business; and the arts. Graduates also teach in colleges, universities, and seminaries in the U.S.A., Canada, Australia, India, Spain, Poland, Lithuania, Uganda, Sierra Leone, and the Philippines, among others. To date, four of its graduates have become bishops.

Throughout this history, the Institute has remained dedicated to its founding principles and the mission to pursue with the greatest academic rigor the moral, cultural, and political issues of the day to their philosophical and theological roots.

LICENSURE AND ACCREDITATION

The Pontifical John Paul II Institute for Studies on Marriage and Family is authorized by the Dicastery for Culture and Education to grant ecclesiastical degrees. The administration of the Pontifical John Paul II Institute for Studies on Marriage and Family, incorporated in the District of Columbia (2013) as the "John Paul II Shrine and Institute, Inc." (formerly incorporated in the District of Columbia [1988-2013] as the "Knights of Columbus Family Life Bureau, Inc.") is licensed by the Higher Education Licensure Commission of the District of Columbia.

The Pontifical John Paul II Institute for Studies on Marriage and Family is accredited by the Middle States Commission on Higher Education, 1007 North Orange Street, 4th Floor, MB #166, Wilmington, DE 19801, (267) 284-5000. The Middle States Commission on Higher Education is an institutional accrediting agency recognized by the U.S. Secretary of Education and the Council for Higher Education Accreditation.



GENERAL INFORMATION

INTERNATIONAL CHARACTER OF THE INSTITUTE

Full sessions of the John Paul II Institute have also been established or are developing in Valencia and Madrid (Spain); Mexico City, Guadalajara, and several other Mexican cities; Conotonou (Benin); Salvador da Bahia (Brazil); Changanacherry (India); and Beirut (Lebanon); Santo Domingo (Dominican Republic); and Bacolad (Philippines). Together these campuses have offered the Institute's programs to thousands of students from almost every nation. Faculty and students have come to the Washington session from Asia, the Middle East, Africa, Latin America, and Europe, as well as Canada and the United States. The John Paul II Institute is thus a community of scholars, global in its environment and vision and multidisciplinary in its academic scope.

DOMESTIC INSTITUTIONAL AFFILIATIONS

Veritatis gaudium and *Ex corde ecclesiae*, the documents that govern pontifical faculties and Catholic universities, respectively, encourage mutual cooperation among these faculties and universities, especially when they are located in the same geographic region. Accordingly, the Washington session of the Institute has entered into an agreement with The Catholic University of America in Washington, D.C., pursuant to such cooperation.

The Institute resides in McGivney Hall on the campus of The Catholic University of America and has a special "cooperative agreement" with the university. This agreement permits students at each institution to register for some courses at the neighboring institution in accord with established norms and with the approval of the pertinent deans at each institution and encourages shared facilities, cooperation in scholarship, and jointly sponsored events.

2025-26 ACADEMIC CALENDAR

Thursday, August 14	Ph.D. Foundational Works Examinations
Friday, August 22	Orientation and Opening Charge
Monday, August 25	Classes begin
<i>Monday, September 1</i>	<i>Labor Day (holiday)</i>
Tuesday, September 2	Opening Mass, 2:00 p.m.
Friday, September 5	Last day to add or drop courses without record; final day for 100% refund
Saturday, September 13	Institute Picnic 4-8 p.m.
Monday, October 6	Ph.D./S.T.D. Dissertation Deposit Date
Friday, October 10	Midterm
	Last day to change from “credit” to “audit”; last day to receive a 50% refund; last day to resolve grades of “I” from previous semester
<i>Monday, October 13</i>	<i>Columbus Day (holiday)</i>
Monday, October 20	S.T.L. Thesis Deposit Date
Tuesday, October 21	Administrative Monday (Monday classes meet instead of Tuesday classes)
Mon.-Fri., November 3-7	Registration for returning students
Friday, November 7	Last day to withdraw from courses with a mark of “W” (approved withdrawal)
Fri.-Mon., November 15 & 17	M.T.S. Comprehensive Examinations
<i>Wed.-Fri., November 26-28</i>	<i>Thanksgiving Recess</i>
Friday, December 5	Last day of classes
<i>Friday, December 8</i>	<i>Feast of the Immaculate Conception (holiday)</i>
Tues.-Fri., December 9-12	Final examinations
Saturday, December 13	Christmas Gathering
<i>December 15-January 9</i>	<i>Christmas & New Year’s Break</i>
Monday, January 12	Spring Semester begins
<i>Monday, January 19</i>	<i>Martin Luther King, Jr., Day (holiday)</i>
Friday, January 23	Last day to add or drop courses without record; final day for 100% refund
Friday, January 23	March for Life
Mon.-Fri., February 2-6	Ph.D. Qualifying Examinations
Tuesday, February 10	Administrative Monday (Monday classes instead of Tuesday classes)
Friday, February 27	Midterm
	Last day to change from “credit” to “audit”; last day to receive a 50% refund; last day to resolve grades of “I” from previous semester
Monday, March 2	Ph.D./S.T.D. Dissertation Deposit Deadline
<i>Mon.-Fri., March 9-13</i>	<i>Spring Recess</i>
Monday, March 16	Classes Resume
Monday, March 16	S.T.L. Thesis Deposit Deadline
Sat. & Mon., March 21 & 23	M.T.S. Comprehensive Examinations
Wednesday, April 1	Last day to withdraw from courses with a mark of “W” (approved withdrawal)
<i>Thursday, April 2</i>	<i>Holy Thursday (holiday)</i>
<i>Friday, April 3</i>	<i>Good Friday (holiday)</i>
<i>Monday, April 6</i>	<i>Easter Monday (holiday)</i>
Tuesday, April 7	Classes Resume
Tues.-Fri., April 8-10	Registration for returning students
Friday, May 1	Last day of classes
Mon.-Fri., May 4-8	Final Examinations
Monday, May 11	Graduation Ball, 7:30 p.m.
Tuesday, May 12	Graduation Mass, 2:00 p.m.

STUDENT LIFE

The Institute recognizes that its distinctive character ultimately depends on the intellectual and moral quality of its students. To create an environment that is intellectually stimulating and characterized by the generosity and mutual support required for collegial life and personal growth, the Institute seeks men and women who are not only professionally competent but who will also contribute to its Catholic moral and cultural milieu. A student enrolling in the Institute assumes an obligation to live in a manner compatible with the Institute's mission as a Catholic educational institution.

FACILITIES

The administrative and faculty offices of the Institute are located on the second and third floors of McGivney Hall on the campus of The Catholic University of America. Office hours are from 9:00 a.m. to 5:00 p.m., Monday through Friday. The telephone number of the Institute is 202-526-3799.

Classrooms are located on the ground floor of McGivney Hall.

BROOKLAND/CUA AREA

Located across the mall from the Basilica of the National Shrine of the Immaculate Conception, on the campus of The Catholic University of America, the Institute situates its students in the center of the life of the Church in the United States. The Brookland/CUA area is home to a number of religious communities, including the Franciscan Monastery.

When traveling throughout the Brookland area students should exercise normal prudence. The Catholic University of America campus is staffed 24 hours-a-day, seven days-a-week by campus police officers.

HOUSING OPTIONS

The following residences may have rooms available for students of the Institute. Arrangements should be made directly with each facility. Costs and fees are subject to

change and inquiries should be made directly of the appropriate institution. Other apartment and housemate listings can be found at <https://www.johnpaulii.edu/student-life/>.

Casa Sacri Cuori

1321 Otis Street, N.E.
Washington, D.C. 20017
202-526-0130
Sr. Ada Grano, POSC

Casa Sacri Cuori is a residence run by the Little Workers of the Sacred Hearts which offers housing for women studying or working in the Washington, D.C. area. Rates are for single, air-conditioned rooms in a smoke-free building. Applications may be made in writing or in person. Rates include all utilities paid, large common library, cable internet service in each room, washer and dryer, large chapel, large kitchen with unlimited use, and large common dining room and TV room. Limited maid service. Some parking is available off main road but is limited. Unlimited phone use in the continental USA. Casa Sacri Cuori is a ten-minute walk to the Red Line Brookland/CUA metro station and a fifteen-minute walk to the Institute.

Centro Maria Residence

650 Jackson Street, N.E.
Washington, D.C. 20017
202-635-1697

Centro Maria Residence is located two blocks from the Institute and offers housing for women only, ages 18-29. Rates are for single air-conditioned rooms in a smoke-free building. Applications may be made in writing or in person. Rates include breakfast and dinner six days a week, and facilities include a chapel, dining room, laundry, TV room, and limited maid service.

Marian Scholasticate

3885 Harewood Road, N.E.
Washington, D.C. 20017
marian.scholasticate.office@gmail.com
202-526-8884

The Marian Scholasticate is a house of formation on the campus of The Catholic University of America. It is less than half a mile from McGivney Hall, where the John Paul II Institute classes are held. The Marian Scholasticate is available to house clergy, and male religious.

St. Anthony of Padua Parish Rectory

1029 Monroe Street N.E.
Washington, D.C. 20017-1751
Email: elaine.stanthonydc@gmail.com
Phone: (202) 526-8822
<https://stanthonyofpaduadc.org/>

St. Anthony rectory can offer rooms to men who are priests, deacons, or seminarians on recommendation of their religious superior. The parish church in "Little Rome," is conveniently located about 1/2 mile from the Catholic University of America and is even closer to the Brookland/CUA stop on Metro's Red line. Hospitality includes meals, individual room, study and private bath, and free parking. Contact the business manager for further information.

Online Off-Campus Housing Resource Center at The Catholic University of America

<https://housing.catholic.edu/off-campus>

The online off-campus housing resource center is designed to assist CUA students in search of living accommodations. These accommodations are available in privately-owned homes, apartments, and rooming houses. Organized as a self-help service, the online center provides listings of available housing and a roommate search function.

MEALS

Dining services are available at the Pryzbyla Center and Garvey Hall on The Catholic University of America campus. Garvey Hall offers meals for breakfast, lunch, and dinner Monday through Friday and brunch and dinner on the weekend. The food court on the second floor of the Pryzbyla Center offers a la carte breakfast, lunch, and dinner Monday through Friday. Additionally, there is a convenience store

located on the first floor of the Pryzbyla Center. The cafeteria at the Basilica of the National Shrine of the Immaculate Conception is open for breakfast and lunch on Saturdays and Sundays. Monroe Street offers various options including Chipotle, Potbelly, Busboys & Poets, and Trader Joe's.

MEDICAL INSURANCE

Medical insurance is required of all full-time domestic students and of all full-time and part-time international students. Student health insurance is available through The Catholic University of America to students enrolled full-time and part-time at the Institute. Students interested in this option should direct questions to the staff member in Room 312, where enrollment procedures will be explained.

Opportunities for enrollment are in January and August. There is no option for a prorated fee in the case of late enrollment. The policy is portable for domestic students who withdraw from the Institute during the course of the year. For international students, the coverage ends when the student returns to his or her own country. This health insurance policy does not include services at The Catholic University of America Student Health Service.

All students, whether enrolled in the health coverage offered by The Catholic University of America or another insurance plan, must provide proof of insurance to the Institute by October 1.

STUDENT IDENTIFICATION CARDS

Student identification cards are available in the Office of Transportation and Parking Services, located next to the Pryzbyla Center Information Desk. These cards allow Institute students access to the John K. Mullen Memorial Library at The Catholic University of America. Students may obtain admission to some theaters and other events at a student rate with this card.

LITURGICAL LIFE

Study at the Institute affords students the opportunity to participate in liturgical life with fellow students and faculty. An Institute Mass is celebrated each Tuesday at 12:30 p.m. in St. Paul Chapel (Caldwell

 **STUDENT
LIFE**

Hall) on the campus of The Catholic University of America. Students, faculty, and staff are encouraged to participate in this liturgy. A number of parishes and religious houses in the area offer opportunities for Mass and/or Adoration:

Dominican House of Studies

487 Michigan Avenue, N.E.
Washington, D.C. 20017
202-529-5300; www.dhspriory.org
Daily Mass Monday to Friday at 7:20 a.m.;
Saturday at 7:50 a.m.
Sunday Mass at 11:15 a.m.

**Basilica of the National Shrine of
the Immaculate Conception**

400 Michigan Avenue, N.E.
Washington, D.C. 20017-1566
202-526-8300; www.nationalshrine.com
Daily Mass at 7:00 and 8:00, a.m., and at
12:10 and 5:15 p.m.
Sunday Mass at 4:30 p.m. (Saturday Vigil),
7:30, 9:00, 10:30 a.m., and at 12:00 (Choir),
2:30 (Spanish) and 4:30 p.m.
Holy Days of Obligation at 5:15 p.m. (vigil),
7:00 and 8:00, a.m., and at 12:10 and
5:15 p.m.
Confessions: Monday to Saturday, at
9:00 a.m.-12:00 noon, 3:00 p.m.-5:00 p.m.;
Sunday, at 10:00 a.m.-12:00 noon, 1:15-
2:15 p.m. (Spanish), 2:30 p.m.-4:30 p.m.
Exposition of the Blessed Sacrament:
Monday-Thursday 9:00 a.m.-12:00 noon,
Fridays 1:00 p.m.-5:00 p.m., First Saturdays
1:00 p.m.-4:30 p.m.

CUA Campus Ministry

Ground Floor Caldwell Hall
The Catholic University of America
620 Michigan Avenue, N.E.
Washington, D.C. 20064
202-319-5575; ministry.cua.edu
Daily Mass Mon. to Fri. at 12:30 p.m.
in Mary, Mirror of Justice Chapel
(Columbus Law School)
Daily Mass Mon. to Fri. at 8:15 a.m.
and 12:05 p.m. in St. Michael Chapel
(Maloney Hall)
Daily Mass Mon. to Fri. at 5:10 p.m.
and 10:00 p.m. in St. Vincent Chapel

Daily Mass Sat. at 9:00 a.m. in St. Paul
Chapel (Caldwell Hall)
Sunday Mass at 9:00 a.m. in St. Paul Chapel
(Caldwell Hall); at 11 a.m. and 9 p.m. in
St. Vincent's Chapel
Exposition of the Blessed Sacrament Tues. to
Thurs. at 8:45 p.m. in St. Vincent Chapel
Confessions 4:30 p.m. and 9:30 p.m. before
Mass in St. Vincent Chapel.

Franciscan Monastery

1400 Quincy Street, N.E.
Washington, D.C. 20017
202-526-6800; www.myfranciscan.org
Daily Mass at 6:00 and 7:00 a.m. (Saturdays,
7:00 a.m. only) and 5:30 p.m. on Tuesdays
Sunday Mass at 5:00 p.m. (Saturday Vigil),
9:00 a.m. (Vetus Ordo), 11:00 a.m.
Confessions: Monday-Saturday on the hour,
9:00 a.m.-3:00 p.m. (except at noon)

Saint John Paul II Shrine

3900 Harewood Road, N.E.
Washington, D.C. 20017
202-635-5400; www.jp2shrine.org
Daily Mass at 12:00 p.m., Monday-Saturday
Sunday Mass at 11:00 a.m. (Spanish),
2:00 p.m.
Confessions: Monday-Saturday,
11:00-11:45 a.m.; Sunday 3:30-4:00 p.m.

St. Anthony's Parish

1029 Monroe Street, N.E.
Washington, D.C. 20017
202-526-8822;
www.stanthonyofpaduadc.org
Daily Mass at 8:00 a.m., Monday-Saturday
and 7:00 p.m., Tuesday
Sunday Mass at 5:00 p.m. (Saturday Vigil),
7:00 a.m., 10:00 a.m., 12:00 p.m. and
6:30 p.m.
Confessions: Monday-Saturday at 8:30 a.m.
and 6:00 p.m.-7:00 p.m.

St. Clare's Convent and Eucharistic Chapel

Sisters of Life
3900 13th Street, N.E.
Washington, D.C. 20017-2699
202-635-0931
Exposition of the Blessed Sacrament:
Monday-Friday, 2:00 p.m.-7:00 p.m.;
Saturday, 2:00 p.m.- 5:00 p.m.

DRESS CODE

Modesty in dress and dignified apparel reflect the Christian understanding of the human person. The appearance and behavior of students during the normal class periods, and in all Institute-related activities, should therefore reflect positively on the student and the Institute. The Institute expects that all students will maintain a neat, clean, and modest mode of dress and appearance. Extremes of dress should be avoided.

Inappropriate dress includes but is not limited to: casual sandals such as flip-flops, sneakers, tee shirts, athletic wear, shorts, leggings, jeans, spaghetti straps, tank tops, and the like.

CULTURAL EVENTS

The unique setting of Washington, D.C. enriches the Institute's academic programs. From the Library of Congress to the historic Woodstock Library at Georgetown University, from the National Institutes of Health to the National Academy of Sciences, from Mount Vernon to the Kennedy Center, educational and research opportunities abound.

Washington, D.C. also offers a variety of opportunities for students to deepen their appreciation for and understanding of the arts. The Institute encourages attention to beauty as an essential dimension of building a culture of life. To complement the numerous local activities that are free of charge, the Institute sometimes sponsors a limited number of student tickets to performances by local groups such as the Washington Bach Consort, Baltimore Symphony Orchestra, and the Washington Performing Arts Society.

TRANSPORTATION

The Brookland/Catholic University Metrorail stop is located to the east of The Catholic University of America campus, near the intersection of Michigan Avenue and John McCormack Road, which is a five-minute walk to the Institute.

Frequent patrons of Metro may wish to purchase a SmarTrip card, which is a permanent, rechargeable fare-card. See www.wmata.com for details.

PARKING

Catholic University of America parking permits (on-campus) are available in the Pryzbyla Center, Room 242. Students may purchase only one vehicle hangtag permit. Permits are not transferable.

Students may inquire in McGivney Room 312 about possible availability of limited free permits for off-campus parking at the Saint John Paul II National Shrine.

INCLEMENT WEATHER

In the event of significant inclement weather or other emergency conditions, regularly scheduled classes will be suspended, and the Institute offices will be closed.

Ordinarily, emergency closings will be announced by 7:00 a.m. if day classes are to be cancelled and not later than 4:00 p.m. if evening classes are to be cancelled on a day during which classes have otherwise been held as scheduled.

Information about closings will be announced on the Institute's website (www.johnpaulii.edu) and through a recorded message on the Institute's main line (202-526-3799).

POST OFFICE

The Catholic University of America operates a Contract Postal Station of the Washington, D.C., Post Office, identified as Cardinal Station. The station is located on the ground floor of the Pryzbyla Center. Postal hours are from 12:00 p.m. to 5:00 p.m., Monday through Friday. Telephone: 202-319-5225.

The Brookland Station Post Office is located at 3401 12th Street, N.E., Washington, D.C. 20017. Telephone: 202-842-3374.

STUDENT GRIEVANCES

Should a student encounter a problem with a member of the faculty or administration of the Institute, or another student, the matter should first be discussed with that person. It is preferable that any conflicts be resolved informally. However, when this is not possible, the student should contact the Associate Dean for Programs and Administration (if the grievance is with

a staff member or another student) or the Dean (if the grievance is with a faculty member) and discuss the issue.

The full Student Grievance Policy can be found at <https://www.johnpaulii.edu/about/accreditation/consumer-information/>.

SEXUAL HARASSMENT POLICY

As our Mission Statement makes clear, the Institute is committed to offering and promoting education in each of its phases—learning, scholarship, and teaching—at the highest academic level and in accordance with the Catholic intellectual tradition, including its anthropological, moral, and cultural teachings. Vital to the realization of this mission, the Institute’s administration, faculty, and staff are actively committed both to cultivating and maintaining a safe and conducive learning and work environment for all members of the Institute community, including students, staff, and faculty. Sexual harassment detracts from the Institute’s ability to pursue its mission and diminishes the person; therefore, it will not be permitted.

Sexual harassment is defined as any unsolicited, offensive behavior on the part of any member of the administration, faculty, staff, or student body that is inappropriately directed at another member of the Institute community, such as unwelcome sexual advances, requests for sexual favors, unwanted and repeated requests for dates, and other verbal or physical conduct of a sexual nature when: (1) such conduct has the purpose or effect of unreasonably interfering with an individual’s work or educational performance or creating an intimidating, hostile, or offensive work or learning environment; or (2) submission to such conduct is made either explicitly or implicitly a term or condition of employment or academic admission or advancement or is used as the basis (or threatened to be used as the basis) for employment actions or academic decisions or evaluations.

All forms of sexual harassment are violations of the Institute’s policy and will not be tolerated. In cases where it is determined that sexual harassment

occurred, the Institute will take appropriate disciplinary action against the perpetrator of the conduct, up to and including termination of employment or, in the case of a student, expulsion.

The full Sexual Harassment Policy can be found at <https://www.johnpaulii.edu/about/accreditation/consumer-information/>.

VETERANS BENEFITS

Title 38 United States Code Section 3679(e) School Compliance

As part of the recent amendment to the Veterans Benefits and Transition Act of 2018, Section 3679 of Title 38, the John Paul II Institute permits any person who is entitled to education assistance under the GI Bill® Benefits to attend or participate in the course of education of the program to which he or she has been accepted beginning on the date on which the person provides a certificate of eligibility for entitlement to educational assistance under chapter 31 or 33 and ending on the earlier of the following dates:

1. The date on which payment from VA is made to the institution.
2. 90 days after the date the institution certified tuition and fees following the receipt of the certificate of eligibility.

The John Paul II Institute will not impose any penalty, including the assessment of late fees, the denial of access to classes, libraries, or other institutional facilities, or require that a covered individual borrow additional funds because of the individual’s inability to meet his or her financial obligations to the institution due to the delayed disbursement funding from VA under chapter 31 or 33.

Additionally, covered individuals may be required to take the following actions:

1. Submit a certificate of eligibility for entitlement to educational assistance no later than the first day of a course of education.
2. Submit a written request to use such entitlement.
3. Provide additional information necessary to the proper certification of enrollment by the educational institution.

4. Submit additional payments or pay fees for the amount that is the difference between the amount of the student's financial obligation and the amount of the VA education benefit disbursement.

CAREER AND PLACEMENT SERVICES

Institute graduates enter a variety of careers involving education and the pastoral care of families. They serve in theological education, research, publication, and teaching positions at seminaries, colleges, and Catholic secondary schools. Others assume leadership positions in parishes and dioceses, as directors of religious education, family life offices, and pro-life offices. Institute graduates also have taken positions in health care, public interest and affairs organizations, and government.

The Institute endeavors to help its students and graduates to find professional options by posting information about job opportunities. In addition, the Institute stays in contact with Institute alumni and alumnae, who may know of positions in their areas of employment. The faculty of the Institute maintains a special interest in the professional development of students attending the Institute, and faculty members are available to provide career guidance. Students are encouraged to seek faculty guidance to develop a well-defined sense of their interests, abilities, and vocation. The jobs taken by Institute graduates reflect not only the diverse interests and backgrounds of those studying at the Institute but also the variety of opportunities open to Institute alumni and alumnae.

ADMISSIONS

Applications for Admission

Committed to the teaching of Vatican Council II that every type of discrimination, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent (*Gaudium et spes*, 29), the Pontifical John Paul II Institute admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the Institute. It does not discriminate on the basis of race, sex, color, or national ethnic origin in the administration of its educational policies, admissions policies, scholarship and fellowship programs, and other Institute-administered programs.

Applications for admission are available online (www.johnpaulii.edu/apply) and from the administrative offices of the Institute. Students may contact the Office of Admissions for information regarding admission and to arrange a visit to the Institute. The application deadline for admission to the various degree programs is January 20. After this date, the Institute considers degree-seeking applications on a rolling basis, when places remain available.

FINANCIAL AID

Federal Loans and McGivney Scholarship Program

The Institute administers financial aid in such a way as to affirm the financial responsibility and integrity of both the student and the Institute. Responsibility for securing the necessary financial resources rests ultimately with the student.

Students enrolled at the John Paul II Institute who are U.S. citizens who carry at least six academic credits are eligible to apply for student loans to pay tuition and living expenses through the Stafford Direct and Graduate Plus loan programs. Students may apply for these loans by completing the FAFSA online.

Additionally, the Institute designates on an annual basis a number of complete and partial tuition scholarships based on academic merit and financial need. These scholarships are provided in memory of the Knights of Columbus founder, Bl. Michael J. McGivney, through the support of the Knights of Columbus and may be given in conjunction with a student assistantship. Scholarship recipients are required to be enrolled full-time (that is, to carry a minimum of three courses per semester for credit). To be considered for a scholarship, the McGivney application must be completed and received by January 31.

Scholarship application forms may be obtained online or from the Office of Admissions.

In the M.T.S. and S.T.L. programs, scholarships are renewable for a period of up to four semesters, while S.T.D. scholarships are renewable for two semesters, during full-time course enrollment. Ph.D. scholarships (and fellowships) are renewable each year for up to five years while the student is attending at full-time status.

Scholarships do not cover any type of fees: application, student activity, registration, dissertation, graduation, etc. The one exception to this policy falls during the fourth and fifth years of the Ph.D. program: while a Ph.D. student is making satisfactory academic progress (SAP), his/her scholarship funding will cover the dissertation fee during those years. All other fees during the first five years are paid by the student. The Ph.D. scholarship funding expires at the end of the fifth year of study, so that the dissertation fee is thereafter the student's responsibility.

Scholarships are renewable based on assessment of academic performance and subject to availability of funds. Applicants are notified by mail at the end of March for the upcoming academic year.

Private Funds

The Institute regularly receives a small allotment of private funding to allocate to a few full-time students each year. This

money comes from Paul and Paulette Kardos and other private donors as a way of supplementing educational expenses. Students who complete the McGivney Scholarship form are automatically considered for any funding the Institute receives in a given year, with the exception of the Kardos funds. Applications for Kardos funding may be found on the Institute's website under the financial aid tab. All funds are dispensed in equal payments at the beginning of each academic semester and ordinarily assigned to the student as tuition remission. In the situation where the tuition of a Kardos recipient is covered by another funding source, those students may receive the award as living expenses. Primary consideration for Kardos award recipients is given to married students.

After the Add/Drop period has passed (see academic calendar for dates), a 50% refund is offered up to the midterm.

REFUND SCHEDULE FOR COMPLETE WITHDRAWAL FROM A SEMESTER OF STUDY (FULL-TIME AND PART-TIME)

<i>Adjustment Period</i>	<i>Tuition Refunded</i>	<i>Student Fees Refunded</i>
During Add/Drop Period*	100%	100%
After last day of Add/Drop and before Midterm*	50%	0%
After Midterm	0%	0%

**For exact dates, please refer to academic calendar.*

TUITION AND FEES

The following tuition and fees are effective for the 2025-26 academic year:

Tuition per Semester:

Full-time	\$9,800
Part-time (per credit)	\$950
Audit (per course)	\$500

Fees

Application (non-refundable)	\$75
Registration (per academic year)	\$60
Student Activity Fee (per semester)	\$200
	(full-time)
	\$100
	(part-time)
Thesis Direction Fee (per semester)	\$1,925
Graduation and Diploma	\$150
Late Registration	\$50
Deferred Payment Plan	\$100
Returned Check Fee	\$50
Wire Transfer Fee	\$60

Fees and tuition are subject to change without notice.

The refund schedule also applies to students moving from full-time to part-time status and to part-time students making course adjustments or withdrawals, with the following qualifications:

1. Between the Add/Drop period and midterm, students who change from full-time to part-time status will receive up to 50% refund of the full-time tuition rate depending on the number of courses retained. The refund rate will be reduced if the cost of the retained courses (according to the per credit part-time tuition rate) exceeds 50% of full-time tuition.
2. Part-time students who switch from credit to audit between the Add/Drop period and midterm will receive a 50% refund of tuition for that course. (The audit tuition rate is not available after the Add/Drop period has closed.)

Refund Policy

The first two weeks of the fall and spring semesters are considered the period to add or drop courses. During this time, students may adjust the enrollment status of a course for credit or audit or add or drop a course entirely. During this period, a full refund of tuition will be made for withdrawal from the program and for changes made to part-time course enrollment.

Full-time students who make adjustments that do not affect their full-time status (such as changing a course to audit) are not eligible for a refund regardless of the timing of the change.

Please see the Institute's policy on return of federal funds or adjustment of grants and scholarships in the Student Handbook. If a student withdraws between the Add/Drop closing period and midterm, a proportional



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reduction will also be made to the scholarship amount, including a possible return of funds to the Institute.

REGISTRATION

Populi

The Institute uses a software platform called Populi to manage certain academic services for enrolled students, including online course registration; access to individual course schedules, unofficial transcripts, and grade reports; and distribution of certain course materials. Students' individual user accounts in Populi are activated prior to the registration period for their first semester and are maintained throughout their enrollment.

Students registering for the first time

After students have notified the Institute of their decision to enroll, a registration package is sent. Prior to registering for courses, students who are not citizens of the United States must complete an "Admissions Supplement" form. This form is available online or sent to the student upon application to the Institute. The form must be completed before the I-20 may be issued.

Continuing students

Registration information is available for the coming semester after midterm.

Fees

An annual registration fee of \$60 is assessed at the beginning of each academic year. To avoid a late fee, students are asked to complete their registration prior to the deadline noted in their packets.

Finances

Students who have outstanding financial balances cannot (1) register for classes; (2) receive grades or transcripts; or (3) graduate until their accounts are paid in full.

Academic Advising

The Program Advisors for each degree bear primary responsibility for advising students about their coursework and other degree requirements. The Program Advisors are available prior to registration for

consultation with students who require guidance in the selection of courses.

Other faculty members are available to offer academic and career advice to students according to their own experience and fields of interest.

CLASSIFICATION OF STUDENTS

Degree-seeking students

There are two classifications of degree-seeking students: full-time and part-time. Full-time students take at least three courses (nine credits) each semester, with the exception of S.T.D. students. (Please see the S.T.D. program description under the section "Residency and Finances" for more information on S.T.D. enrollment status.) Part-time students take either one or two courses per semester. Only full-time students may apply for scholarships, in accord with the stipulations for each degree program. Students in the S.T.L., S.T.D., and Ph.D. programs who have finished coursework and are completing their dissertations are considered full-time students for status and federal aid purposes but are no longer eligible for scholarship funds (with the exception of Ph.D. students in the fourth and fifth year of the program).

Certificate-seeking students

The Institute offers a certificate program called the Certificate of Advanced Graduate Studies (C.A.G.S.), which may be completed on a full- or part-time basis. A master's degree and completion of the C.A.G.S. application are required for enrollment in the program in either status. Students pursuing this program are eligible for federal financial aid while enrolled at least half-time (6 credits or more).

Non-degree-seeking students

Persons who do not wish to pursue a degree but nevertheless desire to take courses at the Institute may apply to be special students, with "non-degree-seeking" status. A limited number of non-degree-seeking students are admitted based on their preparation for graduate study. A bachelor's degree is required for admission. Financial aid is not available to non-degree-seeking students. Non-degree-seeking

students who later desire to be admitted to a degree program must apply as degree-seeking students and complete the admissions requirements for the relevant program. Following admission to a degree program, the student may submit a request to the Office of the Registrar to have previously completed Institute courses applied toward the degree requirements.

AUDITING

A degree-seeking student enrolled at the Institute may register for additional classes without course or degree credit, within his or her own program. In order for the course to appear on the student's transcript as an audited course, the student must abide by the regular attendance policy of the Institute.

Full-time degree-seeking students may audit up to two courses per semester without additional charge (however, to enroll in more than five credit courses per semester requires the permission of the Dean). Part-time students must pay the fee of \$500 per course to audit.

CLASS ATTENDANCE

Each student's presence at every class session (for both credit and required audit classes) is mandatory. At the professor's discretion, one absence may be permitted for serious reasons. A second absence will require the student to obtain permission from the Program Advisor to remain in the course. More than two absences will require retaking the course in a new semester.

TRANSFER OF CREDITS

Students may apply to transfer credits not used toward a previous degree by using the form available in the Registrar's Office. In the M.T.S. program, a student may petition to transfer up to six credits from another graduate school with the written permission of the Dean. Whether a student in the S.T.L., S.T.D., and Ph.D. programs may transfer credits is considered on a case-by-case basis by the Dean. Only courses from an equivalent degree level may be considered transferable. Please note that transfer credits are not automatic and may be denied based on the Institute's current curriculum.

CHANGE OF COURSES

Students may add or drop courses with the approval of the Program Advisor and in accord with the deadlines published in the academic calendar. Forms are available on the "Info for Students" section of the Institute's website or in Room 313.

ACADEMIC DISHONESTY

A student who engages in academic dishonesty in completing an examination, paper, thesis, dissertation, or other graded work is subject to a grade of F (Failure) for the course or for the dissertation project. Further penalties, including possible expulsion, may be imposed in accordance with particular circumstances.

If a faculty member suspects a student has submitted plagiarized or otherwise unethical work for a course assignment or thesis project, he or she should meet with the student to discuss this concern. Following the meeting, if the suspicion has not been resolved in the student's favor, the faculty member will submit to the Dean in writing a summary of the suspected policy violation, an account of the student meeting, and a copy of the student work in question. The Dean will review the materials and meet with the faculty member and the student, as appropriate, in order to determine the disposition of the case. The decision of the Dean may be appealed by the student in writing to the Provost within 15 days of receipt of the Dean's decision. The decision of the Provost in all instances will be final.

Academic dishonesty comprises submission of the academic work of another as the student's own; the use of prohibited materials or tools, including generative AI programs (or programs that make use of generative AI, such as Grammarly, WordTune, or other similar services), for composition or revision of written work; or other unethical practices as defined below.

- A. Plagiarism consists in presenting the work of another as one's own. It includes quoting, paraphrasing, or summarizing the published work of others without proper attribution or citation. Although it usually involves the unacknowledged use of



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published works, any unacknowledged use of another's words or ideas constitutes plagiarism, including the use of papers written by other students, oral presentations, or any other unpublished materials.

- B. Improper use of one's own work is the unauthorized submission of work for a course that includes work done for previous courses and/or projects as though the work in question were newly done for the present course/project.
- C. Fabrication is the act of artificially contriving or making up source material, data, or other information and submitting this as fact.
- D. Cheating is an act of deception that may include: receiving information from another during an exam; looking at another's exam during the testing period; using notes when prohibited during exams; using any unauthorized device, resource, or program during exams; or illicitly obtaining information about the questions for an exam in advance.
- E. Attempts to engage in any of the conduct described above or the facilitation of any such conduct by another individual will be treated as constituting academic dishonesty for purposes of Institute policy.

GRADE REPORTS

Grade reports are available in Populi at the end of each semester (when fees are paid), according to the system noted in the provided chart. To remain in any of the degree programs at the Institute, students must maintain a grade-point average of at least 3.0. Please refer to GPA requirements for individual programs.

GRADE APPEALS

A student who wishes to appeal a course grade must do so within the first 30 days of the semester following the semester of the course in question. He or she should first take up the matter with the professor of the course. The professor must respond within 30 days. If a reasonable resolution is not reached within this period, the student may

appeal formally by letter to the Dean, who will discuss the matter with the student and the professor and make a final decision within 30 days. A successful appeal of an "F" grade will result in a mandatory grade of "P."

GRADING SYSTEM

Grade	Meaning	Numerical Equivalent
A	Excellent	4.00
A-		3.66
B+		3.33
B	Satisfactory	3.00
B-		2.66
C	Passing but marginal	2.00
F	Failure	0.00
P	Pass	
I	Incomplete	0.00
W	Withdrawal	0.00
AU	Audit	0.00

ACADEMIC TRANSCRIPTS

Each student may request one official transcript free of charge. Further transcripts may be obtained for a fee of \$5 each paid for by credit card or by check made payable to the "John Paul II Shrine and Institute, Inc." Requests for transcripts may be obtained by completing the transcript request form found on the "Info for Students" page of the Institute's website. Students with an active Populi account may also obtain an unofficial transcript or request an official transcript via the Student tab within their accounts.

DIPLOMAS

Diplomas for the S.T.L. and S.T.D. degrees are issued through the Pontifical Lateran University in Rome. M.T.S. and Ph.D. diplomas are issued by the Institute in Washington.

STUDENT RECORDS AND DIRECTORY INFORMATION

The Pontifical John Paul II Institute complies fully with the provisions of the Family Educational Rights and Privacy Act of 1974 (also known as the Buckley Amendment), 20 U.S.C. 1232 et. seq. (1975), which governs students' access to

their academic records and regulates the confidentiality of student records and directory information.

The following data are considered to be directory information and may be given to an inquirer, either in person, by mail, or by telephone, or may otherwise be released, at the discretion of the Institute without prior notice to the student: name of student; address (both local and permanent); email address; telephone (both local and permanent); date of registered attendance; school or division of enrollment; the nature and dates of degrees and awards received; and photograph.

An individual student may request that no such directory information be disclosed by completing the appropriate form, available on the “Info for Students” section of the website or in the Reception Office (Room 313). It belongs to the Institute to determine in which cases it may be appropriate to disclose non-withheld directory information. The Institute may decide to first obtain the consent of a current or former student.

A student who alleges that the Institute has failed to comply with the requirements of Section 438 of the Act has the right to file a complaint with the Family Educational Rights and Privacy Act Office of the Department of Education.

For a full explanation of the Institute’s student records policy, please see: <https://www.johnpaulii.edu/about/accreditation/consumer-information/>.

INCOMPLETES

Coursework is to be completed by the end of the semester in which the course is taken. The provisional grade of “I” (Incomplete) may be given only to a student who has not completed the requirements of a course for serious reasons, for example, death in the immediate family or hospitalization, and who has made a formal application using the form available in the Registrar’s Office. The grade of “I” is not given to one who has simply failed to meet the academic requirements of the course on time.

Incomplete grades must be removed before mid-semester of the succeeding term, whether or not the student continues

in residence. If the grade of “I” is not removed by mid-semester, it will be recorded as a grade of “F” (Failure).

Under extraordinary circumstances, a student may petition the instructor of the course and the Dean for an extension of the period normally allowed for removal of the “I.” This petition must be made before the date of the mid-semester following the reported “I” grade.

LEAVE OF ABSENCE

Students may request a leave of absence, no longer than a year, for sufficient reason, such as prolonged illness, financial difficulty, or military service. Students must submit a written request, including a specific statement of the reason, to the Dean, using the form available on the “Info for Students” section of the website or in the Registrar’s Office. If the leave request is approved, the period of the leave of absence will not be counted against residency or other program requirements. Any grades of “Incomplete” must be completed in accord with the academic calendar and Institute policy, whether the student is enrolled in classes or on leave of absence in the following semester. The student may petition the Dean for exceptions to the leave of absence policy.

TEXT BOOKS

Prior to each semester a book list for each course is available through the student Populi accounts.

For courses that supplement books with a compendium of readings, the compendia are available exclusively through Cognella. To purchase a compendium, please visit the company’s website at <https://store.cognella.com>.

WRITING CENTER

Institute students are encouraged to make use of the Writing Center at The Catholic University of America (located at 219 Mullen Library). The Writing Center offers free, one-on-one consultations for writing projects at any stage of the process. Resources include: individual sessions with trained Writing Center instructors; reference material such as dictionaries, thesauri, and citation formats for APA,



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MLA, and Chicago style guides; and writing workshops, grammar clinics and tutoring, and outreach presentations. To schedule an appointment, email cua-writingcenter@cua.edu. For more information please consult: <https://success.catholic.edu/academic-support/writing-center/index.html>.

LIBRARY RESOURCES

Mullen Library

Institute faculty and students are entitled to user privileges in The Catholic University of America's University Libraries system, including Special Collections.

The John K. Mullen of Denver Memorial Library provides a variety of study spaces and technologies, including scanning and printing, that support the use of library resources. The print collections consist of more than 1,400,000 journals, books, dissertations, and other research materials, and the University Libraries provide access to thousands of full-text electronic journals and books. The Theology/Philosophy/Canon Law Library located on the third floor of Mullen Library houses specialized reference materials in the areas of religious studies and philosophy.

The Library has three floors of reading rooms with quiet and group study options; wifi is available through the building.

- First Floor: Computer lab and mixed study space
- Second Floor: Group study
- Third Floor: Religious Studies/Philosophy Reading Room; Greek & Latin Reading Room; and Canon Law Reading Room

Catholic University and eight other university libraries form the Washington Research Library Consortium (WRLC). Students and faculty may request and borrow items from the other WRLC libraries through the Consortium Loan Service accessed through SearchBox, the online catalog. The combined collections available through the WRLC offer more than 13 million items. If a title is not available in the Consortium, students and faculty may submit an interlibrary loan request to borrow the item from another library.

Research assistance is available at the information desk as well as by phone, email, and one-on-one consultation for more in-depth assistance.

The regular semester hours of Mullen Library are as follows:

Monday-Thursday:	8 a.m.-11:30 p.m.
Friday:	8 a.m.-10 p.m.
Saturday:	9 a.m.-8 p.m.
Sunday:	11 a.m.-11:30 p.m.

Mullen Library has extended hours during the final exam periods. For vacation hours, students may call the schedule information number: 202-319-5070.

For more information, visit the library's homepage at <http://libraries.catholic.edu>.

Latkovic Collection

The family of graduate Mark Latkovic (S.T.L. '90, S.T.D. '98), a long-time professor at the Sacred Heart Major Seminary in Detroit, MI, donated his personal library to the Institute following his unexpected death in May of 2020. This library of over 2,800 volumes, which is now housed in Room 214, contains significant resources on systematic theology, moral theology, and bioethics. With the exception of certain non-circulating reference materials, the books in the collection are available to borrow. A catalog of the collection is accessible in Populi, and access to the collection may be requested through the Executive Assistant to the Provost and Dean in Room 307.

Washington Theological Consortium

In the Washington, D.C., metropolitan area, the libraries of institutions which participate in the Washington Theological Consortium are available to students of the Institute for research and study through the Institute's affiliation with Mullen Library. The institutions in the Consortium are the Byzantine Catholic Seminary, The Catholic University of America School of Theology and Religious Studies, Howard University School of Divinity, John Leland Center for Theological Studies, Dominican House of Studies, Reformed Theological Seminary, United Lutheran Seminary, Virginia Theological Seminary, Virginia Union

University School of Theology, Wesley Theological Seminary, Paulist Fathers House of Mission and Studies (associate member), Shalem Institute of Spiritual Formation (associate member), Graduate School of Islamic and Social Sciences (affiliate member), Institute for Islamic, Christian & Jewish Studies (affiliate member), and Museum of the Bible. Institute students should bring their Mullen Library cards when researching in Consortium libraries. Access to Consortium libraries is for research only; to check out books, Institute students may use the interlibrary loan services of Mullen Library.

Other Collections

Other significant collections open to the public in the Washington, D.C. area include the Kennedy Institute of Ethics Library, the Library of Congress, the National Library of Medicine, and other university libraries.

COMMENCEMENT

A Graduation Mass is celebrated in the Redemptor Hominis Chapel of the Saint John Paul II National Shrine. All candidates on whom degrees are to be conferred must be present at the commencement exercises of the Institute, unless excused for serious reasons by the Dean.

An annual Graduation Ball concludes the academic year; it typically takes place between final examinations and the graduation exercises.

DEGREE PROGRAMS

THE MASTER OF THEOLOGICAL STUDIES: MARRIAGE AND FAMILY (M.T.S.)

Introduction

In light of the mission statement of the Institute, the M.T.S. Marriage and Family program prepares students for further academic study in higher degree programs as well as for professional work in a variety of contexts such as high school education, diocesan family bureaus, pro-life organizations, and legal, governmental, medical, and public policy fields.

Admissions Requirements

Applicants must possess an undergraduate degree from an accredited institution in the United States or from its equivalent in foreign countries. While it is advisable that applicants for admission have a previous background in philosophy and theology, students without a background in philosophy and theology are strongly encouraged to apply. Further requirements are enumerated in the application for the program.

Degree Requirements

M.T.S. students are subject to the degree requirements of the academic catalog of the year in which they were first enrolled as degree-seeking students.

M.T.S. students must complete 48 credits of coursework, in addition to a certain number of audits as announced during the course of the school year, with a grade-point average of at least 3.0 on a 4.0-point scale. Additionally, students must pass a comprehensive examination administered in the final semester of study.

As part of the M.T.S. curriculum, master's program students are expected to participate in the Book Forum during the second and third semesters of their degree program.

Comprehensive Examination

The comprehensive examination is based on the areas of study in the M.T.S.

curriculum, including the areas of Sacred Scripture, patristics, fundamental and systematic theology, philosophy, moral theology, law, and science. Each of the M.T.S. specializations (see the following section for a description of the Biotechnology and Ethics specialization) has its own examination, in accordance with the differences in the two curricula. In either case, the purpose of the comprehensive examination is to assist the candidate in synthesizing and integrating his or her knowledge in the specialization.

The examination consists in three two-hour written examinations. All components are graded on a pass-fail basis. If a student should fail any one of the questions, he or she may be required to retake the examination in whole or in part. If a student fails the second time, he or she will cease to be a candidate for the degree.

In the examination, the student must demonstrate a mastery of the material covered in the program commensurate with graduate study, including concrete historical and theoretical bases, and offer substantive interpretations, pertinent interrelationships between fields, and relevant concluding judgments.

Book Forum

The Book Forum consists in a series of evening lectures followed by discussion on selected works of literature. The purpose of the Book Forum is to promote common reflection and conversation around the themes of person, God, love, marriage, and family as these have been articulated especially within the great tradition of twentieth century Catholic/Christian authors in fiction, poetry, drama, essays, and the like. The authors to be read may include Bernanos, Chesterton, Claudel, O'Connor, Péguy, Berry, Eliot, Waugh, Percy, and others. In the words of Joseph Ratzinger, "Culture at its core means an opening to the divine." At the heart of every culture is an implicit understanding of ultimacy, of the meaning of our existence in relation to God. It is this relation to God

that endows all of the activities of a culture—raising and educating children, marriage, music, dance, architecture, economy, etc.—with their deepest significance. Reciprocally, in order to discern how a culture conceives the human being's relation to God, all the aspects of that culture should be considered. Reflection on great works of literature is integral to cultural discernment, and thus integral to the educational mission of the Institute.

Students receive a “pass” or “fail” grade for the Book Forum based on attendance and participation in the discussion and on a short paper, to be submitted before the meeting.

Residency

This degree program requires four semesters of full-time study in residence. Requests to fulfill course requirements on a part-time basis will be considered upon application. In all cases, total tuition payments for the degree must equal at least the cost of four full-time semesters.

THE MASTER OF ARTS IN CATHOLIC LIBERAL EDUCATION (M.A.)

Introduction

In light of the mission statement of the Institute, the M.A. in Catholic Liberal Education program prepares students for further academic study in higher degree programs as well as for professional work in teaching and educational leadership. As part of a collaborative relationship between the Institute and the Institute for Catholic Liberal Education, the ICLE will accept completion of the Institute's M.A. program as partial credit toward its teacher certification program.

Admissions Requirements

Applicants must possess an undergraduate degree from an accredited institution in the United States or from its equivalent in foreign countries. While it is advisable that applicants for admission have a previous background in philosophy and theology, students without a background in philosophy and theology are strongly encouraged to apply. Further requirements are enumerated in the application for the program.

Degree Requirements

M.A. students are subject to the degree requirements of the academic catalog of the year in which they were first enrolled as degree-seeking students.

M.A. students must complete 48 credits of coursework, in addition to a certain number of audits as announced during the course of the school year, with a grade-point average of at least 3.0 on a 4.0-point scale. Additionally, students must write a capstone thesis.

As part of the M.A. curriculum, master's program students are expected to participate in the Book Forum during the second and third semesters of their degree program.

Thesis

M.A. students in their final semester, working in consultation with a faculty advisor, will write a master's thesis between 35 and 50 pages in length. The thesis,

focusing on an important theme or figure in the history and philosophy of education, is designed to serve as the student's "philosophy of education" and to provide a foundation for the student's further work in the field as a scholar, a teacher, a school administrator, or founder.

Book Forum

The Book Forum consists in a series of evening lectures followed by discussion on selected works of literature. The purpose of the Book Forum is to promote common reflection and conversation around the themes of person, God, love, marriage, and family as these have been articulated especially within the great tradition of twentieth century Catholic/Christian authors in fiction, poetry, drama, essays, and the like. The authors to be read may include Bernanos, Chesterton, Claudel, O'Connor, Péguy, Berry, Eliot, Waugh, Percy, and others. In the words of Joseph Ratzinger, "Culture at its core means an opening to the divine." At the heart of every culture is an implicit understanding of ultimacy, of the meaning of our existence in relation to God. It is this relation to God that endows all of the activities of a culture—raising and educating children, marriage, music, dance, architecture, economy, etc.—with their deepest significance. Reciprocally, in order to discern how a culture conceives the human being's relation to God, all the aspects of that culture should be considered. Reflection on great works of literature is integral to cultural discernment, and thus integral to the educational mission of the Institute.

Students receive a "pass" or "fail" grade for the Book Forum based on attendance and participation in the discussion and on a short paper, to be submitted before the meeting.

Residency

This degree program requires four semesters of full-time study in residence. Requests to fulfill course requirements on a part-time basis will be considered upon application. In all cases, total tuition payments for the degree must equal at least the cost of four full-time semesters.

THE MASTER OF THEOLOGICAL STUDIES: BIOTECHNOLOGY AND ETHICS (M.T.S.)

Introduction

In light of the mission statement of the Institute, the M.T.S. Biotechnology and Ethics program prepares students for further academic study in higher degree programs as well as for professional engagement in a variety of contexts such as teaching, research, policy development, and clinical consultation work related to bioethics. The program also offers continuing education for professionals in the medical, legal, and other fields.

Admissions Requirements

Applicants must possess an undergraduate degree from an accredited institution in the United States or from its equivalent in foreign countries. While it is advisable that applicants for admission have a previous background in philosophy and theology, students without a background in philosophy and theology are strongly encouraged to apply. Further requirements are enumerated in the application for the program.

Degree Requirements

M.T.S. students are subject to the degree requirements of the academic catalog of the year in which they were first enrolled as degree-seeking students.

M.T.S. students must complete 48 credits of coursework, in addition to a certain number of audits as announced during the course of the school year, with a grade-point average of at least 3.0 on a 4.0-point scale. Additionally, students must pass a comprehensive examination administered in the final semester of study.

As part of the M.T.S. curriculum, master's program students are expected to attend the Book Forum during the second and third semesters of their degree program.

Comprehensive Examination

The comprehensive examination is based on the areas of study in the M.T.S. curriculum, including the areas of Sacred

Scripture, biotechnology, fundamental and systematic theology, philosophy, moral theology, law, and science. Each of the M.T.S. specializations (see the previous description of the Marriage and Family specialization) has its own examination, in accordance with the differences in the two curricula. In either case, the purpose of the comprehensive examination is to assist the candidate in synthesizing and integrating his or her knowledge in the specialization.

The examination consists in three two-hour written examinations. All components are graded on a pass-fail basis. If a student should fail any one of the questions, he or she may be required to retake the examination in whole or in part. If a student fails the second time, he or she will cease to be a candidate for the degree.

In the examination, the student must demonstrate a mastery of the material covered in the program commensurate with graduate study, including concrete historical and theoretical bases, and offer substantive interpretations, pertinent interrelationships between fields, and relevant concluding judgments.

Book Forum

The Book Forum consists of a series of evening lectures followed by discussion on selected works of literature. The purpose of the Book Forum is to promote common reflection and conversation around the themes of person, God, love, marriage, and family as these have been articulated especially within the great tradition of twentieth century Catholic/Christian authors in fiction, poetry, drama, essays, and the like. The authors to be read may include Bernanos, Chesterton, Claudel, O'Connor, Péguy, Berry, Eliot, Waugh, Percy, and others. In the words of Joseph Ratzinger, "Culture at its core means an opening to the divine." At the heart of every culture is an implicit understanding of ultimacy, of the meaning of our existence in relation to God. It is this relation to God that endows all of the activities of a culture—raising and educating children, marriage, music, dance, architecture, economy, etc.—with their deepest significance. Reciprocally, in order to discern how a culture conceives the human

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being's relation to God, all the aspects of that culture should be considered. Reflection on great works of literature is integral to cultural discernment, and thus integral to the educational mission of the Institute.

Students receive a "pass" or "fail" grade for the Book Forum based on attendance and participation in the discussion and on a short paper, to be submitted the day before the meeting.

Residency

This degree program requires four semesters of full-time study in residence. Requests to fulfill course requirements on a part-time basis will be considered upon application. In all cases, total tuition payments for the degree must equal at least the cost of four full-time semesters.

Note: The M.T.S. track in Biotechnology and Ethics will not accept new students after the Fall 2025 semester.

THE LICENTIATE IN SACRED THEOLOGY OF MARRIAGE AND FAMILY (S.T.L.)

Introduction

The S.T.L. program prepares the graduate for teaching posts, especially in Roman Catholic seminaries, colleges, and universities, as well as for further studies at the doctoral level. This is a post-S.T.B. program offering further academic development and research skills in accordance with the mission statement of the Institute. As an ecclesiastical degree, the licentiate is granted by the authority of and in the name of the Holy See.

The S.T.L. program conforms in its specifications to the requirements set forth in *Veritatis gaudium*.

Admissions Requirements

Admission to the S.T.L. program requires the pontifical Bachelor of Sacred Theology (S.T.B.). Further requirements are enumerated in the application for the program.

Degree Requirements

S.T.L. students must complete 48 credits of prescribed three-credit courses, including selected seminars as announced during the course of the school year, with a grade-point average of at least 3.3 on a 4.0-point scale. S.T.L. students must write and defend a thesis and satisfactorily present a *lectio coram* in order to receive the degree.

Languages

Students are required to demonstrate reading proficiency in scholastic Latin and in one modern language from the following list: French, Spanish, Italian, or German. Proficiency is ordinarily demonstrated by successful completion of a written examination administered by Institute faculty.

The Latin requirement is to be fulfilled during the first semester of residency, and the modern language requirement must be fulfilled by the end of the third semester, but students are urged to fulfill it by the end of the first year.

To satisfy the language requirement in one of the modern languages, the following CUA language courses may be substituted for the proficiency exam: TRS 501 Theological German; GER 500 Reading for Comprehension; FREN 500 Reading for Comprehension; ITAL 500 Reading for Comprehension; or SPAN 500 Reading for Comprehension. These courses must be completed with a grade of at least B+ (in a course with letter grades) or Pass (in a Pass/Fail course). Students wishing to register for a language course at CUA should follow the usual cross-registration procedures. In addition, students who successfully complete the Institute-sponsored summer Latin course with a B+ grade on the final exam may substitute that course for the proficiency exam.

Lectio Coram

S.T.L. students must satisfactorily present a *lectio coram*—a twenty-minute public lecture—during the final semester of study, to be presented on the same day as the thesis defense. Before a panel of examiners, consisting in the thesis director and two readers of the thesis, the *lectio coram* should demonstrate the candidate's competence in theology and as a teacher. It must be clearly and logically organized, manifest the candidate's familiarity with a wide range of relevant literature, and exhibit soundness of theological judgment. As the name implies, the *lectio coram* is open to the public.

The thesis director will select a topic for the lecture unrelated to the thesis. The candidate is notified of the selected topic 48 hours prior to the *lectio coram*.

The candidate may present the lecture using a one-page written outline. The lecture may not be delivered from a written text. If an outline is used by the candidate, copies must be submitted to the board prior to the lecture. At the conclusion of the lecture, the board poses questions on the presentation for 25 minutes. After the *lectio coram* each examiner gives a secret grade, and the final grade is the average of those grades. If the candidate fails this examination, he or she is not permitted to defend the thesis, which otherwise occurs immediately following the *lectio coram*.

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The Dean, in consultation with the chairman of the panel of examiners, will determine whether the examination may be repeated. Should a student fail a second time, he or she ceases to be a candidate for the licentiate degree.

Thesis

The thesis is an integral part of the S.T.L. curriculum, requiring several months' planning, research, analysis, exposition, revision, and discussion. It entails both the independent investigation of some significant question arising from the work of the program and a defense of the conclusions reached. It should give evidence of training in research and make a contribution to theological and/or philosophical knowledge involving a limited yet significant issue. It must demonstrate the student's familiarity with basic methods and techniques of research, mastery of a limited topic, and ability to exercise sound theological judgment and to formulate accurate conclusions. The thesis director, more a critic than a teacher, provides assistance in defining the question to be examined. The student alone is responsible for working out the question and its resolution.

Schedule of Production of the Thesis Proposal

By the end of the first semester, and in consultation with the S.T.L. Program Advisor, the student asks a faculty member to direct his or her thesis. Once a faculty member agrees to direct the thesis, the Program Advisor, in consultation with the thesis director, appoints two other faculty members to a thesis board. One of the two faculty members is designated the first reader of the thesis.

By midterm of the second semester, and in consultation with the thesis director, the student prepares and submits to the Program Advisor a ten-page proposal, including the title; a thesis statement, its background, and its purpose; the methodology; and a proposed table of contents. In addition, a preliminary bibliography is submitted at this time.

Within two weeks, the thesis board meets with the candidate to discuss the proposal. The thesis director, other board members, and the Program Advisor may accept or reject the proposal, or they may specify required modifications to it (acceptance *sub conditione*). If substantial revision is required, the board meets again with the student, either accepting or rejecting the proposal or requiring further modifications. The proposal is deemed to be approved when the approval form has been signed by the thesis director, the other two board members, and the Program Advisor. The proposal, with original signatures, is held in the student's official file.

Once the proposal has been approved, the student is free to commence writing the thesis in consultation with the thesis director and the other board members.

Production of the Thesis

At least six weeks prior to the expected date of defense, and on or before the S.T.L. thesis deposit due date listed in the academic calendar, the student must submit five copies of the completed thesis to the Program Advisor. The copies must be bound with a black plastic comb or spiral binding, a black vinyl back cover, and a clear plastic front cover. The copies of the thesis are distributed to the thesis director and the other board members.

The thesis must be 60 to 70 pages in length, excluding the bibliography (page limits are strictly enforced), and written according to *The Chicago Manual of Style*. Details regarding formatting and print layout may be requested from the Administrative Assistant in Room 313.

Upon completion of the thesis, the thesis director and first reader signify their approval in writing. (The thesis director and first reader may judge the thesis substantively complete and worthy of defense, while noting some mandatory corrections to be made prior to final acceptance.) The date for the *lectio coram* and the thesis defense cannot be set prior to this written approval; approval must be received at least 30 days in advance of the defense. Also, the defense of the thesis

cannot be scheduled until all language requirements have been met.

Defense of the Thesis

After successful completion of the *lectio coram*, the student must defend the thesis by oral examination, to be conducted by the thesis board (the thesis director and the two readers). The student begins with a 5-minute presentation of his thesis. The student may speak from notes but should not read from a prepared text. This presentation is followed by a 25-minute questioning period by the panel. At the end of the defense, the written thesis and the oral examination are graded separately by the members of the defense board. The votes are taken in secret and supervised by the chairman of the examination. The final grade is the average of the grades submitted by each board member. If a candidate fails this examination, he or she must obtain permission from the Dean to schedule another defense. A candidate will not be permitted to retake the examination until at least one semester, or an equivalent period of time, has elapsed since the date of the failure. If the student fails a second time, he or she ceases to be a candidate for the licentiate degree.

Residency

The S.T.L. program requires four semesters of full-time study in residence. Requests to fulfill course requirements on a part-time basis will be considered upon application. All the requirements for the S.T.L. degree must be completed within five years of the date the student enters the S.T.L. program at the Institute. If a student does not complete all requirements within five years, the student may petition the Dean for a one-year extension. If a student fails to complete all requirements within this period, he or she ceases to be a candidate for the S.T.L. In all cases, total tuition payments for the degree must equal at least the cost of four full-time semesters and at least one semester of thesis direction.

S.T.L. Handbook

Further details of the S.T.L. program requirements are elaborated in the Pontifical Programs Handbook, distributed to S.T.L. students at orientation and available from the Institute's Reception Office (Room 313).

THE DOCTORATE IN SACRED THEOLOGY WITH A SPECIALIZATION IN MARRIAGE AND FAMILY (S.T.D.)

Introduction

The S.T.D. is a post-S.T.L. degree completing academic formation in conformity with the mission statement of the Institute; it qualifies the graduate for teaching posts in Roman Catholic seminaries, colleges, and universities. As an ecclesiastical degree, the S.T.D. is granted by the authority of and in the name of the Holy See.

The S.T.D. conforms in its specifications to the requirements set forth in *Veritatis gaudium*.

Admissions Requirements

Admission to the S.T.D. program requires the S.T.L. degree (*magna cum laude* or higher) from a session of the John Paul II Institute. Other requirements are enumerated in the application for the program. While receiving a *magna cum laude* or higher for the S.T.L. degree is a prerequisite for consideration for admission into the S.T.D. program, possession of this degree with a *magna cum laude* does not guarantee admission.

Degree Requirements

S.T.D. students are required to complete four doctoral seminars (two per semester) maintaining a grade-point average of at least 3.5 on a 4.0-point scale. Competency in four languages must be demonstrated by S.T.D. students, in preparation for the dissertation research. The dissertation must be defended within five years of the student's entry into the program.

Languages

Reading proficiency in scholastic Latin is presupposed at admission and is ordinarily demonstrated by successful completion of a written examination. This requirement must be fulfilled during the first semester of residency.

Students are required to demonstrate reading proficiency in biblical Greek, also ordinarily by successful completion of a

written examination. This requirement must be fulfilled during the first year of residency.

Students must demonstrate reading proficiency in two modern languages from the following list: French, Spanish, Italian, or German. Proficiency is ordinarily demonstrated by successful completion of a written examination. To satisfy the language requirement in one of the modern languages, the following CUA language courses may be substituted for the proficiency exam: TRS 501 Theological German; GER 500 Reading for Comprehension; FREN 500 Reading for Comprehension; ITAL 500 Reading for Comprehension; or SPAN 500 Reading for Comprehension. These courses must be completed with a grade of at least B+ (in a course with letter grades) or Pass (in a Pass/Fail course). Students wishing to register for a language course at CUA should follow the usual cross-registration procedures. In addition, students who successfully complete the Institute-sponsored summer Latin or Greek course with a B+ grade on the final exam may substitute that course for the proficiency exam. The modern language requirement must be fulfilled by the end of the third semester, but students are urged to fulfill it by the end of the first year.

S.T.D. Dissertation

The dissertation should demonstrate maturity of theological judgment based on advanced graduate study. It should give evidence of research skills commensurate with doctoral-level study, the ability to perform independent scientific work, and mastery of the candidate's chosen field of study. The dissertation should be of sufficient quality to constitute a genuine contribution to that field of study and to warrant publication. The dissertation should be at least 175 and no more than 300 pages in length, exclusive of bibliography.

Schedule of Production of S.T.D. Dissertation Proposal

By the end of the first semester, and in consultation with the S.T.D. Program Advisor, the student asks a faculty member to direct his or her dissertation. The

Program Advisor, in consultation with the dissertation director, appoints two other faculty members to a board under the chairmanship of the dissertation director.

By midterm of the second semester, and in consultation with the dissertation director, the student prepares and submits to the Program Advisor a ten-page dissertation proposal, including the title; a brief presentation of the background of the topic and the current state of relevant research; a concise statement of the proposed thesis of the dissertation; a statement of the contribution and originality of the thesis; a detailed statement describing the methodology and argument of the dissertation; and a proposed table of contents. A preliminary bibliography containing the most important primary and secondary sources must be submitted with the proposal.

Once the thesis director deems the proposal acceptable, it is circulated among the entire faculty. Every member of the faculty is expected to submit his or her approval, comments, objections, and questions to the thesis director and Program Advisor within two weeks of receiving the proposal.

Within two weeks of the end of this review, the student meets with the board, comprised of the director and two readers, for a formal evaluation of the proposal. The dissertation director, the other board members, and the Program Advisor may accept or reject the proposal, or they may specify required modifications to it (acceptance *sub conditione*). If substantial revision is required, the board meets again with the student, either accepting or rejecting the proposal or requiring further modifications.

The proposal is deemed to be finally approved when the approval form has been signed by the dissertation director, the first and second readers, and the Program Advisor. The proposal, with original signatures, is held in the student's official file.

Once the proposal has been finally approved, the student may begin to write his or her dissertation.

Preparation for the Defense of S.T.D. Dissertation

At least eight weeks prior to the expected date of defense, and on or before the due date listed in the academic calendar, the student must submit six copies of the completed dissertation and six copies of an abstract of 350 words to the Program Advisor. The dissertation copies must be bound with a black plastic comb or spiral binding, a black vinyl back cover, and a clear plastic front cover. The dissertation should be prepared according to *The Chicago Manual of Style*. Details regarding formatting and print layout may be requested from the Administrative Assistant in Room 313.

At this time the S.T.D. Program Advisor, in consultation with the dissertation director, selects a reader who is not a member of the Institute faculty to participate at the defense. The copies of the dissertation are distributed to the dissertation director and the other board members, including the outside reader.

In consultation with the director, other board members may disqualify the dissertation for defense by submitting their written objections within four weeks of the dissertation's submission. If no objection is registered, the defense date will be confirmed. Also, the defense of the dissertation cannot be scheduled until all language and coursework requirements have been met.

The completed dissertation is normally defended within five years of the date the student enters the S.T.D. program at the Institute.

Defense of the Dissertation

After acceptance of the dissertation by the dissertation director and readers, the student must defend the dissertation in an oral examination of two hours. The student will begin with a 15-minute presentation of his dissertation. (The student may speak from notes of no more than one page but should not read a prepared text.) At the end of the defense, both the written dissertation and the oral examination will be graded. A vote will be taken in secret and supervised by the chairman of the examining committee.

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The final grade is the average of the grades submitted by each board member. If a candidate fails the oral examination, he or she must obtain permission from the Dean to repeat the examination. A candidate will not be permitted to retake the examination until at least one semester, or an equivalent period of time, has elapsed since the date of the failure. If the student fails a second time, he or she ceases to be a candidate for the S.T.D. degree.

Dissertation Publication

A portion of the approved dissertation selected by the board at the time of the defense must be published through the Rome Session of the Institute in order for the diploma to be issued. The publication form, approval form, and cost details can be obtained from the Administrative Assistant in Room 313.

Residency and Finances

This degree program requires two semesters of full-time study in residence. The completed dissertation must be defended within five years of the date the student enters the S.T.D. program at the

Institute. If a student is unable to defend the dissertation within five years, the student may petition the Dean for a one-year extension. If a student fails to defend the dissertation within this period, he or she ceases to be a candidate for the S.T.D. In all cases, total tuition payments for the degree must equal at least the cost of two full-time semesters, in addition to a minimum of one semester's dissertation fee.

In exceptional cases, completing the program coursework on a part-time basis (one seminar per semester instead of two) may be permitted. In the case of part-time S.T.D. students, the normal part-time tuition rate per course does not apply. Rather, tuition for the semesters the student is enrolled in coursework is calculated at 50% of full-time tuition, in order to equal the required total payments noted above.

S.T.D. Handbook

Further details of the S.T.D. program requirements are elaborated in the Pontifical Programs Handbook, distributed to S.T.D. students at orientation and available from the Institute's Reception Office (Room 313).

**THE DOCTORATE OF
PHILOSOPHY IN THEOLOGY
WITH A SPECIALIZATION IN
PERSON, MARRIAGE, AND FAMILY
(PH.D.)**

Introduction

The purpose of the Ph.D. program is the formation of students toward an understanding of person, marriage, and family, in accord with the mission statement of the Institute. The program prepares students to carry out significant research and publication and qualifies students for academic positions in universities, colleges, and seminaries.

Admissions Requirements

Admission to the Ph.D. program requires the successful completion of a master's degree in theology or a related field and the completion of the application process as outlined on the appropriate admissions form. Prior to acceptance, an on-site interview is normally required.

Degree Requirements

The Ph.D. program is a 45-credit program (15 courses); coursework is to be completed over five semesters. Ph.D. students must be in residence for full-time study during the first three years of the program, and ordinarily for the two years of dissertation writing. Full-time study is defined as taking three courses per semester and fulfilling the requirements of the Symposium, which meets four times each semester.

Proficiency in four languages is required of all Ph.D. students: scholastic-ecclesiastical Latin, New Testament Greek, and two modern languages, as delineated below.

Additionally, students are expected to complete successfully the two Foundational Works examinations at the start of the second and third years of study and Qualifying Examinations by the end of January of the sixth term of study. More precise guidelines are given below.

Following completion of coursework, language requirements, Foundational Works examinations, and Qualifying

Examinations, Ph.D. students must submit the dissertation prospectus by November 1 of the seventh term of study. After the prospectus has been approved, students are expected to complete their dissertations in two years.

Courses

Ph.D. courses are generally offered on a three-year cycle, and students may choose any 15 courses of those offered at the Institute during the first five semesters.

Ph.D. students who are new to the Institute are typically required to take additional courses at the masters or licentiate level. With the permission of the Ph.D. Program Advisor and the fulfillment of an additional writing requirement, one of these courses may be substituted for a Ph.D.-level course. A maximum of two additional non-Ph.D. courses of the student's choosing may be audited during the years of coursework.

Languages

Students are required to demonstrate reading proficiency in scholastic-ecclesiastical Latin, New Testament Greek, and two modern languages (French, Spanish, Italian, or German). Proficiency is ordinarily demonstrated by successful completion of a written examination administered by Institute faculty.

One ancient and one modern language examination must be taken before the end of the second semester. The remaining language examinations must be taken by the end of the fourth semester.

An additional language may be required, depending on the dissertation topic.

The following CUA language courses may be substituted for the proficiency exam: ITAL 500 Reading for Comprehension; SPAN 500 Reading for Comprehension; TRS 501 Theological German; GER 500 Reading for Comprehension; or FREN 500 Reading for Comprehension. These courses must be completed with a grade of at least B+ (in a course with letter grades) or Pass (in a Pass/Fail course). Students wishing to register for a language course at CUA should follow the usual cross-registration procedures. In addition, students who

successfully complete one of the Institute-sponsored Greek or Latin summer courses with a B+ grade on the final exam may substitute that course for the proficiency exam.

Symposium

The Symposium consists in monthly evening seminars on selected “Great Books” (and occasionally works of art or music), for the purpose of developing a community of conversation among all Ph.D. students and the faculty around the themes of God, person, love, marriage, and family as these have been articulated by and shape the tradition of Christianity and the West. This community of conversation is integral to both the method and the substance of the educational mission of the Institute. An overarching concern of the conversation is to explore the sense in which the meaning and dignity of human life are recognized and can finally be sustained only from within a culture of gratitude. John Paul II wrote often of a “civilization of love” or again a “culture of life.” The Symposium examines civilization, love, and life as matters above all of what the Greeks termed “*morphosis*,” or “*morphe*,” of being formed, hence of “form.” Literature and art (along with the theology and philosophy comprising the rest of the curriculum) constitute a primary mode of this fully human formation.

Foundational Works

The two foundational works reading lists cultivate both the breadth and depth of students’ knowledge of theology, philosophy, and of the Catholic intellectual tradition. The two examinations based on these lists require students to demonstrate a profound grasp of the main concepts, issues, and themes contained in each of the works constituting the reading lists.

The examinations are offered on the Friday one week before the beginning of the fall semester. Students typically take the exam on List I just before the second year of the program and the exam on List II just before the third year.

The Foundational Works reading list is available in the administrative offices of the Institute. Although some of these books

appear on course bibliographies, each student is expected to read and prepare on his or her own all the books for the Foundational Works examinations.

Qualifying Examinations

The Qualifying Examinations consist of both written and oral components. The written component is divided into three sections, and the student’s responses in these three sections are treated in the oral component. The qualifying examinations take place in the second week of the sixth semester of study.

The written component is comprised of the following sections.

Section 1: This section treats what is termed “the quarrel between the ancients and the moderns.” The examination should indicate the student’s capacity for synthesis as well as his or her grasp of the thread that, where pertinent, manifests the unity in the development of doctrine. These questions will be examined through the following authors:

1. **Ancient writers:** Plato, Aristotle
2. **Medieval writers:** Aquinas, Bonaventure, Ockham
3. **Modern writers:** Machiavelli, Hobbes, Bacon, Descartes, Locke, Kant
4. **Recent Christian authors and the Second Vatican Council:** Balthasar, DeLubac, Rahner, Selected Documents of Vatican II
5. **American authors:** J. C. Murray, J. Rawls, L. Strauss

A list of the selected works by each of these authors is available in the administrative offices of the Institute.

Section 2: This section requires critical elucidations of the fundamental anthropological-ontological, theological, and moral teaching of Karol Wojtyła/John Paul II and Joseph Ratzinger/Benedict XVI. Students will answer questions regarding such topics as the meaning of person, being as gift, nuptiality, action, and freedom.

Section 3: This section requires students to take up currently vexed issues in theology and philosophy pertinent to marriage, family, and the person. Questions will be drawn from such areas as sexual ethics, bioethics, sacramental theology, feminism,

gender, and their social, cultural, and political/juridical contexts, requiring students to discuss the current status of an issue in contemporary literature.

Once a student has received a grade of “Pass” for all Qualifying Examinations, he or she may submit the dissertation prospectus for formal evaluation.

Dissertation Prospectus

The dissertation prospectus is prepared under the guidance of the dissertation director, who must be selected by registration week of the fifth semester. The key elements of the dissertation prospectus are the production of the dissertation prospectus and the collegial process of guidance by the dissertation director and the first and second readers of the dissertation.

Dissertation Prospectus Evaluation

The student must have passed the qualifying examinations before the prospectus may be submitted for formal evaluation.

Once the thesis director deems the prospectus acceptable, it is circulated among the entire faculty. The prospectus may be submitted by April 1 of the sixth semester, if possible, but no later than November 1 of the seventh semester. Faculty members have two weeks to submit comments, objections, and/or questions to the thesis director and Program Advisor.

After this review, the student will meet with his or her board, comprised of the director and two readers, for the evaluation of the prospectus.

The prospectus is deemed to be finally approved when the approval form has been signed by the dissertation director, the first and second readers, and the Program Advisor. The prospectus, with original signatures, is held in the student’s official file.

Once the prospectus has been approved, the student may begin to write his or her dissertation.

Ph.D. Dissertation

The Ph.D. degree is awarded after the successful completion of the doctoral dissertation and a defense of the

dissertation before the dissertation board. The dissertation should not exceed 300 pages (bibliography excluded) and should demonstrate maturity of theological judgment based on advanced graduate study. It should give evidence of capacity for research and reflection commensurate with advanced study, an ability to perform independent intellectual work, and a profound comprehension of the candidate’s chosen field of study. The dissertation should be of sufficient quality to constitute a genuine contribution to that field of study.

Defense of the Ph.D. Dissertation

After acceptance of the dissertation by the director and readers, the student must defend the dissertation in a public defense of at least two hours. The student will begin with a 15-minute presentation of the dissertation, which will be followed by a period of questions from each member of the dissertation board. In the opening presentation, the student may speak from notes of no more than one page but should not read from a prepared text.

Advising

The Program Advisor orients the student to the degree program, oversees the degree requirements, assists the student in selecting the dissertation director, and gives final approval to course selection.

Each student is also assigned a Personal Advisor from among the faculty, who will serve as his or her primary advisor throughout pre-candidacy studies. The Personal Advisor will meet with each advisee at least once per semester to discuss his or her progress and will help guide students through the program and its various requirements.

Once students begin work on their dissertation prospectuses, the Dissertation Director, who is normally selected by registration of the fifth semester, will become the students’ primary advisor and mentor.

Residency

The Ph.D. program normally requires six semesters of full-time study in residence, plus two years of dissertation writing.

 **DEGREE
PROGRAMS**

The completed dissertation must be defended within five years of the date the student takes the Qualifying Exams, which is usually in the sixth semester of study. If a student is unable to defend the dissertation within eight years, the student may petition the Dean for a one-year extension. If a student fails to defend the dissertation within this period, he or she ceases to be a candidate for the Ph.D. degree.

Assistantships

Ph.D. students are required to serve in research or teaching assistantships during the fourth and fifth years of study, as

available. The assistantships may entail ten to fifteen hours of work per week assisting a designated professor or teaching a course or part of a course, depending on availability. Acceptance of assistantships is required for continued receipt of any scholarships or stipends.

Ph.D. Handbook

Further details of the Ph.D. program requirements are elaborated in the Ph.D. Handbook, distributed to Ph.D. students at orientation and available from the Institute's Reception Office (Room 313).

CERTIFICATE PROGRAM

CERTIFICATE OF ADVANCED GRADUATE STUDIES

Introduction

The purpose of the Certificate of Advanced Graduate Studies (C.A.G.S.) is to offer post-master's students an opportunity to receive advanced academic formation with a certification emphasizing either the theology of marriage, family, and the person, or biotechnology and ethics. The C.A.G.S. program enables graduates to pursue their careers and personal goals at a higher, more accomplished level, and gives them the ability to demonstrate this on an official academic record for career advancement.

Admissions Requirements

Admission to the C.A.G.S. program requires the successful completion of a master's degree in theology or a related field and the completion of the application process as outlined on the appropriate admissions form.

Certificate Requirements

Certificate candidates take 33 credits of coursework, selected with the guidance of the Program Advisor. Three additional credits are earned through the completion of a thesis project.

Coursework

Certificate candidates will take 11 courses, drawn from doctoral-level or licentiate-level course offerings.

Capstone Thesis

C.A.G.S. candidates will develop a paper from one of their classes into a thesis of approximately 50 pages under the guidance of a faculty member serving as director. The thesis should demonstrate maturity of theological judgment based on advanced graduate study. It should give evidence of research skills commensurate with advanced graduate study, the ability to perform independent scientific work, and mastery of the candidate's chosen topic. Upon successful completion of the thesis requirement, the student will be awarded three credits in addition to his or her coursework credits.

Production of the Thesis

During the third semester in the program, the student should select a research paper written for a class from the previous year or in the process of composition for a current course to develop into a thesis under the direction of the professor from that course. The student should meet with the professor by midterm to discuss potential avenues of research and development to the original paper.

The thesis must be 50-60 pages in length, excluding the bibliography (page limits are strictly enforced), and written according to *The Chicago Manual of Style*. Details regarding formatting and print layout may be requested from the Administrative Assistant in Room 313.

The completed thesis should be submitted to the thesis director for final approval by April 1 of the fourth semester of full-time study, along with a copy of the C.A.G.S. thesis approval form, which is available on the Institute website. By May 1 the student should submit a clean copy of the thesis and the signed approval form to the Program Advisor for inclusion in the student's permanent file.

Advising

To assist students in their selection of courses and review of academic progress, periodic student meetings will be scheduled with the Program Advisor. The thesis director, selected in the third semester, serves as a mentor during the thesis writing process. At the end of the first year in the program, certificate students will meet with the Program Advisor for a formal Program Progress Review. An exit review meeting will be requested after completion of the program requirements.

Residency

The C.A.G.S. program normally requires four semesters of full-time study in residence. In all cases, total tuition payments for the program must equal at least the cost of four full-time semesters and at least one semester of dissertation direction.

COURSES OF INSTRUCTION

JPI 510/729

Theological Anthropology: History and Method

Beginning with an examination of the problem of anthropology in modernity, this course will examine the main themes of a theological anthropology. They are: predestination (of Jesus Christ and of men in Jesus Christ), creation (in Christ), man as *imago Dei*, human nature in relation to grace, the meaning of person, the meaning of sexual difference, original sin, and justification.

3 credits

JPI 511/731

Faith and American Culture

This course proposes a theological-ontological reading of American culture. Its purpose is to frame the fundamental terms of a Catholic's engagement with modernity and liberalism as expressed in the history of America. Readings for the course are drawn from authors influential in the founding and history of American culture, as well as from recent Catholic interpretations of the culture.

3 credits

JPI 517/817

Jesus Christ: Revealer of God and Man

This course seeks to give students an introduction to Christology that will help them to deepen their understanding of the Christocentric approach to anthropology that characterizes the Second Vatican Council and the pontificate of John Paul II. The course imparts familiarity with the development and significance of key ideas in Christology. The Course is divided into four parts. The first part ponders the relation between Christology and anthropology, the correct approach to Scripture, and how Christ makes himself known. The second part examines the question of Jesus' identity as Son of God, from two different points of view: a) the question about Jesus' divine self-consciousness and its importance to

understand the real content of Jesus' revelation and salvific mission and b) the way in which the tradition of the Church understood and explained the theandric identity of Jesus Christ. The third part, soteriological in nature, deals with the Paschal Mystery as a dynamic process through which Jesus Christ reveals, through the free gift of himself to the end, the mystery of God's Triune love. The last part the course revisits the mutual illumination and inseparability of anthropology and Christology by reflecting on the well-known statement of *Gaudium et spes*, 22: "Only in the mystery of the incarnate Word does the mystery of man take on light . . . Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear."

3 credits

JPI 532/707

Biblical Theology of Marriage and Family: Old Testament

The purpose of this course is to help the student discover the biblical vision of the person, marriage, and family as presented in the Old Testament. Consequently, this is a text-oriented course which will examine key biblical texts which provide the foundation for these fundamental human realities. The course begins by providing the student with an adequate understanding of the nature of God's Word and of the process of appropriate exegesis.

This is accomplished by an examination of the key magisterial documents which deal with hermeneutics. In the extended examination of the creation narrative of Gen 1-3, we will uncover the ground for all biblical anthropology. For the Hebrew mind, the narrative and legal texts are also critically important because they give a concrete vision of the value and purpose of marriage and family. Thus, we will study the patriarchal narratives, the legal texts, and the familial rituals in the cult of Israel

to understand how the person (*imago Dei*) and family (carrier of the covenant) functioned in the Old Testament. Within the Prophetic period there is an intensification of marital imagery for the covenant, and in the Wisdom Literature we find the ideal vision of marriage which re-establishes the divine vision. The final part of the course is a brief survey of the theological understanding of marriage in the Intertestamental period. We will conclude by an examination of how the trajectory of the Old Testament reaches its conclusion in Jesus' teaching on marriage (Mt 19). This study will take an integrative approach which will situate the texts within the Jewish context but also allude to their appropriation in the Christian community. We will see how a balanced theological perspective developed based on the legal / cultic prescriptions along with the 'lived theology' found in the patriarchal and prophetic experiences.

3 credits

JPI 548/748

Fundamental Moral Theology: Freedom and Human Action

This course takes up themes arising within fundamental moral theology. In what sense is moral theology really a theology? What constitutes morality? What role do desire, fulfillment, love, truth, beauty, and the invitation to communion (cf. *Veritatis splendor*, 1) play in our grounding of moral theology? The course takes up the question of freedom, the foundation and meaning of natural law, and the structure and character of moral action. Readings include *Veritatis splendor* and texts drawn from Ratzinger, Aquinas, Kant, von Balthasar, Pinckaers, Rhonheimer, and Melina.

3 credits

JPI 550/850

The Sexual Difference

"Sexual difference is one of the important questions of our age, if not in

fact the burning issue. ... each age is preoccupied with one thing, and one alone." This statement made decades ago by the French Philosopher Luce Irigaray, has not lost any of its relevance. On the contrary. With the emergence of "gender" as something other than "sex," and the revolutionary goal to "eliminate the sex distinction itself" (Firestone), the question about its nature becomes ever more urgent.

This course will examine the nature of sexual difference, considering both the difference as a difference, and as a male and female one. We will begin with an examination of the framework in which all thinking about sexual difference currently takes place, "gender ideology," looking first at its modern precursors (via Manent and Trueman), then its feminist and transgender instantiations (Beauvoir, Firestone, and Butler). Next, we will look straightforwardly at the phenomenon of sexual difference, as it belongs to animals generally and humans specifically (Portmann, Jonas, Fortin). Thirdly we turn to the political dimension of sexual difference (Plato, Aristotle, Pizan). Fourthly, we consider the metaphysical status of sexual difference (Aristotle, Aquinas, etc.). Fifthly we consider its theological status (Augustine, Aquinas, von Balthasar, Scheeben). Finally, we take up the sexes in their (correlative) distinctness, as manhood (Ong) and womanhood (Von le Fort, Stein).

3 credits

JPI 553/763

Being as Gift: Philosophical Foundations

This course elucidates the constitutive elements of a metaphysics of love necessary to undergird John Paul II's nuptial anthropology. John Paul II's anthropology, to which his interpretation of *Gaudium et spes* 22 and 24 in terms of nuptial mystery witnesses, is rooted in the recognition that being (both God and man) is gift. Through readings of Plato, Aristotle, Dionysius, Aquinas, Heidegger, Marion, Ulrich, von



**COURSES OF
INSTRUCTION**

Balthasar, and John Paul II, the course revisits main philosophical themes—wonder, form, nature, substance, relation, the transcendentals, and causality—in light of an ontology of gift. In so doing, the course seeks to illustrate the intrinsic relation between theology and philosophy as presented in John Paul II’s *Fides et ratio*.

3 credits

JPI 554/764

Catechesis on Human Love

This course examines John Paul II’s *Man and Woman He Created Them: A Theology of the Body* through a sequential reading of the text and a discussion of its scriptural, theological, and philosophical methodology. The course seeks to elucidate the spousal meaning of the body as it is revealed by Christ. Christ reveals this spousal meaning through his deepening of the historical condition of married love in two directions: towards the beginning, when Christ confirms marriage’s absolute indissolubility (Mt 19:3-9), and towards the eschaton, when he states that man and woman “neither marry nor are given in marriage” (Mt 22:30). According to John Paul II, the beginning consists of three original experiences (solitude, unity, and nakedness) to which we have a certain access in our fallen condition. The eschaton, on the other hand, reveals the final virginal form of the spousal meaning of the body. Both the virginal state and the sacramental economy offer men and women a certain participation in the final form of love revealed by Christ. Christ further reveals the spousal meaning of the body, and hence of human existence, through the sacrificial gift of himself for the Church on the Cross. This redemptive act that brings man the gift of divine sonship is, at the same time, a nuptial act: the forgiveness of man’s sins is at the service of the nuptial union of the Church, the immaculate Bride, with Christ, the Bridegroom. Participating in a real and sacramental way in Christ’s love for the Church, the sacrament of marriage acquires a depth that both transforms and super-abundantly confirms natural marriage and the created order. This

participation in Christ’s total, indissoluble, and fruitful love grounds the adequate anthropology that, according to John Paul II, undergirds *Humanae vitae*’s defense of the inseparability of the unitive and procreative dimensions of the conjugal embrace as well as the Christian understanding of the goods of marriage.

3 credits

JPI 556/765

Wojtyła’s Philosophical Preparation for John Paul II’s Theology

The course aims to present the relation between the philosophy of Karol Wojtyła and the theology of John Paul II. The relation between philosophy and theology is traditionally one of the fundamental issues in Christian thought that mirrors the relation between reason and faith, as well as nature and grace. Therefore, the question regarding the relation between philosophy and theology can be addressed to every one of the great thinkers in the Christian tradition: Augustine, Aquinas, Bonaventure, Newman, von Balthasar. Looking for an answer to this question in case of Karol Wojtyła/John Paul II can be especially fruitful, at least for three reasons. First, during the pre-pontifical stage of his life, Wojtyła was concerned primarily with philosophy and worked as an academic teacher of philosophy. Secondly, the main subject of Wojtyła’s philosophical project consisted in anthropology and ethics that became also the center of John Paul II’s teaching. Thirdly, John Paul II explicitly addressed the relation between faith and reason, philosophy and theology, most notably in his encyclicals *Redemptor hominis*, *Veritatis splendor*, and *Fides et ratio*. Each of these aspects will be examined during the course.

3 credits

JPI 558/772

Atonement in Hans Urs von Balthasar’s Theo-Drama, Vol. 4

The Cross of Christ is perhaps the most difficult dogmatic topic. One of the most helpful books for an orientation in this matter is still vol. 4 of Balthasar’s *Theo-*

Drama. The book shows that God's love toward all of us is much greater than expected.

3 credits

JPI 568/768

Revelation, Scripture, and the Nature of Exegesis

Dei verbum teaches that Scripture is the 'soul of theology' thus showing its fundamental importance to the theological endeavor. This course will operate along two major thematic lines: the text as *sacred* text and the development of an exegetical approach congruent with the text. The lectures will examine the phenomenon of divine self-disclosure within the created order and the specific form this communication takes within the community of God's people. Included in this study will be an examination of a.) the nature of revelation, b.) the nature of the Word of God as Scripture, c.) the relationship between eternal Word and human event d.) the categories by which truth is conveyed including Semitic categories of thought such as *toledoth*, corporate personality, the actualizing power of the word, vows, covenantal reality, etc. and e.) the relationship of the two testaments. Central to this investigation will be the insight of John Paul II and his linking of the Incarnation to the Scriptural text. The second theme is centered on the interpretation of the text and the appropriation of an exegetical model which enables the truth of the text to emerge. Here, a critique of the modern methodological crisis will be made (including an examination of Bultmann, *et al*) along with the response of Ratzinger (*Biblical Interpretation in Crisis*). Included here will be an examination of how the Fathers read the Scriptures, a thorough investigation of the magisterial documents on biblical interpretation (especially *Providentissimus deus*, *Divino aflante spiritu*, and *Dei verbum*) and a critique of the different methodologies informing today's exegesis (with reference to the Pontifical Biblical Commission's *Interpretation of the Bible*). The importance of the re-discovery of *symbolic realism*

(which allows for the typological structure of Scripture to be operative) will be discussed. The work of Ratzinger (Benedict XVI), de Lubac, von Balthasar, Childs, Cassuto, Eichdrodt, and Fishbane (amongst others) will be central to this study.

3 credits

JPI 569/866

Dominion and Technē

This course is essentially an exploration of the philosophical and theological meaning of work. In order to illuminate the meaning of work, we ponder the philosophical roots of dominion (God's command to "subdue the earth") and of *technē* (the root of technique, technology). The first part of the course attempts to unfold the classical understanding of work, and of the human hand, beginning with the Jewish, Greek, and Roman conceptions and then following their integration and transformation in Christian culture through a metaphysics of creation. The second half of the course considers the radical changes that the nature and the practice of work undergo in modernity and above all in the twentieth century and seeks to form a judgment about the current state of the matter from a Catholic perspective.

3 credits

JPI 570/838

Sexual Ethics and the Person

This course will study the personal character and meaning of the body as a foundation for sexual ethics. Starting with the specificity of the moral point of view, the course will develop the main lines of an ethics of sexuality in which the human person as a created whole, *corpore et anima unus*, is "*the subject of his own moral acts*" (*Veritatis splendor*, 48). As John Paul II said, we find in the body "the anticipatory signs, the expression and the promise of the gift of self, in conformity with the wise plan of the Creator" (*ibid.*). Particular issues will include the ethics of conjugal relations, contraception, homosexuality, and the use of condoms to prevent



**COURSES OF
INSTRUCTION**

HIV/AIDS. (JPI 548/748 Fundamental Moral Theology: Freedom and Human Action is highly recommended as a background.)

3 credits

JPI 605/839

Issues in Psychology: Gender, Sexuality, Marriage, and Family

Pope John Paul II stated, “Only a Christian anthropology, enriched by the contribution of indisputable scientific data, including that of modern psychology and psychiatry, can offer a complete and thus realistic vision of humans.” This vision will guide the exploration of the neurological and psychological discoveries regarding male and female gender. Topics to be covered also include divorce, sexual and physical abuse, homosexuality, abortion, psychotherapy, marriage counseling, family therapy, and pastoral responses to these issues.

3 credits

JPI 613/848

History of the Church

The aim of this course is to familiarize students with the historical unfolding of the life and mission of Church. The Church is “in history, but at the same time she transcends it. It is only ‘with the eyes of faith’ that one can see her in her visible reality and at the same time in her spiritual reality as bearer of divine life” (*Catechism of the Catholic Church*, 770). Following an introductory reflection on the nature of the Church and the relationship between time and eternity, the course will consider some of the key events in the life of Church: the apostolic witness and the development of the canon of Scripture; the trinitarian and Christological controversies of the fourth and fifth centuries; the development of monasticism; the tragic split between East and West; medieval theology and the rise of universities; the Protestant reformation; the Church’s encounter with the Enlightenment; and the First and Second Vatican Councils.

3 credits

JPI 617

Biology, Medicine, and the Contours of Human Life

This course develops foundations for bioethical inquiry in view of the doctrine of creation, the nuptial anthropology proposed by John Paul II, and seminal documents from the recent magisterium of the Church. The course provides theological, historical-cultural, and biological context for reflection on particular issues, drawing also on the contributions of recent thinkers including Robert Spaemann, Hans Jonas, and Stephen Talbott, whose work exposes the dualism and materialism that have shaped modern science and medicine, and points the way to a more adequate vision of the embodied person amid the vicissitudes of birth, illness, and death. Specific bioethical issues are treated in JPI 619: Life, Death, and the Human Person. (JPI 548: Fundamental Moral Theology: Freedom and Human Action is highly recommended as a background.)

3 credits

JPI 619

Life, Death, and the Human Person

This course treats questions concerning illness, medical treatments, and death within the ambit of the anthropological foundations developed in JPI 617: Biology, Medicine, and the Contours of Human Life. Study of the virtue of prudence aids in developing an adequate method for ethical discernment. Issues such as stem cell research and artificial reproductive technologies are considered in light of magisterial teaching and current theological and philosophical reflection. End-of-life issues are also treated, including questions concerning life support and its withdrawal, the use of ordinary/proportionate and extraordinary/disproportionate means, and criteria for determining death—including the neurological standard, commonly referred to as “brain death.”

3 credits

JPI 620/813

Communio Personarum: The Triune God

The purpose of this course is to ponder, with the help of the theological tradition, the sense in which the Triune God can be understood as a mystery of communion of persons and how this account of the *Deus Trinitas* grounds the way man's being images God. John Paul II wrote that "being a person in the image and likeness of God thus also involves existing in a relationship, in relation to the other 'I.' This is a prelude to the definitive self-revelation of the Triune God: a living unity in the communion of the Father, Son and Holy Spirit" (*Mulieris dignitatem*, 7). At the same time, he also said that "the primordial model of the family is to be sought in God Himself, in the trinitarian mystery of his life" (*Letter to Families*, 6). The course also seeks to elucidate the relation between the Paschal Mystery and the Trinity. The trinitarian reflection carried out in the course is therefore at the service of laying out the theological basis for the anthropology and metaphysics of love as well as the sacramentality of marriage and soteriology elaborated by St. John Paul II.

3 credits

JPI 623/853

Mystery of the Church

This course looks at the features of the Church which are confessed in the Creed: One, Holy, Catholic, and Apostolic. These are treated through the lens of the "*communio ecclesiology*" described in *Lumen gentium*. Embedded within the ecclesiological teaching of Vatican II are the following concepts and themes, which will be studied in depth throughout the course: "Sacrament," "Mystery," "Body of Christ," "People of God," the universal Church and the local Church, hierarchical communion (collegiality and papal primacy) within the Church, the nature and mission of the laity, the relation between the Catholic Church and other Churches, ecclesiastical communities, and religions, and finally, the nature of the

interrelation between the Church and the world.

3 credits

JPI 628/854

Philosophical Anthropology

The philosophical study of human nature is as old as philosophy itself; nevertheless, a distinct field known as "philosophical anthropology" was explicitly delineated in the early twentieth century, above all in the work of Max Scheler. One of the hallmarks of the thought of John Paul II, himself influenced by Scheler, was the central significance he gave to anthropology in his approach to problems in both philosophy and theology. The first half of this course will be a careful study of the classical interpretation of human nature, above all the understanding of the relation between the body and the soul and the various powers of the soul, through a reading of Plato, Aristotle, and the "Treatise on Man" in Aquinas's *Summa theologiae*. The second half will be a development of the classical view of man in light of more recent philosophical insights regarding the relational, embodied, and cultural dimensions of human existence. Here, we will touch on such things as the heart, imagination, love, memory, language, and tradition.

3 credits

JPI 634/826

The Sacrament of Marriage

This course offers a systematic reflection on the sacrament of matrimony, addressing both the concept of sacramentality generally and its relationship to marriage in particular. The Sacrament of Marriage is a privileged point of contact between nature and grace. Christ did not establish a new "outward sign" or a new form for entering into marriage. Instead, he recalled the original truth of creation: "he who made them from the beginning made them male and female . . . For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one . . . therefore what God has joined together let



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no man put asunder” (Mt 19:4-6). Rather than “adding” something to marriage from outside, Christ reveals the fullness of God’s original plan for marriage and accomplishes this plan through his death and Resurrection. Henceforth, marriage between baptized persons represents and participates in Christ’s spousal love for the Church. In order to gain a deeper understanding of this mystery, the course consists of three parts. Part one provides an overview of the nature and sacramentality of Christian marriage. The second part of the course explores the history of the doctrine of marriage within the Catholic tradition from Augustine through the Second Vatican Council. We will also consider the understanding of marriage in Protestant theology and in the Orthodox Churches. The last part of the course explores some disputed questions and controversies regarding the nature and sacramentality of marriage in light of the theology of John Paul II and in the context of questions surrounding the interpretation of Pope Francis’s *Amoris laetitia*.

3 credits

JPI 635/846

Marriage and Canon Law

The purpose of this course is to explore the canonical profile of marriage articulated in the 1983 Code of Canon Law in light of a nuptial sacramental theology and the ecclesiology of the Second Vatican Council. To this end, the first part of the course addresses the basic historical and methodological issues necessary for discerning the relationship between canon law and theology, and for understanding correctly the nature of canon law’s mission in the life of the Church. The second part of the course specifically considers the canonical principles and issues relevant to the pastoral care of marriage, especially the implications of the sacrament’s theological and juridical elements for annulments, dissolutions, and convalidations. In this regard, special attention is given to the

adequacy of matrimonial jurisprudence in American tribunals.

3 credits

JPI 640

The Problem of Love

While most people intuit what love is and recognize it when they see it, it is not always easy to say what it is. Its vast array of meanings (desire, giving, receiving, “eros,” “agape”) applied to the highest and lowest of activities (theological virtue, sex)—not to mention the variety of objects (wine, self, neighbor, God, enemies?) and subjects (the creature, God)—make this effort particularly difficult. It is easy to think that such meanings have nothing to do with each other (Nygren) and choose one aspect (“good”) over the others (“bad”), instead of grasping the phenomenon of love in its wholeness.

Moreover, while everyone experiences love as dramatic, often problematic, most do not think of love as a philosophical and theological question. And when it is considered in thought, it is trivialized, be it in the objective “scientific” sphere (as a biological product which confers evolutionary benefits), or the subjective one (feelings). On the contrary, in the Western intellectual tradition, love is a central category with deep metaphysical bearings, beginning with the eros of the soul for Beauty/Eternity (Plato), to the “desire for happiness” (human flourishing) ending in “friendship in virtue” (Aristotle), to the Beauty/Good that loves (even years) and is Himself Love (Christian revelation).

This course will probe that tradition with an eye to what Christianity brings to it. The fact that God is Love and that He loves the world first, creating it “freely” (willingly) and “out of goodness,” but also “cares” for it, brings in something entirely new to human thought.

The course follows an historical trajectory, beginning with Plato (*eros*), Aristotle (the three friendships), St. Augustine (the *uti-frui* distinction), the Cistercians and Victorines (the “stages” of the love of God), St. Thomas (the natural desire for happiness, love as a passion, the

two-fold distinction, and the order of love), and, finally, modern and post-modern altruism (Comte, Mill, Derrida). The course will end with a consideration of the nature of the Christian novelty with respect to love (Richard of St. Victor, von Balthasar, Dante).

3 credits

JPI 646/865
Sacramentality in the Fathers

In the writings of the New Testament and of the Fathers, the person of Christ was considered to be the fulfillment of the law and the prophecies given by God in the Old Testament. Christ's unexpectedly over-abundant fulfillment of the Old Testament's expectation of salvation is only seen with the eyes of faith and brought forth a typological and symbolical reading of Scripture over against reductionist (e.g., Marcion) and gnostic interpretations of the mystery of Christ. The Church Fathers' approach to Scripture aspired to do justice to the historical and bodily dimension of salvation and the deeply mysterious way in which God's revelation takes place within history and the created cosmos. We can even detect a kind of "sacramental ontology" in the Fathers, as the mystery of the incarnation informs and integrates their whole thinking about man, language, social relations, etc. In the twentieth century, Daniélou, de Lubac and von Balthasar, among others, made it their goal to recover and develop this sacramental thought of the Fathers and discover its fruitfulness for the Church over against a merely functional and compartmentalized interpretation of the sacraments.

Importantly, for the Fathers, revelation did not simply mean an intellectual transmission of information, but most of all God's mysterious and sacramental self-gift to human beings in the flesh, which transforms the relation to God and the world as such and can be experienced and participated in the Church's liturgy. This course aims at enabling students to understand the relevance of the Fathers' thought on the sacraments—especially baptism, the Eucharist and matrimony—and how it informs and is informed by the

larger framework of their approach to Scripture as the Word of God and the Church. Readings of the Fathers will include Irenaeus of Lyon, Origen, Augustine, Cyril of Jerusalem, Dionysius the Areopagite and others.

3 credits

JPI 647
Catholic Vision and Education in America

Robert Spaemann describes education as an "introduction to reality." As such, education is always about more than education, and every conception of education is enmeshed in judgments about the nature of the reality that education seeks to discover and in which it takes place.

This course will reflect on the nature and meaning of education, both secular and Catholic, and their contemporary state of crisis by exploring the relationship between different historical conceptions of the educational task and four types of judgments that are always at least tacitly operative within these conceptions: theological judgments about the nature of God (irrespective of whether his existence is believed); natural philosophical judgments about the meaning of nature and the science that would know it adequately; anthropological judgments about the nature and end of the human being; and political judgments about the sort of polity conducive to this end. In pursuing this path, the course hopes to lay a foundation for renewed thinking about the meaning of Catholic education in our historical moment.

3 credits

JPI 648
The Nature and Art of Teaching in the Catholic Tradition

From its inception, the Church has been concerned with the formation and education of persons. It has, therefore, necessarily been concerned with the question of teaching. Unlike modern pedagogical theory, however, which views teaching as empty method or technique, the Church is interested in teaching insofar



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as it relates to the truth. As Aquinas observes, the teacher must dwell in both the contemplative and active spheres of life. The questions that this class will ask, then, relate to both the nature and the practice of teaching. What is teaching? What is its end? Can one be a good teacher? If so, how? Further, what is the relationship between the craft of teaching and the truth which is taught? What are the methods and tools that a teacher can use to perfect his craft? These questions make clear that this class will not only think theoretically about teaching but will also look to the practice of it. We will read selections from Plato, Aristotle, Augustine, and Aquinas about the nature of teaching and also examine contemporary texts about the practice of teaching to discern what methods and techniques best fulfill its nature.

3 credits

JPI 649

Man as the Subject of Education

Education is a “leading out” (*e-ducere*) of an imperfect state and a “raising up” to an ideal; as such, it cannot but presuppose a particular interpretation of human nature: what man *is*, and what man *ought to be*. This course is an investigation in philosophical anthropology, which will explore the nature of the human being as the subject of education. Taking our bearings from Thomas Aquinas’s “Treatise on Man” (Questions 75-102 of the *prima pars* of the *Summa Theologiae*), and developing his principles in light of later thinkers and contemporary authors, we will begin the course with a careful study of the relationship between body and soul. Then, we will unfold human nature further in a consideration of the various powers of the soul, which represent the multifaceted way that man relates to himself, to others, to the world, and to God. The emphasis will be on an integrated view of man, who operates as a whole in all of these relations. Finally, we will contemplate the “educative act” from the perspective of beauty in Friedrich Schiller’s *Letters on the Aesthetic Education of Man*, and the metaphysics of human development in Ferdinand Ulrich’s

Man in the Beginning: A Philosophical Anthropology of Childhood.

3 credits

JPI 650

The Church Fathers on Education: Finding Christ the Logos in Letter and Spirit

During the Patristic age, the Church Fathers faced a constant twofold challenge against Christianity, from what could be termed literalism and allegorism. On the one hand, according to St. Paul, literalism or legalism slavishly follows the letter of the law against its spiritual interpretation in light of Christ’s fulfillment of it. Education in the literalist context gives the letter of Scripture a reified consideration at the expense of allowing the reader to penetrate into the mysterious meaning of the whole of Scripture and history: the Logos in person.

On the other hand, a more Greek-inspired allegorism denies the weight of the flesh and the letter as places of encounter with the Incarnate Logos in the Spirit. In this view, spiritual instruction about a distant God grants a special knowledge efficacious for a salvific interpretation of Scripture and the cosmos that is inaccessible to people not already endowed with a certain kind of a spiritual disposition.

What Christians understood by education was developed by facing these two profound challenges that overemphasize either the letter or the spirit. These challenges arguably stay with us even today in their secularized forms of materialism and idealism. The saints, Fathers, and teachers of the Church instead educated the people of God by giving witness to the incarnate Logos present in the words of Scripture, in Creation, and in the Church and her sacraments. They perceived the two hands of the Father at work in history: the Logos, who became incarnate, and the Holy Spirit (see Irenaeus of Lyons). Education for the Fathers is meant to foster the personal encounter with Christ by seeking and finding him in all things through the power of the Spirit given to the Church. For such an encounter

to take place, the Christian must be conformed to the divine Logos incarnate, first and foremost in Baptism. The paschal mystery of Christ, then, provides a kind of foundational and existential pattern for the educational movement from the Letter to the Spirit of the Word.

3 credits

JPI 651

Education Practicum

The practicum will put into practice the principles learned in JPI 648. Under the guidance of a mentor teacher, students will observe classes, write evaluations of courses, write lesson plans, grade student work, and teach students in a wide variety of subjects. The aim is for students to be prepared to teach a full course load at a Catholic elementary or high school.

3 credits

JPI 661/861

Biblical Theology of Marriage and Family: New Testament

This course builds on the Old Testament course and provides an introduction to the New Testament with a focus on issues related to marriage and family. In the New Testament, the notions of the human person, marriage, and family are mediated through Jesus Himself, His teachings, and the apostolic traditions of the early Church. The fundamental question is how the salvific power of Jesus transforms the human person and his relationships such that the family, (which was the former carrier of the covenant in the Old Testament) becomes the domestic church—a sphere where the Holy Spirit is active in bringing about salvation. This course includes an examination of the concept of the Messianic family (see Jn 19), an extensive analysis of Mt 19 which helps ground the indissolubility of marriage, and an examination of the structure and meaning of baptism (see Rom 6) by which the new creation in Christ comes about. Other themes include the key role of Abraham in the new covenant, the necessity of justification, and the transformation of the moral life by the

death and resurrection of Christ—including the marriage bond, issues of same-sex attraction, divorce, sexual behavior, and the role of virginity. This careful exegesis of key biblical passages will provide the foundation for understanding the dynamic effect that Christ has on the person and on human relationships.

3 credits

JPI 666

Creation: Nature and Life

This course will deal with the philosophical foundations needed for a correct understanding of the phenomenon of life. What is organic life and how can we recognize its presence? In what does its novelty consist with respect to the material world? How does an organism differ from a machine? How essential are theology and the doctrine of creation to the adjudication of these questions? By analyzing these and similar questions, the course will provide the adequate philosophical basis needed for dealing with the ethical problems posed by biotechnology.

3 credits

JPI 668/868

Law, Family, and the Person

This course closely examines the treatment under civil law of marriage, family, and the person, as well as the related issues of sexual difference, procreation, and biotechnology. The course will be divided into three parts. The first part will offer a philosophical and historical context by examining a number of ancient, modern, and post-modern thinkers, as well as a few legal cases and Church documents, in relation to the nature of law, the questions of natural law, law and the body, and so forth. The second part of the course will draw on this philosophical/anthropological foundation to examine the developing treatment of marriage and sexuality under the law, as present in important judicial opinions and other legal materials. Topics will include the so-called “fundamental right” to marriage, contraception, the “right to privacy” in the area of sexuality, “gay



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adoption,” and “same-sex marriage.” The third part of the course, also focusing on court cases and other legal materials, will address the treatment of the person in the developing context of biotechnology. Topics will include abortion, surrogate motherhood, artificial “reproduction,” cloning, and end-of-life issues.

3 credits

JPI 673

Metaphysics and Modern Science

Modern science enjoys unparalleled authority in modern society not only because of its astonishing and undeniable success, but because of its alleged objectivity, because it is uncontaminated by metaphysical and theological prejudice judged to be irrational by modern conceptions of reason. This is both theoretically and historically questionable, however. This course will examine these claims, reflecting on the metaphysical foundations of modern science and the conceptions of being, nature, knowledge and truth presupposed and perpetuated by it.

3 credits

JPI 675

Technology and Totalitarianism

Concern over the totalitarian tendencies of technology is an overlooked theme in Catholic Social Teaching. Paul VI worried in *Octogesima adveniens* that the modern age might really be the “more accentuated sliding towards a new positivism: universalized technology as the dominant form of activity, as the overwhelming pattern of existence, even as a language, without the question of its meaning being really asked.” Benedict XVI warned in *Caritas in veritate* that technology threatens “to become an ideological power,” confining “us within an *a priori* that holds us back from encountering being and truth.” “Were that to happen,” he says, “we would all know, evaluate, and make decisions about our life situations from within a technocratic cultural perspective to which we would belong structurally, without ever being able

to discover a meaning not of our own making.” Similar warnings abound can be found throughout the social magisterium.

Today those concerns seem warranted, as technological progress defines our collective *raison d’être*, as technology intrudes ever more thoroughly into our lives, and as politics, medicine, biotechnology and digital technologies fuse into one post-political, technocratic order. This course will seek to understand this phenomenon both in its contemporary manifestations and its underlying logic, exploring the nature and logic of both technology and totalitarianism and attempting to anticipate the future course of their joint development. Readings will include excerpts from Catholic Social Teaching and selected writings from Hobbes, Bacon, Dewey, Heidegger, Arendt, Del Noce, Harari, and Zuboff among others.

3 credits

JPI 676

Biologies, Technologies, and the Human Person

This course probes historical and philosophical underpinnings of several biological disciplines that play a role in contemporary human self-understanding as well as in current debates concerning biotechnologies. Drawing on authors including Thomas Kuhn and Michael Polanyi, we will consider the character of scientific knowing, before examining particular disciplines including genetics, embryology, and neurology. Other authors may include Kass, Holdrege, Talbott, Gilbert, Lewontin, Fox Keller, Oyama, and Maienschein.

3 credits

JPI 715

Covenantal Reality: Biblical Foundations

Covenant is at the heart of God’s relationship to his people. This course will examine the numerous covenants within the Scriptures, their constitutive structure, and the relationship they have to each other. Within the Old Testament, the meaning of covenant, its development

within the canon, its relationship to its ancient Near Eastern context, and the trajectory it takes within the prophetic and messianic texts will be explored. Fundamental here are the critical questions of creation as a covenant and the role of human response and freedom. The experience of divine revelation and of covenant profoundly affected Israel's view of the human person, marriage, and family. As the covenant is fulfilled in Christ, at the heart of our study will be how the Paschal mystery effects a re-constitution of the covenant such that it becomes "new." Here, we will examine the Marian, Eucharistic, and somatic dimensions of the Christological form of the covenant. Critical to our study is the complex question of how the Old and New Covenants are related. Key Pauline texts will be studied and will include a critique of the modern proposal of *covenantal nomism*.

3 credits

JPI 719

Issues in the Gospel of John

This course deals with the Gospel of John and the critical themes that form its architectural structure. This course will closely examine the biblical text with special reference to the original Greek. We will identify those themes that are central to the Johannine proclamation of the Gospel and identify and examine the specifics of John's anthropology and how it affects his understanding of soteriology, ecclesiology, and pneumatology. We will examine the various exegetical approaches that have evolved, including those from the Patristic, medieval, and modern periods. Critical to this study is the examination of John's use of specific words (faith, light, sent, believe, life, glory, etc.) and his use of parallelisms and chiasmic structures. This course will investigate the critical theological themes in John, particularly the role of the Spirit, the relationship of the Son to the Father, the realism of the Eucharistic discourse, the pneumatic and Mariological dimensions of ecclesiology, and the underlying sacramental nature of reality. All of these elements become

critical components in the anthropological vision that John presents.

3 credits

JPI 743

The Church of the Apostles and the Modern Church

The problems that the modern Church faces can be seen as problems of identity. The struggle after the Vatican II was the reception of the "updating" (*aggiornamento*) or teaching that the universal college of bishops provided. Today we are faced with proposed novelties in the *development of doctrine* in the Church. The question is whether or not these recent proposals are in communion with the apostolic Body of Christ.

The thesis of this course is that the Book of Acts can serve as the key to answering this question. It records the emergence of the Church and its intrinsic structures at the time of the Apostles. To be able to evaluate the current situation, we will examine the key themes that are being challenged: regeneration of man, the abiding presence of the Holy Spirit, the nature and exercise of apostolic authority, and the pneumatic gifts and institutional structures that guide and protect the Church's life and mission. This will enable us to examine concretely the question of the development of doctrine (see Newman) and assess what is changeable and what is not.

3 credits

JPI 814

The Problem of Love

While most people intuit what love is and recognize it when they see it, it is not always easy to say what it is. Its vast array of meanings (desire, giving, receiving, "eros," "agape") applied to the highest and lowest of activities (theological virtue, sex) - not to mention the variety of objects (wine, self, neighbor, God, enemies?) and subjects (the creature, God) - make this effort particularly difficult. It is easy to think that such meanings have nothing to do with each other (Nygren) and choose one aspect ("good") over the others



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(“bad”), instead of grasping the phenomenon of love in its wholeness.

Moreover, while everyone experiences love as dramatic, often problematic, most do not think of love as a philosophical and theological question. And when it is considered in thought, it is trivialized, be it in the objective “scientific” sphere (as a biological product which confers evolutionary benefits), or the subjective one (feelings). On the contrary, in the Western intellectual tradition, love is a central category with deep metaphysical bearings, beginning with the eros of the soul for Beauty/Eternity (Plato), to the “desire for happiness” (human flourishing) ending in “friendship in virtue” (Aristotle), to the Beauty/Good that loves (even years) and is Himself Love (Christian revelation).

This course will probe that tradition with an eye to what Christianity brings to it. The fact that God is Love and that He loves the world first, creating it “freely” (willingly) and “out of goodness,” but also “cares” for it, brings in something entirely new to human thought.

The course follows an historical trajectory, beginning with Plato (*eros*), Aristotle (the three friendships) St. Augustine (the *uti-frui* distinction), the Cistercians and Victorines (the “stages” of the love of God), St. Thomas (the natural desire for happiness, love as a passion, the two-fold distinction, and the order of love), and, finally, modern and post-modern altruism (Comte, Mill, Derrida). The course will end with a consideration of the nature of the Christian novelty with respect to love (Richard of St. Victor, von Balthasar, Dante).

3 credits

JPI 816

Domestic Church: Biblical Foundations

John Paul II stated that the future of humanity “passes by way of the family.” The purpose of this course is to construct a theology of the Domestic Church. This task requires the development of a hermeneutic for the recovery of a Scriptural view of reality, an analysis of the biblical basis for this doctrine from both

the Old and New Testaments, and an examination of how these biblical categories were developed through the Early Church and the Fathers up to the Middle Ages. This course will examine the sudden reappearance of the term “domestic church” at Vatican II and its further development in modern times, particularly in magisterial teaching. Thematically, the course examines the structure of creation, the role of the family within the Abrahamic covenant, the importance of fatherhood and its link to memory of the faith, the family as the locus of the Hebraic cult, and the educative role of the family in the Scriptures. The course concludes with an analysis of the problems of the modern appropriation of the concept of family as domestic church.

3 credits

JPI 851

Feminism in Theology and Culture

This course examines the key elements of contemporary feminism, both “equity” and “difference”: its critique of patriarchy, its central concern about women and work, its appeal to “experience” as norm, and its understanding and construction of the idea of “gender.” The course will, moreover, consider these elements at work in the feminist critique of the main theological topics (Trinity, Christology, Ecclesiology, Mariology). Students will become familiar with the key representatives and essential ideas of feminism (theological and otherwise). They will read key texts representing feminist thought (e.g., Beauvoir, Irigaray, Butler), its theoretical background (e.g., Mill, Hegel, Foucault), its theological manifestation (e.g., Johnson, Hampson, Schüssler-Fiorenza, Coakley)

The course will also consider the “New Feminism” which, while critical of the dominant feminisms, is also provoked by them to look for a more satisfying account of woman (the “feminine genius”), of man (the “masculine genius”) and of sexual difference as such. To that end students will read key texts from John Paul II, Ong,

Stern, von Le Fort, and von Balthasar, among others.

3 credits

JPI 869

Bonaventure: Wisdom and Trinitarian Theology

While the Angelic Doctor Thomas Aquinas proceeded in his thought and writing according to a more Aristotelian methodological framework, the Seraphic Doctor Bonaventure continued and further developed a contemplative and symbolical (one could say Platonic) way of thinking similar to the Fathers of the Church. His eventual role as the superior of the Franciscan order may have demanded such a style. This symbolical method is evident for example in his Collations on the *Hexaemeron*, the work of the six days of creation that takes up Scriptural themes and engages with and corrects Joachim of Fiore's symbolically structured thought. In his most famous spiritual work entitled *A Mind's Itinerary to God*, Bonaventure demands from his monastic reader a ruminative reading, thereby highlighting the depth of reflection and the wealth of content we may find in the relatively short treatise, which engages the whole person in the ascent towards God. However, before being the Franciscan Minister General, Bonaventure became a professor at the university of Paris, and studied Trinitarian Theology under Alexander of Hales and others. In his more technical writings, he integrated theology and philosophical thinking through the framework of the transcendentals of the one, the true, and the good. His method takes up and brings to light aspects of the traditional theology of the Greek Fathers, which they were perhaps hesitant to make explicit. In this seminar, we will read several of Bonaventure's writings, without leaving aside their historical context, and discover how fruitful the dialogue between theology and philosophy can be for Christian life in the Church.

3 credits

JPI 870

The Desire to See God in Gregory of Nyssa

For Gregory of Nyssa, man desires to see God, because he is made for God. The faith that this desire for God can be fulfilled is part of a long tradition in the history of the Church and serves as a key with which to read and select writings of the Fathers. In this seminar, we will start by focusing on Gregory of Nyssa's understanding of the beatific state as developed in his seminal text *The Making of Man*. Instead of a statement simply about possible future events, the beatific vision for Gregory implies a comprehensive theological anthropology that is well worth considering for our times, for example in light of John Paul II's thought on the relationship between faith and reason. Against an ancient kind of Arian rationalism, Gregory upheld the enduring positivity of faith, necessitated by the enduring distance between God and man as uncreated and created being. Paradoxically, their ontological distinction becomes for Gregory the very means for man's unification with God, which he sees as a continual process that opens up and stretches out into man's infinite capacity for God. In this seminar, we will tackle questions such as what relation the final state of the human being has with its beginnings, how reason relates to faith, how grace relates to nature, and how ultimate fulfilment is understood in the Christian tradition.

3 credits

JPI 871

Technology and Life

In view of the Cartesian separation between *res extensa* and *res cogitans* that continues to shape our civilization, philosopher Robert Spaemann diagnosed a blind spot in modern science. "What gets lost in this separation, what cannot be thought anymore," Spaemann observes, "is: life. Life is essentially withinness and withoutness, both interiority and exteriority, at once being-for-itself and being-in-relation-to another." This course seeks to reclaim some of the best recent and contemporary thought concerning the



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meaning of “life” and its relation to personhood, particularly in the face of the encroachments of technology. Readings by Spaemann, John Paul II, Benedict XVI/ Ratzinger, Scola, Jonas, Talbott, and others will serve as a foundation for elucidating the theological and anthropological significance of being alive in conversation with recent philosophy of biology. On the basis of this groundwork, several bioethical questions will be considered at the end of the course.

3 credits

JPI 873

Suffering, Death, and the Technological Imperative

Strikingly, Pope Benedict’s brief letter, “On the Urgent Task of Educating Young People” (2008), called for teaching young people to suffer well, for “the capacity for loving corresponds to the capacity for suffering and for suffering together.” In a similar vein, social critics like Ivan Illich have expressed concern that the art of suffering, and likewise the art of facing death, are atrophying as our prospects for medical and technological ameliorations of particular maladies seem to increase. Drawing on the work of Pope John Paul II, Illich, Spaemann, Granados, and others, this course examines the fundamental human experiences of suffering and death in historical and theological-anthropological contexts, in view of the increasing role of technology in medicine and in society.

3 credits

JPI 921

Thomism, Ressourcement, and Vatican II

This course aims to familiarize students with the key debates of twentieth-century theology which form the backdrop to the Second Vatican Council and still significantly influence its interpretation today. Particular attention will be given to the relation between nature and grace, as well as the relation between being and love, in light of a renewed interpretation of Thomas Aquinas. Authors studied include

Blondel, de Lubac, Gilson, Ratzinger, and Congar.

3 credits

JPI 922

God the Giver of Life

This doctoral seminar is dedicated to the elucidation of two key pneumatological questions: (1) the Father-Son relation in the Holy Spirit and (2) the generation of the Son in the Holy Spirit. The goal is to ponder more deeply the person of the Holy Spirit in God and examine both his active and passive “roles” in the Godhead. This reflection serves as grounds to approach the issue of reciprocity in the triune mystery and the meaning of divine order and hierarchy—issues upon whose satisfactory articulation hinges the elaboration of an adequate theological anthropology. The seminar will follow a historical path and examine some of the main pneumatological texts of the Christian tradition as well as some contemporary authors.

3 credits

JPI 922a

God the Giver of Life: The Mystery of Unity

The seminar is dedicated to pondering the mystery of God’s oneness. Oneness is a philosophical category that, historically speaking, precedes Christian revelation. At the same time, Christ’s revelation of the Triune God gives a new and far deeper meaning to the philosophical account of the One. For Christianity there is no divine unity without Trinity and vice-versa. The divine unity that Christianity affirms is *Unitas in Trinitate* just as, at the same time, it upholds the inseparability of the Trinity from the unity: *Trinitas in Unitate*. In light of Christian revelation, the questions to consider are “what is the One?” and “in what sense is the Triune mystery One?” These questions require, among other things, reflecting on the meaning of otherness (or alterity) and the negative. They also suggest reconsidering the meaning of the union with the One (*henosis*). The seminar approaches these

questions through the reading of several key texts of Plato, Plotinus, Pseudo-Dionysius, Aquinas, Rosmini, and Balthasar.

3 credits

JPI 927

The Problem of Love

While most people intuit what love is and recognize it when they see it, it is not always easy to say what it is. Its vast array of meanings (desire, giving, receiving, “eros,” “agape”) applied to the highest and lowest of activities (theological virtue, sex) - not to mention the variety of objects (wine, self, neighbor, God, enemies?) and subjects (the creature, God) - make this effort particularly difficult. It is easy to think that such meanings have nothing to do with each other (Nygren) and choose one aspect (“good”) over the others (“bad”), instead of grasping the phenomenon of love in its wholeness.

Moreover, while everyone experiences love as dramatic, often problematic, most do not think of love as a philosophical and theological question. And when it is considered in thought, it is trivialized, be it in the objective “scientific” sphere (as a biological product which confers evolutionary benefits), or the subjective one (feelings). On the contrary, in the Western intellectual tradition, love is a central category with deep metaphysical bearings, beginning with the eros of the soul for Beauty/Eternity (Plato), to the “desire for happiness” (human flourishing) ending in “friendship in virtue” (Aristotle), to the Beauty/Good that loves (even years) and is Himself Love (Christian revelation).

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The course follows an historical trajectory, beginning with Plato (*eros*), Aristotle (the three friendships) St. Augustine (the *uti-frui* distinction), the Cistercians and Victorines (the “stages”

of the love of God), St. Thomas (the natural desire for happiness, love as a passion, the two-fold distinction, and the order of love), and, finally, modern and post-modern altruism (Comte, Mill, Derrida). The course will end with a consideration of the nature of the Christian novelty with respect to love (Richard of St. Victor, von Balthasar, Dante).

3 credits

JPI 942

Nature, Common Good, and the Language of Heterosexuality

Emerging conceptions of sexuality and gender are often criticized as failing to acknowledge or give an account of the vital links between what is typically called “heterosexual” marriage and family and broader civil society. From ancient times and in all cultures, marriage’s integral relationship with childbearing has made its relevance to the common good obvious. Because emerging conceptions have clearly challenged this anthropological/metaphysical starting point, it is natural to blame the new sexuality for being radically anti- or non-communitarian. Yet it may be more accurate to say that the new sexuality expresses perfectly modern, liberal conceptions of common good, reason, and human community.

This seminar will ask how our changing assumptions concerning what constitutes common good (*bonum commune*) might give rise to forms of reason and sexuality whose clearest expression is summed up in the concept and language of “sexual orientation” and its correlates, such as “homosexuality” or “heterosexuality.” The seminar will be both historical and speculative in nature. Readings will include: Aristotle, Aquinas, Kant, Maritain, de Koninck, Strauss, Tierney, Rawls, Foucault, and St. John Paul II.

3 credits



**COURSES OF
INSTRUCTION**

JPI 946

***Domestic Church: Water and the
Mystery of Baptism***

The family in the Old Testament became a special sphere of holiness, inextricably tied to the covenant. Critically, the purity/holiness of the family was determined by a series of water rituals. In the Hebrew worldview, people were believed to have contracted impurity by way of different events, objects, or states in life which rendered a person clean or unclean. To remove impurity, ablutions or immersions were required. In certain cases, the penalty for continuing in impurity was death. Thus, water rituals were at the heart of the identity of Israel—negotiating between the four states of being and regulating the individual’s and community’s status before God, thus maintaining family purity.

Our study will consist of two themes. First, we will develop a hermeneutic which can adequately provide a fuller exegesis of the Scriptures. In urging the recovery of a symbolic reading of reality we will investigate the psychological underpinnings of symbolic archetypes. The second part will investigate the meaning and use of water in the Old Testament by examining critical events and practices.

3 credits

JPI 950

Feminism in Theology and Culture

This course examines the key elements of contemporary feminism, both “equity” and “difference”: its critique of patriarchy, its central concern about women and work, its appeal to “experience” as norm, and its understanding and construction of the idea of “gender.” The course will, moreover, consider these elements at work in the feminist critique of the main theological topics (Trinity, Christology, Ecclesiology, Mariology). Students will become familiar with the key representatives and essential ideas of feminism (theological and otherwise). They will read key texts representing feminist thought (e.g., Beauvoir, Irigaray, Butler), its theoretical background (e.g., Mill, Hegel, Foucault), its theological

manifestation (e.g., Johnson, Hampson, Schüssler-Fiorenza, Coakley)

The course will also consider the “New Feminism” which, while critical of the dominant feminisms, is also provoked by them to look for a more satisfying account of woman (the “feminine genius”), of man (the “masculine genius”) and of sexual difference as such. To that end students will read key texts from John Paul II, Ong, Stern, von Le Fort, and von Balthasar, among others.

3 credits

JPI 956

***Covenant, Nuptiality, and the
Biblical Vision of Reality***

At the heart of biblical revelation is a vision of creation that is relational and covenantal. It is the reality of covenant that grounds creation. This course will follow a critical analysis of the development trajectory that the theology of covenant takes as it appears in the various moments of Israelite history reaching its fulfillment in Christ. While the theme is adumbrated in the earlier strata of Scripture, it is the prophets who explicitly announce the nuptial nature of the covenant and orient us towards its fulfillment in the Messiah—whom the New Testament presents as the Bridegroom. This “ontological” turn is reinforced by the nuptial aspects of the Eucharistic and Marian dimensions of the covenant in the New Testament. At the heart of this study is the relationship of the Old to the New Testament. In examining Pauline theology, the critical issue will be the relationship of law to grace within a covenantal framework. The answer here determines the relationship between law (and obedient behavior) and salvation. Is salvation predicated on being a member of the covenantal community or is faithful following of the Law essential? Within the Old Testament there is the crucial witness of the prophets who raise a devastating critique against covenantal presumptuousness (“the temple, the temple”) while in the New Testament there is the struggle within the early Church over the issue of faith versus works. In particular, the question of antinomism

versus covenantal nomism which deals with the question of legal observance, free will, and grace will be examined. Authors will include Westermann, Wenham, Cassuto, Dumbrell, Eichrodt, Heschel, Hugenberger, Barth, von Balthasar, John Paul II, Ratzinger, Blenkinsopp, N.T. Wright, and Wyschogrod.

3 credits

JPI 960

The Metaphysics of Hans Urs von Balthasar

In *Fides et ratio* John Paul II called for “a philosophy of genuinely metaphysical range . . . a philosophy which shuns metaphysics would be radically unsuited to the task of mediation in the understanding of Revelation.” The aim of this course is to familiarize students with the philosophy of Hans Urs von Balthasar, with a particular focus on von Balthasar’s interpretation and development of Thomistic metaphysics. Following an introduction to von Balthasar’s life and writings, the course will explore the question of Christian philosophy and recent debates on the Thomistic “real distinction.” The central texts for the course are volumes four and five of *The Glory of the Lord*, “The Realm of Metaphysics” and *Epilogue*.

3 credits

JPI 961

Early Modern Thought

This course will seek to assess ‘the meaning of modernity’ by examining its founding ontological commitments; by considering how these commitments are operative in modern conceptions of nature and scientific knowledge, politics and the state, and freedom and anthropology; and by evaluating their theological significance, especially in light of developments at the Second Vatican Council and in the pontificates of John Paul II and Benedict XVI regarding the meaning of the human person. The course will center largely on primary sources which may include Machiavelli, Bacon, Hobbes, Descartes, Locke, Rousseau, Vico, and Newton.

3 credits

JPI 962

Natural Law and Order

The seminar will ask about the nature of natural law. It would seem that “natural law” would have to be both a kind of “law” and in some way “natural.” But how are we to understand these two terms? Thomas tells us that natural law is the participation of the rational creature in God’s eternal law. He also tells us that any law is a dictate or ordination of reason and that it is ordered to a common good. What is meant by reason and common good here? Does natural law appeal to an order contained objectively in creation? Does natural law depend on belief in creation and hence a Creator, at least implicitly? Does it at least require a doctrine of nature? If law in any of its analogous senses necessarily implies some idea of “order,” what sort of order is natural law and what is the source of that order? Many different answers have been given to these questions. Readings will include both classical and modern texts: Aquinas, Veatch, Finnis, and others.

3 credits

JPI 966

Symbolic Ontology and Practical Reason

This course will take a close look at the constitution of practical reason and its relationship to physicality and, in particular, the body. This will require a review of texts dealing with a cluster of knotty themes: the constitution of practical reason; the role/meaning of form and matter; the real and the symbolic; the relation between cosmos and person; personal and biological aspects of physicality and the body; subjectivity and objectivity. Readings drawn from Plato, Aristotle (*De Anima*, *Nicomachean Ethics*), Aquinas, Hume, Kant (*Groundwork of the Metaphysics of Morals*, *Critique of Practical Reason*), de Lubac (*Corpus Mysticum*), von Balthasar, John Paul II (*Man and Woman He Created Them*).

3 credits

JPI 967

The Pauline Vision of Marriage and Family

For St. Paul, marriage and family



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become radically redefined in Christ. This course examines how Paul develops his Christological vision, showing how both marriage and family realize their divinely ordained purpose in the Paschal mystery. We will examine key texts on the body, gender differentiation, sexuality, and celibacy; the functional/symbolic meaning of these in creation/salvation; and the nature of marriage, family, and divorce within the Paschal mystery. A proper understanding of Paul requires a careful exegesis of key texts (in Romans, Corinthians, Ephesians, etc.) and locating his specific teachings within the wider context of his theology of creation and justification in Christ, as well as his appropriation of Semitic categories of thought operative in the Old Testament. In discussing texts, we will examine the different ways these texts have been appropriated and the critical theological controversies that developed because of them (especially in the Reformation and modern eras, e.g. New Pauline Perspective and Covenantal Nomism). Readings include Pauline letters, Augustine, Aquinas, Luther, Barth, von Balthasar, N. T. Wright, Sanders, Dunn, Fitzmeyer, and Watson.

3 credits

JPI 969a

Recovering Origins:

Hegel's Trinitarian Claim

This seminar approaches Hegel's understanding of absolute spirit with an eye to examining his account of the Triune Mystery as the exact opposite of an elucidation of the Triune God in terms of love and gift. The seminar studies how, thanks to its absolute negativity, the absolute spirit generates itself (immanent Trinity) and reaches its concreteness in the Holy Spirit and spiritual community by necessarily passing through the divine diremption (creation) and reconciliation. Hegel's thought will be studied through a close reading of the following texts:

Lectures of the Philosophy of Religion, Vol. 3: *The Consummate Religion* (years 1824 and 1827); *Science of Logic* (selections); *Encyclopaedia* (sections of *Logic and of*

Philosophy of Spirit); *Phenomenology of Spirit* (selections).

3 credits

JPI 969b

Recovering Origins: Augustine, De trinitate

This doctoral seminar offers a careful reading of St. Augustine's *De trinitate*. At a time in which it is ever more crucial for theological reflection to have solid foundations, this seminar is dedicated to learning with the help of Augustine what it means to contemplate the mystery of God, what God has revealed about himself, and what the Christological revelation of the *Deus Trinitas* discloses of the mystery of the human being. This text, which has shaped the Church's trinitarian dogmatic reflection, was composed with the desire to address fundamental questions such as: (1) How does God's action reveal his tri-personal being? (2) What does it mean to say that God is One and Triune? (3) What can be said of the person of the Holy Spirit? The seminar studies Augustine's immensely rich work with the desire to listen to Augustine's questions and answers while letting them open up new vistas that can help us think through and deepen our contemporary questions.

3 credits

JPI 969c

Recovering Origins: Fatherlessness

The purpose of the seminar is to examine three forms of modern nihilism that condition our understanding of finitude and its original positivity. They represent, in different ways, the antithesis of a metaphysics and a theology of gift called forth by the Second Vatican Council (*Gaudium et spes*, 22-24). The seminar examines the absorption of the finite by the infinite in Hegel's elucidation of the absolute spirit (classes 1-6); it then studies Nietzsche's anthropology (classes 7-10); and concludes with an approach to Heidegger's perception of finitude as man's encompassing horizon (classes 11-13).

3 credits

JPI 970

Action, Object, and the Body

This course will focus on the question of the role of physicality in the constitution and meaning of human action. Is action constituted only in rational deliberation? Do the body and its structures play a role? What is really expressed in relation to reality and human destiny by action? How do we experience the body in action? Readings and discussion will center on the conditions and structure of human action, changing conceptions of the body, and the continuities and discontinuities between various theories. Texts will include selections from Aquinas, Blondel, Freud, Merleau-Ponty, Anscombe, Irigaray, and Butler.

3 credits

JPI 977

Anarchy, Causality, and the Gift of Self

Through key philosophical and theological texts, this seminar seeks to ponder in what sense the perception of being as gift is able to retrieve and deepen an adequate account of causality. This reflection is also at the service of the clarification of what it means to give of oneself. The contemporary conception of causality as extrinsic imposition of (normally topographic) movement by means of force has silenced the classic conception of causality as the communication of *esse as act* (Aquinas, *De principiis naturae*). It has also established anarchy, lack of principle, as a fundamental contemporary axiom. Since one of the main reasons for this radical shift was the corresponding change in the perception of the transcendental good—from perceiving the good in terms of generosity to those of power (dominance, ruling, and ordering)—it is crucial to elucidate in what sense perceiving the communication of *esse* in light of gift, thus retrieving generosity, may yield an adequate understanding of causality. Pondering the meaning of causality, therefore, is a twofold task. First, it necessitates a philosophical reflection on the specificity and interconnectedness of the fourfold causality. Second, it requires a theological reflection on the divine communication of *esse*—that is, to ask

what it means for God to give in and to Himself and to give in such a radical way that it allows the concrete singular both the possibility of being and the capacity to give. The seminar approaches the speculative issue of causality from a historical perspective. The seminar is divided into three parts. The first revisits the Greek understanding of causality and the good (Plato, Aristotle, Plotinus). The second examines the understanding of causality within the framework of the Triune God (Dionysius, Aquinas, Ockham). The third approaches the modern shift that reads causality in terms of power (Hume, Hegel, Heidegger).

3 credits

JPI 978

Action and Destiny: Blondel, Thomas, and von Balthasar

This course will take a close look at the philosophical and theological meanings of human action in each of the three writers. Course texts include Blondel's *Action*, the *Summa theologiae* by Thomas Aquinas, and von Balthasar's *Theo-Drama*.

3 credits

JPI 979

The American Proposition: An Ontological-Theological Inquiry

This course reflects on what may be termed America's vision of reality, as expressed in its "way of life": the "logic" of its institutions and patterns of thinking and acting. An abiding question is whether, or in what sense, we can rightly identify a unity of vision within America's characteristic claim of pluralism. The reflection will be carried out in dialogue with the "classical" vision found especially in the metaphysics of Aquinas: regarding the intrinsic truth, goodness, and beauty of things (the "transcendentals"), in relation to the first and final cause/end of things (God). The course will ponder the meaning of America as set forth in the classic study of Weber, *The Protestant Ethic and the Spirit of Capitalism*; and as recently articulated and defended in political-philosophical terms in Reilly's *America on*



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Trial: A Defense of the Founding. Readings from these books will be engaged against the backdrop of America’s founding documents and in light of the metaphysics of St. Thomas (*Summa theologiae*, I, *De veritate*, and the collection of texts gathered by Anderson, *An Introduction to the Metaphysics of St. Thomas Aquinas*). We will also read D.C. Schindler’s *Love and the Postmodern Predicament: Rediscovering the Real in Beauty, Goodness, and Truth*. The purpose of the course is to understand America’s vision of reality vis-à-vis that of the classical-Catholic tradition.

3 credits

JPI 981

Technology and Truth

The advent of modern science and technological society generated not only a new method for ascertaining the truth of nature, but new conceptions of nature, reason, and truth. This seminar will consider the ‘fate of truth’ in the light of this transformation. Reflecting philosophically and theologically on the meaning and history of truth, we will take special care to consider how a mechanistic ontology alters our understanding of truth, the means of attaining it, and our desire to seek it. Reading for the course will draw from such thinkers as Plato, Aristotle, Augustine, Aquinas, von Balthasar, Ratzinger, Descartes, Bacon, Locke, Hume, Kant, Nietzsche, James, Dewey, and Heidegger.

3 credits

JPI 982b

Christian Metaphysics: Divine and Human Freedom

This course will explore what it means to say that God is free and what human freedom means in relation to God’s will. It will do this through a study of principal texts representing the classical understanding as it was taken up and transformed within Christian revelation and eventually overturned in the late medieval/early modern period. This exploration will take its bearings above all from a metaphysical understanding of the

good. Some of the authors that will be considered are Plotinus, Augustine, Dionysius, Maximus the Confessor, Aquinas, and Scotus.

3 credits

JPI 982c

Christian Metaphysics: Ferdinand Ulrich & Twentieth-Century Thomism

This course will explore the work of the speculative Thomist Ferdinand Ulrich within the context of the “rediscovery of being” in twentieth-century neo-Thomism. The first part of the semester will be spent studying fundamental texts by Gilson and Fabro—the founder of “existential Thomism” and the recoverer of the neoplatonic theme of participation in Aquinas, respectively. We will also read some lesser-known Thomists who developed some of the ideas of Gilson and Fabro further. The second part of the course, then, will be a study of principal sections of Ulrich’s *Homo Abyssus*. Our aim will be to see how Ulrich continues the lines opened up by the other Thomists, how he deepens some of their insights, and how he introduces new ways of interpreting Aquinas through an engagement with modern philosophy.

3 credits

JPI 983

Happiness, Law, and the Christian Basis for Moral Action

This course will consider the perennial division between eudaimonistic and law-centered theories of the moral life. Is reconciliation possible for these seemingly diverse avenues for understanding the meaning of human action and goodness? Can revelation and an adequate sense of creation and the Christian state(s) of life help to arrive at a higher synthesis? Readings will be drawn from Aristotle, Aquinas, Kant, Spaemann, de Lubac, and von Balthasar.

3 credits

JPI 984

The Memory of God

How do we arrive at the idea of God, at the awareness of his existence? The course ponders this question in terms of such issues as whether knowledge of God is immediate (innate, “*a priori*”) or inferential (“*a posteriori*”); whether affirmation of God’s existence is a function primarily of some (non-cognitive) human need (e.g., for security); whether the act by which we reach God is a matter of freedom or intelligence (or affectivity), of supernatural faith or man’s natural capacities. The course considers the sense in which the idea of God operates in every act of human consciousness, and in which the memory of God is necessary for the integrity of human experience (human thinking, acting, and being). Readings for the course will be drawn from among the following: Plato, Aristotle, Augustine, Aquinas, Hume, Locke, Kant, de Lubac, von Balthasar, Ratzinger, and Polanyi.

3 credits

JPI 986

Christian Marriage as Nature and Sacrament

“The Eucharist, as the sacrament of charity, has a particular relationship with the love of man and woman united in marriage” (*Sacramentum caritatis*, 27). This course will consider the reciprocal relationship between the Eucharist and marriage in light of the supreme revelation of love in the death and Resurrection of Jesus Christ. This means, on the one hand, showing that the Eucharist itself is a nuptial mystery; it is the Sacrament of God’s espousal to the world—a mystery announced by the prophets of the Old Testament and fulfilled on Golgotha. On the other hand, we will consider how Christian marriage is interiorly ordered to the Eucharistic sacrifice as “the source from which their own marriage covenant flows, is interiorly structured and continuously renewed” (*Familiaris consortio*, 57). Readings for the course include: Aquinas, *Summa theologiae* III, qq. 73-83; de Lubac, *Corpus Mysticum*; Ratzinger, *God is Near Us*; John Paul II, *Familiaris consortio*; Letter

to Families; *Ecclesia de Eucharistia*; Benedict XVI, *Sacramentum caritatis*; Ouellet, *The Divine Likeness: Toward a Trinitarian Anthropology of the Family*.

3 credits

JPI 987a

Phenomenology: The Roots of Catholic Phenomenology

Phenomenology has been one of the main philosophical movements of the twentieth and twenty-first centuries and has occupied the attention of Catholic thinkers from the beginning. The purpose of this course is to acquaint students with some aspect of this tradition, and to form a judgment of the tradition from a Catholic perspective. This class aims to trace out a lesser-known current of phenomenological reflection from its original founder Edmund Husserl through Scheler and some of his followers, both faithful and critical. In addition to some of the founding texts of the movement, we will read a selection of principal works from select authors both inside and outside of the Catholic tradition, such as Merleau-Ponty, on the one hand, and Stein, von Hildebrand, and Wojtyła, on the other.

3 credits

JPI 987b

Phenomenology: Heidegger and His Reception in Catholic Thought

The German philosopher Martin Heidegger is one of the most significant philosophers of the twentieth century, on the one hand because he attempts to receive the whole Western philosophical tradition that comes before him, through an interpretation of its essential sources, and on the other hand because he arguably sets the terms for a great deal of the “postmodern” thought that comes after him. Moreover, Heidegger is known for having, more than anyone else in the modern era, retrieved the great “question of being.” Because of his status as a pivotal figure in this respect, a proper assessment of his work is especially needed in Catholic thought. In this course, we will start by reading a selection of texts that locate



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Heidegger and his influence in Christian theology. Then, we will spend a significant part of the course reading Heidegger himself, especially in his later essays. And, finally, we will consider principal representatives of those in the Catholic tradition that have appropriated him with enthusiasm, criticized him in a complete way, and received some of his ideas in a critical spirit.

3 credits

JPI 988b
Philosophical Anthropology:
God and the Political Order

What role does God play in the political order? This course will reflect on the “place” of God in the nature and destiny of man and human existence, and therefore in the organization of that existence in community. We will focus above all on the fundamental difference between the ancients and the moderns in the conception of the nature of politics and political authority, and see how Christianity transforms the horizon of politics, introducing a new complexity to the problem. Although the approach we will take in the course will be principally philosophical, we will read some classic historical studies of political community in the ancient and medieval worlds, in addition to more thematic studies that set into relief the principles governing the question. Some of those authors include philosophers Plato, Aristotle, Hobbes, Locke, Rousseau, de Koninck, and Maritain, as well as the historians de Coulanges and Kantorowicz.

3 credits

JPI 988c
Philosophical Anthropology:
Perception and Imagination

The bodily senses, and the specifically human way of thinking that is deeply intertwined with them, have a significance in Christianity that has not always been duly recognized, a significance that can be properly called *foundational*. In his providential wisdom, God decided to effect our redemption, not by sheer fiat, as those

who embrace a so-called purely forensic notion of justification might believe, or by speaking a message directly to our intellect, bypassing the body, as the gnostics (both ancient and modern) seem to have thought. Instead, he has brought about redemption through the incarnation, by taking on the human flesh, which the Fathers therefore called the “hinge of redemption.” It is for this reason that our reception of God’s saving grace occurs in and through the life of the body: through the sights, sounds, smells, and acts of the liturgy, through the physical reality of the sacraments, and through the extraordinary material culture that has grown around these as realizations of the faith. The encounter with reality, and indeed with God in and through reality, that occurs in perception and the imagination, is therefore crucial to the life of faith. And yet, arguably, this dimension of our relationship to the real has come under attack from a variety of sources, through the development of social media and so-called artificial intelligence, which conspire to encourage a reconception of human nature only accidentally related to the body. Because it is anti-incarnational, this reconception of our nature is anti-Christian. The purpose of this course is to recover a sense of the centrality of perception and imagination in human existence, through a retrieval of ancient sources (Plato, Aristotle, Plotinus, Augustine, Dionysius and Aquinas), a weighing of theological reflection (above all, von Balthasar), and an assessment of modern and contemporary work being done on perception and imagination in phenomenology, neuroscience, and psychology, which has seen a remarkable increase especially in recent decades.

3 credits

JPI 988d
Philosophical Anthropology:
On the Nature of Language

The purpose of this course is to reflect in a philosophical way on the nature of human language: what does it mean that man is defined as the “zoon echon logon,” i.e., the “rational animal,” or more literally:

the animal that possesses language? What is the relation between language and thought? Between language and truth? Between language and reality, or being as such? What, in short, is a word? This philosophical reflection will obviously shed light on (and receive light from) the revelation of the Word of God. The course will begin with a study of the understanding of words, speech, and language, in the ancient world of the Hebrews, the Greeks, and the Romans. We will then explore the interpretation of language in select Fathers of the Church and in medieval scholasticism. Some of the most profound insight into human language in the modern period occurred in the work of the German Romantics: we will focus in particular on Herder and Hamann, and their debate on the origin of language. Finally, in the postmodern and contemporary age, we will study the interpretation of language offered by Martin Heidegger and the thinkers who appropriated his insights in the context of Thomistic metaphysics and Christian biblical thought, namely, Gustav Siewerth and Ferdinand Ulrich.

3 credits

JPI 989

Aquinas: Creation, Truth, Goodness

The course considers the idea of being as gift in light especially of the philosophy of St. Thomas. Reflecting on the discussion of this point among some contemporary authors, the course focuses on selected texts from Aquinas on the metaphysics of creation and the transcendentals (truth, goodness, beauty), against the background of John Paul II's understanding of gift.

3 credits

JPI 990

Augustine

This doctoral seminar will reflect on major themes in the thought of St. Augustine—his anthropology, his ecclesiology, his theology of history and of grace—as well as his historical importance, by concentrating on principal works such as the *Confessions* and the *City of God*.

Additional works and secondary sources may be assigned by the professor.

3 credits

JPI 991

Biblical Foundations of Ecclesiology: People, Kingdom, & Body

The aim of this course is to explore at a critical level the foundations for ecclesiology in the Scriptures. Little work has been done on providing the Old Testament foundation to the ecclesiology that emerges in the New Testament. It is possible (but incorrect) to think of the Church as a new phenomenon that comes only with Jesus. While there is a novelty about the Church, its grounding is clearly in the קהל / *qahal* of Israel. This course will examine the emergence of the Church using the book of Acts as the primary historical background text against which various ideas of the Church, its meaning and structure, will be examined.

Traditionally, the Church has been understood through the paradigm of the four marks: oneness, holiness, catholicity, and apostolicity. This course will endeavor not to simply describe these marks or identify them in various texts but will seek to explain why these four are essential to the nature of the Church—particularly flowing from the experience of Israel and her covenant as well as the act of Creation.

Finally, this course will use Kung's book *The Church* as a foil against which the discussion will take place. We will critically engage this work, seeing it against the biblical background which will be developed in the course.

3 credits

JPI 1001

The Liturgical Theology of Joseph Ratzinger

"In the crisis of faith through which we are going," writes Joseph Ratzinger/Benedict XVI, "again and again the focal point proves to be the correct celebration and correct understanding of the Eucharist." The aim of this course is to gain a deeper understanding of Ratzinger's theology of the Eucharist. The themes to be

studied include the meaning of “liturgy,” the mode of Christ’s presence in the Eucharist, the Liturgical Movement and the post-conciliar liturgical reform, liturgy and architecture, liturgy and music, and the relationship between the Eucharist and the Church.

3 credits

JPI 1002
Maximus Confessor: God and Man as Mutual Paradigms

Maximus the Confessor reflected deeply on Christology as well as the metaphysical question of the relation between God and His creation and shaped his thoughts in a way that takes the Triune God as He is manifested in Christ as the paradigm for all further thought. Over against the emperor’s attempt at a compartmentalization of the fields of theology for the sake of a political mediation between warring factions within the Church, Maximus was intent on offering a coherent and orthodox account of Trinitarian thought, Christology, and anthropology. This coordination of all the disciplines allowed Maximus to take both Christ’s humanity and His divinity fully seriously and not compromise either of the two natures of Christ for the sake of their union. This illuminates the claim in *Gaudium et spes*, 22 that only in and through the divine Son’s complete and perfect actualization of his human nature does it become clear who the human being is in truth. Rather than following a competitive model of the union of man and God in Christ, Maximus holds that in Christ’s hypostatic union, God manifests Himself as the guarantor and safeguard of true humanity and becomes as it were identical with His human nature. The question of this seminar is, then: How does Maximus help us understand the revelation of Christ’s divine nature in and through his humanity, when God fully guarantees and safeguards the human aspect precisely within this divine revelation? This seminar will have to engage with the concept of *askesis* as the perfection of man and study the

foundational texts of Maximus to trace answers to the aforementioned question.

3 credits

JPI 1003
Natural Law, Common Good, and the Body

It would seem that “natural law” must be both a kind of “law” and in some way “natural.” Yet, there is little agreement about how natural law relates to nature. Moreover, many treatments seem to underplay the idea that natural law is a kind of law. For example, according to the classical formulation of St. Thomas, law is an ordination of practical reason toward common good. However, the relation of natural law to common good is often not very thematic. For its part, the “common good” (*bonum commune*) has lately become a frequent topic of discussion. Yet its precise meaning remains a bit obscure. In part this is because the primary sources from the tradition—e.g., Aristotle, Augustine, and Aquinas—did little by way of offering us explicit or entirely unambiguous definitions. Subsequent authors have generally failed to bring uncontroverted light to the question. They have argued about whether it is simply the individual goods offered to a community’s members, or the aggregation of those goods, or a common goal of a community, or the ongoing formation and dialogue about the goods of a community, or the virtues of the members of a community, or the goods that are intrinsic to the proper order of a community, or some other such configuration. As one scholar put it, the only constituents that seem certain are also definitional, even tautological: the “common good” must be both “good” and “common.” Little agreement can be found however concerning the content of these two elements as they pertain to the concept.

Finally, a result of modern tendencies toward materialism and mechanism has been, perhaps paradoxically, a loss of the body. These and other tendencies of course are also closely related to modern skepticism concerning natural law and common good. If the correlation of natural law and common good may seem clear, the

relationship to the body may seem less so. Yet it is only the body that places us within nature and community. The body both represents our nature visibly and expresses our natural relations. Can an adequate theory of natural law and common good be had without a prior adequate theory of body?

3 credits

JPI 1004

Origen: Theologian of the Logos

Origen of Alexandria lived from c. 180 AD – c. 254 AD and was one of the most influential theologians of the Patristic era and beyond. His speculative prowess of spiritual exegesis, his dogmatic work *On First Principles*, his powerful apologetic work *Against Celsus*, and his deep desire to be a man of the Church ensured him a lasting influence. In all the disciplines of theology, he was concerned with finding the divine Logos within all of His expressions: Scripture, creation, tradition, and the Church. Although he was declared a heretic in 553 AD, 300 years after his death, there is no doubt that he held properly orthodox views besides the more experimental and explicitly hypothetical teachings he offered for consideration while probing the depths of philosophy and theology. To expect him to be perfectly orthodox at a time when the finer aspects of Church teaching had not been defined yet in ecumenical councils is a tragically anachronistic demand. This seminar is an overview and study the most influential works of Origen (*On First Principles*, *Commentary on the Gospel of John*, *Against Celsus*, *On Prayer*, *Homilies on the Song of Songs*, and others) that have been transmitted with the goal to gain insight into this deeply original and lively thinker of the early Church and his profound influence on and relevance for the Church today. Areas of concentration will include: exegesis, dogmatics, spirituality, ecclesiology and apologetics.

3 credits

JPI 1005

Boethius: Mediator between Antiquity & the Middle Ages

Boethius is considered to be the most important mediator between classical antiquity and the philosophy and theology of the Middle Ages. According to Kurt Flasch, his *Consolation of Philosophy* is the most important work for medieval thought in general. Among other things, Boethius is famous for the definition of the person as an individual substance of a rational nature that he provides in his *Contra Eutychem et Nestorium*. Furthermore, Boethius is known for bringing up and formulating the issue of the ontological status of universals, which then becomes a hotly debated topic in medieval times, represented in the opposite intellectual camps that favor nominalism or realism respectively. Having gained a sense of Boethius' thought in the first part of the course, we will compare him with important figures of scholasticism like Aquinas and Richard of St. Victor. This comparison will give the students a better sense of the historical process of the reception of the ancients: what was inherited from the tradition and what was the genuinely creative contribution of the generation of the scholastics. We will selectively study this reception of Boethius especially in the fields of metaphysics, Christology, and trinitarian theology by looking more closely at Aquinas' commentary on Boethius' *On the Trinity* and the sections on Christology in the *Summa theologiae*.

3 credits

JPI 1006

“The Genealogy of the Person”: An Exploration

In his 1994 *Letter to Families*, Pope John Paul II said that “the genealogy of the person is inscribed in the biology of generation” (section 9). This course probes the meaning of the pope's assertion, beginning with a discussion of his understanding of the body as a primordial sacrament. The notion of person will be further elaborated in view of the Christian tradition with the aid of authors including

Robert Spaemann. The work of philosophers of biology Hans Jonas and Stephen Talbott will illuminate the meaning of biology, considered both as the logic of life and as the study of living beings, and will offer a path for considering the relation between living beings as such and the particular kind of living being that a human person is. In view of the foregoing, the course will conclude with an examination of several accounts of the phenomenon of generation, from classical philosophy and contemporary biology. Taken together, these considerations aim at enriching both Christian anthropology and the discernment of the meaning and ethics of biotechnological interventions at the beginning of life.

3 credits

JPI 1007

Water and the Mystery of Salvation

In the Old Testament, water has a theological meaning and symbolic structure which plays a critical role in the plan of salvation. Our first need is to develop an adequate hermeneutic which recaptures the value of symbol by examining the zeitgeist of modernity which eschews the role of symbol in human understanding. Second, applying this hermeneutic of symbolic reality, we will investigate the meaning and use of water in the Torah texts by analyzing, by way of contrast, early pagan myths and then examining the Primordial Triptych (i.e., the Creation, the Flood, and the Deliverance at the Red Sea). Here water is revealed to be the medium of life, judgement, death, and deliverance. Secondly, we will investigate the purity system of Israel and its relationship to the holiness of God, the categories of being (holy/common/clean/unclean), and how its water rituals determine Israel's relationship to God. Without them, Israel could not exist. Finally, we will examine the theme of eschatology, and its link with water culminating in the revelation of Yahweh as the mikveh [i.e., the place of

water purification] of Israel (Jer 14:8; 17:13).

3 credits

JPI 1007a

“Living Water” and the Mystery of Salvation: Trajectory and Fulfillment

This seminar is based on the study of the symbolic structure and theological meaning of water in Scripture and how water is intrinsically related to salvation. There exist in Scripture several key trajectories, symbolically tied to water, that ultimately show the full nature of salvation. This seminar will investigate the symbolic dimensions of water in the OT (creation, flood, the exodus, the purification water rituals in the cult of Israel and the eschatological passages of the prophets), each of which has a unique trajectory point. Ultimately, the reality of these trajectories of “water” will find their fulfilment in Christ and in the sacrament of Baptism. One of the key hermeneutical keys will be discovering the meaning and import of water as “living water.”

3 credits

JPI 1008

The Desire to See God in Gregory of Nyssa

For Gregory of Nyssa, man desires to see God, because he is made for God. The faith that this desire for God can be fulfilled is part of a long tradition in the history of the Church and serves as a key with which to read and select writings of the Fathers. In this seminar, we will start by focusing on Gregory of Nyssa's understanding of the beatific state as developed in his seminal text *The Making of Man*. Instead of a statement simply about possible future events, the beatific vision for Gregory implies a comprehensive theological anthropology that is well worth considering for our times, for example in light of John Paul II's thought on the relationship between faith and reason. Against an ancient kind of Arian rationalism, Gregory upheld the enduring positivity of faith, necessitated by the enduring distance between God and

man as uncreated and created being. Paradoxically, their ontological distinction becomes for Gregory the very means for man's unification with God, which he sees as a continual process that opens up and stretches out into man's infinite capacity for God. In this seminar, we will tackle questions such as what relation the final state of the human being has with its beginnings, how reason relates to faith, how grace relates to nature, and how ultimate fulfilment is understood in the Christian tradition.

3 credits

JPI 1009

Sexual Difference: A Theological Investigation

"Sexual difference is one of the important questions of our age, if not in fact the burning issue. . . . each age is preoccupied with one thing, and one alone." This statement made decades ago by the French philosopher Luce Irigaray, has not lost any of its relevance. On the contrary. With the emergence of "gender" as something other than "sex," and the revolutionary goal to "eliminate the sex distinction itself" (Firestone), the question about its nature becomes ever more urgent.

This course will examine the nature of sexual difference, considering both the difference as a difference, and as a male and female one. We will begin with an examination of the framework in which all thinking about sexual difference currently takes place, "gender ideology," looking first at its modern precursors (via Manent and Trueman), then its feminist and transgender instantiations (Beauvoir, Firestone, and Butler). Next, we will look straightforwardly at the phenomenon of sexual difference, as it belongs to animals generally and humans specifically (Portmann, Jonas, Fortin). Thirdly we turn to the political dimension of sexual difference (Plato, Aristotle, Pizan). Fourthly, we consider the metaphysical status of sexual difference (Aristotle, Aquinas, etc.). Fifthly we consider its theological status (Augustine, Aquinas, von Balthasar, Scheeben). Finally, we take up

the sexes in their (correlative) distinctness, as manhood (Ong) and womanhood (Von le Fort, Stein).

3 credits

JPI 1010

The Church as Body and Christ as Head: The "One-Flesh Union"

At the heart of creation lies a mystery which is termed in Hebrew the *basar 'echad* or the "one-flesh union." It appears initially in the second movement of the narrative of creation (Gen 2) which describes the precise theological relationship between man and woman. While sexual union is the privileged expression of this one-flesh union, it does not exhaust the meaning of this theological/anthropological reality. Rather it is caught up in the primordial principle of "one-flesh union" that is the central key to understanding human relationality, the organic nature and bodily structure of Church, the interior relationships of the Persons within the Godhead and the dynamic organic nature of salvation.

The narrative of creation (Gen 1-3) is where the essential principles informing the created order are revealed, including the principle of "*havdil*" (separation), the Semitic cognitive category of corporate personality, and creation's ordering towards worship. In this context, the term *basar 'echad* (one-flesh) emerges providing us with an interpretive key which penetrates into the essential meaning of the man's nature and provides the initial clues as to the inner life of God. Herein, man's gendered existence is shown to be intrinsically tied to the covenant between God and man and the meaning of man's liturgical existence.

We will explore the intrinsic link between these primordial texts and Eph 5:32 (the Pauline great mystery). This latter text specifically unites both the Old Testament's "one-flesh" reality of man and woman with the New Testament Church and provides the lens by which the nature of the Church as Body and Christ as Head will be examined. This will include an in-depth look at Paul's ecclesiology and



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soteriology. Primary texts will include Scripture, major commentaries (Westermann, Wenham, Cassuto, Bruce) von Balhasar, Miletic, Pedersen, Tertullian, Augustine (*Totus Christus*) and others.

3 Credits

JPI 1011

The Philosophical Grounds and Implications of Wojtyła's Personalism

During the whole intellectual life of Karol Wojtyła/John Paul II, the person has been at the center of his thinking and writing. The aim of this course is to present the philosophical grounds of Wojtyła's personalism. The rich sources of his thought on person will be examined, particularly his reflection on culture; the mystical theology of St. John of the Cross; the metaphysical anthropology of Thomas Aquinas; critical theory of Immanuel Kant; and phenomenology of Max Scheler. Ultimately, it is the Christocentric anthropology of Vatican II that provided the most important stimulus and inspiration for Wojtyła's personalism. The course will examine both the contribution of Wojtyła to the Council and the influence of Council's teaching on Wojtyła's and John Paul II's personalism.

3 credits

JPI 1012

Biblical Roots of the Sacramental Order

The sacramental system is the economy set up by Christ, in the Church, by which His grace is *normally* offered to the world. To understand the underlying principles of this sacramental order, we need first to recognize that each sacrament does not appear suddenly, *ex nihilo*, in the Christian dispensation but has its roots in the Old Testament and in the materiality of creation. The discovery and investigation of these roots will help us to understand the structure and meaning of the Sacraments and specifically why each Sacrament takes the form it does. The key principle is that In the Judeo-Christian revelation matter is never merely inert or without meaning.

Scripture shows us a Christocentric creation. Its nature is mysteriously connected to the Word's becoming flesh (*cf.* John's Prologue). Creation's telos is clearly shown in Paul's teaching on the recapitulation of the cosmos (*avnakefalaio,w*) within and under the Lordship of Christ. This relationship between God and matter becomes the principle which helps us to investigate the particular materiality of each sacrament and show how the *matter* of each sacrament is intrinsic to its functioning and meaning. It is this *theological* understanding of creation that allows us to see how the sacramental reality of the Church is already ordained at creation.

The sacraments will be examined in relation to their specific Old Testaments roots, including how these initial "sacramental elements" work in the various stages of salvation history and how they are fulfilled and reach their culminating form in the incarnate Christ. The sacraments of the new covenant, while using the original structure of certain OT rituals, are now filled with the life of the Crucified One and become the means of mediating His grace to a wounded creation.

3 credits

JPI 1013

Predestination: The Mystery at the Foundation of the World

The course investigates the history and theology of the much-disputed doctrine of predestination. While fairly unknown to the Catholic faithful, and never endorsed by the Magisterium, the theology of predestination is still a smoldering ember in the theological schools. Some hold the "traditional" doctrine - including limited predestination, invincible grace, antecedent negative reprobation and abandonment - to be necessary for a robust doctrine of grace and universal divine causality, among other things. Others hold that the traditional doctrine is incompatible with the biblical doctrine of the universal salvific will ("that all men be saved") and

should be rejected and replaced by universalism.

This course will examine this debate. It will also consider the recent “ressourcement” of the doctrine, which places predestination in the context of creation – as the answer to the question *cur mundus* – and reconsiders all the attendant question – gratuitousness of grace, grace and freedom – from that vantage point.

3 credits

JPI 1015

God and the Between

Paying particular attention to difficulties that have arisen in post-Enlightenment modernity, the following considerations will be stressed. First, an understanding of the sources of modern godlessness in western thought. Second, the inescapability of the question of God, even despite this godlessness. Third, attention to some significant landmark thinkers who have exerted important influences like Kant, Hegel, Kierkegaard, Nietzsche, to name some. Fourth, the need to have some sophisticated sense of the more classical approaches to God (with thinkers like Anselm and Aquinas), in their strengths and limits. Fifth, the need to have an understanding of the ontological ethos within which the quest for God emerges and takes shape. Sixth, how our approaches to God are shaped by fundamental senses of being. Seventh, how these senses of being influence a plurality of distinctive conceptions of God. Eighth, how these senses allow a constructive renewal of the thinking of what God might be or be like. Ninth, how, and how adequately, some postmodern thinkers (like Heidegger, Levinas, Marion, Caputo, Kearney and others) have raised the question of God.

3 credits

JPI 1016

The Transmission of Life

The normalization of contraceptive and reproductive technologies in the decades since *Humanae vitae* and *Donum vitae* has issued in serious personal, social, and

cultural consequences, as numerous scholars have shown. Above all, these technologies disrupt the embodiment of the filial and nuptial meanings of love. This course reflects on the significance of the transmission of life and the ramifications of its deformation through assisted reproductive technologies. What is authentic fruitfulness? What is its source and character? To address these questions, we will consider a variety of interrelated themes: the relation between men and women, parental authority, the relation between the generation and education of children, the relation between nature and culture, between nature and artifice, between the body and freedom, between intention and action. These themes will be laid out within a close examination of the historical and cultural milieu that generated reproductive technologies and is also increasingly conditioned by them. Authors will include Pius XI, Paul VI, John Paul II, Angelo Scola, Robert Spaemann, Hannah Arendt, Stephen Talbot, and Mary Harrington.

3 credits

JPI 1017

Atheisms

Gaudium et spes devoted three articles to the protean subject of modern atheism (19-21), which it said, “must be accounted among the most serious problems of this age” and one deserving of “closer examination.” A young Joseph Ratzinger, commenting on these passages and the background discussion among the Council Fathers, remarked that “it is surely terrible to realize...that atheism has its roots in the Western world, not in Asia or Africa: in other words that it has sprung up precisely where Christianity has been preached for 2,000 years.” The implication is that this is not an accident. The situation would not improve with time. Decades after the Council, John Paul II and Benedict XVI would warn of “the eclipse of the sense of God and man,” and Benedict declared, “The real problem at this moment of our history is that God is disappearing from the human horizon, and, with the



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dimming of the light which comes from God, humanity is losing its bearings, with increasingly evident destructive effects.”

This course will undertake a close historical, metaphysical, and theological examination of modern atheism, exploring its origin, its rationale, and the differences among the various forms delineated by the Council Fathers. Beginning with such “primary sources” as Feuerbach, Marx, Nietzsche, and Freud to understand the atheist phenomenon, the course will then examine the Catholic interpretation of this peculiarly modern problem in such figures as De Lubac, Maritain, and Del Noce.

3 credits

JPI 1018

Ferdinand Ulrich: Life in the Unity of Life and Death as a Key to His Philosophy

What was said about Anselm of Canterbury is also true with respect to the philosopher Ferdinand Ulrich: Both think from a visionary center. Whoever reads Ulrich’s main work *Homo Abyssus* might get lost in the technicalities of scholastic metaphysics. But, by reading the more concrete text, “Life in the Unity of Life and Death,” one discovers the core of Ulrich’s thinking, which brings the seemingly abstract technicalities to life.

3 credits

FULL-TIME FACULTY

Carl A. Anderson

Professor of Family Law
B.A., Philosophy, Seattle University
J.D., University of Denver

Professor Anderson served as Vice President of the Washington Session of the Institute from its founding in 1988 until 2022, and was its founding Dean (1988-1998). Since 1983, he has also taught as a visiting professor at the Institute's Rome Session at the Pontifical Lateran University. As Supreme Knight of the Knights of Columbus from 2000 until his retirement in February 2021, he led the world's largest lay Catholic organization with more than 2 million members worldwide. From 1983 to 1987, he worked in the White House of President Ronald Reagan. For nearly a decade, Professor Anderson served on the U.S. Commission on Civil Rights. He has been a frequent participant in international congresses on the family organized by the Holy See. In 1998, he was appointed by Pope John Paul II to the Pontifical Academy for Life. He was appointed as an auditor to three Synods of Bishops. He also served as a member of the Pontifical Councils for the Laity and for the Family, and as a consultor to the Pontifical Councils for Justice and Peace and Social Communications. He is the author of *A Civilization of Love: What Every Catholic Can Do to Transform the World* and co-author of *Our Lady of Guadalupe: Mother of the Civilization of Love*, both New York Times bestsellers. He was also the editor with Msgr. Livia Melina of *The Way of Love: Reflections on Pope Benedict XVI's Encyclical Deus Caritas Est* and co-author with Rev. José Granados of *Called to Love: Approaching John Paul II's Theology of the Body*. His most recent book is *These Liberties We Hold Sacred: Essays on Faith and Citizenship in the 21st Century*.

Joseph C. Atkinson

Associate Professor of Sacred Scripture
S.T.L. and S.T.D. Program Advisor
B.A., English, Kings College
B.Ed., Acadia University
B.Th., McGill University
M.Div., Montreal Diocesan Theological College
S.T.L., S.T.D., Pontifical John Paul II Institute, Washington, D.C.

Professor Atkinson's work has included foundational research in developing the Biblical and theological foundation of the family. He is a primary authority on the concept of the Domestic Church, which explores the ecclesial structure and meaning of the family. The Domestic Church is an ancient idea that has achieved critical prominence since Vatican II. He teaches on the Biblical structure and meaning of marriage and the family, on their Jewish background, on the nature and role of covenant, and on hermeneutics and the role of symbol. He has produced a 13-part series with EWTN on the Domestic Church and has authored numerous articles on Scriptural exegesis and the Biblical vision of the family including "Ratzinger's 'Crisis in Biblical Interpretation': 20th Anniversary Assessment," "Nuptiality as a Paradigmatic Structure of Biblical Revelation," and "Paternity in Crisis: Biblical and Philosophical Roots of Fatherhood," and presented the research report, "Primordial Biblical Triptych: The Symbolic Structure of Water in the OT," at the Catholic Biblical Association. His work also includes "The Revelation of Love in the Song of Songs" in *The Way of Love* (Ignatius Press) and "Family as Domestic Church: Developmental Trajectory, Legitimacy and Problems of Appropriation" (*Theological Studies*). His book *The Biblical and Theological Foundations of the Family: The Domestic Church* is published by CUA Press. He served as Executive Director of the Catholic Biblical Association from 2014 – 2021 and is founder of the Theology of the Family Project which promotes the recovery of the Biblical vision of marriage and family.

Jonathan Bieler

Assistant Professor of Patrology and Systematic Theology
B.A. (Propädeutikum), Theology,
University of Zürich
M.A., Thomistic Theology, Dominican
House of Studies, Washington D.C.
M.Th., Dr. Theol., University of Zurich

Professor Bieler received his doctoral degree in theology at the University of Zurich (2017), with a dissertation in Patristics on the coherence of Maximus the Confessor's thought, which is available from Brill (2019). He taught in the theological faculty at the University of Zurich and assisted the chair of Patristics with teaching and research. He collaborated in the production of a new critical edition of Theodoret of Cyrus' *Compendium haereticarum fabularum*. He also works on the Scholastic period, especially Thomas Aquinas and Bonaventure and has published articles on Bonaventure, Aquinas, Maximus the Confessor, and Origen. In his work he strives to combine the usage of historical-critical methods with faithfulness to the Church's living tradition. He is currently engaged in research concerning sacramentality in the Church Fathers, especially Origen, and further studies the soteriology of Maximus the Confessor.

David S. Crawford

Dean
Associate Professor of Moral Theology and Family Law
B.A., English, University of Iowa
M.A., Writing, University of Iowa
J.D., University of Michigan Law School
M.T.S., S.T.L., S.T.D., Pontifical John Paul II
Institute, Washington, D.C.

Professor Crawford's teaching, research, and writing have spanned the areas of moral theology and philosophical ethics, the theological and philosophical anthropology of marriage and family, and legal and political philosophy. His publications have addressed human action, natural law, homosexuality, "gender identity," and the anthropological implications of modern civil law. He is

currently engaged in research concerning morality and nature, as well as the theological and anthropological issues arising under modern legal theory, particularly as they concern marriage, family, and the person. Dr. Crawford has served as a theological advisor on the United States Conference of Catholic Bishops' Subcommittee for the Promotion and Defense of Marriage and for Vatican Delegation Meetings at the Pontifical Council for the Promotion of Christian Unity. He is the author of *Marriage and the Sequela Christi*, published by the Lateran University Press, which discusses the relationship between marriage and the natural desire for God. He is in the final stages of completing another book, concerning the philosophical roots of civil law as they pertain to marriage, the family, and personhood. His articles have appeared in the *Wall Street Journal*, *First Things*, *Communio*, and *Anthropotes*, among other venues.

Michael Hanby

Associate Professor of Religion and
Philosophy of Science
B.S., University of Colorado
M.Div., Duke University
Ph.D., University of Virginia

Dr. Hanby came to the Institute in 2007 from Baylor University where he was Assistant Professor of Theology in the Honors College and Associate Director of the Baylor Institute for Faith and Learning. Before that he was Arthur J. Ennis Fellow in the Humanities at Villanova University. Dr. Hanby is author of the 2013 monograph from Wiley-Blackwell, *No God, No Science?: Theology, Cosmology, Biology*, which reassesses the relationship between the doctrine of creation, Darwinian evolutionary biology, and science more generally. He is also author of *Augustine and Modernity* (Routledge 2003) which is simultaneously a re-reading of Augustine's trinitarian theology and a protest against the contemporary argument for continuity between Augustine and Descartes. He has contributed chapters to a number of volumes and is also author of articles appearing in *Communio*, *First Things*,

New Polity, *The Political Science Reviewer*, *Modern Theology*, *Pro Ecclesia*, and *Theology Today*. He was a principal author of The St. Jerome Education Plan, a nationally recognized curriculum for Catholic elementary and middle schools and is a founding board member of the St. Jerome Institute, a Washington DC liberal arts high school in the Catholic tradition. Dr. Hanby has lectured widely at universities and other settings, including the United Nations, and has appeared in numerous podcasts and online interviews.

Nicholas J. Healy

Associate Professor of Philosophy
and Culture
M.T.S. Program Advisor
B.A., History, Franciscan University
of Steubenville
M.A. Philosophy, Franciscan University
of Steubenville
D.Phil., Theology, Oxford University

Professor Healy received his doctorate from Oxford University with a dissertation on the theology of Hans Urs von Balthasar. He is the author of *The Eschatology of Hans Urs von Balthasar: Being as Communion* (Oxford University Press, 2005) and the co-author of *Freedom, Truth, and Human Dignity: The Second Vatican Council's Declaration on Religious Freedom* (Eerdmans, 2015). His edited volumes include *Being Holy in the World: Theology and Culture in the Thought of David L. Schindler* (Eerdmans Publishing) and *Ressourcement After Vatican II: Essays in Honor of Joseph Fessio, S.J.* (Ignatius Press, 2019). Recent articles have addressed the theology of the Eucharist, the nature and sacramentality of marriage, the interpretation of *Dignitatis humanae*, and the theological anthropology of Henri de Lubac and Thomas Aquinas. Since 2002 he has served as an Editor of the North American edition of *Communio: International Catholic Review*, and he is a founding member of the Academy of Catholic Theology.

Antonio López, F.S.C.B.

Provost
Professor of Systematic Theology
Phil.L., Universidad Complutense
(Madrid, Spain)
S.T.B., Gregorian University
S.T.L., Weston Jesuit School of Theology
Ph.D., Boston College

Rev. López teaches and writes in the areas of Trinitarian theology, metaphysics, theological anthropology, and marriage. He is the author of *Spirit's Gift: The Metaphysical Insight of Claude Bruaire* (CUA Press, 2006), *Gift and the Unity of Being* (Wipf & Stock, 2013), and *Rinascere: La memoria di Dio in una cultura tecnologica* (Lindau, 2015). He has edited *Retrieving Origins and the Claim of Multiculturalism* (Eerdmans, 2015) and *Enlightening the Mystery of Man: Gaudium et spes Fifty Years Later* (Humanum Academic Press, 2018). He serves as editor of Humanum Academic Press and of the English Critical Edition of the Works of Karol Wojtyła and John Paul II, a continuing series from CUA Press. Rev. López has lectured internationally in Rome, Strasbourg, Madrid, and Eichstätt, and around the U.S. He is a member of the editorial board of *Communio: International Catholic Review*, of the scientific committee of Ricerche di ontologia relazionale, and of the Academy of Catholic Theology.

Margaret Harper McCarthy

Associate Professor of Theological
Anthropology
B.A., Religion and French,
Grove City College
M.A., Theology, University of St. Thomas
S.T.L., S.T.D., Pontifical John Paul II
Institute, Pontifical Lateran University

Professor McCarthy received her doctoral degree in theology at the Pontifical John Paul II Institute at the Lateran University in Rome (1994), with a dissertation on the contemporary theology of predestination. Since then, her teaching and writing has focused on various themes belonging to theological anthropology relative to the question of sexual difference (the *imago Dei*, equality, experience, feminism, the

nature of love), but also relative to the larger nature-grace question (Christocentrism, predestination, the relation between the church and the world). She is the editor of the book *Torn Asunder – Children, The Myth of the Good Divorce and the Recovery of Origins* (Eerdmans Publishing, 2016), and author of *Recovering Origins* (Catholic University Press, 2022). Dr. McCarthy has been teaching at the John Paul II Institute since 1992. She is the editor of *Humanum: Issues in Family, Culture, and Science*, serves on the editorial board of the English edition of *Communio: International Catholic Review*, is a member of the Academy of Catholic Theology, and is a consultant to the USCCB's Committee on Doctrine.

Lesley Rice

Assistant Professor of Bioethics
B.A., Theology and German,
University of Dallas
M.T.S., Ph.D., Pontifical John Paul II
Institute, Washington, D.C.

Professor Rice received her doctorate in theology from the Pontifical John Paul II Institute with a dissertation on contemporary Catholic thought concerning biotechnology and the beginning of life. Her research concerns the history and philosophy of biology, the character of biological knowing, and the cultural and anthropological significance of biotechnologies. Her work has been published in *Communio: International Catholic Review*, *Anthropotes: Rivista di Studi sulla Persona e la Famiglia*, and *Humanum: Issues in Family, Culture & Science*.

D.C. Schindler

Professor of Metaphysics
and Anthropology
Ph.D. Program Advisor
B.A., Program of Liberal Studies,
The University of Notre Dame
M.T.S., Pontifical John Paul II Institute,
Washington, D.C.
M.A., Ph.D., Philosophy,
The Catholic University of America

Professor Schindler received his Ph.D. from The Catholic University of America in 2001, writing his dissertation on the philosophy of Hans Urs von Balthasar. Before coming to the Institute, he taught at Villanova University from 2001-2013, first as a teaching fellow in the Philosophy Department, and then in the Department of Humanities, where he received tenure in 2007. Professor Schindler has published more than a dozen books, most recently *God and the City: An Essay in Political Metaphysics* (St. Augustine, 2023), *Retrieving Freedom: The Christian Appropriation of Classical Tradition* (Notre Dame, 2022), and *The Politics of the Real: The Church between Liberalism and Integralism* (New Polity, 2021). He is a translator, from French and German, of numerous articles and books, including *The Robert Spaemann Reader* (Oxford, 2016) and Ferdinand Ulrich's *Homo Abyssus: The Drama of the Question of Being* (Humanum Academic, 2018). Since 2002 he has served as one of the editors of *Communio: International Review*.

ADJUNCT FACULTY

Rev. Andrea D'Auria, F.S.C.B.

Adjunct Professor of Canon Law
Baccalaureate in Law, Catholic University
of the Sacred Heart (Milan)
S.T.B., Pontifical Lateran University
J.C.L., Pontifical Lateran University
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Su Li Lee

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B.A., Ave Maria University
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Sciences
M.Sc., University of Sussex
Psy.D., Institute for the Psychological
Sciences

Andrew Shivone

Adjunct Assistant Professor of Education
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M.A., University of Dallas
Ph.D., Pontifical John Paul II Institute,
Washington, D.C.

VISITING LECTURERS

David L. Schindler Fellowship for Distinguished Scholars

In honor of the theological contribution and life of the late David L. Schindler (1943-2022), Dean *Emeritus* and Edouard Cardinal Gagnon Professor of Fundamental Theology, the Institute has created a fellowship program that will periodically bring prominent Catholic scholars to spend up to a semester at the Institute, teaching a class and giving lectures during their stay. The fellowship is intended to bring prominent scholars to the Institute to engage the permanent faculty in dialogue, to strengthen collaboration with colleagues from around the globe, and to provide further educational formation to our students. Recipients of the fellowship have included Jarosław Kupczak, O.P., William Desmond, and Martin Bieler.

The McGivney Lecture Series

Visiting lecturers add an essential dimension to the educational experience at the Institute. Father Michael J. McGivney founded the Knights of Columbus in 1882 as a fraternal benefit society to protect the widows and children of working men and to foster their faith and their social progress. In honor of Father McGivney, the Institute invites distinguished Catholic scholars to lecture in the fields of theology, philosophy, and allied disciplines. Lecturers have included John Finnis; Elizabeth Anscombe; Ralph McInerney; Kenneth Schmitz; Benedict Ashley, O.P.; Jérôme Lejeune; Christoph Cardinal Schönborn, O.P.; Marc Cardinal Ouellet, P.S.S.; Luis Alonso Schökel, S.J.; Francis Martin; Robert Spaemann; Stanisław Grygiel; Giorgio Buccellati; David L. Schindler; and Carl A. Anderson.

Distinguished Lecturers

In addition to the McGivney Lecture Series, the Institute sponsors periodic conferences and special visits by noted scholars and Church leaders. These interdisciplinary discussions engage the entire academic community of the Institute. Among those who have visited and lectured at the Institute in Washington, D.C. are Joseph Cardinal Ratzinger; Edouard Cardinal Gagnon; Archbishop Jan Schötte; Archbishop Daniel E. Pilarczyk; Avery Cardinal Dulles, S.J.; Louis Bouyer; Andrzej Szostek; Leon Kass; Bishop Elio Sgreccia; Francis Cardinal Stafford; and Bishop Jean Laffitte.

STRUCTURES OF GOVERNANCE

The Pontifical John Paul II Institute, according to the provisions of its own Statutes and of the Apostolic Constitution *Veritatis gaudium*, is governed by personal and collegial authorities.

I. Personal Authorities of the Institute

- His Eminence Baldassare Reina, Grand Chancellor
- His Eminence Robert McElroy, Vice Chancellor
- Rev. Msgr. Philippe Bordeyne, President
- Rev. Antonio López, Vice President and Provost
- David S. Crawford, Dean
- Nick J. Bagileo, Associate Dean for Programs and Administration
- Sara Trudeau, Registrar

II. The Collegial Authorities of the Institute

- The Corporation which is the legal organizational body established in the District of Columbia under the name “John Paul II Shrine and Institute, Inc.” and
- The Board of Governors of the Corporation, which is composed of the Supreme Officers of the Knights of Columbus.

III. Members of the Corporation

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STUDENT ENROLLMENT

ENROLLMENT **1988-2024**

Institutions Represented

Academia Alfonsiana
Acadia University
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Ateneo Romano della Santa Croce
Atlantic School of Theology
Ave Maria University
Benedictine College
Bethlehem University
Boston College
Boston University
Cambridge University
Catholic Institute of Sydney
Catholic Shenyang Seminary
The Catholic University of America
Christ the King Seminary
Christendom College
Claremont McKenna College
Cleveland State University
College of Notre Dame of Maryland
College of St. Thomas
College of the Holy Cross
Colorado State University
Conception Seminary
Concordia University
Cornell University
Creighton University
D'Youville College
Dalhousie University
De Paul University
Delta College
DeSales University
Digby Stuart College
Dominican House of Studies
Dominican School of Philosophy and
Theology
Duquesne University
Eastern Virginia Medical Center
Eckerd College
Episcopal Divinity School
Fordham University
Franciscan University of Steubenville
Gallaudet University
George Mason University
Georgetown University
George Washington University
Graduate Theological Union, Berkeley
Grand Séminaire de Montreal
Harvard University
Hebrew University
Holy Apostles Seminary and College
Holy Cross College
Immaculata College
Indiana University
Indiana University School of Law
Indira Gandhi National Open University
Iona College
Iowa State University
Istituto Salesiano
Jersey City Medical Center School of Nursing
Jnana Deepa Vidyapeeth
Kaunas Interdiocesan Seminary
Kaunas Medical Institute
Kenrick Seminary
Leopold Franzen University
London School of Economics
Loyola College
Luther Rice Seminary
Magdalen College
Marquette University
Marquette University Law School
Mary Immaculate Seminary
Maryknoll School of Theology
McGill University
Metropolitan University
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Montreal University of Ministry
Mount Saint Alphonsus
Mount Saint Mary's Seminary
Mundelein College
New York Archdiocese Catechetical Institute
Niagara University
Northwestern University
Ohio State University
Ohio Wesleyan University
Our Lady Seat of Wisdom College
Oxford University
Pontifical Athenaeum Regina Apostolorum
Pontifical College Josephinum
Pontifical Gregorian University
Pontifical Lateran University
Pontifical Oriental Institute of Religious
Studies
Pontifical University of Holy Cross
Pontifical University of St. Thomas Aquinas
(Angelicum)
Princeton Theological Seminary
Princeton University
Providence College
Queen Elizabeth College, University of
London
Rensselaer Polytechnic Institute
Rice University
Sacred Heart Major Seminary
Saint Mary's College, Notre Dame



STUDENT ENROLLMENT

Saint Nicholas Training Centre
Saints Peter and Paul
Samford University
School of Applied Theology, Berkeley
Seneca College
Seton Hall University
South Alabama College of Medicine
South Dakota School of Mines and
Technology
Southeastern Massachusetts University
Southern Connecticut State University
Southern Illinois University
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St. Alphonsus School of Theology
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St. Joseph's University
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St. Patrick's College
St. Paul's Seminary
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Stella Matituna College of Education
Temple University
Temple University of Pharmacy
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Thomas Aquinas College
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Tulane University
Union College
United States Air Force Academy
United States Naval Academy
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Universidad del Valle de Guatemala
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University of the Americas
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University of Buffalo
University of California at Berkeley Law
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University of Michigan
University of Michigan Law School
University of Minnesota
University of Navarre
University of Nebraska
University of New Brunswick
University of New Hampshire
University of New South Wales
University of New York
University of Nigeria
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University of Pennsylvania
University of Pittsburgh School of Law
University of Prince Edward Island
University of Rio Grande do Sul
University of Rochester
University of Salamanca
University of San Francisco
University of Scranton
University of South Carolina
University of Southern Alabama
University of Southern California
University of Southern Indiana
University of St. Andrews
University of St. Thomas
University of Tennessee
University of Texas
University of Toronto
University of Turin
University of Utah
University of Virginia
University of Virginia School of Law
University of the West Indies
University of Western Ontario
University of Windsor
University of Wisconsin-La Crosse
U.S. Coast Guard Academy
Villanova University
Vishwa Jyothi Don Bosco College
West Virginia Wesleyan College
Western Connecticut State College
Xavier University
Yale Divinity School
Yale University

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Philippines
Poland
Romania
Sierra Leone
Solomon Islands
South Africa
Spain
Sweden
Taiwan
Trinidad and Tobago
Uganda
Venezuela
Vietnam

Total: 41



Papal Address to the Faculty of the Pontifical John Paul II Institute for Studies on Marriage and Family, Castel Gandolfo, Italy (August 27, 1999)

Your Eminences, Esteemed Brothers in the Episcopate, Distinguished Ladies and Gentlemen. I am glad to welcome all of you who are taking part in the International Study Week organized by the Pontifical Institute for Studies on Marriage and Family. In the first place I would like to greet Bishop Angelo Scola, Rector of the Pontifical Lateran University and President of the Institute, and to thank him for his words to me at the beginning of our meeting. Along with Bishop Scola, I also greet his predecessor, Bishop Carlo Caffara, now the Archbishop of Ferrara, the Cardinal Vicar of Rome, Camillo Ruini, Cardinal Alfonso López Trujillo, President of the Pontifical Council for the Family, the Prelates present here, the professors whose interesting presentations I have just heard, and all those who, in various ways, are helping to make this gathering a success. My greetings to you, dear members of the teaching staff of the many sessions of the Institute, who have gathered in Rome for an organic reflection on the foundation of God's plan for marriage and the family [*il disegno divino sul matrimonio e la famiglia*].

REMEMBERING MY EXPERIENCE WITH YOUTH AT THE UNIVERSITY OF KRAKOW.

Since its inception eighteen years ago, the Institute for Studies on Marriage and Family has made it a special task to delve more deeply into God's plan for the person, marriage, and the family, joining theological, philosophical, and scientific reflection with an unflinching concern for the *cura animarum*.

This relation between thought and life, between theology and pastoral care, is truly decisive. Looking back on my own experience, I can see to what extent my work with young people as a student chaplain at the University of Krakow has been an aid to my meditation on certain fundamental aspects of Christian life.

The fact of sharing daily life with the students, the opportunity to be with them in their joys and difficulties, their own desire to live to the full the vocation to which the Lord was calling them—all of this helped me to understand more and more deeply the truth that man grows and matures in love, that is, in self-gift, and that precisely in giving himself he is enabled in turn to attain his own fulfillment. One of the highest expressions of this principle is marriage, "which God the Creator, in his wisdom and providence, instituted in order to realize in humanity his plan of love. By means of their exclusive mutual self-giving as persons, spouses tend towards the communion of their persons, whereby they perfect one another, thus collaborating with God in the generation and education of new lives" (*Humanae vitae*, 8).

THE PRAISEWORTHY SERVICE OF THE INSTITUTE IN MANY PARTS OF THE WORLD.

Inspired by this profound unity between the truth proclaimed by the Church and concrete life options and experiences, your Institute has performed a praiseworthy service in the years since its founding. With the sessions located in Rome (at the Lateran University), Washington, Mexico City, and Valencia, the academic centers in Cotonou (Benin) and Changanacherry (India), which are already on their way to full incorporation, and the soon-to-be-inaugurated center in Melbourne (Australia), the Institute will have seats on the five continents. This is a development for which we want to give thanks to the Lord, while expressing the gratitude that we owe to those who have contributed, and continue to contribute, to making this work a reality.

THE URGENT CHALLENGES THAT THE CHURCH'S MISSION MUST FACE.

I would now like to turn our gaze towards the future, beginning with a careful



look at the urgent challenges in this area that the Church's mission and, therefore, your Institute, must face.

The challenge posed by the secularist mentality to the truth about the person, marriage, and the family has in a certain sense become even more radical than what it was when you set out on your academic venture eighteen years ago. It is no longer a matter simply of calling into question individual moral norms regarding sexual and family ethics. An alternative anthropology is being offered in place of the image of man/woman belonging to natural reason and, in particular, Christianity. This anthropology refuses to acknowledge the basic given that the sexual difference constitutes the very identity of the person. As a result, the idea that the family, grounded in the indissoluble marriage between a man and a woman, is the natural and basic cell of society, is in a state of crisis. Fatherhood and motherhood are conceived merely as a private project to be realized, if necessary, by using biomedical techniques that can bypass the exercise of conjugal sexuality. Presupposed, then, is an unacceptable "division between freedom and nature," which in reality "are harmoniously joined and intimately allied" (*Veritatis splendor*, 50).

The truth is that the sexual configuration of bodiliness is an integral part of God's original plan, in which man and woman are created in the image and likeness of God (Gen. 1:27) and are called to enact a faithful and free, indissoluble and fruitful communion that is a reflection of the richness of trinitarian love (cf. Col. 1:15-16).

Fatherhood and motherhood, then, before being a project of human freedom, constitute a vocation inscribed in conjugal love. This vocation is meant to be lived as a unique responsibility before God by welcoming children as his gift (cf. Gen. 4:1) in the worship of that divine fatherhood "from whom all fatherhood in the heavens and on earth takes its name" (Eph. 3:15).

To eliminate the mediation of the body in the conjugal act as the enabling locus of the origination of new life means, at the same time, to degrade procreation from a collaboration with God the Creator to a technically controlled "re-production" of another specimen of a species and, therefore, to lose the child's unique personal dignity (cf. *Donum vitae*, II B/5). In fact, only integral respect for the essential characteristics of the conjugal act as a personal gift of the spouses that is at once bodily and spiritual also ensures respect for the person of the child and enables a manifestation of his origin from God, the source of every gift.

By contrast, when one treats one's own body, the sexual difference inscribed in it, and one's procreative powers themselves as nothing but inferior biological items that are susceptible to manipulation, one ends up denying the limit and the vocation in bodiliness. At the same time, one displays a presumption that, beyond one's subjective intentions, fails to acknowledge one's own being as a gift from God. In the light of these most pressing issues, I want to reaffirm with even greater conviction what I taught in the Apostolic Exhortation *Familiaris consortio*: "The destiny of humanity passes through the family" (86).

DEEPER REFLECTION ON GOD'S PLAN FOR THE PERSON, MARRIAGE, AND THE FAMILY.

Faced with these challenges, the Church has no other recourse than to turn her eyes to Christ, the Redeemer of man, the fullness of revelation. As I stated in the Encyclical *Fides et ratio*, "Christian revelation is the true lodestar of man as he makes his way amidst the pressures of an immanentist habit of mind and the constrictions of a technocratic logic" (15). We are offered this guidance precisely through the revelation of the foundation of reality, that is, of the Father who created it and keeps it in being from moment to moment.



Deeper reflection on God's plan for the person, marriage, and the family is the task in which you must be engaged, with renewed vigor, at the beginning of the third millennium.

IN THE LIGHT OF THE MYSTERY OF THE MOST HOLY TRINITY.

I would now like to suggest some perspectives for this deeper reflection. The first concerns the foundation in the strict sense: the mystery of the Most Holy Trinity, the very source of being and, therefore, the ultimate key to anthropology. In the light of the mystery of the Trinity, the sexual difference fully reveals its nature as an expressive sign of the whole person.

THE VOCATION OF MAN AND WOMAN TO COMMUNION.

The second perspective that I would like to recommend to your study regards the vocation of man and woman to communion. This vocation likewise sinks its roots in the mystery of the Trinity; it is fully revealed to us in the incarnation of the Son of God—in whom human nature and divine nature are united in the Person of the Word—and it enters historically into the sacramental dynamism of the Christian economy. In fact, the nuptial mystery of Christ, the Church's Bridegroom, finds a unique expression through sacramental marriage, which is a fruitful community of life and love.

IN THE SACRAMENTAL REALITY OF THE CHURCH.

In this way, the theology of marriage and the family—and this is my third suggestion for further reflection—is inscribed in the mystery of the triune God who invites all human beings to the wedding feast of the Lamb that is celebrated in the Lord's Passover and offered to man's freedom in the sacramental reality of the Church.

SPECIAL ATTENTION TO THE RELATION BETWEEN THE PERSON AND SOCIETY.

Furthermore, reflection on the person, marriage, and the family can be deepened by devoting special attention to the relationship between person and society. The Christian response to the failure of individualist and collectivist anthropology calls for an ontological personalism rooted in the analysis of the primary family relations. The rationality and relationality of the human person, unity and difference in communion, and the constitutive polarities of man and woman, spirit and body, and individual and community are co-essential and inseparable dimensions. In this way, reflection on the person, marriage, and the family can be integrated into the Church's social teaching and become one of its most solid roots.

INTERACTIVE DIALOGUE WITH THE FINDINGS OF PHILOSOPHICAL REASON AND THE HUMAN SCIENCES.

These and other perspectives for the future work of the Institute require development in line with the twofold methodological dimension that is also displayed in your meeting.

On the one hand, it is a *sine qua non* to begin with the unity of God's plan for the person, marriage, and the family. Only this unitary starting-point can ensure that the teaching offered by the Institute does not become the simple juxtaposition of what theology, philosophy, and the human sciences have to tell us about these matters. Christian revelation is the source of an adequate anthropology and a sacramental vision of marriage that can engage in interactive dialogue with the findings of philosophical reason and the human sciences. This original unity also forms the basis of collaboration among teachers of various subjects and enables an interdisciplinary research and teaching whose object is the "unum" of the person,



marriage, and the family, which is investigated with specific methodologies from different, complementary points of view.

On the other hand, we should underscore the importance of the three thematic areas around which all of the Institute's "curricula" are in fact organized. All three of these areas are necessary for the completeness and the consistency of your research, teaching, and study. How, in fact, could we prescind from the "phenomenon of man" as the various sciences present it to us? How could we forego the study of freedom, which is the linchpin of every anthropology and the gateway to the primordial ontological questions? How could we do without a theology in which nature, freedom, and grace are seen in [their] articulated unity in the light of the mystery of Christ? This is the point of synthesis for all your work, since "in truth, it is only in the mystery of the incarnate Word that the mystery of man is illumined" (*Gaudium et spes*, 22).

THE INSTITUTE: MODEL OF THE DUAL UNITY OF THE ROMAN AND THE UNIVERSAL.

The novelty of the Pontifical Institute for Studies on Marriage and Family does not have to do only with the content and method of research, but is also expressed in its specific juridical and institutional figure. The Institute is in a certain sense an "unicum" among the Ecclesiastical Academies. In fact, the Institute is one (with one Chancellor and one President) and, at the same time, it is structured on each continent by means of the juridical figure known as the session.

The Institute thus translates, in juridical and institutional terms, the normal dynamism of communion that flows between the universal Church and the particular Churches. The Institute is thus a model of the dual unity of the Roman and the universal that characterizes the

universities of the Urbe, especially the Pontifical Lateran University, where the central session is located and which article 1 of the Statutes defines as "the university of the Supreme Pontiff par excellence."

If we consider the Institute and its history, we see the fruitfulness of the principle of unity in pluriformity! This principle finds concrete expression not only in a doctrinal unity vitalizing research and teaching, but in actual communion among teachers, students, and staff. This is true, moreover, both within each session and in the reciprocal exchange among sessions that are otherwise so different. In this way, you collaborate in the enrichment of the life of the Churches and, in the final analysis, of the *Catholica* itself.

THE HOLY FAMILY OF NAZARETH: A PRIVILEGED GUIDE FOR YOUR WORK.

The Son of God chose to become a member of a human family so that human beings might participate, as members of the Church, in his very life. For this reason, the Holy Family of Nazareth, which is the "primordial domestic Church" (*Redemptoris custos*, 7), is a privileged guide for the work of the Institute. The Holy Family shows clearly the family's role within the mission of the incarnate, redeeming Word, and sheds light on the mission of the Church itself.

May Mary, Virgin, Spouse, and Mother, protect the teachers, students, and staff of your Institute. May she accompany and sustain your reflection and your work so that the Church of God may find in you an assiduous and invaluable help in her task of proclaiming to all men the truth of God about the person, marriage, and the family.

To all of you my thanks and my blessing.

Translated by Adrian Walker



Papal Address to the Faculty on the Twentieth Anniversary of the Founding of the Pontifical John Paul II Institute for Studies on Marriage and Family, Vatican City (May 31, 2001)

Eminent Cardinals, Venerable Brothers in the Episcopate, Brothers and Sisters,

1. I am very happy to celebrate with you, teachers, students, and staff, the twentieth anniversary of your, or rather our, Institute for Studies of Marriage and Family. Thank you for your welcome presence.

I cordially greet all of you, and I wish to greet in a special way the Chancellor, Cardinal Camillo Ruini; the President of the Superior Council of the Institute, Cardinal Alfonso Lopez Trujillo; and Archbishop Carlo Caffarra of Ferrara, who launched the Institute. Finally, let me offer a special greeting to Bishop Angelo Scola, President of the Institute, the teachers and students, the staff and all those who in any way cooperate in the activity of the academic center.

This anniversary is an obvious sign of the Church's involvement in marriage and the family, which are among the greatest goods of humanity, as I said in the Apostolic Exhortation *Familiaris consortio*, written 20 years ago this year.

From the moment that the Institute has been present with different sessions on all continents, the original intuition behind the founding of the Institute has become fruitful, coming into contact as it does with new situations and facing today's radical challenges.

2. Taking up the themes dealt with in previous talks to the Institute, I want to draw your attention to the great need of an adequate anthropology that intends to understand and interpret the human person in what makes him or her essentially human.

In fact, the forgetfulness of the principle of God's creation of the human person as male and female represents one of the major critical problems of contemporary society, and it brings with it a sweeping decline in respect for the human person in

cultural expressions, moral sensitivity, and legal enactments. When the principle gets lost, the perception of the singular dignity of the human person is lost, and the way is open for an invasive "culture of death."

However, the experience of love, properly understood, remains a simple and universal gateway through which everyone can pass in order to gain an awareness of what makes a person a human being: reason, affection, and freedom. Within the continuously raised questions about the meaning of the person, and moving from the principle of the human person's being created male and female in the image and likeness of God, the believer can recognize the mystery of the Trinitarian face of God, who creates a human being by placing on him the seal of his reality of love and communion.

3. The sacrament of marriage and the family that proceeds from it represents a valid way through which the grace of Christ grants to the children of the Church a real participation in Trinitarian communion. The Risen Lord's spousal love for his Church, offered in the sacrament of marriage, also raises up in the Church the gift of virginity for the kingdom. In its turn, virginity indicates the final destiny of conjugal love. In this way, the nuptial mystery helps us to discover that the Church is the family of God. In this connection, see how, by exploring the nature of the sacrament of matrimony, the Institute contributes to the renewal of ecclesiology.

4. The whole question of the origin of human life and methods of procreation is another burning issue that affects the prospects for marriage and family. With growing insistence, plans are devised that place the beginnings of human life in situations that are completely divorced from the marital union of husband and wife.



These plans are often supported by purported medical and scientific reasons. In fact, with the pretext of ensuring a better quality of life through genetic control, or of progress in medical and scientific research, experiments on human embryos and methods for their production are proposed that open the door to the use of the person as an object and run the risk of abuse by those who arrogate to themselves an arbitrary and limitless power over the human being.

The full truth on marriage and family, revealed in Christ, is a light that allows us to discern what constitutes the authentically human elements in procreation. As the Second Vatican Council taught, “the spouses joined by the marriage bond are called to express by means of acts that are moral and worthy of marriage” (*Gaudium et spes*, n. 49) their mutual self-giving and to accept with responsibility and gratitude children, “the most precious gift of marriage” (*ibid.*, n. 50). They become collaborators in their physical self-giving with the love of God the Creator. Participating in the gift of life and love, they receive the capacity of corresponding to it and transmitting it in turn.

The union of the spouses in matrimonial love and the corporal mediation of the conjugal act are the only place in which the singular value of the new human being called to life is fully recognized and respected. Man cannot be reduced to his genetic and biological components, which certainly also form a part of his personal dignity. Every person who comes into the world is called from eternity to participate in Christ, through the Spirit, in the fullness of life in God. That is why, from the mysterious instant of his conception, he must be accepted and treated as a person created in the image and likeness of God himself (cf. Gn 1:26).

5. Another set of challenges that await an adequate response from the research and activity of the Institute are of a legal and social nature.

In some countries in recent years, permissive legislation, founded on partial or erroneous concepts of freedom, have favored what are called alternative models of family, which are not founded on the irrevocable commitment of a man and a woman to form a “lifetime community.” The specific rights recognized up until now for the family, the primary cell of society, have been extended to forms of association, *de facto* unions, civil pacts of solidarity (PAC), tailored only to personal needs and desires, to the struggle for juridical and legal recognition of options unjustly considered as the vanguard of freedom. Who cannot see that the misleading promotion of such juridical and institutional models creates yet another trend to dissolve the primary right of the family to be recognized as the chief subject of social rights and obligations?










I want to repeat forcefully that the institution of the family, created to allow the human person to attain in an adequate way a sense of his own dignity, offers him a place to grow in conformity with his natural dignity and his vocation as a human person. Family bonds come first and pave the way for other forms of solidarity in society. By promoting an in-depth awareness of the family in conformity with its academic statutes and mission, the Institute contributes to developing the culture of life that I have often advocated.

6. Twenty years ago in *Familiaris consortio*, I affirmed that “the future of humanity passes by way of the family” (n. 86). I repeat it again today with greater conviction and increasing concern. I repeat it with full confidence, entrusting you and your work to Our Lady of Fatima, in these years the kind and strong Patroness of your Institute. To her, as Queen of the Family, I entrust all your plans and the course that opens before you at the beginning of the third millennium. In assuring you of my prayers, I cordially impart my blessing.

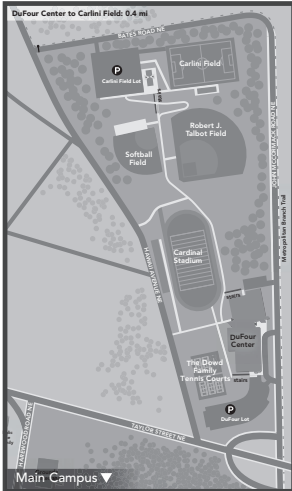
Main Campus



Key

-  Parking (Permit Required)
-  Metered Parking (No Permit Required)
-  Chapel
-  Campus Dining
-  Elevator
-  Main Entrance - with Stairs
-  Accessible Entrance
-  Path/roadway is Not Accessible
-  Capital Bikeshare Dock Location

North Campus



Building Directory

- A**
- C6 Admission, Father O'Connell Hall
 - C6 Alumni Relations, Father O'Connell Hall
 - D2 Aquinas Hall
 - D5 Architecture and Planning, Crough Center
 - C4 Arts and Sciences, McMahon Hall
 - NC Athletics, DuFour Center
- B**
- B5 Basilica of the National Shrine of the Immaculate Conception ①
 - D6 Bookstore, Monroe Street Market
 - D6 Business, Maloney Hall
- C**
- B4 Caldwell Hall ①
 - D3 Camalier House
 - B4 Campus Ministry, Caldwell Hall
 - B4 Canon Law, Caldwell Hall
 - D4 Cardinal Card Services, Pryzbyla Center
 - NC Cardinal Field
 - D3 Centennial Village
 - C4 Center for Academic and Career Success, McMahon Hall
 - E4 Columbus School of Law
 - B3 Computer Center, Leahy Hall
 - D6 Conway School of Nursing Building
 - B4 Counseling Center, O'Boyle Hall
 - D5 Crough Center, Koubek Auditorium
 - B3 Curley Hall
 - C3 Curley South

Building Directory

- D**
- D4 Dean of Students, Pryzbyla Center
 - D4 Dining Services, Pryzbyla Center ①
 - D4 Disability Support Services, Pryzbyla Ctr
 - NC DuFour Center
- E**
- C3 Engelhard House
 - D5 Engineering, Pangborn Hall
 - C6 Enrollment, Father O'Connell Hall
- F**
- E5 Facilities Trailer
 - C6 Father O'Connell Hall
 - C6 Financial Aid, Father O'Connell Hall
 - D2 Flather Hall
- G**
- D4 Garvey Hall ①
 - B6 Gibbons Hall
 - E5 Gowan Hall, Auditorium
 - C6 Graduate Studies, Father O'Connell Hall
 - B1 Grounds Maintenance
- H**
- C4 Hannan Hall, Herzfeld Auditorium
 - B3 Hartke Theatre, Callan Theatre
 - D4 Housing Services, Pryzbyla Center
 - B3 Human Resources, Leahy Hall
- K-L**
- D3 Kane Student Health and Fitness Center
 - E4 Law School
 - B3 Leahy Hall
 - C5 Library, Mullen
- M**
- D6 Maloney Hall
 - C2 Marist Annex
 - D5 McCort-Ward Hall
 - D3 McDonald House
 - C5 McGivney Hall, Keane Auditorium
 - C4 McMahon Hall
 - E5 Metro Station, Brookland-CUA ①
 - D5 Metropolitan School, Pangborn Hall
 - E2 Millennium North
 - E3 Millennium South
 - D6 Monroe Street Market ①
 - C5 Mullen Library
 - B4 Music, Drama, and Art, Ward Hall
- N**
- B2 Nugent Hall
 - D5 Nursing-Biology Building
 - E5 Nursing, Gowan Hall
- O**
- B2 O'Boyle Hall
 - E2 Opus Hall
- P**
- D5 Pangborn Hall
 - D4 Parking Permits, Pryzbyla Center
 - D2 Philosophy, Aquinas Hall
 - C4 Post Office, McMahon Hall
 - E5 Power Plant
 - D4 Pryzbyla Center ①
 - B3 Public Safety, Leahy Hall
- Q-R**
- C3 Quinn House
 - D3 Reardon House
 - E2 Regan Hall
 - D4 Residence Life, Pryzbyla Center
 - E3 Ryan Hall
- S**
- E3 St. Vincent de Paul Chapel ①
 - B3 Salve Regina Hall, Art Gallery
 - B4 Seton Wing, Caldwell Hall
 - C5 Shahan Hall
 - C5 Social Service, Shahan Hall
 - NC Softball Field
 - D4 Student Affairs, Pryzbyla Center
- T**
- B6 Theological College
 - B4 Theology and Religious Studies, Caldwell Hall
- U-V-W**
- D3 Unanue House
 - D2 University Advancement, Fr. O'Connell Hall
 - E4 University Garage ②
 - D4 Visitors' Information, Pryzbyla Center
 - D3 Walton House
 - D5 Ward Hall

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