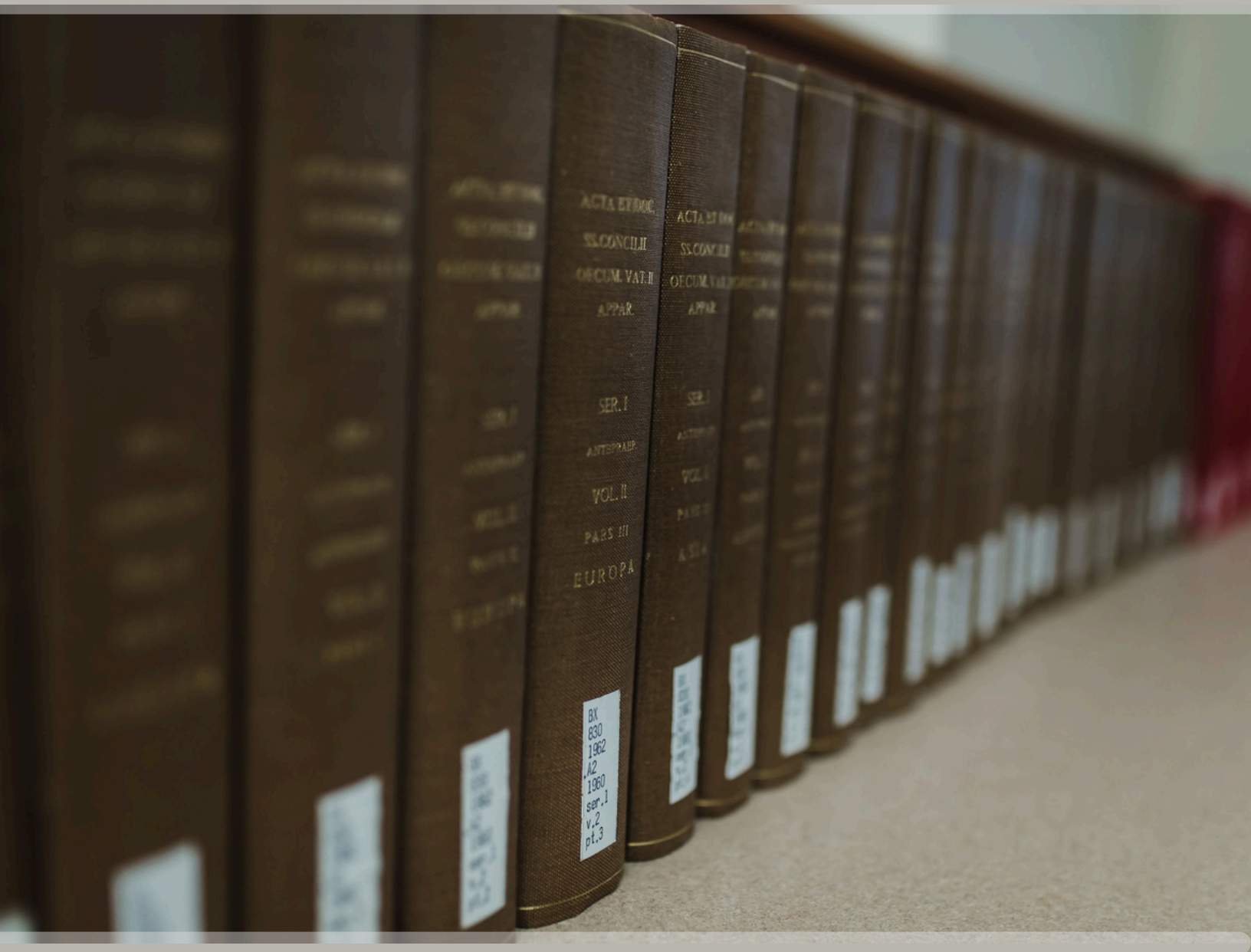
COURSE CATALOG
2026 – 2027



ST. BERNARD'S SCHOOL OF THEOLOGY AND MINISTRY
IPSA PROPITIA PERVENIS
A.D. 1893

COURSE DESCRIPTIONS, SCHEDULING INFORMATION, AND PROGRAM CHECKLISTS

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Introduction to the *Course Catalog*

The St. Bernard's School of Theology and Ministry *Course Catalog* is a document of record issued every academic year containing information related to the courses offered throughout the curriculum. This document sets out the "beating heart" of the School: its mission to form and to educate takes place primarily in the classroom, in the midst of an encounter between faculty and students as they seek together ever greater knowledge and love of God.

The *Catalog* is intended to be supplemental to the *Student Handbook*, where information including admissions and enrollment policies, degree requirements and curricula, and academic policies and procedures can be found. The *Catalog* is not intended to be and should not be relied upon as a statement of the School's commitments to its students. The School reserves the right to make changes of any nature to this *Catalog*, including but not limited to rescheduling classes, canceling classes, or requiring alternatives for scheduled courses, with notice of such action provided as is reasonably practicable under the given circumstances.

The 2026-2027 *Course Catalog* contains a record of courses that have been offered in the previous three academic years (since 2023-2024). Courses offered on a regular schedule/cycle will list the next two semesters in which the course will be offered. Recent renaming or recategorizing of courses is noted within the relevant descriptions. Descriptions for older and retired courses may be available upon request from the Academic Dean.

Academic Calendar

The St. Bernard's School of Theology and Ministry *Academic Calendar* is a document of record issued every academic year to outline important academic dates and deadlines. The current Academic Calendar may always be found at stbernards.edu/academic-calendar. St. Bernard's academic year begins each Fall and is composed of the following semesters: Fall-Spring-Summer. Summer is further divided into Summer Session I and Summer Session II.

2026 Fall Semester

August	14	Final Fall 2026 Admissions and Financial Aid Application Deadline
	19(W)	Tuition Bills Applied to Accounts
	22(Sa)	Academic Convocation and Orientation for the Opening of the Academic Year
	24(M)	Classes Begin
September	7	Labor Day (No Classes)
	18(F)	Last day to add/drop courses Tuition Due
October	12	Columbus Day (Classes Held)
	12-16	Advising Week
	16(F)	Last day to withdraw with a 'W' Last day to change from audit to credit, credit to audit Registration opens for Spring 2027 courses
	30	Priority Spring 2027 Admissions and Financial Aid Application Deadline
November	11	Veterans Day (Classes Held)
	25 – 27	Thanksgiving Break
December	4(F)	Final Spring 2027 Admissions and Financial Aid Application Deadline
	11(F)	Last Day of Classes
	16(W)	Fall 2026 grades due
	12/21-1/1/26	Christmas Break

2027 Spring Semester

January	4(M)	Tuition Bills Applied to Accounts
	4(M)	Classes Begin
	18	Martin Luther King, Jr. Day (No Classes)
	29	Last day to add/drop courses
		Tuition Due
February	15	Presidents' Day (Classes Held)
	22-26	Advising Week
	26(F)	Last day to withdraw with a 'W'
		Last day to change from audit to credit, credit to audit
		Registration opens for Summer 2027 and Fall 2027 courses
		Submission of thesis to Readers
March	20	Written Comprehensive Exams
	27	Viva Voce Comprehensive Exams/Thesis Defense
	27	Priority Summer 2027 Admissions and Financial Aid Application Deadline
April	3/23-3/29	Holy Week/Easter Break (Tuesday-Monday)
	2	Written Comprehensive Exams
		Priority Summer 2027 Admission and Financial Aid Application Deadline
	9	Viva Voce Comprehensive Exams/Thesis Defense
	10	Graduates' Colloquium
	23	Final Summer Session I Admissions and Financial Aid Application Deadline
		Last Day of classes
		Final copy of thesis due
	28	Spring 2027 Grades due
May	1	Commencement

2027 Summer Session I

May	5(W)	Tuition Bills Applied to Accounts
	10(M)	Classes Begin
	24(M)	Last day to drop courses
	31	Memorial Day (No classes)
June	4(F)	Tuition Due
		Last day to withdraw with a 'W'

		Last day to change from audit to credit, credit to audit
	18	Summer Session II Admissions and Financial Aid Application Deadline
	25	Last Day of classes
	29(T)	Summer Session I grades due

2027 Summer Session II

June	23(W)	Tuition Bills Applied to Accounts
	28	Classes Begin
July	5	Independence Day (No classes)
	12(M)	Last day to add/drop courses
	16(M)	Priority Fall 2027 Admissions and Financial Aid Application Deadline
	23	Last day to withdraw with a 'W'
		Last day to change from audit to credit, credit to audit
		Tuition Due
August	13	Final Fall 2027 Admissions and Financial Aid Application Deadline
		Last Day of classes
	18	Summer Session II grades due

2027 Fall Semester

August	21 (Sa)	Academic Convocation and Orientation for the Opening of the Academic Year
	23	Classes Begin

Theology Courses

Prefix Key
Area A: Biblical Theology
Area B: Historical Theology
Area C: Systematic Theology
Area D: Pastoral Theology

A202 - Old Testament
(offered every Fall)
This course introduces exegetical methodology and theology of the Old Testament. Students will consider the fruits and the assumptions of exegesis, using and examining its methodologies both as helpful tools and as products of a particular era. Hebrew poetry and narrative, ritual and ethical instruction, prophecy, historiography, and novella will be analyzed as literature, and students will also examine the development of traditions within the texts of the canon. Since Sacred Scripture is double-authored, by both man and God, and interpreted in the context of the Catholic Church, this course will also emphasize the theology of the Old Testament, with a special focus on the People of God, and will read spiritual readings of the Old Testament from the Church Fathers to the present. *3 Credits.*

A203 - New Testament
(offered every Spring)
This course introduces students to the literature, history, and theology of the New Testament. It focuses on key books of the New Testament with a primary focus on Jesus of Nazareth, the four canonical Gospels, and the development of early Christianity. *3 Credits.*

A205 - Introduction to Biblical Studies
(offered every Summer)
The sequence of Sacred Scripture courses at St. Bernard's is meant to instill habits and skills of reading the Bible that will nourish the spiritual life of the student and candidate for ministry. This course lays a foundation for all other Scripture courses. It intends to pursue a proper interpretation of *Dei Verbum* and to develop a rigorous ecclesial hermeneutic. Students will learn the practical building blocks and essential theoretical principles for a Catholic theological approach to the interpretation of Sacred Scripture. Topics treated include biblical geography, biblical history, biblical languages, biblical narrative, the framework of theology, textual criticism, historical criticism, biblical canon, patristic interpretation, the four senses of Scripture, philosophical hermeneutics, and *Dei Verbum*. *3 Credits.*

A301 - Pauline Literature
The apostle Paul wrote the earliest Christian literature in the Bible. His conversion and mission to the Gentiles shaped and defined the early Christian community and his theology is a basis for early Christian doctrine. In this course, students will read portions of Acts of the Apostles, all of Paul's letters, and the pseudepigraphal letters in his theological tradition along with readings that introduce the historical and geographical setting of each letter and the theological significance of the corpus. *3 Credits.*

A311 - The Synoptic Gospels
The New Testament texts that figure most prominently in the life of the Church are the Synoptic Gospels, that is, Matthew, Mark, and Luke, which tell the story of Jesus in largely the same way. These are the gospels that shape the three-year lectionary cycle of the Church. This course introduces students to these central texts, to the figure of Jesus they depict, and to their early Christian authors and audiences.
3 Credits.

A317 - Theology of Luke/Acts
It is the purpose of this course to acquaint students with the general content of the Gospel of Luke and the Acts of the Apostles. In addition, students will become familiar with the common themes of Lucan theology through the study of the text. Attention will be given to the distinctive contribution of Luke-Acts to the New Testament and biblical theologies. Topics include God, Jesus, the Spirit, salvation, the Church, women, the poor, and the gentiles. *3 Credits.*

A319 - Johannine Literature
Johannine Literature guides students in an in-depth study of the Gospel of John and the Johannine Epistles. Students will read the Fourth Gospel with Patristic, Medieval, and Modern commentators and secondary literature treating its historical, literary, and theological dimensions. Students will also compare the Gospel of John with the Synoptics and study its relationship to 1, 2, and 3 John. *3 Credits.*

A327 - Biblical Wisdom Literature
An exploration of the search for wisdom in classical biblical wisdom literature, with an emphasis on such topics as the quest for meaning, happiness, and coping with unanswered questions. This exploration will be compared with contemporary searches as revealed through human experience, life's tasks, joys, and disappointments, and, above all, in the human search for God. The course will include a treatment of the psalms, the classic prayers in the Bible and Jewish/Christian prayer life. *3 Credits.*

A328 - The Psalms
An introduction to the Psalm collection in the Old Testament as well as an in-depth study of selected Psalms with particular reference to their literary types, setting in life, and theological content. The theology and spirituality of the Psalms for our times will be explored. *3 Credits.*

A330 - Prophets
This course surveys the history, literature, and theology of the prophetic corpus. Students will situate the prophets in their historical context by reading key sections of the historical books of the Old Testament (1-2 Kings, Ezra, Nehemiah). Students will then turn to the prophetic books themselves and study either key portions of the prophetic books or whole books (e.g., Isaiah, Jeremiah, Daniel). While working through the prophetic books, particular attention will be paid to their criticism of social injustice and the ways in which their message prepares the way for the Gospel. *3 Credits.*

A/C388 - The Gospel of John: Theological Themes and Textual Analysis
"We may be bold enough to say that the Gospels are the first fruits of all the Scriptures, and that the Gospel of John represents the first fruits of the Gospels" (Origen of Alexandria) This course will meditate upon and study the Gospel of John, lauded throughout the centuries for its expressive richness and its spiritual depth as it communicates the person of Jesus Christ. In terms of method, this course will provide a dynamic combination of theological exposition and textual analysis. Because a comprehensive treatment lies beyond the scope of a single course, crucial theological themes and texts will be discussed: themes such as glory, love, life, and truth, and texts such as the prologue, the signs, the high priestly prayer, and the crucifixion narrative, will be studied (among others). Finally, the impact and significance of the Johannine witness throughout the life of the Church (especially in the 20th and 21st centuries) will be considered throughout. *3 Credits.*

A/C392 - The Book of Revelation and the Catholic Eschatological Imagination
This course centers on a close reading of the final book of the Bible, the book of Revelation. We will be reading Revelation, however, not only in terms of contemporary biblical scholarship and its exploration of the Old

Testament inspiration and first-century Christian context of Revelation, but also in terms of Revelation's historical reception. How did authors from the patristic, medieval, and early modern periods read and interpret Revelation? What is chiliasm or millenarianism? What did it mean for ancient Christians that Rome was thought to be the final kingdom? What about the legend of the 'Last Emperor'? How important is the medieval figure of Joachim of Fiore? In what way does the classic Protestant idea of the papal antichrist find its origins among medieval groups of Franciscans? What about the so-called '*viri spirituali*' and the idea of the '*Pastor angelicus*'? How important to medieval thought was the hope that one day, before the Second Advent, the Jewish people as a whole would convert to Christ? By studying such questions in light of the history of the interpretation of Revelation, we will be exploring the Catholic eschatological imagination. What does this imaginative vision communicate to us today about our place in the drama of salvation history, the importance of the Second Vatican Council, the relationship between Church and state, war and peace issues, and the Catholic spiritual and social vision more generally? *3 Credits.*

A/D325 - The *Song of Songs* and Mystical Commentary
The *Song of Songs* has for millennia been the source of mystical reflection. As an allegory, it has illumined Israel's relationship to God, the Church's relationship to Christ, and the individual believer's growth in faith, hope, and love in divine encounter. In this course, we will examine the poetics and mystical commentary of the Song with a special focus on the commentaries of Origen, Gregory the Great, Hildegard of Bingen, Bernard of Clairvaux, Theresa of Avila, John of the Cross, and Pope John Paul II. *3 Credits.*

A510 - Thesis I
Thesis in Area A: Biblical Theology. *3 Credits.*

A511 - Thesis II
Thesis in Area A: Biblical Theology. *3 Credits.*

B301 - The Gift of Meaning: The History of the Church

(offered every other Spring: 2027, 2029)

"All those in history who have really done anything with the future have had their eyes fixed upon the past" (G.K. Chesterton). This course will provide a survey of Church history, tracking the Church of God across time and space from Pentecost to our present day. The course content will privilege a theological approach to history: it will investigate the historical unfolding of the Church's doctrines, charisms, and spiritualities, and will assess the temporal development of the institutional Church. The investigations undertaken will be accompanied by a determined effort to learn from history for the sake of the present. *3 Credits.*

B/C310 - Catholic Social Teaching

(offered every other Spring: 2027, 2029)

This course examines the development of Catholic Social Teaching from an historical and theological perspective. Students will become familiar with the numerous social documents of the Church, beginning with *Rerum Novarum*. The content and implications of these documents will be discussed and evaluated. The life and work of Dorothy Day and other key figures in the area of Catholic Social Teaching will be offered as examples of how we can integrate social teaching into our ministries and spirituality. *3 Credits.*

B/C350 - Philosophy for Theologians

This course introduces the basic principles, language, and approaches that philosophy has historically contributed to the approach to and service of theological study and reflection. The course prepares students to engage in theological discourse, fostering the logical, epistemological, ethical, and metaphysical framework necessary to the approach, understanding, development, and maintenance of theological positions consistent with the Catholic intellectual tradition. *1 Credit.*

B/C354 - In the Heart's Place: Reading St. Augustine of Hippo's Confessions

The course will be a close reading of St. Augustine of Hippo's *Confessions*. The aim of the course is twofold: to introduce the main concepts and themes of Augustine's Christian thought as it is genetically presented in the *Confessions*, including, but not limited to, language, human questioning, human knowledge, time and eternity, the problem of evil, memory, creation, and friendship; to evaluate the reasons for the enduring presence of Augustine's thought in some contemporary thinkers, such as Martin Heidegger, Jean-Luc Marion, and others. *3 Credits.*

B/C360 - Thomas Aquinas's *Summa Theologiae*

A consideration of the thought of St. Thomas Aquinas through an examination of the nature, structures, and materials of the work of his maturity, his *Summa Theologiae*. Through a close reading of portions of this text, this course will cover issues central to both theological thought and the fully lived vibrant Christian life, specifically the nature and extent of God's revelation to us through Sacred Scripture, the nature and limits of our understanding of God's existence and nature, the work of creation, the establishment and nature of the human person, his place within creation, and the return that the human person makes to God (in Whom his happiness consists, considering the means both natural and supernatural by which this return is affected). The sum of these considerations will show that St. Thomas's treatments of these perennial concerns (and others) continue to influence strongly people both within and outside the Faith, and these across all social strata and

professions and not just simply theologians and philosophers. *3 Credits.*

B/C361 - Revelation, God, and the Angels According to Thomas Aquinas (ST. I. 1-64)
This course is the first of six dedicated to a reading of St. Thomas Aquinas' *Summa Theologiae*, a work that constitutes his mature thought concerning those things essential to the Christian Faith: revelation, God, creation, the human person, the Christian life, the theological and cardinal virtues, and Jesus Christ and the sacraments. We begin by considering the first 64 questions of the first part of the *Summa* (the prima pars). We deal, first, with his brief but well considered views concerning the nature of Sacred Doctrine. From this, we then launch into the quality of our knowledge of God, both concerning His existence and what can be known of Him both in His unity and in His trinity, and all of this according to both natural reason and revelation. We then complete this course with a consideration of God's creative activity, beginning with those beings that are purely immaterial, namely the angels and the demons (with the remaining questions of the prima pars treated in B/C362). *3 Credits.*

B/C362 - The Human Person, and God's Governance of Creation (ST. I. 65-119)
This course is the second of five dedicated to a reading of St. Thomas Aquinas' *Summa Theologiae*. In this course, we focus our attention upon the two remaining treatises of the prima pars: a consideration of the human person from four perspectives - psychology, epistemology, and both our pre- and post-lapserian conditions; and His governance over all creation and the roles that man, the angels, and demons play in this. This course, together with B/C361, offer an overview of St. Thomas' understanding of creation as it issues forth (*exitus*) and is guided by God to its good and completion. *3 Credits.*

B/C380 - Source and Summit: Reflecting on the Eucharist at the Heart of the Church
Identified by the Second Vatican Council as the "Source and Summit" of the Christian life, this course will reflect on the nature and significance of the Eucharist in the life of the Church. Combining both an historical and thematic approach, we will examine the developing understanding of the sacrament of the Eucharist through time, as well as theological themes of Eucharistic spirituality, including: the significance of the Eucharist to Ecclesiology, the Eucharist and the Marian and Petrine dimensions of the Church, the understanding of the three-fold nature of the Body of Christ, the Eucharist as sacrament, etc. We will rely on the reflections of the Fathers, the Councils, and recent papal encyclicals, among other texts. *3 Credits.*

B/C385 - Divine Providence: The Plan of God and the Meaning of History
In *The Dialogue*, Catherine of Siena writes: "everything comes from love, all is ordained for the salvation of man, God does nothing without this goal in mind" (§138). What does it mean that everything comes from love and is ordained for our salvation? How can we recognize and understand the divine logos, the divine wisdom, that directs and orders history and our own lives? Will God's plan truly "unite all things in Christ, things in heaven and things on earth" (Eph 1:10)? This course will contemplate the mystery of divine providence through a study of scripture, the magisterium, the saints, theologians across the ages, and Doctors of the Church. The above questions will frame our inquiry, and our attempted answers will require extensive conversations on the nature of creation, the dynamic of redemption, the meaning of time and history, and the dramatic relationship between divine and human freedom. *3 Credits.*

B/C410 - Patristics: Introduction to the Church Fathers
This is an introductory course on the writings of the Fathers of the Church and their

important contribution to the formation of orthodox Christian theology. The focus of the course is to introduce these early Christian theologians as the great teachers of Christian doctrine and highlight their contribution through the Fathers' explanation of the Christian dogma, and their refutation of heresies. Students will study patristic texts arranged historically and through the common classifications of the Fathers. For example, the Apostolic Fathers, the Apologists, the Latin Fathers, the Alexandrians (both the Fathers of Alexandria, such as Clement of Alexandria, and the great teachers such as St. Athanasius and St. Cyril of Alexandria), and the Cappadocian Fathers (i.e., St. Basil the Great and St. Gregory of Nazianzus). *3 Credits.*

B/C418 - Co-Worker in the Truth: The Legacy and Thought of Joseph Ratzinger/Benedict XVI

In the homily for his inauguration to the See of Peter on April 24, 2005, Pope Benedict XVI stated the following: "My real program of governance is not to do my own will, not to pursue my own ideas, but to listen, together with the whole Church, to the word and the will of the Lord, to be guided by Him, so that He himself will lead the Church at this hour of our history." To listen to and be guided by the Lord was the sustaining foundation not only of his pontificate, but of the entire thought and legacy of Joseph Ratzinger/Benedict XVI. Guided by his papal motto, *Cooperatores in Veritatis* (Coworkers in the Truth), this course aims to provide a thematic and historical overview of several essential themes in Ratzinger/Benedict's thought, including but not limited to: prayer and love, philosophy and revelation, creation, eschatology and hope, history, the nature of theology, scriptural exegesis, Christology, liturgy, and ecclesiology. Taught by the entire full-time faculty, the course will examine and unfold these themes according to the expertise of each and with deep appreciation of the impact that Ratzinger/Benedict has had upon their own formation. *3 Credits.*

B/C419 - The Life and Thought of Fulton Sheen

Archbishop Fulton J. Sheen was one of the most influential Catholics of the twentieth century. At one point reaching an estimated television audience of 30 million, Sheen's presentation of philosophy and the Catholic faith was profound, clear, and compelling. In one of the first academic offerings ever on the topic of his life and thought, this course will examine the thought and writings of soon-to-be Blessed Fulton Sheen, highlighting his unique blend of engagement with contemporary philosophy, Carmelite spirituality, wit, charm, and the teachings of St. Thomas Aquinas. In studying one of the most effective evangelists in the modern era, the course will highlight the depth of his thought, even as he expressed it in extraordinary clarity. *3 Credits.*

B/C441 - Liturgical Development and Reforms: A History of Western Liturgy

This course will examine the development of liturgical forms in the Western churches: the liturgy as "always reforming." It will begin with some foundational questions about liturgy and development and then follow a synchronic approach is studying the roots and growth of the liturgy until the present. Particular attention will be given to the factors behind such development and there will be an assessment and evaluation of the liturgies examined. The course will also study some specific examples of a liturgy developing over time and will conclude with an examination of some pastoral issues such as inculturation and translation. Throughout the course, the students will have plenty of contact with liturgical texts and they will be encouraged to develop skills of interpretation and evaluation. *3 Credits.*

B/C450 - Beauty, Liturgy, Glory: Towards a Philosophical and Theological Aesthetics

In his *Letter to Artists*, Pope St. John Paul II draws upon the following statement by St. Macarius the Great: "the soul which has been fully illumined by the unspeakable beauty of

the glory shining on the countenance of Christ overflows with the Holy Spirit... it is all eye, all light, all countenance" (§6). What does it mean for the soul to be illumined by the unspeakable beauty of the glory shining on the countenance of Christ? How can we begin to understand the relationship between divine glory and the more typical experience of earthly beauty? How does this encounter with beauty most sublime affect clarity and depth of sight and right regard (*recta ratio*) of the soul in relation to the whole of existence and to/of its summit in Christ Jesus? This course will gesture towards these mysteries by considering questions and themes relevant to philosophical and theological aesthetics. The nature of aesthetic experience, the relationship between truth, goodness, and beauty, and the role of beauty in liturgy will be explored. Sources for the course will include key philosophical and theological texts as well as examples of ancient, medieval, and modern art. *3 Credits.*

B/C451 - Wounded by Beauty: The Gift of the Life and Thought of Luigi Giussani to the Church and the Modern World

Msgr. Luigi Giussani was a man, in the words of Joseph Ratzinger, "wounded by the desire for beauty," and "kept the gaze of his life, of his heart, always fixed on Christ." The course introduces the life and thought of the Italian priest, theologian, educator, and Servant of God, Monsignor Luigi Giussani, the founder of the Catholic ecclesial movement Communion and Liberation. By studying Giussani's famous "PerCorso" trilogy and his other important texts and lectures, the course explores Giussani's engaging Catholic proposal to the questions of the modern world: What is man? What is freedom? How can we recover a true sense of what we are in a world where it seems that we have lost God and our humanity? Why is it still reasonable to be a Christian today? *3 Credits.*

B/C460 - Image of the Maker: the Theological Poetics of George MacDonald and J.R.R. Tolkien

The great Catholic myth-writer, J. R. R. Tolkien, maintained that "we make because we are made in the image of a Maker." He is not the only Catholic literary artist who understood our capacity to create, and more particularly, to create through language, to be a privileged and essential aspect of our human vocation. This course will draw on the penetrating insights of Catholic literary giants such as Paul Claudel, Flannery O'Connor, and J. R. R. Tolkien, as well as Tolkien's mentor, George MacDonald, to examine in more depth the role of creativity in human life. We will uncover both MacDonald and Tolkien's understanding of the role of creativity and what it shows us about our relationship with creation, ourselves, and the Creator. We will spend time examining both their thought and examples of their own literary work that exemplify and embody the principles to which they testify. *3 Credits.*

B/C461 - Tolkien the Artist: Creativity and the Image of God

"We make because we are made in the image of a Maker" (J.R.R. Tolkien). What is the role of creativity in human life? Is it just an incidental addition, reserved for those with a particular skill set or extra time? Or is it something that speaks to the heart of what it means to be a human person? This course will explore the work and thought of the beloved author, J.R.R. Tolkien, a devout Catholic and a devoted artist, to see how he himself answers this question. We will uncover Tolkien's understanding of the role of creativity and what it shows us about our relationship with creation, ourselves, and God the Creator.
3 Credits.

B/C462 - Twentieth-Century Catholic Literary Imagination

Some of the best fiction of the 20th century was written by Catholic authors. In this course we will explore the work of writers like Flannery O'Connor, Evelyn Waugh, Graham Greene,

and Muriel Spark, focusing on the ways faith influenced their portrayal of life in the modern era. We will explore themes of virtue and vice, the startling choice of belief in the bloodiest century in history, and the humor, hope, and challenge these works still bring to contemporary readers. *3 Credits.*

B/C470 - Secularism and the Relevance of Belief

"Secularism" is the epochal phenomenon that has determined over the past centuries a progressive emancipation of society and culture from the centrality of religion in general and Christianity in particular. While some tend to interpret secularism as a merely political phenomenon, this course explores the genesis, development, and nature of secularism understood as a broader spiritual attitude of the West, born in modern times and still shaping our minds today. More precisely, the course puts to test the interpretative thesis that the process of secularization of the West began when the Christian experience could not be perceived any longer as the "concrete universal" of Europe. In engaging contemporary theorists of secularization, the course will focus upon Charles Taylor's *A Secular Age* and related texts. *3 Credits.*

B/C490 - Political Engagement as a Catholic: Principles, Sources, and Historical Engagements

When discussing political authorities, St. Paul famously wrote that "there is no authority except from God, and those that exist have been instituted by God" (Romans 13:1). Some decades later, Pope St. Clement of Rome prayed for political authorities, so that they "may exercise without offense the sovereignty that you, Lord, have given them" (*Ad Cor*, 61). These passages reveal the Church's concern for the political realm since the beginning; this concern has unfolded over the past two millennia through consistency of principle and with the dynamism of development. This course attempts to unfold the Church's vision of political authority, the nature and demands of the political community, and the responsibility of the Catholic vis-à-vis political action. In order to provide a systematic and synthetic response, the course will consider principles elucidated by the Magisterium, sources in Scripture and Tradition, and historical examples of Catholic participation in political life. The question of Catholic political responsibility today will be discussed throughout, with particular attention given to the tradition of political Liberalism as practiced in America and the major political crises of the 20th century (Communism and Fascism). *3 Credits.*

B/C491 - Political Theology, Religious Freedom, and the Second Vatican Council

What is the relationship between Christianity and politics? How should we understand the interplay between the authority of the state and the authority of the Church? In what way can a definition and a proper exercise of religious freedom be articulated, particularly in our contemporary context? With these questions in mind, this course will engage in a theological exploration of the history, the foundations, and the disputed questions of political theology. The Second Vatican Council's Declaration on Religious Freedom, *Dignitatis Humanae*, will be a touchstone for the course. The investigations into various dimensions of political theology will yield frequent opportunities to reflect upon contemporary political, cultural, and theological developments. *3 Credits.*

B/C492 - Catholicism and Political Imagination: Governance, the Good, and the Crisis of Liberalism

What is the nature and scope of the "Catholic political imagination"? How does Catholic teaching relate to political philosophy and governance? This course will engage these questions by way of a theological and philosophical discussion of the relationship between the Catholic intellectual tradition and political philosophy. Major contributions to political philosophy will be considered alongside saints and theologians whose

writings pertain to the common good and political governance. Particular attention will be given to reflection upon our own political context and the unfolding debate about the nature of political Liberalism. *3 Credits.*

B/D435 - Contemplative Prayer: A Monastic Immersion
This course will introduce students to the world of contemplative prayer within the context of Catholic theology and lived experience. Three online classes focusing on the experiences of prayer in the lives of the saints will serve as preparation for the five-day retreat at the Abbey of the Genesee. During the retreat, students will be invited to the experience of contemplation within a monastic environment that fosters silence, presence, stillness, and spaciousness. *3 Credits.*

B/D338 - American Saints and Blesseds
This course seeks to uncover the face of American sanctity by diving into the lives and spirituality of thirteen Americas who have been canonized or are on the path: Kateri Tekakwitha, Isaac Jogues, Elizabeth Ann Seton, John Neumann, Frances Xavier Cabrini, Francis Xavier Seelos, Katharine Drexel, Michael McGivney, Dorothy Day, Stanley Rother, Fulton Sheen, Thea Bowman, and Walter Ciszek. How did these men and women encounter Christ in America? And what can they teach us about seeking Christ in our own time and place? These are the questions that will describe our explorations. *3 Credits.*

B/D340 - Twentieth-Century Holiness
In the twentieth century, the world experienced two world wars, the Holocaust, the dropping of the atomic bomb, ongoing regional conflicts and genocide, and an emerging environmental crisis. Pope Benedict XVI aptly observed that we have been living through the "Holy Saturday" of history—a time in which God's voice is apparently silent and his Son has disappeared into the realm of the dead. Yet, in this apparent absence, a Presence remains: God makes himself known in the flesh of his saints. This course seeks to understand the twentieth century through their lives and writing. Miguel Pro, Dorothy Day, Franz Jägerstätter, Edith Stein, Maximilian Kolbe, Takashi Nagai, John Paul II, and Henri de Lubac will be among the figures who will lead us through the course. Along the way, we will deepen our understanding of how God works in time and the circumstances of life—no matter how awful—to draw us to Himself. *3 Credits.*

B/D431 - Finding Christ in the Everyday
In our Christian history, the monastery holds a special place as a home, a dwelling place in which the rhythms of prayer and work gradually purify the occupants, the monks. Yet, to the average person living "in the world," the monastery embodies ideals which, while beautiful, appear almost entirely out of reach. The premise of this five-day retreat-course, held at the Abbey of the Genesee, is that God seeks to encounter everyone in the circumstances in which they live and that it is precisely the monastic ideals of silence, solitude, poverty, chastity, and obedience that are meant to inform our "everyday." *3 Credits.*

B510 - Thesis I
Thesis in Area B: Historical Theology. *3 Credits.*

B511 - Thesis II
Thesis in Area B: Historical Theology. *3 Credits.*

C215 - Introduction to Theological Studies
(offered every Spring)
This course orients students to the various aspects of Catholic theological studies and the way Catholic theology functions in the faith community. Key issues such as faith, revelation, scripture, tradition, the magisterium, and theological method are explored with an eye to how they are integrated into the entire discipline of theology. The course aims at helping to develop a framework in which to understand how one engages in theological reflection. Specific theological terms will be defined and discussed. *3 Credits.*

C216 - Grace, Nature, and Christian Anthropology
(offered every other Spring: 2027, 2029)
This course will examine Christian Anthropology through the lens of the relationship between nature and grace. After a consideration of the "problem" of anthropology in modernity, we will consider the following themes: predestination (of Jesus Christ and of the human person in Jesus Christ), the human person as *imago Dei*, human nature in relation to grace, the meaning of the person, the meaning of sexual difference, original sin, and justification. *3 Credits.*

C217 - Fundamental Moral Theology
(offered every Fall)
This course introduces the field of moral theology. Students will contemplate the purpose of moral theology in the life of the Church, its methods, and the problems it addresses. Topics will include happiness, action theory, sin, conversion, vice and virtue, and methods of moral decision making.
3 Credits.

C226 - Liturgical and Sacramental Theology
(offered every Fall)
An historical, anthropological, and theological investigation of Christian worship and sacrament with special attention to: the Roman Catholic Sacraments of baptism and Eucharist; a historical overview of liturgical practices, texts, and theology from Jewish and scriptural origins to the 20th century reforms of the Second Vatican Council; basic principles of liturgical and sacramental theology; and groundwork for interpreting liturgical documents and ritual texts from pastoral practice, multi/inter-cultural concerns, and ecumenical considerations. *3 Credits.*

C228 - Ecclesiology and the Theology of Ministry
(offered every other Spring: 2028, 2030)
An historical and theological overview of the Christian understanding of ecclesiology and ministry, with the Second Vatican Council as a primary point of reference. Topics include: the foundations of ecclesiology and ministry in the New Testament, the expressions of ecclesiology and ministry in the history of the Church, Apostolic succession, the nature of and relationship between the hierarchy and the laity, the local and the universal Church, and the Church and the world. Ecumenical engagement will also be addressed throughout the course. *3 Credits.*

C302 - Christology and Trinitarian Theology
(offered every other Fall: 2027, 2029)
This course treats the biblical, historical, and dogmatic dimensions of Christology and Trinitarian theology. The course aims to treat the person and mission of Jesus Christ, showing the mutual illumination and inseparability of anthropology and Christology, as well the unfolding of Trinitarian theology

from the revelation of God fulfilled and completed in Christ. Central to the course will be an in-depth reflection on the statement of *Gaudium et Spes* 22: "Only in the mystery of the incarnate Word does the mystery of man take on light…. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear." The course will thereby introduce students to an understanding of Jesus Christ as a union of two natures in one divine person, and the One Triune God as a communion of three persons in one divine nature. *3 Credits.*

C319 - Introduction to Apologetics
St. Peter wrote, "always be prepared to make a defense (*apologian*) to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence…" (1 Peter 3:15). In an attempt to take St. Peter's exhortation to heart, this course examines the major aspects of apologetics, the theological effort to defend and explain the Catholic faith. Topics covered will include: the relationship between faith and reason, the challenges posed by atheism and secularism, dialogue with other religions and ecclesial communities, and the meaning of human sexuality. The nature and history of apologetics will also be explored, with a special emphasis on cultivating a "New Apologetics" to accompany the "New Evangelization," so as to successfully address the questions and doubts specific to our age. *3 Credits.*

C344 - Mary, Mother of God
(offered every other Spring: 2028, 2030)
This course is an introduction to the person of Mary, the Mother of God and the Mother of the Church. The course will explore Mary's historical and theological significance from a Catholic perspective, providing an overview of her role in scripture, doctrine, and devotion. Particular attention will be given to dogmatic formulations (divine motherhood, perpetual virginity, Immaculate Conception, Assumption) and artistic expressions over the centuries. *3 Credits.*

C/D202 - The Revelation of God: Doctrine, Liturgy, and Sacraments (Catechism 1 and 2)
This course introduces us to those teachings that are central to the Catholic Faith as guided by Part One of the *Catechism of the Catholic Church*: "The Profession of Faith" §§1-1065, and to the liturgical practices and sacraments of the Catholic Faith as guided by Part Two of the *Catechism of the Catholic Church*: "The Celebration of the Christian Mystery" §§1066-1690. *(Formerly cataloged as CT671.) 3 Credits.*

C/D203 - The Drama of Life in Christ: Action, Contemplation, Communion (Catechism Parts 3 and 4)
In his Letter to the Philippians, St. Paul boldly proclaims: "to live is Christ" (1:21). What does it mean to live life in Christ and for Christ, who is "the way, the truth, and the life" (Jn 14:6)? This course provides an extended meditation upon the demands of life in Christ through an exploration of (a) the Christian understanding and realization of the moral life as guided by Part Three of the *Catechism of the Catholic Church* ("Life in Christ" §§1691-2557) and (b) the practice, life, and purpose of Christian prayer as guided by Part Four of the *Catechism of the Catholic Church* ("Christian Prayer" §§2558-2865). *(Formerly cataloged as CT673.) 3 Credits.*

C/D325 - Vatican II as a Pastoral Council: The Memory that Generates the Future
Pope St. John Paul II said that the Second Vatican Council was "the great grace bestowed on the Church in the twentieth century . . . [and] a sure compass by which to take our bearings in the century now beginning" (*Novo Millennio Ineuente*, §57). This course aims, first, to survey the breadth and plumb the depths of the teachings of Vatican II, in particular through a thorough study of its four primary Constitutions (*Dei Verbum*; *Lumen Gentium*; *Sacrosanctum Concilium*; and *Gaudium et Spes*) in order to better appreciate - and thereby receive

anew - that "great grace." The second fundamental aim of this course is to understand the uniqueness of the Second Vatican Council in terms of the "pastoral." Relatively unique among all of the twenty preceding Ecumenical Councils of the Church, Vatican II was not convened to combat one particular heresy, or address an isolated controversy or claimant to teaching authority. Neither was it merely "pastoral" (i.e., not doctrinal, and therefore subject to error and not binding). Vatican II's chief aim, according to its convener Pope St. John XXIII, was for the Church to "reaffirm that teaching authority of hers which never fails . . . that the sacred heritage of Christian truth be safeguarded and expounded with greater efficacy" (*Opening Address to the Council*, 11 October 1962). To understand the sense in which the Council itself sees and implements this particular end in its Constitutions is to arrive at a concept of the "pastoral" which has the vitality, virility, and vivacity to thwart the lamentable divide in present ecclesial discourse between alternative hermeneutics of continuity or rupture, instead arriving at a hermeneutic of reform in continuity. *3 Credits.*

C/D329 - The Gospel of Life: Life Issues and Contemporary Challenges

An exploration of the nature, demands, and consequences of the Gospel of Life, "that 'new' and 'eternal' life which consists in communion with the Father, to which every person is freely called in the Son by the power of the Sanctifying Spirit… [in which] all the aspects and stages of human life achieve their full significance" (*Evangelium Vitae*, §1). After beginning with an overview of theological anthropology (centered upon key sources in Scripture and Tradition), the course then addresses moral issues concerning the beginning of life, its end, and each stage in between. These issues include, but are not limited to: abortion, contraception, violence and war, economic injustice, and euthanasia. The general aim of the course is two-fold: (1) to grant the student proficiency in engaging these challenges and (2) to identify the Church's teaching on each issue, as well as the foundation of each teaching in the Gospel of Life. *3 Credits.*

C/D331 - Contemplation and Cultivation: Towards an Integral Ecology

In his 2015 encyclical letter *Laudato si'*, "On Care for Our Common Home," Pope Francis makes an impassioned appeal for an "integral ecology." This course will consider integral ecology from within theological anthropology, with particular reference to the metaphysics of gift. After a consideration of the philosophical underpinnings of the dominant modern and post-modern approaches to ecology, we will explore various sources for an integral Catholic vision. The role of the body, the use of technology, and the value of human work will be considered with a focus on agriculture as a paradigm. Key texts will include recent papal writings, the book of Genesis, John Paul II's *Theology of the Body*, and works by Wendell Berry, Hildegard of Bingen, and Stratford Caldecott. *3 Credits.*

C/D333 - Catholic Bioethics at the Beginning of Life

(offered every Fall)

This course commences with an overview of the history and tradition of Catholic health care, a biological study of the beginnings of human life, and a broader discussion of fundamental theological and anthropological concepts which provide the framework for Catholic bioethical teaching, including human dignity, the human person, moral status, human acts, conscience, and the principles of Pope St. John Paul II's theology of the body. Based upon this foundation, individual bioethical issues are explored, including abortion, artificial contraception, natural family planning, restorative reproduction medicine, in vitro fertilization, gamete donation, surrogate pregnancy, fetal research, and related topics. *3 Credits.*

C/D334 - Catholic Bioethics at the Middle and End of Life

(offered every Spring)

This course examines a range of bioethical issues and controversies, including the determination of death, euthanasia and physician-assisted suicide, advance directives, hospice and palliative care options, organ donation, extra/ordinary care, and artificial nutrition and hydration. Topics are grounded in a broader discussion of the Church's views on suffering, death, and the human person. Additional cutting-edge bioethical issues such as gender dysphoria, genetic enhancement, artificial intelligence, and COVID-related ethics are considered, alongside classic landmark ethical cases and helpful narratives from the rich history of Catholic health care. Secular bioethical frameworks and arguments are examined. Issues are considered in a highly practical light, with emphasis given to real-world applications in pastoral, academic, and health care settings. *3 Credits.*

C/D365 - Theology of the Body: Sexuality and the Sacred

(offered every other Spring: 2028, 2030)

Today we find ourselves struggling to understand and navigate everything that has to do with gender and sexuality. Why is this? Why is life in the body so hard? In fact, we live in the wake of a profound modern divorce between God and his creation, meaning and matter (Descartes), that has facilitated the vast expansion of man's technological mastery over his world (Bacon). And even as post-modernity has decried modernity's worst fruits—world wars, the arms race, the destructive global consumerist culture—we find ourselves nevertheless unable to re-discover the inherent purpose of the material order. A struggle to impose meaning has ensued—with the body as its most sensitive battleground. This course seeks to understand the malaise in which we find ourselves and to explore in depth an answer that has been proposed from the heart of the Church. In Pope St. John Paul II's *Theology of the Body*, we will consider the human body as "sacramental" and the human person as inherently structured to express and receive love. We will discover a corresponding depth in the vocations to marriage and celibacy. And we will consider what this means for our experience lived "in" the body and not despite it. *3 Credits.*

C/D375 - Atonement: Soundings in Biblical, Trinitarian, and Spiritual Theology

The theme of atonement takes us to the very heart of the mission of Jesus Christ. It should be cause for concern, then, that a conspicuous characteristic of much of contemporary theology and catechesis is the absence of efforts to understand the Cross of Christ as a work of atonement. This course examines the central importance and perennial value of the mystery of atonement in the face of the modern aversion to it. Rooted firmly in Sacred Scripture and drawing insights from the writings of Popes Benedict XVI and John Paul II, as well as Hans Urs von Balthasar and St. Thérèse of Lisieux (among others), the course aims to elucidate the Cross event as a dramatic epiphany, shaped in response to sin, of the staggering love of God for us, while we were yet sinners. In addition to exploring the atoning work of Christ in view of its closeness to and distance from the old covenant history of eliminating sin, the course uncovers resources and unfolds implications for a renewed spirituality of atonement in which we personally participate in the atoning mission of Christ. *3 Credits.*

C/D380 - The Last Things: Death, Judgement, Heaven, Hell

This course seeks to unfold the Catholic Church's rich teaching regarding the four "Last Things": Death, Judgment, Heaven, and Hell. It will reflect on questions surrounding the nature of death and sin, the relationship between finite freedom and providence, the relationship of time and eternity, the Last Judgment, Heaven, and the mystery of Christ's

Descent into Hell on Holy Saturday. Its ultimate aim is to provide an overview of Catholic eschatology through a reflection on the meaning and substance of the theological virtue of Hope. The course will oscillate between a consideration of doctrinal and magisterial texts and representations of the eschatological questions in the popular imagination. *3 Credits.*

C/D390 - Receiving the Gospel of Christ: A Capstone Course for Diaconal Candidates
This capstone course for diaconal formation integrates the education and formation of the entire diaconal program. Synthesizing the various theological courses, this course explores the ministry of the deacon through a multi-faceted examination of diaconal ministry. These facets include the deacon as witness, hearer of the Word, man of prayer, proclaimer of the Word, friend of the poor, and *anima ecclesiastica. 3 Credits.*

C/D395 - We Bring You Good News: Fundamentals of Proclamation
To modify a line from Sts. Peter and John, "How *can* we speak of all that we have seen and heard?" This course explores the foundational theological roots of the proclamation of the Good News of Jesus Christ. Through engagement with Scripture, magisterial teaching, theological writings, along with classical and contemporary homiletical theory, we will examine both the "what" and the "how" of proclamation. Topics will include cultivating a habitus of proclamation, engaging the Scriptures through the light of Faith, encountering the culture and those who will hear, constructing the message, and overcoming fear with boldness and prudence. Since the baptismal vocation to proclaim the gospel is realized and specified within a multiplicity of ecclesial missions, we will explore the liturgical preaching specially entrusted to the ordained (liturgical homily) and to the multiple opportunities for preaching outside of the liturgy entrusted to the lay faithful. In this course, we will learn to tell The Story and bring the Good News. *3 Credits.*

C/D397 - The Whole Breadth of Reason: Faith, Science, and Technology
Are faith and science compatible? What is the appropriate way to respond to the exponential growth of technology in our time? This course is designed to provide an understanding of science and technology within the intelligence of faith. Students will learn how having a Christian philosophical foundation allows for a truer vision of science and technology in contrast to contemporary naturalistic worldviews. It will offer a framework for students to think about and relate to modern technologies and contemporary issues, in order to have "the courage to engage the whole breadth of reason" (Pope Benedict XVI, "The Regensburg Address"). Topics will include, but are not limited to: scientism, the nature of science, contemporary medicine, genetic engineering, and artificial intelligence. *3 Credits.*

C/D398 - Catechesis and the New Evangelization: Content, Method, and Challenges
(offered every other Spring: 2027, 2029)
In *Catechesi Tradende*, Pope St. John Paul II contends that "the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ..." (§5). Taking this statement as a point of departure, this course explores the nature, content, and method of catechesis. It does so in the context of the call for a New Evangelization, which proposes a renewed emphasis on the Church's missionary nature and the mission-character of discipleship itself. After addressing the history of catechesis and its sources in Scripture and Tradition, the course will focus upon the Church's penetrating reflection on catechesis in the 20th and 21st centuries. Attention will be given to present-day challenges, as well as recent catechetical models which attempt to address these challenges. The general aim of the course is to answer two fundamental questions: (1)

"what is catechesis?" and (2) "how can catechesis bear fruit in our age? *3 Credits.*

C/D420 - The Liturgy: Inculturation and Practice

The liturgy (*leitourgia*) is a Greek composite word, literally meaning a public work/action; that is a public duty or a service to the state undertaken by a citizen on behalf of the people. Christian liturgy is a "participation in the work of God" (cf. *Catechism of the Catholic Church*, n. 1069) through a rite or body of rites prescribed for public worship. The priest, as with any minister, has specific roles within this official or public liturgy (cf. Second Vatican Council, *Lumen Gentium*, n. 28 and the PPF, Sixth Edition). The module therefore aims to be formative in both performative skills (what is to be done and how) and informative ability (why this is to be done) in a cultural context. *3 Credits.*

C/D460 - Faith, Fiction, and Film: The Drama of Belief

(offered every other Fall: 2027, 2029)

"Every genuine art form in its own way is a path to the inmost reality of man and of the world. It is therefore a wholly valid approach to the realm of faith, which gives human experience its ultimate meaning" (Pope St. John Paul II, *Letter to Artists*, §6). This course will explore how the art forms of fiction and film approach the realm of faith, reverencing its mystery and disclosing its richness. Beginning with a theological discussion of the relationship between Catholicism and art, the course will move to enjoy and reflect upon recent examples of fiction and film that have explored the drama of belief. Works of fiction by Flannery O'Connor, Fyodor Dostoevsky, Graham Greene, and films by Karen Blixen and Xavier Beauvois will be explored. *3 Credits.*

C510 - Thesis I

Thesis in Area C: Systematic Theology.
3 Credits.

C511 - Thesis II

Thesis in Area C: Systematic Theology.
3 Credits.

D202 - Liturgical Practicum for the Permanent Diaconate
An introduction to the theological and pastoral principles underlying the liturgical celebrations of the Church, the official documentation guiding the liturgical life of the Church, and the skills necessary for the preparation of, and presiding at, the worship of the Church. Special emphasis will be given to the role and ministry of the Deacon in the various rites of the Roman Catholic liturgical tradition. *3 Credits.*

D203 - Homiletics I
This course will provide a theoretical and practical introduction to homiletics, focusing in particular on (a) the biblical foundations of preaching, (b) the dogmatic basis of preaching, (c) and preaching method. The purpose of the course is to discern a homiletic approach that is excellent in both content and style, with emphasis upon the ecclesial and liturgical context of the act of preaching. Examples of preaching from the tradition will be considered as models and inspiration for the homiletic task in our age. Finally, the course seeks to instill in the student an ever-deepening love for the Word of God as proclaimed in the Church.
3 Credits.

D204 - Homiletics II
This course will continue the introduction to lectionary-based preaching in Eucharistic and other liturgical settings, considering the tools and resources for homily preparation, the meaning of the liturgical calendar, and the nature of the Liturgy of the Word. A homiletics practicum is included. *3 Credits.*

D207 - Canon Law and Ministerial Leadership
(offered every other Spring: 2027, 2029)
An introduction to Canon Law, especially as applicable to parish ministry. A particular focus will be given to the canon law of marriage. In addition to a brief summary of the history and development of Canon Law, and a brief survey of the structure of the Roman Curia, an overview will be given according to the organization of the *1983 Code of Canon Law*:
I. General Norms (canons 1–203)
II. The People of God (canons 204–755)
III. The Teaching Function of the Church (canons 756–833)
IV. The Sanctifying Function of the Church (canons 834–1258)
V. The Temporal Goods of the Church (canons 1259–1310)
VI. Sanctions in the Church (canons 1311–1399)
VII. Processes (canons 1400–1752).
3 Credits.

D210 - Lord, Teach Us to Pray: An Introduction to Prayer and Discernment
What is prayer? How does one pray? What is discernment? Is it possible to discover God's will and respond to it? What does it mean to make "spiritual progress"? This course attempts to answer these questions by drawing on classical texts from Scripture and Tradition. The emphasis throughout the course will be on both theology and practice, as students bring their own lived experience into dialogue with the witness of Jesus, Mary, and the saints.
3 Credits.

D211 - Discernment and Formation for Ministry
(offered every Fall)
This course is an introduction to formation for diaconal ministry. The first half of the course is an exploration of the historical development of and the theological basis for the diaconate. Special attention will be given to the unity and relation of the four dimensions of formation and the deacon in his state in life (either marriage or celibacy). The second half of the

course will focus on the integration of the spiritual and human dimensions of formation through attention to one's lived encounter with God in and through the daily circumstances of life. To aid one in this pursuit of holiness through life—which is to "seek God in all things"—key aspects of Ignatian spirituality will be explored, including the importance of spiritual accompaniment, the function of spiritual direction, the basic principles of discernment of spirits, and the practice of the daily examen. *3 Credits.*

D214 - Spiritual Formation
(offered every Fall)
This course seeks to approach the world of prayer in its unity with lived experience. Beginning with a consideration of the witness of the Son of God who "teaches us how to pray" in and through his relationship to the Father in the unity of the Holy Spirit, we will then move to consider the lives of various saints, including Ignatius of Antioch, Anthony of the Desert, Benedict of Nursia, Bernard of Clairvaux, Teresa of Avila, Ignatius of Loyola, Francis de Sales, Thérèse of Lisieux, Charles de Foucauld, Teresa of Calcutta, and Tagashi Nagai. The attention to each figure will include both an awareness of their place in the history of Catholic spirituality and a consideration of their contribution to the life of prayer. Asynchronous lectures will focus on particular topics in the "practicum" of prayer, including spiritual direction, prayer to Mary, lectio divina, and Ignatian meditation/contemplation.
3 Credits.

D215 - Introduction to Pastoral Theology
(offered every other Fall: 2028, 2030)
The purpose of this course is to introduce students to the nature and function of pastoral theology. The discipline of pastoral theology is the practical application of theological study to ministry and practice. Through basic pastoral skills, best practices, self-reflection, as well as case studies, we will engage in theological reflection on the act of ministry, ever mindful of how to best communicate and encourage people to come into or deepen their relationship with Christ and his Church.
3 Credits.

D217 - Pastoral Care
This course is designed as a beginning course in pastoral care and serves as an introduction to understanding its basic principles and methods. The course addresses the traditional and changing definitions of pastoral care and the various issues that have emerged. In the broadest sense, pastoral care includes liturgy, administration, catechesis, as well as visitation and counseling. This course will look at the varying roles for both clergy and laity, while especially focusing on interpersonal skills and effective communication skills, particularly empathy. *3 Credits.*

D218 - Issues in Pastoral Care [various titles and topics]
(offered every other Fall: 2027, 2029)
This course examines a variety of issues surrounding pastoral care and ministry. While each offering will have a unique inflection towards a specific dimension of pastoral care, every instance will build upon *D215 – Introduction to Pastoral Theology* by considering the application of pastoral care in the life of the Church. *3 Credits.*

D302 - Pastoral Field Education
(offered as needed: contact the Academic Dean)
Pastoral Field education is a sustained immersion experience in which a student can discover, test, and develop their gifts for ministry, with the guidance of a qualified supervisor and the support of regular theological reflection with their advisor. It assists students in the acquisition of skills and self-knowledge in the context of faith, tradition, and active ministry; it also plays an essential role in fostering "a general integration in the formational process forging a close link between the human, spiritual, and intellectual dimensions in formation" (*National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, §126). *3 Credits.*

D510 - Thesis I
Thesis in Area D: Pastoral Theology. *3 Credits.*

D511 - Thesis II
Thesis in Area D: Pastoral Theology. *3 Credits.*

Catholic Philosophy Courses

CP421 - Contemplation and the Other Shapes of Happiness

When we hear the word "life" today, we are almost inevitably led to think of two things. On the one hand, we understand life as that messy total sum of activities, experiences, obstacles, and opportunities we all go through. On the other hand, we think of the subject of study of the natural sciences, especially biology. Almost nobody, however, would think of life as, chiefly, contemplation. The reason is that the idea of contemplation often seems to point to something too abstract, too stiff, and too arid to express the vast richness, tumultuous mutability, and flesh-and-blood drama which are essential to life. Plato, Aristotle, and St Thomas Aquinas, while stressing each in his own way the importance of the active life and the virtues that shape it, still believe that contemplation is the center of gravity of a human life. The aim of this course is to explore the problem of what makes a human life good and happy by paying particular attention to the relation between the active and the contemplative. The course will mainly focus on texts from Plato, Aristotle, and St Thomas Aquinas, but will also explore concomitantly texts from other thinkers. *3 Credits.*

CP430 - Minding the Cave: The Call to Truth and Goodness in Plato's *Republic*

What is the good? What is truth? What does it mean that human beings are rational? What is wisdom and what does it have to do with human happiness? In reflecting on these questions, it is not difficult to see how very often the good is reduced either to individual taste or to the product of procedural agreement; how truth is identified with appearances and mere subjective opinions; how reason is misunderstood as a mere instrument for the accumulation of information and power; and how wisdom is usually understood as the pastime of few enthusiasts, often because happiness has been identified with some rudimentary form of pleasure. In his *Republic*, Plato brings up once again these questions – What is the good? What is truth? What is reason? What are wisdom and happiness? – and proposes to us a life-changing journey made of philosophical questioning, successful and unsuccessful arguments, illuminating dead-ends, puzzling irony, daring reflections on politics and art, and much more. In the *Republic* we find one of the most comprehensive expositions of Plato's views on philosophy, which challenge beyond measure the contemporary assumptions on and reductions of the good and the true. If the horizon of our life is often vitiated by self-undermining prejudices and limiting views – the "cave," as Plato says – what Plato offers is nothing else than a call to a renewed, liberating understanding of what genuine goodness and truth are. Thus, the aim of the course is to journey with Plato and ask once again what does it mean to be human through a reading of his masterpiece, the *Republic. 3 Credits.*

CP433 - At the Origin of Technology

It is often the case that the most common phenomena are also the phenomena which are the least reflected upon and understood. The essence of technology, whose role is so pervasive and seemingly omnipresent in our society, is much debated, but hardly grasped. Who were the first thinkers who first philosophized about technology? And what is technology, anyway? Is technology just a phenomenon among others, or is it something that has to do with the depth of human nature? What is the difference between a written text, an automaton, and AI? And could the human being, confronted with the enormous danger brought about by ever more powerful devices, decide to become a-technological? Or perhaps, on the opposite view, could the human being reject any idea of a given nature and embrace a fully technological view of being? The course

addresses these and related questions by attempting a philosophical reconstruction of the idea of technology through the ancient, modern, and contemporary eras. The authors discussed may include, but are not limited to, Plato, Aristotle, St. Thomas Aquinas, Descartes, Bacon, Heidegger, Günther Anders, and Byun-Chul Han. *3 Credits.*

CP435 - The Art of Education: Natural and Artificial Intelligence
This course examines the purpose of education as a shared participation in the truth of reality. Following the witness of Socrates, we will consider the form of teaching that follows from this purpose: dialogical, embodied friendship centered around sacrificial leisure. We will likewise compare this understanding to the problem of sophistry that Plato diagnoses, where teaching is deformed through the severing of discourse from meaning. This pursuit will bring to light for us how education is not one philosophical theme among others, but both the proper setting and a crowning fruit of contemplating being for its own sake. On this foundation, we will assess technology's claim to augment the mind's discovery of the world and communication among persons. We will reflect, finally, on the possibility of so-called 'artificial intelligence,' asking whether it can genuinely support or only obstruct the enjoyment of truth as common that is the fulfillment after which reason naturally aspires. *3 Credits.*

CP601 - Introduction to Catholic Philosophy
(offered every Fall)
This course centers the student upon the discipline of philosophy as it has been developed and practiced within the Catholic Intellectual Tradition. The methods particular to philosophical investigation will be examined as the philosopher seeks to articulate the nature of wisdom, how it can be attained, and especially incorporated into the entirety of one's life. The student will understand the differences between philosophy, the sciences, and theology, as well as their respective complementarities, with a focus upon the supportive and illuminative role that philosophy plays in theological education.
3 Credits.

CP605 - Beyond Deception: Logic and the Freedom of the Mind
(offered every Spring)
An examination of the three activities that define reason (Understanding, Judgment, and Discursive Reasoning) and the development and practice of the techniques that perfect them (definition, the judgment of truth and falsity, the manipulation of propositions, and the formation of a sound argument). The course considers the defects that commonly affect sound reasoning (fallacies), the distinction between sound and cogent reasoning (deductive vs. inductive reasoning) and the criteria that govern the difference between the two, and lastly what constitutes Normative Persuasion Dialogue and how such is to be distinguished from other speech acts.
3 Credits.

CP611 - Our Search for Meaning: The Beginning of the Greatest Conversation (Ancient Philosophy)
(offered every other Fall: 2028, 2030)
A survey course from the beginning of philosophy with the pre-Socratics, through Socrates, Plato, and Aristotle, and ending with the Cynics, Skeptics, Epicureans, Stoics, and Neoplatonism. In particular, those problems posed by Heraclitus, Parmenides, Socrates, and Plato that are important to the philosophical tradition will be considered, Aristotle's philosophy will be surveyed as a whole, and the themes that are central to post-Aristotelian philosophy will be examined. *3 Credits.*

CP612 - History of Philosophy: Medieval
(offered every other Spring: 2027, 2029)
A survey course beginning with St. Augustine, through the rise of Scholasticism, and to its end. Emphasis is placed upon the thought of St. Augustine, Boethius, St. Anselm, St.

Bonaventure, St. Thomas Aquinas, Blessed John Duns Scotus, and William of Ockham. The relations between faith and reason, and metaphysical, anthropological, and ethical teachings will be emphasized as they develop the thought received from the ancient Greek philosophers and prepare the way for the rise of modern philosophy. *3 Credits.*

CP613 - History of Philosophy: Modern and Contemporary
(offered every other Summer: 2027, 2029)
With regard to the modern era, this course will survey the main philosophers of the rationalist, empiricist, and Kantian traditions, from Descartes through the nineteenth century. This will introduce the student to the authors of the 19th and 20th century studied in the contemporary era who respond to the major themes/positions of the modern era. It is with regard to the latter that this course explores the two major schools of philosophy in the contemporary era, namely analytic philosophy, on the one hand, and phenomenology and existentialism, on the other. *3 Credits.*

CP614 - Epistemology
(offered every other Fall: 2027, 2029)
This course will consider the nature of knowledge, whether the human mind can know things as they really are, the twofold nature of human cognition (normative and empirical/rational and sensual), the relationship between the human person's empirical and normative knowledge, the different kinds of knowing as well as their degrees, the different approaches to truth, belief, and error, and the metaphysical underpinnings of different approaches to the aforementioned concerns. *3 Credits.*

CP621 - Philosophy of Nature
(offered every other Summer: 2027, 2029)
This course offers an examination of the ancient and medieval accounts of the natural world, specifically their understanding of nature, change, space, time, purpose, chance, and the principles upon which they rest. This is perhaps the most fundamental of all philosophy courses and, together with logic, establishes the vocabulary basic to the whole of the Catholic philosophical tradition. *3 Credits.*

CP631 - Metaphysics
(offered every Fall)
This course examines the basic concerns and principles that undergird the whole of reality and guide the way by which we think of the ultimate things to which the mind can aspire: existence, essence, the categories of being, the transcendentals, the analogy of being, and the existence and creative activity of God. *3 Credits.*

CP641 - Philosophy of God
(offered every other Summer: 2028, 2030)
This course concerns the natural ascent of the human mind to a knowledge of the existence and the attributes of God – can God's existence be proven, and can our language at least begin to represent God's attributes without falling purely into metaphorical language or simple anthropomorphisms?
3 Credits.

CP651 - Philosophical Anthropology
(offered every other Spring: 2028, 2030)
This course investigates the philosophical discussion surrounding the human person. We appeal to the major writers on this subject with an emphasis upon the Socratic, Platonic, Aristotelian, Augustinian, and Thomistic traditions, engaging primarily original texts themselves and also their incorporation into modern models of the human person, particularly the personalism of Pope St. John Paul II. Among the aspects considered in this course are the following: what is meant by "body" and "soul"; how has the relation that exists between the two been articulated; how do we distinguish and understand the difference between the human person's animality and his rationality; how do we describe human cognition, choice/free will, the human person's affective life, and the social and spiritual aspects of our humanity; what is meant by the human person being made to the

image and likeness of God (Genesis 1:27); can it be shown that the human person survives his death? *3 Credits.*

CP661 - Ethics
(offered every other Summer: 2028, 2030)
This course will articulate the general components necessary to a sustained, unified, and useful investigation into the moral life. With a privilege accorded to the Socratic, Platonic, Aristotelian, Augustinian, and Thomistic traditions, the course will consider the question of human purpose, namely to be happy, and the means that must be marshalled in order to achieve this happiness. Among the components to be examined are the following: how virtue, vice, and habit are related to the development of human character; how do we understand free choice and the many and varied roles that both reason and will play in the realization of a free choice; what is meant by conscience and its role in the moral life; is the society we live in and the friendships we enjoy necessary to the realization of a happy life; can the purely secular approach to human happiness succeed or must this be realized within a religious context? *3 Credits.*

CP671 - Classic Texts in Catholic Philosophy
(offered every Spring)
This course introduces the students to a close reading of a classic work from the Catholic philosophical tradition. For this reason, the works that may be studied include texts from the ancient, medieval, modern, and contemporary age. According to the model presented in *Fides et Ratio* by Pope St. John Paul II, "faith and reason are like two wings on which the human spirit rises to the contemplation of truth." The classics of philosophy selected for this course are examples of the attitude described in the encyclical letter, either because they present an understanding of reason that is open to faith or because they present in an exemplary way the modality in which philosophical reason works once informed by faith. This course is the capstone course for the Master of Arts in Catholic Philosophy. *3 Credits.*

CP510 - Thesis I
Thesis in Catholic Philosophy. *3 Credits.*

CP511 - Thesis II
Thesis in Catholic Philosophy. *3 Credits.*

Certificate in Evangelization Courses

CE101 - The Missionary Church
In many ways the heart of the certificate program, this course begins from the adage: "The Church does not have a mission, but the mission has the Church." This course provides the theoretical and practical foundations for the apostolate of the New Evangelization. It presents: (1) the final end of the mission of the Church (kerygmatic proclamation that leads people to faith and life in Christ), (2) the stages of the mission of the Church throughout history, (3) a theological and practical understanding of the process of conversion, (4) the need for and significance of developing a Christian worldview, and (5) the core elements essential for the mission of the Church (preaching, teaching, personal influence, and the unique features of the mission of the layperson in the world). The core course text, *Sent Forth*, is co-authored by the course instructor. *1 Credit.*

CE102 - Christian Anthropology
The encounter with Christ is the most powerful agent of change there is. It is what enables a person to enter a new situation in Christ. Yet, entering this new situation does not mean that one's natural self is left behind – rather, grace builds upon nature. In order to grow spiritually and to bring the gospel to others, it is important to understand how human nature functions and is receptive of the higher gift of life in the Spirit. Accordingly, this course will first present the different powers of the soul, focusing particularly on the interaction between reason and passions. It will then describe the different existential states of human nature – original, fallen, redeemed, and glorious. Finally, it will articulate the contrast between Christian personalism and secular dualism, analyzing their respective implications in the different aspects of human life. *1 Credit.*

CE103 - Christology
This course explores the person of Jesus Christ, true God and true man. True God: attributes of the divine essence; the divine missions and the missions of the Son. True Man: the Incarnation; how to speak of Christ; the human nature of Christ; the grace of Christ; knowledge and love of Christ; the weaknesses of Christ; Christ as head and mediator; the mysteries of the life of Christ; the many ways in which Christ saves us. *1 Credit.*

CE201 - The Morality of the New Life
This course explores the morality of the New Life in Christ, following the kerygma, looking first at how we are created in God's image and what that means for our fullness of life, how the reality of sin impacts our becoming who we are, and how Jesus Christ is both the ideal and the source of this New Life we receive in Him. It will explore how we make moral decisions and the virtues that lead us to fullness of life. *1 Credit.*

CE202 - Introduction to Sacred Scripture
Students will learn the practical building blocks and essential theoretical principles for a Catholic theological approach to the interpretation of Sacred Scripture. Topics treated include biblical geography, biblical history, biblical languages, biblical narrative, the framework of theology, textual criticism, historical criticism, biblical canon, patristic interpretation, the four senses of Scripture, philosophical hermeneutics, and *Dei Verbum*. *1 Credit.*

CE203 - Kerygma: Content and Proclamation
During this class we will study the basic stages of the history of salvation: creation, fall, redemption (including the redemptive death of Jesus and his victory and glorification through

his resurrection), and our response to what God has done for us in Jesus (faith and sacraments). These four stages entail what is known as the Kerygma, the essential content of the Christian proclamation. The Kerygma is also the kernel of the Christian worldview.
1 Credit.

Other Courses

I400 - Graduates' Colloquium
(offered every Spring)
A capstone experience consisting of written and oral reflection among peers at the end of one's graduate study, required for students matriculated in the Master of Arts in Pastoral Studies, Master of Divinity, and Master of Arts in Catholic Philosophy programs. *Non-Credit.*

I500 - Independent Studies
(offered upon request: contact the Academic Dean)
Independent studies will be listed on a student's transcript with a title that indicates the nature and content of study.
Variable Credits.

MACOMP – Comprehensive Examinations
(offered every Spring)
A capstone experience for the Master of Arts in Theological Studies degree program consisting of a written exam and a *viva voce* (spoken) exam. *Non-Credit.*

P900 - Portfolio
A capstone experience for students in all graduate degree programs. *Non-Credit.*

W500 - Academic Research and Writing
(offered every Fall)
This course is intended for students who have never written or have been long removed from the task of writing a research paper. It will focus on research methods and techniques with an emphasis on: selecting a topic, identifying sources, as well as writing and grammar principles and style. Students will be afforded guidance and suggestions on how to compose a research document written on a scholarly level. Students will also receive helpful information for constructing theological questions and arguments. *1 Credit.*

Graduate Degree and Graduate Certificate Program Checklists

The following Graduate Degree and Graduate Certificate Program Checklists are intended to assist the student in tracking curricular planning and progress. The *Student Handbook* is the primary document to consult for information about degree programs at St. Bernard's. The Checklists distill the information in the *Student Handbook* into a helpful resource that may be consulted and utilized personally and within the context of advising meetings. The following Checklists may be found below:

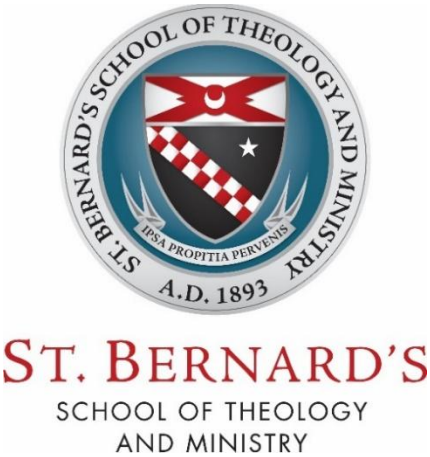
Master's Degrees

- Master of Arts in Theological Studies (All Course Track)
- Master of Arts in Theological Studies (Thesis Track)
- Master of Arts in Catholic Philosophy (Systematic Track)
- Master of Arts in Catholic Philosophy (Historical Track)
- Master of Arts in Catholic Philosophy (Discipleship Stage Track)
- Master of Arts in Pastoral Studies
- Master of Divinity

Graduate Certificates

- Graduate Certificate in Catholic Biblical Studies (GCCBS)
- Graduate Certificate in Catechetical Leadership (GCCL)
- Graduate Certificate in Catholic Philosophy (GCCP)
- Graduate Certificate in Catholic Bioethics (Curriculum Track) (GCCB)
- Graduate Certificate in the Sanctity of Life (GCSL)

Master's Degrees



Master of Arts in Theological Studies (MATS) Curriculum Checklist
All-Course Track
Projected Class of XXXX

Name: _____

15 Courses (45 Credits)	**Semester/Year**	**Grade**
Foundational Courses		
C215 - Introduction to Theological Studies		
D214 - Spiritual Formation		
Courses in Area of Concentration		
(1)		
(2)		
(3)		
(4)		
(5)		
(6)		
(7)		

(8)		
Courses in Other Areas (at least one from each other Area)		
(1)		
(2)		
(3)		
(4)		
(5)		
Comprehensive Exams (Non-Credit, Pass/Fail)		



Master of Arts in Theological Studies (MATS) Curriculum Checklist
Thesis Track
Projected Class of XXXX

Name: _____

15 Courses (45 Credits)	**Semester/Year**	**Grade**
Foundational Courses		
C215 - Introduction to Theological Studies		
D214 - Spiritual Formation		
Courses in Area of Concentration		
(1)		
(2)		
(3)		
(4)		
(5)		
(6)		
(7)		
(8)		

Courses in Other Areas (at least one from each other Area)		
(1)		
(2)		
(3)		
A/B/C/D510 - Thesis I		
A/B/C/D511 - Thesis II		
Comprehensive Exams (Non-Credit, Pass/Fail)		



Master of Arts in Catholic Philosophy (MACP) Curriculum Checklist

Systematic Track

Projected Class of XXXX

Name: _____

12 Courses (36 Credits)	**Semester/Year**	**Grade**
Foundational Courses		
CP601 – Introduction to Catholic Philosophy		
CP605 – Logic		
CP661 – Ethics		
CP631 – Metaphysics		
Systematic Courses		
CP614 – Epistemology		
CP621 – Philosophy of Nature		
CP651 – Philosophical Anthropology		
General Electives		
(1)		
(2)		

(3) *OR* Thesis I		
(4) *OR* Thesis II		
Capstone Course		
CP900 – Classic Texts in Catholic Philosophy		
Graduates' Colloquium (Non-Credit)		



Master of Arts in Catholic Philosophy (MACP) Curriculum Checklist
Historical Track

Projected Class of XXXX

Name: _____

12 Courses (36 Credits)	**Semester/Year**	**Grade**
Foundational Courses		
CP601 – Introduction to Catholic Philosophy		
CP605 – Logic		
CP661 – Ethics		
CP631 – Metaphysics		
Historical Courses		
CP611 – History of Philosophy: Ancient		
CP612 – History of Philosophy: Medieval		
CP613 – History of Philosophy: Modern and Contemporary		
General Electives		
(1)		
(2)		

(3) *OR* Thesis I		
(4) *OR* Thesis II		
Capstone Course		
CP900 – Classic Texts in Catholic Philosophy		
Graduates' Colloquium (Non-Credit)		

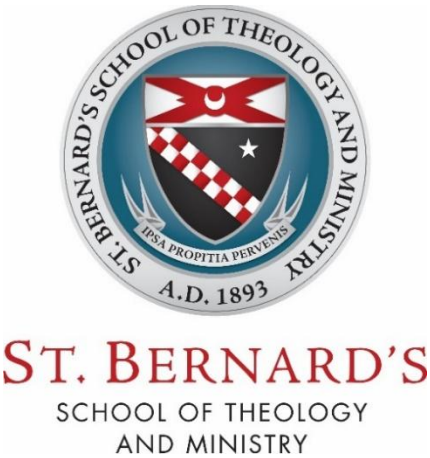


Master of Arts in Catholic Philosophy (MACP) Curriculum Checklist
Discipleship Stage Track
Projected Class of XXXX

Name: _____

15 Courses (45 Credits)	**Semester/Year**	**Grade**
Foundational Courses		
CP601 – Introduction to Catholic Philosophy		
CP605 – Logic		
CP661 – Ethics		
CP631 – Metaphysics		
Historical Courses		
CP611 – History of Philosophy: Ancient		
CP612 – History of Philosophy: Medieval		
CP613 – History of Philosophy: Modern and Contemporary		
Systematic Courses		
CP614 – Epistemology		
CP621 – Philosophy of Nature		

CP651 – Philosophical Anthropology		
General Electives		
(1)		
(2)		
(3) *OR* Thesis I		
(4) *OR* Thesis II		
Capstone Course		
CP900 – Classic Texts in Catholic Philosophy		
Graduates' Colloquium (Non-Credit)		



Master of Arts in Pastoral Studies (MAPS) Curriculum Checklist

Projected Class of XXXX

Name: _____

15 Courses (45 Credits)	**Semester/Year**	**Grade**
Foundational Courses		
C215 – Introduction to Theological Studies		
D214 – Spiritual Formation		
Area A: Biblical Theology		
A202 – Old Testament		
A203 – New Testament		
Area B: Historical Theology		
B Area Elective		
Area C: Systematic Theology		
C217 – Fundamental Moral Theology		
C226 – Liturgical and Sacramental Theology		
C228 – Ecclesiology and the Theology of Ministry		

C302 – Christology and Trinitarian Theology		
Area D: Pastoral Theology		
D207 – Canon Law and Ministerial Leadership		
D215 – Introduction to Pastoral Theology		
D302 – Pastoral Field Education		
D Area Elective		
General Electives		
(1)		
(2)		
Graduates' Colloquium (Non-Credit)		



ST. BERNARD'S
SCHOOL OF THEOLOGY
AND MINISTRY

Master of Divinity (MDIV) Curriculum Checklist

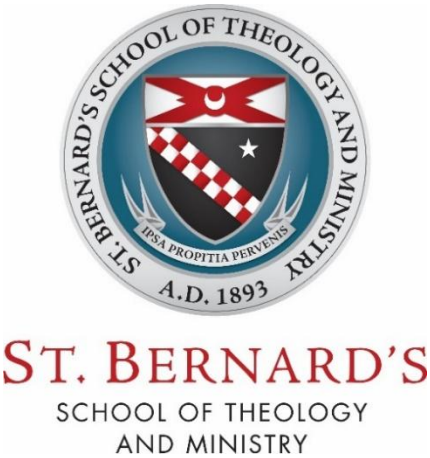
Projected Class of XXXX

Name: _____

24 Courses (72 Credits)	**Semester/Year**	**Grade**
Foundational Courses		
C215 – Introduction to Theological Studies		
D214 – Spiritual Formation		
Area A: Biblical Theology		
A205 – Introduction to Biblical Studies		
A202 – Old Testament		
A203 – New Testament		
Old Testament Area A Elective		
New Testament Area A Elective		
Area B: Historical Theology		
B301 – History of the Church		
B Area Elective		

Area C: Systematic Theology		
C216 – Grace, Nature, and Christian Anthropology		
C217 – Fundamental Moral Theology		
C226 – Liturgical and Sacramental Theology		
C228 – Ecclesiology and the Theology of Ministry		
C302 – Christology and Trinitarian Theology		
B/C310 – Catholic Social Teaching		
C/D333 OR C/D334 – Catholic Bioethics		
Area D: Pastoral Theology		
D207 – Canon Law and Ministerial Leadership		
D215 – Introduction to Pastoral Theology		
D218 – Issues in Pastoral Care		
D302 – Pastoral Field Education		
D303 – Pastoral Field Education II		
D Area Elective		
General Electives		
(1)		
(2)		
Graduates' Colloquium (Non-Credit)		

Graduate Certificates

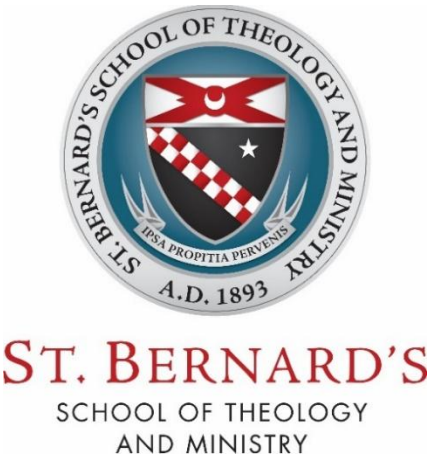


Graduate Certificate in Catholic Biblical Studies (GCCBS) Curriculum

Projected Class of XXXX

Name:

5 Required Courses (15 Credits)	Semester/Year	Grade
A205 – Introduction to Catholic Biblical Studies		
A202 – Introduction to Old Testament		
A203 – Introduction to New Testament		
Old Testament Elective: _____		
New Testament Elective: _____		

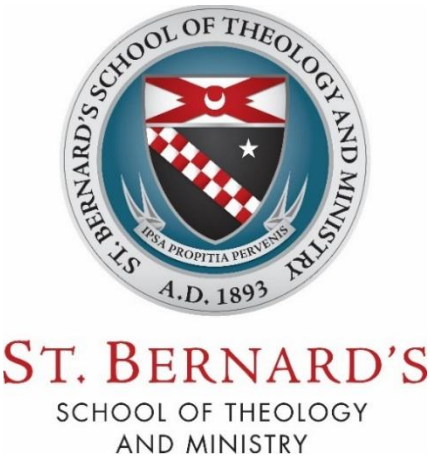


Graduate Certificate in Catechetical Leadership (GCCL) Curriculum

Projected Class of XXXX

Name:

5 Required Courses (15 Credits)	Semester/Year	Grade
C/D398 – Catechesis and Evangelization		
C319 – Introduction to Apologetics		
C/D202 – The Revelation of God: Doctrine, Liturgy, and Sacraments (Catechism 1 and 2)		
C/D203 – The Drama of Life in Christ: Action, Contemplation, Communion (Catechism 3 and 4)		
Elective: _____		

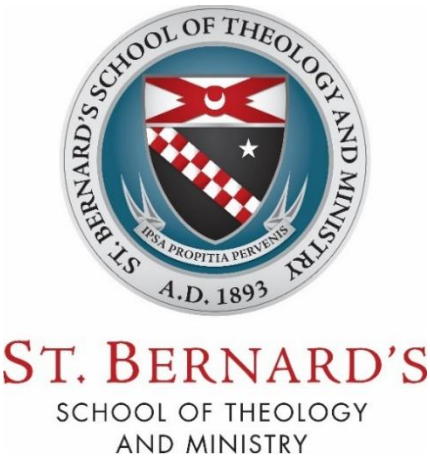


Graduate Certificate in Catholic Philosophy (GCCP) Curriculum

Projected Class of XXXX

Name:

5 Required Courses (15 Credits)	Semester/Year	Grade
CP601 – Introduction to Catholic Philosophy		
CP605 – Logic		
CP621 – Philosophy of Nature		
CP632 – Metaphysics		
Approved Elective: _____		

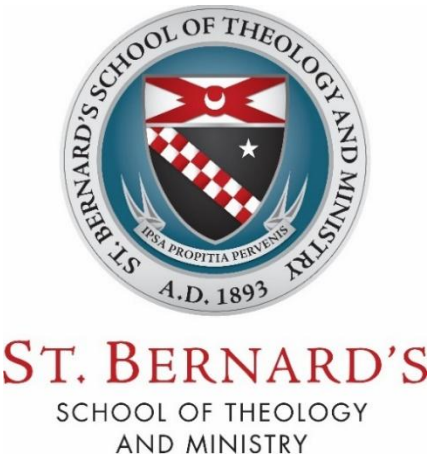


Graduate Certificate in Catholic Bioethics (GCCB) – Curriculum Track

Projected Class of XXXX

Name:

5 Required Courses (15 Credits)	Semester/Year	Grade
C/D333 – Catholic Bioethics at the Beginning of Life		
C/D334 – Catholic Bioethics at the End of Life		
C217 – Fundamental Moral Theology		
Approved Elective I: _____		
Approved Elective II: _____		



Graduate Certificate in the Sanctity of Life

Projected Class of XXXX

Name:

5 Required Courses (15 Credits)	Semester/Year	Grade
C217 – Fundamental Moral Theology		
C/D329 – The Gospel of Life: Life Issues and Contemporary Challenges		
B/C310 – Catholic Social Teaching		
Approved Elective I: _____		
Approved Elective II: _____		

St. Bernard's
School of Theology and Ministry

For over 125 years, St. Bernard's has steadily pursued a course of dedication and service to Christ and His Church. Opened as a Roman Catholic Seminary in 1893 in the Diocese of Rochester and restructured as an Institute for Theological and Ministerial studies in 1981, St. Bernard's went on to open its doors in the Diocese of Albany. From there in 2011 it held its first class in the Diocese of Syracuse, and then in 2019 began its first ever online distance learning program allowing anyone anywhere to access graduate theology and philosophy degrees and certificates. In 2021 and 2025, St. Bernard's expanded its diaconate and lay formation offerings to the Dioceses of Allentown, PA, and Syracuse, NY.

Our mission is to nurture the entirety of the human person through attention to the pastoral, intellectual, spiritual, and human dimensions of formation with the hope that we may, in a definite and dedicated way, assist our students to understand the things of our Faith and to incarnate them in their day-to-day service to God's people and the world as a whole.

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