

Augustine Institute
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SAINT

AUGUSTINE



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PREFACE

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

Lumen Gentium 11

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

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

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

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Studying Theology at the Augustine Institute

WHAT IS THEOLOGY?

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

John 17:3

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

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

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

1 John 1:3

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

Nonetheless, just as God’s act of creation arises, not from any deficiency or need in God, but out of the superabundance of the love and goodness of the Blessed Trinity (CCC 293), so too do believers wish to share with others the riches that God has lavished upon them. “Freely you received; freely give” (Matt. 10:8). Our model in this, as in all things, is Christ Jesus, who by his teaching invited us into his own relationship with the Father (St. Thomas Aquinas, *ST* III, q. 40, a. 1, ad 2–3). It is therefore proper and not merely consequent to the work of theology to discern how to adapt one’s expression of the unchanging truth of Christ to one’s audience, to “become all things to all people ... for the sake of the gospel, that [we] may share with them in its blessings” (1 Cor. 9:22–23; cf. St. Thomas Aquinas, *ST* I, q. 1, a. 8).

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

OUR ACADEMIC COMMUNITY

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

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

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

Matthew 11:27

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

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

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

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

Colossians 3:16

Our patron, St. Augustine of Hippo, devoted much reflection both to the content and to the activity of Christian teaching. As one commissioned to the task of teaching the faithful in his capacity as bishop, he remained keenly aware that Christ alone is the true Teacher. Why then has the Lord seen fit to appoint human teachers (1 Cor. 12:28)? Augustine concluded that the practice of teaching and learning in Christian community is essential to the Church because it is an occasion of charity (*De*

doctrina Christiana, prol. 6). Pursuing and rejoicing in the truth binds Christian minds and hearts together in their search for the face of the Lord (Ps. 27:8).

The members of the Graduate School strive to be such a Christian community of teaching and learning. The form that this commitment takes begins with the faculty's collegiality as brothers and sisters in Christ who together seek to love the Lord with all their minds (Matt. 22:37), growing in wisdom and holiness through study, conversation, and disciplined reflection. In addition to our regular, on-campus faculty members, the Graduate School employs several visiting faculty members who form a vital part of our academic community, whether or not they reside in the Denver area.

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

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

GRADUATE STUDY AT THE AUGUSTINE INSTITUTE

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

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

Wisdom has "appeared upon earth and lived among humans" (Bar. 3:37). In its original context, this verse refers primarily to "the book of the commandments of God" (Bar. 4:1), by which God graciously revealed his will to his chosen people Israel (Ps. 147:20), granting them a wisdom and understanding unparalleled among the nations (Deut. 4:5–8). Christians read this verse as also pointing forward to Wisdom's supreme manifestation in Jesus Christ (St. Thomas Aquinas, *ST III*,

q. 40, a. 1), the very Word and Wisdom of God, who is the “center and heart” of the whole of Scripture (CCC 112). For this reason, the Second Vatican Council identified the study of Scripture as “the soul of sacred theology” (*Dei Verbum* 24).

In all of its programs of study, the Augustine Institute’s curriculum is designed to lead students to immerse themselves in Sacred Scripture, which is “profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (2 Tim. 3:16–17). The divine gift of the Bible has been entrusted to the Church, the living communion of those who by faith and sacrament have been united to Jesus Christ. In our endeavor to be formed by the Word of God, then, we remain faithful to the living Magisterium, and we apprentice ourselves especially to the Fathers, Doctors, and saints of the Church.

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

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

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

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

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

Psalm 133:1

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

Because our communion is founded upon the Eucharist and prayer, our distance students are able to share in it as well. Their intentions are remembered at Holy Mass at the Augustine Institute, and faculty, staff, on-campus students, and distance students are all encouraged to keep one another in prayer. All of our many efforts to close the gap between on-campus and distance students—through high-definition videos, live-streamed interactive course offerings, telephone calls, promptly answered emails, lively online discussion, and substantive feedback on assignments—are predicated upon the unity that comes from our common pursuit of divine Wisdom through study and prayer.

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

THE ACADEMIC EXPERIENCE

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

Our extensive efforts in distance education do not make the Graduate School of Theology a virtual community. The embodied academic community of faculty, staff, and students in Denver gathers for study in our classrooms, prayer in our chapel, and conversation in our café. This fellowship remains at the heart of our identity. It is precisely the strength of our common life on campus that allows for a rich experience for our students and faculty who engage with us primarily from a distance. Our on-campus and distance-education programs are not merely parallel tracks. Rather, distance-education students are invited, by means of the best technology available and firm commitments to availability on the part of the faculty, to narrow the gap posed by geography and to

enter vitally into our Denver-based academic community. When distance-education students are able to visit the Denver campus, whether for a January or June intensive course, for graduation, or for some other occasion, they often remark to faculty that they feel as if they have come home. Such comments exquisitely encapsulate our aims.

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

ON-CAMPUS STUDY IN DENVER

Seminar-Style Course Offerings

The required courses for both the M.A. in Theology and the M.A. in Leadership for the New Evangelization offer a rigorous handing-on of Christian doctrine. For full-time on-campus students, two of our foundational core courses—“The Creed” and “Jesus and the Gospels”—are offered in a seminar format that emphasizes guided conversation, active participation, and a tailored pedagogy.

Theology Seminar and Leadership Seminar

On-campus students in both M.A. programs are required to attend a weekly, one-credit seminar in all four semesters of their course of study. The Leadership Seminar focuses on the students’ experiences in their apostolic internships and on honing the theological, spiritual, and professional tools they need to enter fruitfully into ecclesial work. The Theology Seminar helps students to draw together the themes treated across the curriculum into a coherent, synthetic vision of theological wisdom. During each of its four semesters, the seminar concentrates on a single major figure: St. Paul, St. Thomas Aquinas, St. Teresa of Ávila, and St. Augustine of Hippo.

STUDY VIA DISTANCE EDUCATION

Online Coursework

The Augustine Institute uses digital media technology to make the wisdom of Christ available to students around the world. Faculty of the Graduate School work closely with our production team to deliver the best possible experience of distance education.

The Augustine Institute makes use of an online learning management system that allows students to view course documents and readings, interact with classmates and instructors via a dynamic message board, submit coursework, view grades, and receive professorial comments.

Distance students watch the same lectures as on-campus students and frequently participate in discussions with them. Whereas many distance-education programs use lectures that are rerun year

after year and employ teaching assistants, lectures filmed at the Augustine Institute are retired after no more than twelve months, and all of our online courses are managed by the faculty who recorded the lectures. Distance-education students can be assured that they are receiving fresh instructional material. Many courses also offer periodic video meetings where distance-education students can have live conversations with their instructor and with one another.

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

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

SPIRITUAL FORMATION

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

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

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

Academic Programs

INTRODUCTION

The Augustine Institute Graduate School of Theology offers two main degree programs: the Master of Arts in Theology and the Master of Arts in Leadership for the New Evangelization. The Master of Arts in Theology is available on campus in Denver or through distance education, while the Master of Arts in Leadership for the New Evangelization is exclusively available on campus in Denver.

The School is accredited by the Commission on Accrediting of the Association of Theological Schools. The following degree programs have been approved by the Commission on Accrediting: Master of Arts in Theology, Master of Arts in Leadership for the New Evangelization. The Commission on Accrediting may be contacted at:

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

Common to all of our academic programs is our goal of preparing students to serve the Church's mission of evangelization. To this end, our programs aim both to facilitate students' intellectual and spiritual appropriation of the Church's tradition and to prepare them to hand on that tradition lovingly to others through evangelization and catechesis.

As they pertain to the M.A. in Theology and the M.A. in Leadership for the New Evangelization, these aims are further specified by means of our programmatic goals. Common to both M.A. degree programs are goals concerning **Theology** and **Evangelization**. Goals concerning **Sacred Scripture** and **History** are specific to the M.A. in Theology, while those concerning **Catechesis & Pastoral Care, Leadership, and Spiritual Maturity** are specific to the M.A. in Leadership for the New Evangelization. The details of these goals are described below in the introduction to each degree program.

In addition to the Master of Arts degree programs, the School offers a Graduate Certificate in Missionary Discipleship.

MASTER OF ARTS: THEOLOGY

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

PROGRAMMATIC GOALS

The aims of the M.A. in Theology curriculum are articulated in its four programmatic goals:

I. Theology: to demonstrate a foundational knowledge of the Catholic Church's dogmatic, sacramental, moral, and spiritual teaching, building upon that doctrine as exemplified by the *Catechism of the Catholic Church*. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- The *Catechism of the Catholic Church* offers “an organic presentation of the Catholic faith in its entirety” (CCC 18) by means of which we can grow in knowledge and love of God;
- Theology is a pursuit of wisdom—using both faith and reason—by which we study God and His Revelation, and consider all things in relation to Him;
- The articles of faith contained in the Nicene Creed are “lights along the path of faith” (CCC 89) which illumine one's knowledge of the Triune God, His creation, and His plan of salvation;
- Old Testament types for the sacraments and Christ's actions are to be understood within the “sacramental economy” by which the Church communicates “the fruits of Christ's Paschal mystery in the celebration of the Church's ‘sacramental’ liturgy” (CCC 1076);
- The vocation of man, created in the image and likeness of God (cf. Gen. 1:26), is to be made a new creation in Christ (cf. 2 Cor. 5:17) by living a virtuous and charitable life sustained by grace; and,
- “There is an organic connection between our spiritual life and the dogmas” (CCC 89) which invites the Christian to seek a life of friendship with God which is nourished by prayer.

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

- Evangelization is the constant and essential mission of the Church (Matt. 28:18–20; Mk. 16:15; CCC 738, 849);
- Evangelization proceeds by lived witness and proclamation (Lk. 24:46–48; 1 Tim. 4:11–13);
- The principal agent of evangelization is the Holy Spirit (Acts 1:8; CCC 852); and,
- Evangelization is oriented toward the incorporation of men and women into the life of the Body of Christ (Eph. 4:1–16).

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

- The *narratio* of the divine pedagogy and the unity of God’s plan of salvation in the biblical canon of OT and NT (CCC 112, 120–128);
- That Sacred Scripture is to be interpreted in light of Christ crucified and risen, and in a way that always builds up charity (CCC 129; St. Augustine, *De Doctrina Christiana* 1.36);
- The importance of the living Tradition, the teachings of the Magisterium, the senses of Scripture, and the analogy of faith in reading the Bible (CCC 80–100, 115–119);
- The reliability and relevance of Sacred Scripture (1 Pet. 3:15); and,
- The role of the word of God in the life and mission of the Church today (cf. Benedict XVI, *Verbum Domini*).

IV. History: to understand the main themes of the history of the Church, particularly in the West, with special emphasis on evangelization and on the saints and martyrs as teachers and models of Catholic thought and life. Graduates will be able to divide the history of the western Church with respect to the major efforts of evangelization and renewal, and also to analyze, explain, and where relevant defend the following elements of understanding:

- The life and mission of the Church and of Christ’s people is a participation in the life of Christ, especially the Paschal mystery (Rom. 8:18–25; CCC 677);
- The Church is always in need of reform (1 Cor. 5:6–8; CCC 827);
- The animating principle of the history of the Church is the Holy Spirit (CCC 797–798), as manifested not only by the life of the hierarchy and Magisterium but also by the witness of the saints and the people of God (CCC 828, 873); and,
- The nature and significance of secular modernity (CCC 899, 2246).

DEGREE REQUIREMENTS

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

Full-time students may complete the degree in four semesters over two academic years. Part-time students typically complete the program in four years. Week-long intensive courses are typically offered in January and June. In addition, a summer term is offered to distance education students.

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

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

1. SCRP 501: Salvation History
2. THEO 502: The Creed: The Trinity, Christ, and the Church
3. HIST 501: The Church in the Ancient and Medieval World
4. SCRP 502: Jesus and the Gospels
5. THEO 503: Mystagogy: Liturgy and the Sacraments
6. THEO 504: Moral and Spiritual Theology
7. HIST 502: The Church and Modernity
8. SCRP 504: Pauline Literature

This recommended order, however, regularly admits of flexibility in its second half, that is, courses 5 through 8, especially as elective courses are intermingled with the core offerings. Students can access a convenient Curriculum Worksheet via the Augustine Institute's MyCampus webpage.

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

- | | |
|-----------|--|
| Fall 1: | St. Paul the Apostle, with the help of St. John Chrysostom |
| Spring 1: | St. Thomas Aquinas, <i>Summa theologiae</i> (selections) |
| Fall 2: | St. Teresa of Ávila, <i>Book of Her Foundations</i> |
| Spring 2: | St. Augustine of Hippo, <i>The City of God</i> |

Elective courses are regularly offered in specialized areas of Sacred Scripture, and other topics of theological, philosophical, and pastoral interest. Students in the M.A. in Theology may take courses from the M.A. in Leadership as electives and may also choose to use one of their four electives to write a master's thesis. Students are eligible to take the comprehensive examination after their fourth semester of full-time study or in their last semester of part-time study.

COURSE DESCRIPTIONS (M.A. THEOLOGY)

SCRP 501 Salvation History

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

THEO 502 The Creed: The Trinity, Christ, and the Church

This course offers a synthetic summary of the *symbolum fidei*, the Christian Creed, with particular reference to its effective presentation in catechesis. It follows the outline of the *Catechism of the*

Catholic Church while making reference to the biblical, liturgical and magisterial foundations of the doctrines and how they are manifested in the life of the Church.

HIST 501 The Church in the Ancient and Medieval World

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

SCRIP 502 Jesus and the Gospels

Among all the books of the Bible, the Gospels have “a special preeminence,” according to the Second Vatican Council, “for they are the principal witness for the life and teaching of the incarnate Word” (*Dei Verbum*, 18). This course examines Jesus’ life and mission in light of the Synoptic Gospels and the Gospel of John. Students engage insights from historical research into the life of Jesus and the world of first-century Judaism as well as gain a deeper understanding of the Gospels as narrative. In addition, the Gospels are also studied for their perennial theological and spiritual significance.

THEO 503 Mystagogy: Liturgy and the Sacraments

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

HIST 502 The Church and Modernity

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

SCRIP 504 Pauline Literature

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

THEO 504 Moral and Spiritual Theology

Through an investigation of human personhood and the vocation to love and beatitude, this course helps students to understand moral action and the habits of character it establishes. Students examine the Biblical foundation of Catholic moral teaching with particular attention given to the Sermon on the Mount, the new life realized in us by the gift of the Holy Spirit, and the virtues of Christian living. The course treats the dynamics of the moral law, sin, repentance, and grace, as well as prayer and the stages of the spiritual life.

THEO 701 Theology Seminar (Distance): Rejoicing in the Truth

**An optional zero-credit audit seminar for any Augustine Institute students, made available through Canvas.*

This seminar offers periodic lectures by the Institute's faculty and guests as a complement to the theological curriculum. Topics are at the discretion of the presenter, but the common practice is to present the life and thought of a Father or Doctor of the Church as an illustration of the place of theological study and reflection in the life of charity.

COMPREHENSIVE EXAMINATION

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

The examination consists of two essay questions, with new prompts determined periodically. The first question is doctrinally focused, and the second concerns the Church's mission of evangelization. In their responses to both questions, students are expected to draw upon their studies in Sacred Scripture and in the history and tradition of the Church, in addition to Sacred Doctrine.

Upon registering for the comprehensive examination, students will receive more detailed instructions to prepare themselves appropriately. The examination is graded "pass," "honors," "high honors," with the grades of "honors" and "high honors" required to earn the graduation designations *magna cum laude* and *summa cum laude*, respectively.

MASTER OF ARTS THESIS

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

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

The first complete draft of the thesis is due to the director at the mid-point of the semester. The final draft of the thesis—which is expected to be gradable and to need only minor corrections—is due four weeks before the end of the term. The viva voce or live defense of the thesis will be scheduled for the last two weeks of the term. The viva voce consists in a 10-minute presentation by the writer followed by a half-hour of question-and-answer with the director, the second reader, and any other faculty who wish to attend. The viva voce is graded by the director, in consultation with the second reader, and accounts for 20% of the semester grade for the thesis.

M.A. THEOLOGY WITH CONCENTRATION IN SACRED SCRIPTURE

Students in the Master of Arts in Theology degree program have the option of pursuing the Concentration in Sacred Scripture. The concentration is available to on-campus and to distance (online) students. Students are eligible to apply to the concentration once they have completed three (or more) courses with a cumulative grade point average of **3.70** or higher.

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

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

- A course in Biblical interpretation (for example, *Hermeneutics*)
- Old Testament Elective
- New Testament Elective
- Elective (in any area)
- M. A. Thesis or *Teaching Scripture for the New Evangelization*
- *The Fifth Gospel** or an additional Scripture Elective

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

MASTER OF ARTS IN LEADERSHIP FOR THE NEW EVANGELIZATION

The M.A. in Leadership for the New Evangelization provides Catholics seeking to serve the Church through ecclesial lay leadership comprehensive theological, spiritual, pastoral and human formation to equip them to meet the needs and challenges of the authentic implementation of New Evangelization in the life of the Church. Students not only benefit from the guidance of the Institute’s experienced faculty, but also participate in specific practicum experiences in a school, parish, or apostolate in Denver, guided by seasoned mentors in the field.

PROGRAMMATIC GOALS AND PILLARS OF FORMATION

The aims of the M.A. in Leadership for the New Evangelization curriculum articulated in its five programmatic goals:

I. Theology: to demonstrate a foundational knowledge of the Catholic Church’s dogmatic, sacramental, moral, and spiritual teaching, building upon that doctrine as exemplified by the *Catechism of the Catholic Church*. Graduates will be able to analyze, explain, and where relevant defend the following elements of understanding:

- The *Catechism of the Catholic Church* offers “an organic presentation of the Catholic faith in its entirety” (CCC 18) by means of which we can grow in knowledge and love of God;
- Theology is a pursuit of wisdom—using both faith and reason—by which we study God and His Revelation, and consider all things in relation to Him;
- The article of faith contained in the Nicene Creed are “lights along the path of faith” (CCC 89) which illumine one’s knowledge of the Triune God, His creation, and His plan of salvation;
- Old Testament types for the sacraments and Christ’s actions are to be understood within the “sacramental economy” by which the Church communicates “the fruits of Christ’s Paschal mystery in the celebration of the Church’s ‘sacramental’ liturgy” (CCC 1076);
- The vocation of man, created in the image and likeness of God (cf. Gen. 1:26), is to be made a new creation in Christ (cf. 2 Cor. 5:17) by living a virtuous and charitable life sustained by grace; and,
- “There is an organic connection between our spiritual life and the dogmas” (CCC 89) which invites the Christian to seek a life of friendship with God which is nourished by prayer.

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

- Evangelization is the constant and essential mission of the Church (Matt. 28:18–20; Mk. 16:15; CCC 738, 849);
- Evangelization proceeds by lived witness and proclamation (Lk. 24:46–48; 1 Tim. 4:11–13);
- The principal agent of evangelization is the Holy Spirit (Acts 1:8; CCC 852); and,
- Evangelization is oriented toward the incorporation of men and women into the life of the Body of Christ (Eph. 4:1–16).

III. Catechesis & Pastoral Care: to demonstrate an understanding of the fundamental principles of catechesis and pastoral care and the ability to develop, to implement, and to assess effective catechetical and pastoral initiatives in an ecclesial setting, especially in light of the New Evangelization. Graduates will demonstrate a deep and practical understanding of the following elements:

- The pastoral vision of the Second Vatican Council as the foundation for the New Evangelization (*CCC* 10);
- The leading principles of pastoral care in parishes, schools, and dioceses;
- The principles and methods of catechesis for the New Evangelization; and,
- How the *Catechism of the Catholic Church* is a model for their teaching (*CCC* 23–24).

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

- A Christ-centered ethic of leadership in service to others in the ecclesial setting (Lk. 22:24–27);
- The virtues critical for leadership and for the formation of others (Col. 3:12–17);
- Leadership that encourages and develops others in ecclesial service (2 Tim. 2:1–2); and,
- Essential communication and administrative skills for effective organization and leadership in the ecclesial setting.

V. Spiritual Maturity: to articulate a comprehensive vision for the pursuit of holiness—that is, the life of faith, hope, and charity—and to testify to a commitment to lifelong discipleship and conversion. Graduates will demonstrate an articulate understanding of and principled commitment to the following elements:

- The call to be a missionary disciple of Jesus Christ (Lk. 9:23; 10:1);
- Steady participation in the sacramental life of the Church (Heb. 10:24–25);
- Ongoing conversion of mind and heart (Rom. 12:1–2); and
- That the interior life of prayer takes precedence over apostolic work and is the soul thereof (Lk. 6:12).

The program seeks to attain these programmatic goals by means of its four “pillars” that together provide a comprehensive formation for lay leaders to meet the unique needs and challenges of the New Evangelization so that the truth of Jesus Christ will be able to reach the minds and hearts of modern men and women. While several of the programmatic goals pertain especially to a particular pillar of formation, it should be noted that the programmatic goal of Evangelization pervades all four as their telos.

Theological Formation: This pillar corresponds to the programmatic goal of Theology. Students will receive a faithful and rigorous theological formation that is grounded in Sacred Scripture and Sacred Tradition, the Church Fathers, the lives and witnesses of the saints, the Second Vatican Council and the *Catechism of the Catholic Church*. This dynamic theological formation grounds the students in the great theological tradition of the Church with an eye towards the authentic implementation of the New Evangelization in the life of the Church.

Spiritual Formation: This pillar corresponds to the programmatic goal of Spiritual Maturity. Through course material, seminar and practicum experiences, students will receive a vibrant spiritual formation that will not only enrich their own personal encounter with Christ and His Church, but also a unique spiritual formation that will prepare them for the challenges and spiritual realities of lay ecclesial service.

Pastoral and Catechetical Formation: This pillar corresponds to the programmatic goal of Catechesis & Pastoral Care. Grounded in the pastoral vision of the Second Vatican Council, students will receive an authentic and balanced pastoral and catechetical formation that will equip them to effectively hand on the truth of Jesus Christ in this time of the New Evangelization. This formation is centered around sound principles of pastoral care and key methods of the authentic catechetical renewal particularly envisioned and articulated by the documents of Vatican II, the writings of St. John Paul II, and the *Catechism of the Catholic Church*.

Human Formation: This pillar corresponds to the programmatic goal of Leadership. Through coursework, seminars and practicum experiences, students will also receive practical and essential human formation that will give them the tools and skills to be effective leaders for the New Evangelization. These crucial skills include the key moral virtues for lay ecclesial leadership, communication and management skills, an appropriate awareness and understanding of ecclesial life and structures, and interpersonal skills related to ecclesial life and service.

DEGREE REQUIREMENTS

The degree program consists in 40 credit hours in 4 semesters of full-time study on the campus of the Augustine Institute in Denver, Colorado:

- 12 academic courses (3 credit hours each).
- 4 credit hours (1 per semester for 4 semesters) of Leadership Seminar & Practicum.
- Successful completion of a supervised internship at a school, parish, or apostolate in the Denver area averaging 4–6 hours a week.

Year 1	
<p><u>Fall Semester</u> Salvation History The Creed Discipleship and Christian Life Leadership Seminar & Practicum</p>	<p><u>Spring Semester</u> Jesus and the Gospels Mystagogy: Liturgy & Sacraments Catechesis for the New Evangelization Leadership Seminar & Practicum</p>
Year 2	
<p><u>Fall Semester</u> Pastoral Care and Ecclesial Life Moral and Spiritual Theology Elective Leadership Seminar & Practicum</p>	<p><u>Spring Semester</u> Leadership for the New Evangelization Elective Elective Leadership Seminar & Practicum</p>

COURSE DESCRIPTIONS (M.A. IN LEADERSHIP FOR N.E.)

THNE 500 Leadership Seminar and Practicum

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

THNE 502 Leadership for the New Evangelization

This course will prepare students to be effective lay leaders in the Church today, with an emphasis on the theological formation, virtues, charisms, and skills necessary to engage in leadership for the New Evangelization in various ecclesial settings. The course will have as its foundation Vatican II's theology of the vocation and mission of the laity and St. John Paul II's Apostolic Exhortation *Christifidelis laici*. It will also explore how authentic communion with Christ and the Church is the source of lay leadership, as well as the theological and moral virtues necessary to provide leadership that strengthens and inspires the Church's mission to hand on the gospel in a way that reaches the minds and hearts of modern men and women. Other key texts will be Habinger Institute, *True Leadership* and Aumann, *On the Front Lines: The Lay Person in the Church After Vatican II*.

THNE 601 Discipleship and the Christian Life

This course will investigate the history of discipleship, looking to Scripture and the Church's history, to explore the foundations of a discipleship model as a cornerstone to effective evangelization and formation. There will be a treatment of the process of conversion and the disciplines of the Christian life along with a discussion of the qualities exhibited by a mature follower of Christ. There will also be time devoted to the topic of inviting others to an integrated life in imitation of Christ as well as evaluating current models of discipleship found in the Church today. Key magisterial texts include: Second Vatican Council, *Apostolicam Actuositatem*; Paul VI, *Evangelii Nuntiandi*; John Paul II, *Redemptoris Missio*; and Francis, *Evangelii Gaudium*.

THNE 602 Catechesis for the New Evangelization

This course investigates the principles articulated by the Magisterium of the Church to govern and guide the practice of evangelization and catechesis—particularly as found in John Paul II's apostolic exhortation *Catechesi tradendae*—and explores the various methods used to implement these directives for the sake of the New Evangelization. The content and arrangement of the *Catechism of the Catholic Church* will be proposed as a synthesis of past catechetical practice and a sure norm for teaching the faith in the present and the future. Attention will also be given to pedagogical methods and the pastoral strategies needed for the effective evangelization of adults, youth, and children in our current cultural setting. Key texts include *The General Directory for Catechesis*, John Paul II *Catechesi tradendae*, *The Mystery We Proclaim*, and *The Craft of Catechesis and the Catechism of the Catholic Church*.

THNE 603 Pastoral Care and Ecclesial Life

This course explores the ecclesiology and pastoral vision of the Second Vatican Council, with a particular emphasis on the universal call to holiness, as the guiding principle for pastoral care and ecclesial service for the New Evangelization. In this light, the course will consider several principle-convictions that guide pastoral care and will also explore how to address the most pressing contemporary pastoral challenges. The course also treats modern ecclesial life and service with a focus on working within diocesan and parish structures, and the practical application of canon law, and developing policies and procedures within these structures to ensure proper pastoral care. Key texts include the documents of Vatican II, Paul VI, *Ecclesiam Suam*, and St. John Paul II, *Novo millennio ineunte*.

ELECTIVE COURSES

Both of the Graduate School's M.A. degree programs include space for elective courses. In both programs, the suite of required core classes is designed to provide students with a well-rounded formation. Elective courses offer an opportunity for students to study more deeply in a specific area of interest. Students in one M.A. program may choose to take core courses from the other program as electives. M.A. in Leadership students, for instance, may opt to take one or both of the History courses that form part of the required curriculum for the M.A. in Theology. M.A. in Theology students frequently choose to take courses from the Leadership track as electives.

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

SAMPLING OF ELECTIVE COURSE DESCRIPTIONS

SCRIP 615 Luke-Acts

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

SCRIP 650 Reading the Bible with the Fathers

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

SCRIP 655 The Book of Wisdom

This in-depth, discussion-based seminar style course will bring students into the literary world that produced the Book of Wisdom, otherwise known as the Wisdom of Solomon. We will study the structure, historical context, theology, and history of interpretation of this unique deuterocanonical book. Through engagement with primary texts and scholarly studies, students will analyze the ways in which Wisdom unites the Hebrew theological tradition with the Greek philosophical tradition, paving the way for important New Testament concepts such as the immortality of the soul.

Wisdom's staunch rejection of polytheism and development of the theology of divine providence reveal a late Old Testament text grappling with many of the same difficulties as the Qumran sect and the early Christians. After comprehending the most important issues at stake in the interpretation and scholarly discussion of the book, students will produce a research paper that develops the discussion in a particular area.

THEO 635 Two Carmelite Masters: Teresa of Ávila and John of the Cross

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

THEO 640 Christian Anthropology

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

THNE 620 Teaching Scripture for the New Evangelization

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

GRADUATE CERTIFICATE IN MISSIONARY DISCIPLESHIP

In his 2013 Apostolic Exhortation *Evangelii gaudium*, on the Proclamation of the Gospel in Today's World, Pope Francis calls all baptized Christians "missionary disciples" (cf. 119–121). A "significant pastoral challenge" related to living out this vocation is the "formation of the laity and the evangelization of professional and intellectual life" (102). Pope Francis observes that "all of us are called to mature in our work as evangelizers," and that such maturation requires "better training, a deepening love and a clearer witness to the Gospel" (121). In order to meet this challenge, the Augustine Institute Graduate School offers the Graduate Certificate in Missionary Discipleship.

CERTIFICATE REQUIREMENTS

The Graduate Certificate at the Augustine Institute is an honorary designation that testifies to the student's successful completion of a substantial course of studies in Catholic theology.

The Certificate is awarded upon successful completion of six courses:

- SCRP 501: Salvation History
- THEO 502: The Creed: The Trinity, Christ, and the Church
- SCRP 502: Jesus and the Gospels
- THNE 601: Discipleship and the Christian Life
- THNE 603: Pastoral Care and Ecclesial Life
- THEO 640: Christian Anthropology

Students pursuing the Graduate Certificate need submit only one letter of recommendation and a college transcript with their application. Should a Graduate Certificate student wish to enter an M.A. degree program at the Augustine Institute, he or she must submit a separate application.

NON-DEGREE-SEEKING STATUS AND AUDITING

NON-DEGREE-SEEKING STATUS

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

AUDITING, PERSONAL ENRICHMENT, OR CONTINUING EDUCATION STUDENTS

The audit option is available to students who wish to audit graduate courses for purposes of personal enrichment or continuing education credits. On-campus auditors attend and participate in classes, but do not complete course assignments or receive a grade. Distance education auditors may watch class lectures but do not complete course assignments or contribute to course discussions.

The Augustine Institute also provides additional opportunities for theological education and enrichment, such as our “Short Courses” program. Short Courses are taught by members of the Graduate School faculty and aspire to supply the highest quality of Catholic theological formation outside a formal academic context, but they are not Graduate School offerings properly speaking. The School does not award credit for Short Courses, nor do Graduate School applicants who have taken Short Courses receive advanced standing for them.

Policies and Resources

ADMISSIONS POLICIES

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

ADMISSIONS COUNSELING

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

ELIGIBILITY FOR THE MASTER OF ARTS DEGREE

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

NONDISCRIMINATION POLICY

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

ADMISSIONS PROCESS

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

CONFIRMATION & DEPOSIT

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

DEFERRAL

A student who has been admitted to the Institute may ask to defer acceptance for one academic year. After one year, the student must submit a new application. Merit-based scholarship offers may not be deferred.

TRANSFER POLICY

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

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

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

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

U.S. Veterans should be apprised that the Institute maintains a written record of the previous education and training of the veteran or eligible person and clearly indicates that appropriate credit has been given for previous education and training, with the training period shortened proportionately, and the veteran or eligible person and the Department of Veterans Affairs so notified.

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

READMISSION

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

ADMISSION REQUIREMENTS

Applicants applying as degree-seeking candidates for the Master of Arts must submit the following items to the Director of Admissions:

- The Application for Admission.
- A personal statement indicating reasons for pursuing graduate work in theology.
- Official transcripts of all completed undergraduate and graduate work sent directly to the Admissions Office from all institutions attended.
- The application essay (details may be found on the Application for Admission).
- Three letters of recommendation from persons able to evaluate the applicant's ability to succeed in graduate level theological studies, preferably including one from a college professor.
- A successful phone interview with a member of the admissions staff.

Graduate Certificate and non-degree-seeking candidates need submit only one letter of recommendation.

INTERNATIONAL APPLICANTS

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

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

**On Campus Applications from Foreign Nationals*

At this time, the Augustine Institute is not a SEVIS authorized school, and therefore is not authorized to issue the I-20 form, which is required for your student visa application.

FINANCIAL POLICIES

The Augustine Institute charges a flat rate for tuition and does not levy additional charges for new student fees, technology fees, on-campus activities, or graduation. Nor are students who require a leave of absence charged a fee for the period in which they are not enrolled in classes. As there are, however, administrative costs associated with payment plans and delinquent tuition payment (see below), the Institute passes along those costs in the form of modest fees. And students must, of course, purchase their own books.

2020–2021 TUITION

	<u>Full- or Part-Time Student</u>	<u>Audit Student</u>
Tuition per course	\$1800	\$400

REFUND POLICY

After withdrawal from a course or the program, refunds of tuition will be given according to the following schedule:

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

STUDENT STATUS REQUIREMENTS

Full-time status is determined based on a two-year completion rate of the degree program. The scholarships of students dropping from full-time to part-time status will change to part-time scholarships. Students who increase from part-time to full-time status can be considered at that time for a full-time scholarship. Petitions for change in scholarship according to student status should be submitted to the Academic Dean.

STUDENT LOAN PROGRAM

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

PAYMENT PLAN

Students taking classes for credit have the option to pay tuition on a payment plan. There is an

administrative charge of \$50 to make use of this option. Exact dates for the payment plan schedule are listed on the Augustine Institute's MyCampus webpage.

DELINQUENT TUITION PAYMENT POLICY

A student becomes liable for tuition upon registration. Tuition payments received after each payment deadline are considered late and will be assessed a \$50 late payment penalty.

Students who do not pay tuition and fees or make arrangements for tuition and fee payment by the end of the first week of classes may have their course schedules cancelled. Students will be notified concerning outstanding tuition delinquencies and given five business days to either pay the tuition and fees or make arrangements for tuition and fee payment prior to cancellation. Students whose schedules are cancelled for non-payment of tuition and fees will have their academic progress discontinued for the term in question and will not be able to attend class or receive grades.

INSURANCE COVERAGE

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

UNITED STATES FEDERAL GOVERNMENT PROGRAMS AND THE GI BILL®

The Augustine Institute does not participate in Federal Student Loan programs, nor can the Institute guarantee that its students will be able to defer the payment of their undergraduate student loans. The Institute does, however, participate in the post-911 GI Bill administered through Veterans' Administration. Contact the Registrar for further information.

GI Bill® is a registered trademark of the U. S. Department of Veterans Affairs (VA). More information about education benefits offered by VA is available at the official U.S. government Web site at <http://www.benefits.va.gov/gibill>

SCHOLARSHIPS

MERIT SCHOLARSHIPS FOR FULL-TIME ON-CAMPUS STUDENTS

The Institute maintains a merit-scholarship program in memory of St. John Paul II. Enjoying a full scholarship for the Graduate School of the Augustine Institute applicable to either M.A. program, the John Paul II Scholars also work as apostolic interns for one of the Institute's programs or for another Catholic apostolate in Denver and hone their skills for the apostolate under the direction of a mentor. Once their two-year course of studies and training has come to an end, they will have the Institute's nation-wide network of ecclesial partners as resources for placement. The Institute also offers partial scholarships dedicated to the memory of St. John Henry Newman (for the M.A. in Theology) or St. Jean de Brébeuf (for the M.A. in Leadership for the New Evangelization).

NEED AND MISSION-BASED SCHOLARSHIPS

The Institute offers two additional scholarship programs. The **St. Nicholas Fund** provides partial tuition assistance to students who have completed 3 courses with a minimum cumulative grade point average of 3.00 who can demonstrate financial need. The **Mother Teresa Fund** provides partial tuition assistance to students who are concurrently working in the fields of evangelization and service to the poor and whose mission commitments occasion a serious constraint upon their financial capacity. Both Funds are open to application from distance education students as well as on-campus students in Denver. The **St. Paul Scholarship Fund** aims to support the studies of men and women actively engaged in the Church's mission of evangelization and catechesis. Students must be employed full-time by the Church or by a recognized Catholic apostolate (e.g. Catholic Charities, LifeTeen, independent Catholic schools). FOCUS missionaries are *not* eligible, as the Augustine Institute has a separate partnership agreement with that apostolate. The student must be the principal bread-winner for his or her household, that is, earning 51% or more of the household income. Grants of 15% will be made on the basis of a simple means test based upon the Adjusted Gross Income reported on the most recent IRS form 1040, which will be submitted to a secure site. Subject to availability of funds, students whose household AGI is less than 75% of the Median Family Income for their state of residence as reported by the U. S. Census Bureau will be eligible for 15% scholarship. Recipients of scholarships from the St. Paul fund continue to be eligible for the St. Nicholas Fund, should they be experiencing extraordinary financial challenges.

MISSION PARTNERSHIPS

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

ACADEMIC POLICIES

TIME LIMIT FOR COMPLETION OF DEGREE REQUIREMENTS

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

GRADING SCALE			OTHER TRANSCRIPT NOTATIONS	
Letter	Percent	Grade Points		
A	93-100%	4.00	AU	Audit
A-	90-92.99%	3.70	I	Incomplete Grade
B+	87-89.99%	3.30	IP	In Progress
B	83-86.99%	3.00	NR	No Grade Reported
B-	80-82.99%	2.70	NP	No Pass
C+	77-79.99%	2.30	P	Pass
C	73-76.99%	2.00	R	Repeated Course
C-	70-72.99%	1.70	TR	Transfer Credit
D	60-69.99%	1.0	W	Withdrawn
F	<60%	0.00		

COMPUTATION OF GRADE POINT AVERAGE (GPA)

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

MINIMUM GRADE POINT AVERAGE FOR THE MASTER OF ARTS

A cumulative grade point average of 3.0 ("B") is required for graduation. Any student that falls below a cumulative GPA of 3.0 will be issued an academic warning letter. Any student falling below a 2.75 cumulative GPA will be placed on academic probation. A sustained GPA below a 2.75 may lead to dismissal from the program.

MINIMUM GRADE POINT AVERAGE FOR THE GRADUATE CERTIFICATE

A cumulative grade point average of 2.75 (B-) is required for certification in the Graduate Certificate Program. Any Master's student able to achieve a 2.75 but not a 3.0 may be issued a graduate certificate provided all 5 required graduate certificate courses are completed.

ACADEMIC HONORS

Each year academic honors are awarded upon graduation to those students who have demonstrated high academic achievement, measured by their cumulative grade point averages and performance on the Comprehensive Examination in the case of students in the M.A. Theology program. The Dean, upon recommendation of the Institute faculty, sets the cumulative grade point average requirements

for graduation *cum laude*, *magna cum laude*, and *summa cum laude*. The cumulative grade point average for each of the honor designations is as follows:

3.70 – 3.79 *cum laude*

3.80 – 3.89 *magna cum laude* (also requires “honors” on Comprehensive Exam)

3.90 – 4.00 *summa cum laude* (also requires “high honors” on Comprehensive Exam)

A student must earn a minimum of thirty hours of credit while enrolled at the Augustine Institute to be eligible to graduate with academic honors. Grades are not transferred from other institutions and are not included when calculating the cumulative grade point average.

LOWEST ACCEPTABLE GRADE

A grade of “C” (plus or minus) is considered unsatisfactory work at the graduate level of study and may indicate the possibility of academic probation. “C-” is the lowest passing grade at the Augustine Institute. Any course receiving a D or below must be repeated. Failing the same course twice will require dismissal of the student from the program.

WITHDRAWALS FROM A COURSE

A “W” designates an honorable withdrawal from a course after the end of the fourth week of classes through the end of the eighth week of classes. See the Academic Calendar for specific dates.

AUDITS

A student may choose to “Audit” a course. A student receives no grade or credit for an audited course, and the designation “AU” will appear on the transcript. After the second week of class, a student’s status may not be changed from audit to credit, or vice versa.

INCOMPLETES

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

REPEATED COURSE

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

GRADE APPEAL PROCESS

The grade appeal process is provided for students as a way of ensuring academic fairness across the institution. If a student thinks that he or she was graded unfairly, he or she may appeal the grade using this process. First, the student should approach the instructor who originally graded the work and inquire about the grade stating the reasons why he or she thinks the grade is unfair. The professor should review the work and explain his or her reasons for the grade given. The professor may choose, upon reconsideration and review, to alter the grade given to the student provided he or she has serious reason to do so. The initial appeal must be made within 30 days of receiving the grade. If, after appealing to the course instructor, the student is still unsatisfied with his or her grade, he or she may file a grievance with the Academic Dean.

FULL-TIME STATUS

A normal course load for a full-time student is nine credit hours per semester for a distance-education student, ten credit hours per semester for an on-campus student.

REGISTRATION PROCEDURES

Students must be in good standing both academically and financially to register for a new semester. A student must register during the days prescribed in the academic calendar. Registration, Add/Drop, and Withdrawal forms must be filed with the Registrar within the time frame indicated by the Academic Calendar. A grade of “F” will be given for courses that have not been officially dropped.

ADDING AND DROPPING COURSES

Once registration is complete, students may add courses for sound academic reasons, with the permission of the Academic Dean, no later than the first Friday after the beginning of classes. A student may drop courses for sound academic reasons, with the permission of the Academic Dean, no later than the fourth Friday after the beginning of classes. The course will not appear on the student’s transcript. For either action, an “Add/Drop” form must be submitted to the Registrar by the published deadlines.

COURSE CANCELLATION

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

STUDENT PRIVACY

The Augustine Institute complies fully with the provisions of the Family Educational Rights and Privacy Act of 1974 (Buckley Amendment). The Act, known as FERPA, guarantees the confidentiality of student records and gives the individual student the right to examine his or her official records. A permanent record of each student’s credits, grades, and academic status is kept in the Registrar’s Office. Student records are protected against unauthorized inspection by third parties, except for the following: “Other school officials, including teachers, within the educational

institution or local educational agency, who have legitimate educational interests.” Any other inspection requires written permission from the student. Following a written request to the Dean, the student is free to inspect his or her files at any time.

REQUESTING A TRANSCRIPT

A request for a transcript must be submitted to the Registrar through the Augustine Institute’s MyCampus page. A \$5 fee must be paid before the transcript will be mailed or released. While fulfillment of requests varies in time, please allow one week for this process.

ACADEMIC PROBATION AND DISMISSAL

The Institute requires all students to perform at or above the 3.0 grade point level in all academic work. Students who have received merit-based scholarships are required to perform at or above the 3.5 grade point level in all academic work. Students who fall below these standards are issued an academic warning letter and placed on academic probation if their cumulative GPA falls below 2.75.

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

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

If a student is on academic probation for two consecutive semesters, the Academic Dean may reduce a student’s academic load and require the student to participate in appropriate tutorials and study skills training. If the student continues to perform below the 2.75 grade point requirement, he or she may be advised to withdraw from the academic degree program. A student who has earned a grade point average of 2.0 or less at the end of an academic year may be dismissed from the academic degree program. Failing the same course twice will require dismissal of the student from the program.

REAPPLICATION

After two years of an inactive period without any notice from a student, the student will be withdrawn from the program and their admission documentation removed from their file. To resume study, the student must reapply.

SUSPENSION OR EXPULSION

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

LEAVE OF ABSENCE AND INTENTIONAL WITHDRAWAL

A student in good standing may withdraw from the Institute during a semester by submitting a “Program Withdrawal Form” through the Augustine Institute’s MyCampus page. Each student is responsible for settling all outstanding tuition and fees and returning all books to the library prior to leaving the Institute. To resume study, the student must reapply. A leave of absence of up to two years may be granted by the Registrar or Dean upon application; to resume coursework, students on leave of absence need only to inform the Registrar of their return.

ACADEMIC INTEGRITY

Truthfulness & Academic Life

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

- All work submitted by students in fulfillment of a course or practicum must be the student’s original work;
- Students will not submit their own work for multiple purposes (in identical or similar form) without receiving explicit and prior consent from each instructor involved;
- Students will not copy or paraphrase without proper acknowledgment in conformity to proper academic standards;
- Students will not give or receive aid in examinations or unpermitted aid in class work.

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

Personal Comportment

Students at the Institute are expected to uphold the highest standard of comportment. The standard of personal comportment shall be understood as that proposed by Catholic moral teaching and practice. That standard not only must be observed at the Institute, but also extends to all public and private behavior. The student of the Institute should regard himself or herself as an ambassador of both the Church and the Augustine Institute in all settings, and act as a witness to Christ. Serious departures from this standard may be cause for dismissal from the Institute.

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

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

Internet Communication Policy

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

Disciplinary Measures

Any actions seriously inconsistent with Catholic moral teaching and/or harmful to self or others may result in disciplinary action. Cases will be referred to the Academic Dean. This could result in a warning, probation, suspension, or dismissal from the school. Appeals can be made to the Director of Human Resources.

Sexual Assault and Harassment Policy

Cases of sexual assault and harassment should be reported immediately to the police. In cases of emergency, 911 should be called. In other cases, the incident should be reported to the Greenwood Village Police Department, which can be contacted at 720-913-2000. Cases involving Augustine Institute students, faculty, and staff should be reported to the Director of Human Resources.

Student Complaints or Concerns

Student complaints address general concerns or personal matters not serious in nature. Student complaints should be presented in person or in writing to the Academic Dean. Complaints will be addressed by the Dean and Faculty of the Institute depending on the nature of the complaint. Every effort will be made to respond to the complaint in a timely manner. If the complaint has not been

addressed to the satisfaction of the student, it may be appealed to the President.

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

Grievances

Student complaints of a serious nature should be addressed in writing as grievances to the Academic Dean. Depending on the nature of the grievance, hearings may be conducted by a committee of the faculty or administrators. After filing a grievance, a response will be given within 10 days as to whether the grievance is valid and requires a hearing. If the grievance is rejected, the student has 30 days to appeal to the President. If the grievance is accepted, a hearing will be arranged, where testimony will be accepted from the student and any other party involved. A decision will be given to the student within one week of the hearing. The student has 30 days to appeal the ruling to the Director of Human Resources.

Alcohol and Drug Policy

Augustine Institute students are to refrain from the use of any illegal drug, including marijuana (the use of which is legal in Colorado but still prohibited by U.S. Federal law). Use of such substances may result in disciplinary measures and/or dismissal. Moderate use of alcohol is permitted during approved Augustine Institute events.

Disability Services

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

Class Attendance

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

LIBRARY RESOURCES

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

Archbishop Aquila Library

The Archbishop Samuel J. Aquila Memorial Library houses the Augustine Institute's collection and provides quiet study space for on-campus students. The Aquila Library collection numbers over 8,000 volumes, including select journals and a well-developed Reference section. The collection's particular strengths are in Biblical Studies, Patristics, Church History, Philosophy, and Theology. The library is open 20 hours per week during the academic year and by appointment at other times. The library's catalogue is accessible online.

Cardinal Stafford Library

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

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

RESOURCES FOR CAREER PLACEMENT

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

- A regularly updated job listings page is maintained on the Augustine Institute's MyCampus page. It is available to both current students and alumni.
- Second-year students in the M.A. in Theology degree program are expected to attend one Fall workshop designed to aid them in discerning how they might best use their degree to serve the Lord and his holy Church. They are also warmly encouraged to attend a Spring workshop addressing more practical job-search skills.
- At any time during the year, students (on-campus or distance-education) who are applying for jobs in ecclesial and/or apostolic settings are invited to participate in a mock interview with a member of the faculty or staff of the Graduate School. Interested students should contact the Senior Director of the Graduate School with relevant information (job description, résumé, etc.). The Senior Director will coordinate the interview (whether in-person or via videoconferencing software) with a suitable faculty or staff member.

THE SEAL OF THE INSTITUTE



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