Catholic International University

Catalog

2025-2026

INTRODUCTION

We live in a unique and exciting moment in the history of the Church. Since the close of the Second Vatican Council, the Church has proclaimed Christ's invitation to actively share in his mission and respond to the universal call to holiness.

Responding to the needs of modern people, Catholic International University is an exclusively online institution of higher learning. We provide students with the opportunity to adapt the methods, time, and places of learning to their own situations and schedules.

In the words of Christ himself, "The truth will make you free." Catholic International 's singular mission is to bring the truth of Christ and the mind and heart of the Church to you through our online programs. Catholic International University will assist you in your journey to live out the fullness of God's call in your own life and to bring the good news of Jesus Christ to a hungry world. Growing in the knowledge of God is the path of true joy.

MISSION AND MOTTO

The mission of Catholic International University is to communicate the mind and heart of the Church in support of the New Evangelization. In pursuit of Truth, the university educates learners globally through personal and relational online programs in Catholic theology and faith development, liberal arts, science, and technology, to foster faith, leadership, and service for the Church and the world.

The university's motto is *Gaudium de Veritate* – Joy from the Truth.

HISTORY

When Catholic International University opened its doors to students in 1983, the school had two staff members, four paper-based courses, and a handful of part-time faculties. Over forty years later, the school has grown into a university having instructed full and part-time students from all 50 states and 70 countries. Our faculty has included world-renowned theologians, inspiring teachers, and scripture scholars who are passionate about their faith. Here are some highlights of the Catholic International story:

1983: The school officially opened its doors as the Catholic Home Study Institute (CHSI) and became the first catechetical institute in the United States to award the Catechetical Diploma and teach the Faith to adults using distance learning.

1986: The Catholic Home Study Institute gains full accreditation from the Distance Education and Training Council (DETC), a national accrediting agency recognized by the U.S. Department of Education.

1996: The name is changed to the Catholic Distance University as the school expands to offer a fully accredited Master of Arts in Theology program.

1999: The university begins offering noncredit continuing education courses.

2000: The university offers its first online seminar.

2003: Bishop Paul Loverde, DD, Bishop of Arlington, takes the helm as president and chairman of Catholic Distance University and Bishop Welsh becomes chairman emeritus.

2004: The university adds a Bachelor of Arts in Theology program for students bringing ninety or more undergraduate transfer credits.

2005: The university launches an innovative online campus and Student Life Center.

2006: The university offers a 100% online MA degree.

2008: The university marks the beginning of its 25th year educating Catholics in the faith. Marianne Evans Mount takes the helm as president with Bishop Paul Loverde serving as chairman of the Board of Trustees.

2010: The university begins a new partnership program with U.S. dioceses that allows dioceses to offer CDU's noncredit courses and seminars at special tuition rates.

2011: The university adds another accredited degree program, the Associate of Arts in Liberal Arts with a concentration in Catholic Studies.

2012: The university offers a Graduate Certificate in Sacred Scripture.

2015: The university moves to Charles Town, WV, and begins offering an MA in Theology and Educational Ministry degree and Graduate Certificate for Catholic Educators.

2017: The university begins offering courses to the incarcerated with tablets approved for use in prisons.

2018: The university achieves candidacy with the Higher Learning Commission and associate membership in the Association of Theological Schools, and it offers an Undergraduate Certificate for Catechetical Coordinators.

2020: The Graduate School of Theology is accredited by the Association of Theological Schools.

2022: The university is accredited by the Higher Learning Commission.

2024: The university's name is changed to Catholic International University, and four academic departments are established: Business & Ecclesial Administration, Emerging Technologies, Liberal Arts & Education, and Theology.

GOVERNANCE

Catholic International is a nonprofit university incorporated in the State of Indiana with its main office in Charles Town, West Virginia. The university is governed by a Board of Trustees comprised primarily of public members who are Catholic laypersons and members of the clergy, including four bishops and one priest. Stephen Pryor currently serves as board chair, and Archbishop Timothy Broglio of the Archdiocese for the Military Services, USA, serves as chancellor. University president, Dr. Maria Sophia Aguirre, is the chief executive officer responsible for day-to-day operations.

EX CORDE ECCLESIAE

The Catholic Church has sponsored universities for a thousand years and was involved in education for a thousand years before that. When John Paul II issued the apostolic constitution *Ex Corde Ecclesiae* (15 August 1990), he restated the tradition and experience of the Church as it relates to Catholic universities and explained the role of faith in the work of faculty, staff, and students. The pope also described how research and teaching are illuminated by faith. The university is intellectual in a uniquely Catholic way because it respects the truth. As Pope Emeritus Benedict XVI said: "Only in faith can truth become incarnate and reason truly human, capable of directing the will along the path of freedom" (cf. *Spe Salvi*, 23).

It is this faith that nourishes and guides a Catholic university and makes it a genuine intellectual community. Catholic International University takes *Ex Corde Ecclesiae* as its guiding light.

The following principles guide Catholic International:

Every Catholic university, as a university, is an academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through research, teaching and various services offered to the local, national and international communities. (*ECE*, 12)

Since the objective of a Catholic university is to assure in an institutional manner a Chris- tian presence in the university world confronting the great problems of society and culture, every Catholic university, as Catholic, must have the following essential characteristics:

1. *A Christian inspiration not only of individuals but of the university community as such*

2. *A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research*

3. *Fidelity to the Christian message as it comes to us through the Church*

4. *An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life.* (*ECE*, 13)

INSTITUTIONAL OUTCOMES

Catholic International University is committed to ensuring that students cultivate skills, knowledge, and habits of mind that are essential in every field of study. All undergraduate programs at the university are designed to support the following general education learning outcomes:

◊ Information Literacy
  o Graduates of this program will be able to demonstrate information literacy by adequate research appropriate to the field of study and determine the suitability of sources.
◊ Cultural Literacy
  o Graduates of this program will be able to demonstrate awareness and comprehension of cultural symbols and values, as well as historical and cultural development, and communicate informed conclusions with cultural sensitivity.
◊ Critical Thinking
  o Graduates of this program will be able to analyze their research, address divergent opinions, and apply sound reasoning to determine an informed conclusion to the issue at hand.
◊ Communication
  o Graduates of this program will be able to give evidence of suitable verbal and written skills that clearly communicate informed conclusions regarding issues at hand to a variety of audiences for a variety of purposes.

COURSES FOR ACADEMIC CREDIT

Catholic International offers three-credit courses in three academic semesters with five term starts per year. Classes meet asynchronously, so students can log into their course rooms when they choose. Each course consists of weekly lessons and a final exam or project. Many courses require a term paper.

Research shows that interactive classes offer an optimal learning environment. Our unique online campus fosters a high level of interaction between faculty and students. Each course includes a weekly lesson, assigned readings, written assignments, and a text-based discussion forum. Courses are available 24/7, which means students can login and study at times that best fit their busy schedules.

All academic courses are designed to be completed within an 8- or 12-week term. Students enrolling in these courses should expect to spend 10–18 hours per week completing lessons and assignments and participating in online discussions. Exams are proctored through an online proctoring service, and the exam period typically opens on the last Friday of each term and closes the following Wednesday (refer to the university calendar for exact dates). The university works with an online bookstore to make textbooks available, and all other course materials are available digitally through the learning management system. The university does not supply printed materials to students taking online courses.

NONCREDIT INDEPENDENT STUDY COURSES

Noncredit courses are offered in the online independent study format. These 2-month courses allow students to work at their own pace under the direction of a course instructor. After enrolling, students taking these courses can access all course materials and assignments online and have direct access to the course instructor, but they do not have the opportunity to interact with other students.

NONCREDIT SEMINARS

Each year Catholic International offers scheduled 3-week online seminars. These seminars consist of three weekly lessons in which students read the lecture, post questions and answers, and complete a one-page written reflection at the end of the seminar. These seminars are open to degree-earning, university level students as well as other adults who are interested in learning more about the Catholic Faith. See website for current listing of seminars.

LIBRARY RESOURCES

Catholic International University maintains an online library that provides 24/7 access to eBooks, databases, and other electronic resources necessary for academic success. With access to thousands of eBooks and over 130 databases, the holdings of the Catholic International University online library are comparable to the resources available in a brick-and-mortar library. All resources have been vetted for their academic integrity and scholarly authority. For materials that are not available in digital format, the library uses WorldCat.org, the world's largest library catalog website, to help students locate print materials at a library near them. Staffed by a full-time librarian, the library also contains helpful resources and information to aid students in the completion of their term papers and other coursework. For personal assistance, students are welcome to contact the librarian by phone at (304) 724-5000, ext. 706, by email at library@catholiciu.edu, via Pronto, or by scheduling a virtual meeting at https:// tinyurl.com/CIULibraryHelp.

ACCREDITATION, MEMBERSHIPS, AND AFFILIATIONS

The Higher Learning Commission

Catholic International is accredited by the Higher Learning Commission (230 South LaSalle Street, Chicago, IL 60604-1411; Tel. 312-263-0456; hlcommission.org).

The Association of Theological Schools

Catholic International's Graduate School of Theology is accredited by the Commission on Accrediting of The Association of Theological Schools.

Council for Higher Education Accreditation

Catholic International is a recognized member of the Council for Higher Education Accreditation (CHEA). CHEA is a national advocate and institutional voice for self-regulation of academic quality through accreditation. CHEA is an association of 3,000 degree-granting colleges and universities and recognizes 60 institutional and programmatic accrediting organizations.

Military Tuition Programs

For active-duty military personnel and their spouses and dependents, Catholic International participates in tuition reimbursement through the U.S. Department of Defense.

Veterans Administration Programs

For U.S. Military veterans, their spouses and dependents, Catholic International is a Yellow Ribbon School and fully participates in the education benefits of the U.S. Veterans Administration.

WVHEPC

The West Virginia Higher Education Policy Commission has authorized Catholic International University to operate as a degree-granting institution of higher education in West Virginia.

Title IV

The U.S. Secretary of Education has determined that Catholic International University is an eligible institution under The Higher Education Act of 1965. Please visit the website for information about federal financial aid.

NC-SARA

Catholic International is an institutional participant in the National Council for State Authorization Reciprocity Agreements (SARA) through West Virginia. The State Authorization Reciprocity Agreement is an agreement among member states, districts and territories that establishes comparable national standards for interstate offering of postsecondary distance education courses and programs. It is intended to make it easier for students to take online courses offered by postsecondary institutions based in another state. SARA is overseen by a National Council and administered by four regional education compacts. Visit www. catholiciu.edu for state specific details.

United States Conference of Catholic Bishops

Catholic International University is listed on the USCCB list of approved Catholic colleges and universities offering distance education.

International Federation of Catholic Universities

Catholic International University is a member of the International Federation of Catholic Universities, an association of Catholic universities and Catholic institutions of higher learning founded in 1924, approved by the Holy See in 1949, and recognized as an International Non-Governmental Organization by the United Nations in 1952.

Association of Catholic Colleges and Universities

Catholic International University is a member of the Association of Catholic Colleges and Universities, which was founded in 1899 to help member institutions strengthen their stated Catholic mission and to foster collaboration among Catholic colleges and universities.

The Cardinal Newman Society

Catholic International University is the only fully online Recommended College in *The Newman Guide*, a planning guide for those selecting authentic Catholic colleges and universities. *The Newman Guide* states: "Catholic International University has been at the forefront of providing quality, faithful Catholic teaching to students seeking flexibility. Whether for work, location, family or other reasons, more students are likely to view Catholic International University as a unique opportunity to receive an education that will enhance an understanding of their Catholic Faith."

STATEMENT OF EDUCATIONAL EFFECTIVENESS

The mission of Catholic International University — to use distance education to communicate the mind and heart of the Church in a digital world — cannot be seen merely in terms of academic programs. All aspects of the university, including the online Student Life Center, the community of board, staff, faculty, and students, and the entire online campus, work together to allow each person to "encounter the living God who in Jesus Christ reveals his transforming love and truth" (cf. Spe salvi, 4). Transformed through their encounter with the truth, students are equipped to dialogue with believers and nonbelievers and to be leaven and leaders in Church and non-Church ministries.

Institutional outcomes are regularly assessed using multiple strategies that include both direct and indirect measures of student learning. The assessment program ensures that Catholic International's degree programs produce their intended outcomes and are educationally effective. While Catholic International itself does not actively place students in ministry, a high percentage of alumni are currently serving in ministry roles.

Graduation rates are based on cohorts who completed their programs within 150% of the program duration. Catholic International's 2025 graduation rates were 64% for the AA program, 71% for the BA program, 40% for the MA in Theology, and 80% for the MA in Theology and Educational Ministry program.

Graduating MA in Theology students had an average GPA of 3.93 and average completion time of 2.2 years. Graduating MA in Theology and Educational Ministry had an average GPA of 3.88 and average completion time of 3.6 years. For 2024–2025, students met or exceeded expectations in all program outcomes. Among 2024–2025 MA graduates, 75% reported working or volunteering in ministry or related fields. Retention rates for 2024–2025 were 94% for the MA in Theology and 97% for the MA in Theology and Educational Ministry.

Graduating students in the BA in Theology program in the current reporting cohort fulfilled program requirements with an average GPA of 3.58 in an average time of 2.4 years. Most students who enroll in the program are either seeking a Church-related ministry or desire to study the Faith more deeply so that in the future they can participate in volunteer ministries in their parishes. Among 2024–2025 BA alumni, 71% reported working or volunteering in an occupation or ministry related to their degree upon graduation. For the 2024–2025 academic terms, student achievement in each BA program outcome confirms that students met the expectations for each outcome. The retention rate for the 2024–2025 academic year was 93% for the BA degree program.

Graduating students in the AA degree program in the current reporting cohort fulfilled program requirements with an average GPA of 3.53 in an average time of 2.1 years. Among 2024-2025 AA alumni, upon graduation 100% reported working or volunteering in an occupation or ministry related to their degree. For the 2024–2025 terms, student achievement of each AA program outcome confirms that students successfully met the expectations for each outcome. The retention rate for the 2024-2025 academic year was 73% for the AA degree program.

End of program surveys in the 2024-2025 academic year show 100% stating that they achieved their program goals and were satisfied with their studies at Catholic International. Additionally, 96% stated they would recommend Catholic International to others. These data confirm the value of Catholic International services and educational offerings.

As of Fall 2025, the number of active students has increased by 17% compared with Fall 2024. Beyond the numbers, outcomes must ultimately be measured in the way that alumni use their gifts and talents in service to the Church — whether that be formally or informally. Perhaps the most significant effectiveness statement is that Catholic International has been an accredited distance education institution for more than 40 years, being the first to offer online Catholic education in the United States, and is committed to this service for the Church and the world for years to come. (Revised 11-17-25)

GENERAL INFORMATION

UNIVERSITY CALENDAR

Catholic International University observes the following Holy Days and holidays throughout the year. On these days the administrative offices are closed:

- ◊ Holy Thursday — Thursday before Easter
- ◊ Good Friday — Friday before Easter
- ◊ Memorial Day — Last Monday in May
- ◊ Independence Day — July 4
- ◊ Feast of the Assumption — August 15
- ◊ Labor Day — 1st Monday in September
- ◊ Feast of All Saints — November 1
- ◊ Thanksgiving — 4th Thursday in November
- ◊ Day after Thanksgiving — 4th Friday in November
- ◊ Feast of the Immaculate Conception — December 8

Administrative offices are also closed for a Christmas break each year. See the university calendar for exact dates.

See the website at https://catholiciu.edu/university-calendar/ for the full university calendar.

ADMISSION REQUIREMENTS

ADMISSIONS PROCESS

Our admissions process is a simple, three-step process:

1. Complete the online application for the program to which you are applying.
2. Submit the additional documents as explained below.
3. Receive a decision from the Admissions Office.

Unlike many other schools, we do **not** have an application fee. Submitting an application for any of our programs is **free**. This is our gift to you since we appreciate your decision to apply for admission at Catholic International University.

ONLINE APPLICATION

Completing our online application is a quick and easy process that should take about 10 to 15 minutes. However, you can save an incomplete application and return later to complete it. The only additional item you will need when completing the online application is a copy of an unexpired official, government-issued photo ID, such as a driver's license or passport.

STANDARDIZED TEST SCORES

At Catholic International University, we do **not** require applicants to submit standardized test scores for admissions to **any** of our programs. We believe that an applicant is far more than a test score and instead look at the whole person.

PROGRAM SPECIFIC REQUIREMENTS

While all our programs follow the same overall admission process, each has specific requirements as explained below. Please note that you do **not** need to submit additional documents at the same time when you submit your application. You can submit your application and then provide the additional information.

EARLY COLLEGE PROGRAM

Our Early College Program is open to high school juniors and seniors who are at least 16 years of age (at least 15 years old for language courses) and have a minimum high school GPA of 3.0. After submitting the online application, applicants must also submit an official copy of their high school transcript and a letter of recommendation. The letter of recommendation must be from someone unrelated to the applicant and comment on the applicant's character and readiness for college-level work.

UNDERGRADUATE PROGRAMS

For admission to our undergraduate programs (Associate's Degrees, Bachelor's Degrees, and Undergraduate Certificates), applicants must hold at least a high school diploma or GED. The application includes a short admissions essay of 250- to 300-words on why the applicant wants to pursue the chosen program that may be submitted with the application or sent to the Admissions Office after submitting the application. After submitting the online application, applicants must also submit an official copy of their official high school transcript and a letter of recommendation. The letter of recommendation must be from someone unrelated to the applicant and comment on the applicant's character and readiness for college-level work.

We welcome homeschool applicants! We accept any of the following to meet the high school diploma requirement for homeschooled applicants:

◊ An official high school transcript from a homeschool organization, such as Kolbe Academy, Seton, or The Angelicum Academy.
◊ A transcript from a transcript service, such as from the Homeschool Legal Defense Association.
◊ Standardized test scores, including from the Classic Learning Test.
◊ A transcript signed by the applicant's primary educator asserting that the applicant completed all requirements for high school graduation in the applicant's state of residence.
◊ GED test scores.

GRADUATE PROGRAMS (EXCEPT FOR EMERGING TECHNOLOGY)

For admission to our graduate programs (Master of Arts and Graduate Certificates) applicants must hold at least a bachelor's degree in **any** field.

Applicants should have at least a 3.0 cumulative GPA for their undergraduate degree and any other college-level work completed. After submitting the online application, applicants must also submit official copies of transcripts for all college-level work completed, a 250-word Statement of Purpose explaining why the applicant wants to pursue the program, and a letter of recommendation. The letter of recommendation must be from someone unrelated to the applicant familiar with the applicant's academic or professional work, such as a former instructor or a supervisor. The letter must comment on the applicant's character and readiness for graduate-level work.

MASTER OF SCIENCE IN PRUDENTIAL DESIGN OF EMERGING TECHNOLOGIES

For admissions to the Master of Science in Prudential Design of Emerging Technologies, applicants must hold at least a bachelor's degree in any field. Applicants must have at least a 3.0 cumulative GPA for their undergraduate degree and any other college-level work completed. After submitting the online application, applicants must also submit official copies of transcripts for all college-level work completed, a 500-word Statement of Purpose as explained below, and a letter of recommendation. The letter of recommendation must be from someone unrelated to the applicant familiar with the applicant's academic or professional work, such as a former instructor or a supervisor. The letter must comment on the applicant's character and readiness for graduate-level work.

The **500-word Statement of Purpose** for the Master of Science in Prudential Design of Emerging Technologies must explain:

◊ The applicant's understanding of and interest in the intersection of technology, ethics, and human growth from a Catholic perspective.
◊ How the applicant has engaged with technology or ethical issues in their past education or professional life.
◊ The applicant's motive for pursuing this program and how the applicant plans to use this education to make a positive contribution to the common good.
◊ If the applicant lacks a technical background, the applicant should describe how their unique perspective or experience can contribute to the program's goals.

Portfolio or Relevant Experience (optional but encouraged): This could include projects, personal initiatives, or work experiences that demonstrate an ability to think analytically about technology's role in society, even if these do not come from a formal engineering or math background. Examples might include writing on the ethics of technology or the business of technology.

NON-DEGREE-SEEKING STATUS

Catholic International University welcomes applications interested in taking classes for personal interest while not seeking a degree or certificate. To take undergraduate courses in non-degree-seeking status, applicants must hold at least a high school diploma. To take graduate courses in non-degree-seeking status, applicants must hold at least a bachelor's degree in any field. After submitting the online application, applicants must also submit unofficial copies of transcripts.

Courses taken in non-degree-seeking status confer grades and college credits. We strongly recommend that applicants interested in taking courses from Catholic International University and transferring the credits to another institution contact the institution to which they want to transfer the credits to learn about their transfer credit policy. Every school sets its own policy for accepting transfer credits from other schools.

INTERNATIONAL STUDENTS

As a global university, Catholic International University welcomes applicants from around the world. Since we are a fully online institution, students only need internet access to take our courses. International applicants have some additional requirements.

Please visit https://catholiciu.edu/international-students/ to learn more.

QUESTIONS OR ASSISTANCE

We are happy to answer any questions you may have. Please contact the Admissions office by email at admissions@catholiciu.edu or by phone at (304) 825-7540.

INTERNATIONAL STUDENTS

INTERNATIONAL APPLICATIONS

As a fully online global university, Catholic International University welcomes applications from people around the world. You can complete your program from anywhere in the world with an internet connection. Our English language courses are asynchronous, so you are not required to be online at a certain day and time. Our Spanish language courses offer the option of synchronous or asynchronous.

Please review our website for details on all the exciting programs we offer.

When you are ready to start your application, please visit our admissions page and click "apply": https://catholiciu.edu/admissions/.

If you have any questions or need assistance, please let us know. A member of our admissions team will be happy to help!

APPLICATION PROCESS

After you submit an application, a member of our admissions team will contact you to explain the next steps.

Please keep the following in mind for applications from international students:

1. Admission to any of our undergraduate programs requires that a person holds a minimum of the US equivalent of a high school diploma. Admission to any of our graduate programs requires that the applicant holds at least the US equivalent of a bachelor's degree.

2. Our accreditation requires that we have documentation showing applicants have met US equivalency requirements for entrance into a program. If you attended schools located outside the United States, we need a transcript evaluation sent to the Admissions Office from an approved credential evaluation service organization (www.naces.org/members). The evaluation must include degree equivalency and overall GPA and an English translation of their documents, including the diploma and grade records for any documents that are not in English. The evaluation often takes several weeks to complete, so you will want to start the process right away. You may use the credential evaluation service organization of your choice. The Evaluation Company (TEC) is our recommended international transcript evaluation service and offers our applicants a discount on their services. They have created a custom application for Catholic International University that will make sure you select the right kind of evaluation at a discounted rate. You can access their application here: TEC Application – Catholic International University.

3. For our English language courses, applicants whose native language is not English must provide verification of English proficiency by submitting the results of a standardized test that measures language proficiency. Exemptions are granted for students who have obtained a four-year undergraduate degree or a graduate degree from an accredited institution in the United States or other English-speaking countries. We accept scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS).

Please see the chart below for the minimum TOEFL PBT (paper-based test) and iBT (Internet based test) scores. Registration materials for these exams can be obtained from Educational Testing Service. Please have scores sent directly to Catholic International University. Our TOEFL institutional code number is 6986. TOEFL scores are valid for two years.

	Undergraduate	Graduate
TOEFL PBT	57	60
TOEFL iBT	61	71

Please see the chart below for the minimum IELTS score. There is no department code or institutional code for Catholic International. Please have scores sent directly to Catholic Distance University. IELTS scores are valid for two years. Information about the IELTS exam can be found at the IELTS web site.

	Undergraduate	Graduate
IELTS	6.0	6.5

Please see the website for details on our tuition and fees: https://catholiciu.edu/tuition-and-program-fees/.

INSTITUTIONAL AID SCHOLARSHIPS AND TIME-BASED PAYMENTS

We understand that paying for your education is a key consideration. As a private Catholic university with one of the lowest tuition rates in the United States among Catholic schools, we are unable to offer full scholarships. However, we do offer Institutional Aid Scholarships that can reduce the cost of tuition by up to 70% to 80% depending on individual circumstances. Students accepted into one of our programs may also submit an application for an Institutional Aid Scholarship. These scholarships are need- and merit-based, so each application is individually reviewed. After reviewing the person's application, the Financial Aid Office will provide an award offer explaining the amount of aid available through the scholarship based on that person's situation.

Institutional Aid Scholarships do not cover the full tuition or fees. The student remains responsible for paying the balance of tuition and fees not covered by the scholarship. However, we offer convenient payment plans to spread out the balance due over time.

We're happy to answer any questions and look forward to receiving your application! Please contact us as admissions@catholiciu.edu if you have any questions or need assistance.

TUITION AND FEES

Current tuition and fees are posted on the website at https://catholiciu.edu/tuition-and-program-fees/.

Tuition is set by the Board of Trustees and is subject to change without notice.

The university expects timely and full payment of all tuition and fees. If necessary, contact studentaccounts@catholiciu.edu discuss any financial issues. Staff are ready to work with students to ensure that their tuition remains affordable, and all financial options are understood and available.

Payment is accepted in U.S. currency only. Acceptable methods include MasterCard, Visa, Discover, or American Express, a debit card bearing one of these four credit card logos, check, or money order. Catholic International University does not bill for tuition, except for preapproved third-party payments. Contact studentaccounts@catholiciu.edu for preapproval.

Academic credentials will not be issued for any student with a balance due on his or her account.

2025-2026:

Academic Program	Tuition Per Credit	Technology Fee Per Credit	Total Cost Per Course
Undergraduate	$377	$60	$1311
Graduate – MA	$541	$60	$1803
Graduate - MS	$437	$60	$1491
Alumni Audit Fee: *graduate courses only*	$300 (non-refundable after term opens)		
Non-alumni Audit Fee: *graduate courses only*	$625 (non-refundable after term opens)		
Paper Course Shipping & Handling	$100		
Continuing Education (non-credit) Course:	$92		
Continuing Education (non-credit) Seminar:	$105		

PROGRAM & OTHER FEES *(all non-refundable)*	
Application Fee:	$0
Short-term Payment Plan Processing Fee:	$30 per course (must contact Student Accounts to set up no later than 3 weeks prior to term opening)
Late Registration/Payment Fee:	$100
One Year Extension – Graduate Program:	$300
One Year Extension – Undergraduate Program:	$200

Thesis Extension:	$150
Practicum Fee:	$309
Comprehensive Exam Fee:	$176
One-Term Comprehensive Exam Extension:	$50
Official Transcript (Digital):	$12
Official Transcript (Paper):	$15
Diploma Reissue Fee:	$50 (contact registrar for details)

Tuition and fee schedule is effective 7.01.25 – 6.30.26.

PAYING FOR EDUCATION

Detailed information on Institutional Aid, Federal Financial Aid, Military Assistance programs, and related policies is available on the website at: https://catholiciu.edu/paying-for-education/.

POLICIES

ACADEMIC STANDING AND DISCIPLINE

Program Students:

Undergraduate students are required to maintain a minimum cumulative GPA of 2.0 to continue in good standing in the program and to be awarded an undergraduate degree or certificate. Graduate students are required to maintain a minimum cumulative GPA of 3.0 to continue in good standing in the program and to be awarded a graduate degree or certificate.

Any students whose cumulative GPA drops below the required minimum will be placed on academic probation and referred to the department chair. Moreover, any student, graduate or undergraduate, who earns less than a 1.0 GPA in a given term may be subject to dismissal. Students placed on academic probation will receive a Notice of Academic Probation that must be signed and returned to the registrar. If the notice is not signed and returned within one week, the student will be prevented from registering for future courses.

Any student on academic probation will have one academic term to raise his or her cumulative GPA to the minimum or better. Catholic International reserves the right to limit the number of courses in which a student who is provisionally accepted or on academic probation can enroll. At the conclusion of one academic term on probation, should the student's cumulative GPA be at or above the required minimum, he or she will be removed from academic probation. The student will remain on academic probation until he or she restores the GPA to at least the minimum, or until the department chair determines that he or she is making the necessary progress to achieve the minimum GPA by graduation. Should the cumulative GPA and the term GPA not be at the minimum at the conclusion of one academic term, the student may be subject to suspension.

Students may appeal the academic probation by submitting a letter to the department chair requesting further consideration.

Any student who has been suspended must wait two academic terms before reapplying to the university. He or she must submit a letter of appeal for readmission to the department chair. If reinstated, the student will be immediately placed on academic probation. If the student fails to meet the minimum term GPA in his or her first term upon return to the university, he or she will be subject to dismissal at the end of the term. Any student who has been dismissed may not apply for readmission.

Non-Program Students:

Any non-program student, graduate or undergraduate, who earns less than a 1.0 in a term will be placed on probation and may be subject to a term suspension. Multiple suspensions may result in dismissal from the university.

WITHDRAWAL FROM COURSE OR PROGRAM

Courses

Students will be permitted to add courses through 11:59 pm Eastern Time on Friday of the first week of each term, and they will be permitted to drop courses (with no W on transcript) through 11:59 pm Eastern time on Friday of the second week of each term.

Students should refer to the university calendar posted on the Catholic International website and in the Student Life area of the online campus. It is ultimately each student's responsibility to request an official drop or withdrawal of a course. Students who do not request a drop or withdrawal by the appropriate deadline will receive an "F" for the course. Students who stop participating in a course without officially dropping or withdrawing may receive an "F" for the course.

Official Withdrawal from the University

In order for a student to be considered an official withdrawal from the university, the student must provide official notification of the intent to withdraw from Catholic International University. A student may terminate enrollment in an individual course or withdraw from a program at any time by notifying the university. Withdrawal requests should be emailed to the registrar at registrar@catholiciu.edu or mailed to the Registrar's Office at 300 South George St., Charles Town, WV 25414.

The withdrawal date for an official withdrawal is defined as the date the student begins the official withdrawal process or provides written notice of their intent to withdraw. Students who do not provide to the university official notification to the intent to withdraw are considered unofficial withdrawals. If a student ceases attendance without providing official notification due to circumstances beyond his or her control, the withdrawal date is the date the school determines is related to that circumstance. For students who do not return from an approved leave of absence, the withdrawal date is the last date of attendance of an academically related activity. In all other instances where a student withdraws without providing official notification, the withdrawal date is the mid-point of the payment period or the last documented date of attendance at an academic event, whichever is later. The date of determination for students who are considered unofficial withdrawals is the latter of the student's official withdrawal date, or the date of notification. For students who do not officially withdraw, the date of determination is no later than 30 days after the end of the earlier of the:

◊ Payment period
◊ Academic year
◊ Student's educational program

ATTENDANCE POLICY

Asynchronous Courses
Catholic International requires students to actively and substantively participate each week in the courses in which they are enrolled. That participation may take the form of posting to discussion forums, submitting written assignments, or completing quizzes or exams. Merely viewing course pages does not qualify as participation. Any student who cannot participate weekly should contact his or her faculty member immediately.

Synchronous Courses
For any course with synchronous sessions at which students' presence is required, meeting times will be clearly indicated in the syllabus. Students are advised to review all syllabi when they register for courses. Attendance will be taken, and synchronous sessions will be recorded. Any student who is unable to attend a synchronous session should view the recording and contact his or her instructor as soon as possible.

Administrative Drops
Catholic International may administratively drop students seven calendar days after the start of the course if they fail to meet the active participation requirement during the first week of the term and

fail to contact the faculty member during the first week of class regarding their inability to meet the participation requirement.

Federal Financial Aid Attendance

Although Catholic International does not formally take attendance, the federal financial aid officer must verify participation at specific points each semester:

1. Within the first two weeks of class.
2. Before any additional aid disbursements.
3. At the halfway point of each semester.
4. At the end of the semester.

ACADEMIC CREDIT HOURS

Each academic credit comprises 45 contact/engagement hours — 15 hours of engagement and 30 hours of preparation/study.

◊ A contact hour is defined using the Carnegie unit of measurement and measures student activities such as participating in discussions, taking quizzes and examinations, looking at PowerPoint slides or videos, reading information from linked websites, reviewing instructor lectures, or any other items that engage students with the coursework according to the course modality.

◊ Course hour worksheets that document the distribution of these hours in 8- and 12-week courses are reviewed by instructors each term and shared with students in each course.

COMPREHENSIVE EXAM POLICY AND PROCEDURES

All degree-seeking students in theology programs will take one comprehensive exam after all course-work is complete and prior to graduation. Comprehensive exam questions are based on the eight required courses in the MA in Theology program or the eleven required courses in the MA in Theology and Educational Ministry program, as well as knowledge and comprehension gained from elective coursework. Students are able to begin formal preparation for the comprehensive exam once they have enrolled in their final graduate course.

Preparation

Comprehensive exam questions require students to synthesize and apply general concepts learned in multiple courses within the programs. In preparing for the comprehensive exam, students should review the provided study guides, which will remind them of key Church documents, Church Fathers and doctors, theological concepts, events in Church history, scripture passages, and sections of the Catechism. Students may also wish to review course materials, papers, and other written assignments, quizzes, and textbooks from their coursework. They should think ahead and gauge the amount of time they will need to prepare for the exam.

Students can register for the comprehensive exam only in the Fall I, Spring I, or Summer terms. They register and pay the exam fee through the student portal in Populi. Upon registration, each student

will have access to the student guide and question pool for his or her particular degree and will have sixteen weeks to study and complete the exam.

Scheduling and Taking the Exam

When the student has decided on an exam date, he or she must schedule the exam with the online proctoring service, Meazure. Details regarding Meazure can be found in the Catalog and Student Handbook, and the registrar (registrar@catholiciu.edu) can provide additional assistance.

The exam will be closed book and will consist of three questions chosen at random from the question pool. The student will have four hours to complete the exam.

Exams will be graded for content rather than length, but successful essay answers should each be at least 750-1,000 words in length or approximately 2.5-3 pages.

Grading and Results

After the exam is graded by the Catholic International University faculty, the student will be able to see the results of the exam in Canvas. For each of the three questions, the student will receive a grade of Pass or Fail. Faculty will provide feedback for any answers deemed unsatisfactory.

Any student who fails one or more questions will have the opportunity to retake the exam up to two additional times. The retake will consist of only the question(s) the student did not pass. There will be an additional fee to retake the exam, and the registrar must be contacted to make the necessary arrangements.

COURSE AUDIT POLICY

Three types of students are eligible to audit courses:

◊ Alumni of Catholic International are eligible to audit graduate and undergraduate courses.
◊ Others who are not alumni of Catholic International but have earned a bachelor's degree elsewhere may apply to audit graduate courses only.
◊ Current Catholic International undergraduate and graduate students may audit courses at their degree level and should discuss this option with their academic advisor or department chair.

Please note:

◊ Students must contact the registrar if they wish to audit a course.
◊ The audit option is limited and subject to availability.
◊ Audit students must notify the course instructor of their audit status and abide by the instructor's policies for auditing. Some instructors may not permit audit students to participate in class discussions, for example.
◊ Assignments and exams will not be graded.

◊ Within the add/drop period at the beginning of each term, audit students may change to for-credit status, which requires payment of full tuition and fees.

◊ Audit students do not receive academic credit. Degree-seeking Catholic International students who complete audited courses receive the notation AUD on their transcripts, which does not affect class or program standing and does not enter into overall GPA calculations.

Minimum Grades for Academic Credit and Graduation

To receive academic credit at the undergraduate level, students must earn a 2.0 (C) or better in each course. Students in undergraduate programs must have a cumulative GPA of 2.0 or better in order to graduate.

To receive academic credit at the graduate level, students must earn a 2.0 (C) or better in each course. Students in graduate programs must have a cumulative GPA of 3.0 or better in order to graduate.

Any student who receives a C- or below in any course may re-enroll in the course in a later term. If he or she subsequently receives a higher grade, the lower grade will be expunged, and only the higher grade will appear on the transcript and be factored into the GPA calculation. Once a student earns a grade sufficient for graduation, he or she is no longer permitted to re-enroll in the course.

Grading Disputes

Occasionally disputes may arise regarding assignment and course grades. In any such case, the student must attempt to resolve the dispute with the faculty member. If a resolution is impossible, the student may appeal the issue to the department chair. If the involvement of the chair fails to resolve the issue, the student may request a review of the grade by the provost. The provost's decision is final.

Grading

Catholic International University uses a numerical system of grading. Course grades are deter- mined as follows:

Numerical Grade	Letter Grade	Quality Points
96 – 100	A	4.0
90 – 95	A-	3.75
87 – 89	B+	3.5

83 – 86	B	3.0
80 – 82	B-	2.75
77 – 79	C+	2.5
73 – 76	C	2.0
70 – 72	C-	1.75
65 – 69	D	1.0
Below 65	F	0

The following notations are also used on official transcripts:

Term	Description
W	Withdrawn after the 5 day period initiated by student: some assignments turned in
P	Pass
NP	Not Pass
Au	Audit
FS	Failure due to stopped attending

Some courses may be graded Pass/Fail. Assignments for these courses are graded according to the above numerical grade scale.

Policy on Late Assignments

All course assignments are due on the dates specified by the instructor unless the instructor grants an extension in advance of the original due date. It is the student's responsibility to approach the instructor to request an extension and explain the reason why it is justified. The instructor may impose penalties for late submission of work.

Policy on Failed Courses

Students who re-enroll in this course and receive a passing grade, will have the failure forgiven and only the passing grade will appear on the transcript.

Policy on Incomplete Coursework and Student Course Extension Requests

Catholic International University respects the unique circumstances of our students' lives. Military deployments, emergency public safety and law enforcement missions, hospitalizations, professional demands, and inability to access the Internet from remote locations are commonplace in the community of students Catholic International University serves. Catholic International University faculty are encouraged to be sensitive and attentive to the needs of their students while maintaining academic integrity. Faculty are encouraged to work with students individually when they need special help or have trouble completing assignments on time.

LEARNING DIFFERENCES AND ACCOMMODATIONS

Catholic International recognizes that learning styles vary, and learning differences exist among students capable of doing college work. Any Catholic International student who feels he or she may need an accommodation based on the impact of a disability should follow the process to request and obtain reasonable accommodations detailed here.

Catholic International will review all requests for accommodation and will determine if the accommodations can be met reasonably and feasibly. Catholic International's ADA coordinator will discuss a plan for accommodations with the student if accommodations are possible. The student is then responsible for informing the instructor at the beginning of each course of any need for accommodation according to the plan. While Catholic International strives to assist all students, certain services are not feasible. For example, Catholic International is not able to provide personal tutors, coaches, or assistive technology, and cannot compromise its academic standards or course components. Students may appeal any ruling regarding accommodations by writing to the provost.

Documentation must include:

◊ The credentials of a qualified professional, such as a physician or licensed psychologist, who can attest to the need for accommodation based on a clinical diagnosis.
◊ A qualified professional's description of the following:
  o the nature of the disability and the accommodation requested;
  o the diagnostic method used to determine the nature of the disability;
  o the applicant's current functional limitations; and
  o the expected progression or stability of the disability.
◊ Recommendations for accommodations.

Catholic International University will review all requests for accommodation and will determine if the accommodations can be met reasonably and feasibly. Catholic International University Admissions will discuss a plan for accommodations with the student if accommodations are possible. The student is then responsible for informing the instructor at the beginning of each course of any need for accommodation according to the plan. While Catholic International University strives to assist all students, certain services are not feasible. For example, Catholic International University is not able to provide personal tutors, coaches, or assistive technology, and cannot compromise its academic standards or course components.

Students may appeal any ruling regarding accommodations by writing to the provost.

LEAVE OF ABSENCE

For serious reasons, a student may apply for a leave of absence not to exceed 180 days. During this leave, elapsed time does not accrue toward the maximum completion time allowed for finishing the program. A letter requesting leave should be addressed to the department chair. For active service members, the LOA for a course or program can be extended beyond 180 days for military service operations. Appropriate documentation should be submitted to the registrar at registrar@catholiciu.edu.

ONLINE PROCTORED EXAM POLICY

While taking online proctored exams, students are responsible for meeting this policy's requirements. Failure to meet the requirements outlined in this policy could result in penalties as severe as no credit for the exam or suspension from the program. All university faculty and staff involved with online testing with proctoring services are responsible for enforcing this policy.
New students are encouraged to review Steps for Taking a Proctored Exam. These helpful steps/reminders will guide you through what is necessary to do in order to fulfill the requirements in this policy.

Requirements:

◊ Download and set up your Guardian browser prior to taking the exam. It is recommended that students create a ProctorU/Meazure Learning account before the exam window opens. Returning users: ensure any updates to the Guardian browser are done each term.

◊ You are required to show your official ID each and every time you take an exam, i.e. if you have two exams, you need to show your official ID at the beginning of each exam. Official ID must be a driver's license or passport.

◊ Additional electronic devices and external materials must be removed from the testing area.

◊ Your camera must remain on during the entire exam.

◊ Your audio must remain on during the entire exam.

◊ A quiet, secluded space is required. There should be zero interruptions during your exam.

◊ Final exams must be completed in the exam window. This window opens at 12:00 AM ET on Friday of the last week of classes and closes the following Wednesday at 11:45 PM ET. *Please note that the latest you can start a final on Wednesday is **9:15 PM ET** as a window of 2+ hours is required to start the exam.*

◊ If you are unable to complete the exam in this window due to an unavoidable emergency or natural disaster, follow the exam extension procedure below.

Exam Extensions

Requests to complete exams outside the exam period window must be submitted **no later than noon ET on the final day of the exam period**. Exam extensions will not be granted in cases of improper planning or time management and will be considered only under the following exceptional circumstances:

◊ Unavoidable emergencies (considered case-by-case)
◊ Natural Disaster

It is the responsibility of the student and the instructor to agree on a deadline for a short-term exam extension. The registrar must then be contacted, again no later than noon ET on the final day of the exam period, to confirm and document the extension.

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TRANSFER CREDIT & CREDIT BY EXAM POLICY

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Credits earned at educational institutions accredited by an agency recognized by the U.S. Department of Education may be substituted for credits earned at Catholic International University in the programs below. Acceptance of transfer credit is at the discretion of the department chair. Credits for transfer must be from courses at the 100 level or higher. Certain requirements must be met, and the number of credits that may be considered for transfer vary by program.

Catholic International University does not guarantee acceptance of transfer credit at another institution. Students should check with the receiving institution prior to registering for courses to ensure that credits earned at Catholic International University will be accepted.

Students who have completed a master's program at Catholic International may be eligible to transfer up to 9 credits into a second master's program at Catholic International, at the discretion of the receiving (second) department chair, who will review transcripts for this purpose on a case-by-case basis to ensure alignment with the curriculum of the second program.

Program-Specific Transfer Credit Limits

- ◊ Associate of Arts in Theology and Associate of Arts in Liberal Arts:
  Up to 30 transfer credits earned with a minimum GPA of 2.0
- ◊ Bachelor of Arts in Theology and Bachelor of Arts in Liberal Arts:
  Up to 60 transfer credits earned with a minimum GPA of 2.0
- ◊ Master of Arts in Ecclesial Administration and Management:
  All courses must be taken at Catholic International; exceptions may be considered by the department chair.
- ◊ Master of Arts in Theology and Master of Arts in Theology and Educational Ministry:
  Up to 6 transfer credits; credits must be graduate-level theology, earned within the past 5 years with a minimum GPA of 3.0; exceptions may be considered by the department chair.
- ◊ Master of Arts in Liberal Arts Education:
  Up to 12 credits earned with a minimum GPA of 3.0 may be accepted from an accredited institution or from the Institute for Liberal Arts Education Catholic Educator Formation and Credential Program; subject to the department chair's review for alignment with the curriculum.

Credit by Exam

College Level Examination Program (CLEP)
Following the recommendation of the American Council on Education (ACE), credit will be awarded for College Level Examination Program (CLEP) scores of 50 or above on any CLEP exam that aligns with program requirements. A score of 50 or above on any of the exams constitutes 3 academic credits to fulfill program requirements. CLEP score recipient code: 8086

Advanced Placement (AP)
Following the recommendation of the American Council on Education (ACE), credit will be awarded for Advanced Placement (AP) scores of 3 or above on any Advanced Placement Exam that aligns with program requirements. A score of 3 or above on any AP exam constitutes 3 academic credits to fulfill program requirements. College Board number: 9188
Students may partially fulfill the undergraduate language requirement by obtaining either a score of 62 or above in the Level II CLEP exam or an AP exam score of 4 or above in any foreign language. Each exam will count as one 3-credit course.

DANTES Subject Standardized Tests (DSST)
Following the recommendation of the American Council on Education (ACE), credit will be awarded for DANTES Subject Standardized Test (DSST) scores of 400 or above on any DSST Exam that aligns with program requirements. A score of 400 or above on any DSST exam constitutes 3 academic credits to fulfill program requirements.

A maximum combination of 30 credits from CLEP, Advanced Placement, DANTES and/or International Baccalaureate exams will be accepted toward the BA degree; 15 credits will be accepted toward the AA degree. These credits by examination count toward the maximum total number of allowable transfer credits a student brings from other institutions.
The registrar and department chair will review transfer credits to determine their alignment with the program requirements.

Transfer of Credit between Catholic International Academic Programs

All certificate credits earned at Catholic International are fully transferable toward a Catholic International degree, provided they align with degree requirements.

Degree credits earned at Catholic International can also be applied toward a Catholic International certificate, provided (a) they align with certificate requirements and (b) there are additional credits that the student needs to earn to complete the certificate.

A student who has completed a degree program, the curriculum of which contains all credits for a certificate, is ineligible to receive the certificate retroactively.

ACADEMIC INTEGRITY POLICY

Catholic International University expects all students to conduct themselves in accord with the Christian principles of justice and charity. Likewise, the university strives to treat students with the same principles of justice and charity based on the Gospel of Jesus Christ, from which it derives its mission and to which it bears witness.

Catholic International defines academic misconduct to include the following actions:

◊ Any violation of the academic regulations.
◊ Cheating: the use of books, notes, the internet, an artificial intelligence tool, or assistance from other students or the giving of such assistance to fulfill course requirements—tests, exams, essays, papers, or other course related work—unless specifically authorized by the professor.
◊ Plagiarism: According to the *MLA Handbook*, "Plagiarism is the act of using another person's ideas or expressions in your writing without acknowledging the source.… In short, to plagiarize is to give the impression that you have written or thought something that you have in fact borrowed from someone else…The most blatant form of plagiarism is to repeat as your own someone else's sentences, more or less verbatim…Other forms of plagiarism include repeating someone else's particularly apt phrase without appropriate acknowledgment, paraphrasing another person's argument as your own, and presenting another's line of thinking in the development of an idea as though it were your own." (Joseph Gibaldi and Walter S. Acthert, *MLA Handbook for Writers of Research Papers*, New York: Modern Language Association of America, 1984).
◊ Obstruction: engagement in activities that interfere with the educational mission and programs of Catholic International.

◊   Falsification: the modification of academic records, information, or documents without proper authorization.

Procedures for Reporting and Processing Violations of Academic Integrity

1. The student or member of the faculty or staff identifying the violation must report the issue in writing to the appropriate authority:

◊   Graduate Students and Undergraduate Students: Department Chair with copy to the Registrar
◊   Continuing Education Students: Director of Continuing Education

2. If the violation occurred within the context of coursework, the faculty member, at his or her discretion, will impose a penalty, such as failure of the assignment or failure of the course. The registrar will inform the student in writing of the violation and clearly explain any penalty imposed, and this information will be noted in the student's record.

3. The student will have one week from the date of the registrar's notification to appeal in writing to the department chair (or a proxy from senior faculty if the department chair originally reported the violation), who will have one week to consider the appeal and render a decision in writing.

4. The student will have one week from the department chair's decision to appeal in writing to the provost (or a proxy from senior faculty if the provost originally reported the violation), who will have one week to render a decision. That decision will be final.

5. Multiple offenses. Two violations of academic integrity will count as multiple offenses as long as counseling has occurred prior to the subsequent violation. If a second violation occurs after the student has received notification of a first violation, he or she may be placed on suspension pending review of the case. The following penalties for multiple violations may be imposed:

◊   Disciplinary probation, whereby a severe warning is issued to the student indicating that any further violations of academic integrity will warrant suspension or dismissal. Normally, this penalty is rendered for a student's first major violation of the academic integrity policy. These penalties are noted in the student's permanent record.
◊   Suspension, whereby the student is asked to leave the university for a specified period of time, ordinarily not less than six months. After this period of suspension, the student may reapply for admission to the university.
◊   Dismissal, whereby the student's enrollment is immediately and permanently terminated.

6. Students who commit one-time flagrant violations such as cheating on an examination or extensive plagiarism/AI usage in a written assignment may be immediately dismissed from the university.

Addendum: Use of AI Tools*

Catholic International University is committed to scholarly rigor, intellectual integrity, and educational excellence. The university acknowledges that the implementation of generative AI poses unique challenges to academic integrity, while also offering possibilities that may enhance teaching

and student engagement. To ensure responsible use of generative AI in courses, the university has established the following guidelines:

◊ *Responsible Use of AI Tools*: Within their own courses, faculty may choose to allow students to use AI tools for assistance with coursework in defined and limited ways. However, even when their use is permitted, these tools should never replace the student's own understanding and learning. Students are expected to review, validate, and understand the output from these tools. Any use of AI-generated content should be clearly cited in students' work.

◊ *AI and Academic Integrity*: Even in courses where the use of AI tools is permitted for assistance with coursework in defined and limited ways, the use of AI to complete assignments, write papers, answer quiz questions, or generate contributions to class discussions on behalf of the student is strictly prohibited. Such acts constitute a breach of the university's Academic Conduct Policy, similar to plagiarism or cheating, and will be subject to the same penalties.

◊ *Data Privacy*: Using AI tools often involves sharing data with third-party entities. Students and faculty should be mindful of what information is being shared through AI tools and always prioritize protecting personal and academic data.

[* Policy adapted from language in use at Claflin University, Orangeburg, SC.11/5/24]

DRUG AND ALCOHOL POLICY

In accordance with the spirit and vision of Catholic International University as well as the Drug-Free Schools and Communities Act (34 CFR Part 85), Catholic International University administrative buildings are considered a drug-free and alcohol-free university and workplace. Catholic International University is a completely online institution, and there is no physical campus. Students and employees are prohibited from the unlawful manufacture, distribution, dispensing, possession or use of a controlled substance or alcohol anywhere on the property belonging to the University including but not limited to grounds, parking areas, or anywhere within the building. Students or employees who violate this policy will be subject to disciplinary action including termination of enrollment and/or employment. For more information visit The U.S. Department of Education's Higher Education Center for Alcohol and Other Drug Prevention website at www.edc.org. Catholic International University will impose sanctions on students or employees consistent with federal and state law and the guidelines in this policy. Details of federal sanctions can be found at the U.S. Department of Justice. Details of the state of West Virginia sanctions can be found at the Legis State for West Virginia. Students and employees must abide by the terms of this policy or Catholic International University will take one or more of the following actions within 30 days of violation of this policy by:

1. Reporting the violation to law enforcement officials.
2. Taking appropriate disciplinary action against the student or employee including termination of enrollment and/or employment.
3. Requiring the student to participate in an approved substance abuse rehabilitation program.

Catholic International University will make its best effort to maintain a drug and alcohol-free university through implementation of the policy and will establish and maintain a drug-free and alcohol awareness program.

This policy is readily available to students and employees at all times through the catalog located on the website, the student handbook available on the online campus and in the employee handbook. New students/employees will receive a copy of the Catholic International University Drug Free Schools and Workplace policy as part of acceptance/orientation process.

Because Catholic International is a completely online institution, it is unable to provide onsite counseling or treatment. The following information is provided as a resource for those who need assistance with avoiding or recovering from alcohol or drug abuse.

We encourage any student, staff, or faculty member who needs information related to alcohol or drug abuse to use directory information, online searches, the telephone book, or referrals from friends and/or professionals.

The following is a list of national organizations dedicated to providing information and suggestions:

◊ Substance Abuse and Mental Health Services Administration (SAMHSA)– An agency of the US Department of Health & Human Services providing information online regarding alcohol, drugs, and treatment programs.
General Address: www.samhsa.gov
Specific Address for Treatment Programs: findtreatment.samhsa.gov
1-800-729-6686
◊ The National Clearinghouse for Alcohol and Drug Information – Part of US Department of Health and Human Services & SAMSHA's Clearinghouse https://www.samhsa.gov/
1-800-729-6686
◊ About.com Substance Abuse – Explore the complicated disease of addiction. Information on basic questions concerning drugs and addiction.
◊ National Institute on Drug Abuse – General Link/Address: www.nida.nih.gov
Specific Link/Address on Club Drugs: www.clubdrugs.org
1-310-443-1124

Drug Violations and Federal Financial Aid

The Higher Education Act states that students convicted for a drug offense that occurred during a period of enrollment while they were receiving federal financial aid may lose eligibility for federal aid. Federal Financial Aid at Catholic International University includes Federal Pell, Federal Direct Loans, Federal PLUS Loans, and Graduate PLUS Loans. Students could also be denied other federal benefits, disability, retirement, health, welfare, and Social Security.

Drugs and alcohol are highly addictive and can cause harmful effects to virtually every aspect of a person's life, e.g., relationships, family, job, school, physical, and emotional health. More details on these harmful effects can be found at National Institute on Drug Abuse.

There are danger signals that could indicate when someone is in trouble with drugs or alcohol:

◊   inability to get along with family or friends
◊   uncharacteristic temper flare-ups
◊   increased "secret" type behavior
◊   abrupt changes in mood or attitude
◊   resistance to discipline at home or school
◊   getting into a "slump" at work or school
◊   increased borrowing of money
◊   a complete set of new friends

We recommend that any person observing any of the above changes utilize the resources listed above and notify the Director of Student Life.

PRONTO ETIQUETTE

"If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing." (1 Corinthians 13:1-2)

Speaking all things in charity is a fundamental principle of Christianity. This principle extends to interactions on social media.

Here are some additional principles to keep in mind:

1. Post under your own name with an avatar on your account.
2. Students are encouraged to form online Pronto groups dedicated to particular topics or themes. However, groups must be registered with Student Life and must include a student life coordinator as group "co-owner" with remote access passwords stored in a public place in the Student Life Center.
3. Pronto is a closed social network that exists for the Catholic International community. However, all are advised to think twice before posting: Privacy does not exist in the world of social media. Consider what could happen if a post becomes widely known and how that may reflect on the poster and the university. Search engines can turn up posts years after they are created, and comments can be forwarded or copied. If you wouldn't say it at a conference or to a member of the media, consider whether you should post it online.
4. Strive for accuracy: Get the facts straight before posting them on social media. Review content for grammatical and spelling errors.
5. Practice respectful disagreement rather than personal attacks: Understand that content contributed to a social media site could encourage comments or discussion of opposing ideas. Remember at all times to observe *CCC* 2478 regarding the treatment of others who post ideas that differ from yours. Assume that others are acting in good faith and deserve the benefit of the doubt.

6. Provide substantive feedback and not blanket or vague accusations.
7. Be brief and stay on topic.
8. Don't write in ALL CAPS.
9. Please familiarize yourself with the entire discussion before participating to avoid duplicating questions.
10. Respect the Church, her hierarchy, and her teachings. Disagreement should be articulated thoughtfully, respectfully, and with due consideration for the sacred office that our shepherds hold and only after reasonable attempts to learn all relevant facts. Be wary of "facts" presented in headlines or writings on internet sources of dubious reliability. Disagreement should be issue-based and not personal. Catholics should strive to take the best interpretation possible of the thoughts, deeds, and words of others, all the more the Pope and the bishops who are the successors of the Apostles. (*CCC* 2478)
11. Respecting the privacy and safety of all, do not publicly post any personal information about others they have not previously offered, including contact information, including personal addresses, phone numbers, or email, location, age, or family information including your own.
12. Photography: Photographs posted on social media sites easily can be appropriated by visitors. Consider adding a watermark and/or posting images at 72 dpi and approximately 800×600 resolution to protect your intellectual property. Images at that size are sufficient for viewing on the Web, but not suitable for printing.
13. Spamming, cyberbullying, flaming, sexual, racial or ethnic harassment and posting of obscene or pornographic content will not be tolerated. Catholic International staff actively monitors the chats and reserves at its discretion the right to remove posts and comments, to dissolve groups and to admonish, suspend, or even ban given users from interacting on Pronto. for violations of the above etiquette policies. [1][2][3]
14. Obey the terms of service for Pronto.
15. Address all concerns to the Student Life staff coordinators.

PERSONAL CONDUCT POLICY

Students

Catholic International students may be expelled for repeated offenses or for one-time flagrant violations of university policy such as cheating on an examination, falsifying application records, falsifying medical or other documentation submitted for appeals or accommodations, or using harassing and/or abusive language when interacting with other students, faculty, or Catholic International staff. Other instances of student misconduct may include but are not limited to the following:

◊ The use of obscenities in any online setting, including but not limited to class discussions or video conferences, Pronto or Student Life, or in any contact with university faculty or staff.
◊ The use of any racial, gender or ethnic attacks in any online setting, including but not limited to class discussions or video conferences, Pronto or Student Life, or in contact with university faculty or staff.
◊ Harassment of fellow students, faculty, or staff either through personal attacks or repeated attempts to get a response prior to the published acceptable response time or after an appeal has been formally rejected by the university.

- ◊ Student misconduct of a possible sexual nature, which may include, but is not limited to, sexual discrimination, sexual harassment, or sexual violence, that denies or limits on the basis of sex an employee's ability to provide aid, benefits, or services to students, or a student's ability to participate in or benefit from Catholic International's programs and activities.
- ◊ Any yelling or other personally threatening behavior with faculty or staff.
- ◊ Intentional disruption of, or interference with, University academic or administrative activities.
- ◊ Continued disruption of online classroom learning or group discussions in Pronto or any other setting.
- ◊ Any act of cheating in a course or aiding another student in cheating.
- ◊ Knowingly publishing or circulating damaging or false information (slander or libel).
- ◊ Any deliberate attack on or vandalism of University website, networks, or physical property.
- ◊ Unauthorized access to another student record or classroom.
- ◊ Submission of any falsified Catholic International student information to any third party, including diplomas, transcripts, and registration information.
- ◊ Submission of fraudulent information on a student or loan application.
- ◊ Submission of any fraudulent information including information provided in the application.
- ◊ Submission of any falsified medical documentation, death certificates, or other third-party documentation for disability accommodations, appeals, or appeals of academic dismissal.
- ◊ Failure to supply upon request appropriate or sufficient documentation to verify information submitted to Catholic International as part of the application process or otherwise.
- ◊ Failure to return material loaned by Catholic International staff or faculty.

Any student who commits a personal conduct offense that is deemed not to merit expulsion on its own may be sent a letter of student misconduct from the provost. This letter will be placed in the student's record and may be included in any future background investigation request. .

Two instances of student misconduct will count as multiple offenses as long as counseling has occurred prior to the subsequent incident. If a second instance of student misconduct occurs after a student has received a letter of student misconduct, he or she may be placed on suspension pending review of the case for possible expulsion.

Any student who disagrees with the decision of the provost may appeal in writing to the president.

All Members of the University Community

Any member of the student body, faculty, or staff may bring an allegation of serious or continued abusive behavior to the attention of the disciplinary committee. Such allegations must be made in writing.

The disciplinary committee will determine whether the alleged conduct is appropriate for investigation. If the committee considers the allegation to be sufficiently serious to warrant examination, they will gather evidence and take testimony from both the person reporting the misconduct and the individual accused of misconduct.

Both sides will have two weeks in which to present evidence regarding the case. The disciplinary committee will render a decision within one week of having received all evidence and will send written notification of its decision to all concerned parties. It will also determine appropriate penalties, which may range from a period of probation to expulsion from the university.

A final appeal may be made to the university president within one week of the disciplinary committee's decision. The determination of the president will be final and binding.

ACADEMIC REFUND POLICY

For any student who discontinues studies during the enrollment period, Catholic International University has established the following cancellation and refund policy. To request a refund, please contact Student Accounts at studentaccounts@catholiciu.edu or by phone at (304) 825-7538. Refunds will be processed within 30 days of request.

Enrollment Termination: A student may terminate an enrollment at any time during the enrollment period by notifying Catholic International, preferably in writing.

Cooling-off Period: An applicant requesting cancellation in whatever manner within five calendar days (a minimum of three business days), after midnight of the day on which the enrollment agreement is accepted will be given a refund of all money paid to Catholic International. Please note: The application fee is nonrefundable.

Refundable tuition: Refundable tuition is the total course cost including tuition and associated course fees (technology, proctoring, and shipping).

Nonrefundable Fees: The following fees are nonrefundable after the cooling-off period.

- ◊ Payment plan fees
- ◊ All non-course related fees

Once the course begins, the following schedules will be used to calculate refunds:

I. Online for credit, Practicum, or any fixed-length academic degree course of 16 weeks or fewer

Length of Course	Portion of the Refundable Tuition to the Student

1-6 weeks	1st week = 70% 2nd week = 40% 3rd week = 20% 4th week = 0%
7-10 weeks	1st week = 80% 2nd week = 60% 3rd week = 40% 4th week = 20% 5th week = 0%
11- 16 weeks	1st week = 80% 2nd week = 70% 3rd week = 60% 4th week = 50% 5th week = 40% 6th week = 30% 7th week = 20% 8th week = 10% 9th week = 0%

** *Note: Week 1 starts on the first day of class and continues 7 days. If classes start on a Monday, week 1 starts Monday and ends the following Sunday. Week 2 starts next Monday.*

Sample Refund Calculation:

Student registered for a 3-credit undergraduate course in a 12-week term with a final exam and drops the course in week 3 of the term. The refund calculation is as follows:

Course Charges:

Description	Cost
Tuition (3 credits undergraduate)	$960.00
Technology Fee (3 credits)	$150.00
Total Course Cost	$1110.00

Per the table above, dropping during week 3, for a 12-week course the student is entitled to a 60% refund after registration fee.

Description	Cost

| Refundable Tuition | $1110.00 |
| Tuition refunded to student (60% of $1100) | $666.00 |

II. Paper courses and courses longer than 16 weeks

If a student is registered for a paper course for more than 6 months, he or she is not eligible for a tuition refund.

When a student cancels after completing at least one graded assignment but less than 50% of the graded assignments, the institution may retain a percentage of all costs paid by the student in accordance with the following schedule:

Percentage Completed by the Student	Percentage of the Refundable Tuition Returned to the Student
Up to 10%	90%
>10% - 25%	75%
>25%	50%
>50% - 100%	0%

Sample Refund Calculation: Student registered for a 3-credit undergraduate paper course. The student drops the course after completing 3 of the 12 lessons The refund calculation is as follows:

Course Charges:

Description	Cost
Tuition (3 credits undergraduate)	$960.00
Technology Fee (3 credits)	$100.00
Total Course Cost	$1060.00

Per the table above, dropping after completing 3 of 12 assignments, the course is 25% complete and the student is entitled to a 75% refund after registration fee.

Description	Cost
Refundable Tuition	$1060.00
Tuition refunded to student (60% of $1100)	$795.00

Continuing Education Refunds

Catholic International will issue a full refund, less the cost of any completed coursework, to any student who cancels his or her continuing education registration within 72 hours of receiving access to a program, course, or seminar. After 72 hours, Catholic International will not issue refunds. Students receive automatic access to independent study courses at the time of registration and payment. Students receive access to seminars on the first day of the seminar. To obtain a refund for a dropped course, the student must email the Continuing Education support team at continuingeducation@catholiciu.edu within three days of receiving access to the course. Refunds will be processed within 30 days of request.

STUDENT ELECTRONIC INFORMATION POLICY

General standards for the acceptable use of Catholic International systems require responsible behavior with respect to the electronic information environment at all times.
All users will maintain compliance with all applicable local, state, federal, and international laws and regulations.

All users will maintain truthfulness and honesty in personal and computer identification.
All users shall respect the rights and property of others, including intellectual property rights and copyright laws.

All Catholic International usernames are the property of Catholic International and as such Catholic International retains exclusive rights to the creation, assignment, revocation, usage, and content management of all Catholic International usernames.

The following activities and behaviors are prohibited. Violations are grounds for disciplinary action up to and including dismissal from the university:

◊ Interference with or disruption of the computer or network accounts, services, or equipment of others, including but not limited to, the creation, installation, transmission, or propagation of computer "worms" and "viruses," or activities that would result in a denial of service
◊ Revealing passwords (either one's own or someone else's) or otherwise permitting the use by others of one's accounts for computer and/or network access
◊ Altering or attempting to alter files or systems without authorization
◊ Unauthorized scanning of the Catholic International websites, Learning Management System, or Online Campus network for security vulnerabilities

- ◊ Unauthorized network monitoring of other users' activities
- ◊ Intentionally damaging or destroying the integrity of electronic information
- ◊ Intentionally disrupting the use of electronic networks or information systems
- ◊ Collecting usernames and contact information and/or sending unsolicited commercial communications (spam)
- ◊ Attempting to decompile, decipher or reverse engineer any of the software used by Catholic International as part of the online services or interactive features
- ◊ Posting or transmitting any advertising or promotional materials or soliciting users to use particular goods or services, except as otherwise expressly permitted by Catholic International
- ◊ Posting any classified or sensitive information, which means that users, to the extent applicable, should also be mindful of Operational Security (OPSEC) when posting about units, organizations, and/or operations
- ◊ It is a violation to use an official Catholic International email address to impersonate a university office, faculty/staff member, or student.

STUDENT EMAIL POLICY

All academic students currently enrolled at Catholic International University (Catholic International) are assigned an @catholiciu.edu email address, which is the official means of email communication between the university and the student. Students are expected to check this email account regularly for announcements and email communication from the University, much of which may be time critical. Faculty should assume that students' official email and Canvas messages are being monitored regularly and use the official email, Canvas chats, and discussion boards to communicate with their classes accordingly.

Failure to check for messages and to receive messages due to full mailboxes or auto-forwarded email are not acceptable excuses for missing official University communications. Students may auto-forward email to an outside email client at their own risk. The university IT staff and Help Desk do not support auto-forwarding of email and are unable to assist in troubleshooting problems with outside email clients or forwarded email.

COMPLAINT & GRIEVANCE POLICY

In Christian charity, any student who has concerns about interactions with a member of the faculty or staff should attempt to resolve the problem privately and in an informal manner by conferring first with the individual to discuss the issue.

If the student still does not think his or her concern has been resolved, graduate and undergraduate students should contact the registrar. Continuing education students should contact the Continuing education support person.

If these initiatives are unsuccessful, then the student should contact, in writing, the president, who will investigate the complaint and render a decision about a final course of action.

The West Virginia Higher Education Policy Commission encourages students first to seek informal resolution of any concern or issue. If the issue cannot be resolved informally, the student should follow the institution's formal complaint or grievance procedure. If, after exhausting the institution's

internal grievance procedures, the institution has not responded to the student's satisfaction or a satisfactory remedy has not been found, the student may contact the Commission for further investigation into the issue. Upon receipt of a complaint, the Commission may conduct an investigation or refer the issue to another agency that is authorized to address the issue. The Commission may contact institution officials to discuss a possible resolution. Instructions for filing a complaint with the West Virginia Higher Education Policy Commission can be found at Student Complaint Process.

Students will not be subject to adverse actions by the university as a result of filing a complaint.

Students may also choose to file a complaint with Catholic International's accrediting body, the Higher Learning Commission, or by following the SARA complaint process.

COPYRIGHT & INTELLECTUAL PROPERTY

Copyright

Original "works of expression," such as writings, graphics, photographs, and music, may be protected from unauthorized use by the federal copyright laws. Copyright laws govern whether – and to what extent – students are permitted to copy, upload, download, transmit, or distribute such works, or to create new works derived from them without first receiving permission from the holder of the copyright (often the author or publisher of the original). The copyright laws are complex. In the file-sharing context, downloading or uploading substantial parts of a copyrighted work without authority may constitute infringement. In the academic context, copying or paraphrasing parts of a copyrighted work as one's own constitutes infringement. Unauthorized distribution of copyrighted material, including unauthorized peer-to-peer file sharing, unauthorized downloading and unattributed copying, is expressly forbidden, and may subject violators to civil and criminal liabilities.

Under some circumstances, copying information from websites, downloading music or video from or uploading it to a peer-to-peer application, or even mere photocopying, faxing, or cutting and pasting substantial portions of copyrighted materials may constitute infringement. Catholic International students are expressly prohibited from using the Catholic International online campus or LMS to access peer-to-peer sites that permit unauthorized copying of copyrighted music, photographs, video, or other legally protected materials. Such activities will be treated as violations of the Student Electronic Information Policy.

Certain limited copying of published materials without permission may be allowed under the "Fair Use" doctrine. Catholic International students and associates are required to comply with the copyright laws. Failure to do so may be grounds for disciplinary action, up to and including dismissal, and may subject the infringer to significant legal consequences. As summarized by the United States Department of Education, penalties for copyright infringement may include civil and criminal penalties. In general, anyone found liable for civil copyright infringement may be ordered to pay either actual damages or "statutory" damages affixed at not less than $750 and not more than $30,000 per work infringed. For "willful" infringement, a court may award up

to $150,000 per work infringed. A court can, in its discretion, also assess costs and attorney's fees. For details, see Title 17 United States Code, Sections 504, 505. Willful copyright infringement can also result in criminal penalties, including imprisonment of up to five years and fines of up to $250,000 per offense.

For more information, please see the website of the U.S. Copyright Office at copyright.gov especially their FAQ section.

Intellectual Property

While Catholic International uses a learning platform as an open-source licensee, the content of the courses and classroom pedagogy are proprietary. Each faculty contract requires an agreement to respect and maintain the terms of the licensed software as well as the confidentiality of classroom design, and pedagogy specific to Catholic International. Faculty agree not to share or copy such proprietary knowledge for use with other persons or entities outside of Catholic International. Catholic International's copyright includes all its courses and programs as well as their design. Faculty may use their own content for other scholarly purposes in other venues, such as publishing a book, but may not present their content in Catholic International's format or design. Staff members are required to sign an Intellectual Property and Confidentiality Agreement at the time of employment. Board members and outside contractors who work for Catholic International are also required to sign a similar document.

FERPA

Catholic International follows the letter and spirit of pertinent federal and state laws and adheres to guidelines published by the Accrediting Commission of the Higher Learning Commission.
From time-to-time issues of disclosure of personal information about students arise. Catholic International faculty are required to be aware of and follow the guidelines of the Family Educational Rights and Privacy Act (FERPA). FERPA affords students certain rights with respect to their education records. (An "eligible student" under FERPA is a student who is 18 years of age or older or who attends a postsecondary institution.) These rights include:

◊ The right to inspect and review the student's education records within 45 days of the day the University receives a request for access. Students should submit to the Registrar, Academic Leadership, head of the academic department, or other appropriate official, written requests that identify the record(s) they wish to inspect. The University official will make arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the University official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.

◊ The right to request the amendment of the student's education records that the student believes is inaccurate, misleading, or otherwise in violation of the student's privacy rights under FERPA. Students may ask the University to amend a record that they believe is inaccurate. They should write the Catholic International official responsible for the record, clearly identify the part of the record they want changed and specify why it is inaccurate. If the University decides not to amend the record as requested by the student, the University will

notify the student of the decision and advise the student of his or her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

◊ The right to provide written consent to disclosures of personally identifiable information contained in the student's education records, except to the extent that FERPA authorizes disclosure without consent. One exception, which permits disclosure without consent, is disclosure to school officials with legitimate educational interests.

A school official is:

◊ A person employed by the University in an administrative, supervisory, academic or research, or support staff position.
◊ A person elected to the Board of Trustees.
◊ A person or entity employed by or under contract to the University to perform a special task, such as an attorney or auditor or an outside vendor.

A legitimate educational interest is defined as:

◊ Performing a task that is specified in his or her position description or contract agreement.
◊ Performing a task related to a student's education.
◊ Performing a task related to the discipline of a student.
◊ Providing a service or benefit relating to the student or student's family, such as health care, counseling, job placement or financial aid.
◊ Maintaining the safety and security of the online campus or physical administration of Catholic International.

FERPA permits the disclosure of personally identifiable information (PII) from students' education records without consent of the student if the disclosure meets certain conditions found in § 99.31 of the FERPA regulations. Except for disclosures to school officials as described above, disclosures related to some judicial orders or lawfully issued subpoenas, disclosures of directory information (see below), and disclosures to the student, §99.32 of FERPA regulations requires the institution to record the disclosure. Eligible students have a right to inspect and review the record of disclosures.

A postsecondary institution may disclose PII from the education records without obtaining prior written consent of the student in the following situations (please note further limits on disclosures listed below are contained in 34 CFR § 99.1, et seq.):

◊ To officials of another school in which a student seeks or intends to enroll or is already enrolled if the disclosure relates to purposes of enrollment or transfer.
◊ To authorized representatives of the U.S. Comptroller General, the U.S. Attorney General, the U.S. Secretary of Education, or state and local educational authorities. Disclosures under this provision may be made in connection with an audit or evaluation of federal- or state-supported education programs or for the enforcement of or compliance with federal legal requirements related to those programs.

◊ In connection with financial aid for which the student has applied or received if the information is necessary to determine aid eligibility, amount, or conditions, or to enforce the terms and conditions of such aid.

◊ To organizations conducting studies for or on behalf of the school to: develop, validate, or administer predictive testing; administer student aid programs; or improve instruction.

◊ To accrediting organizations to carry out accrediting functions.

◊ To parents of an eligible student if the student is a dependent for IRS tax purposes.

◊ To comply with a judicial order or lawfully issued subpoena.

◊ To appropriate officials in connection with a health or safety emergency.

◊ To a victim of an alleged perpetrator of a crime of violence or non-forcible sex offense. The disclosure may only include the final results of the disciplinary proceeding with respect to that alleged crime or offense.

◊ To the general public, the final results of a disciplinary proceeding, if the school determines the student is an alleged perpetrator of a crime of violence or non-forcible sex offense and has committed a violation of the school's rules or policies with respect to the allegation.

◊ To parents of a student regarding the student's violation of any Federal, State, or local law, or of any rule or policy of the school, governing the use or possession of alcohol or a controlled substance if the school determines that the student committed a disciplinary violation and is under the age of 21.

◊ If the disclosure concerns sex offenders and other individuals required to register under section 17010 of the Violent Crime Control and Law Enforcement Act of 1994.

The following data is considered to be directory information and may be given to an inquirer, either in person, by mail or by telephone, and may be otherwise made public: name of student, address (both local, including e-mail address and permanent), photograph, dates of registered attendance, enrollment status (e.g. full-time or part-time), school or division of enrollment, major field of study, nature and dates of degrees and awards received, participation in officially recognized activities and sports, and weight and height of members of athletic teams.

Students may withhold directory information by emailing their request to the registrar at registrar@catholiciu.edu.

Students may complete a FERPA release form to allow staff to discuss their account or academic records with other individuals. The form should be submitted to the registrar at registrar@catholiciu.edu.

CLERY ACT REPORTING

Effective learning requires a safe environment. Catholic International University complies with the Higher Education Opportunity Act of 1965 and the Safe and Drug Free Colleges and Communities Act and Amendments of 1989. As an educational institution offering 100% of our programs online, Catholic International University is exempt from the Clery Act compliance obligations, including the annual ASR.

TITLE IX COMPLIANCE POLICY

I. Introduction

Title IX of the Education Amendments Act of 1972 prohibits discrimination on the basis of sex in any education program or activity operated by a recipient that receives federal financial assistance. As an educational institution subject to Title IX, CATHOLIC INTERNATIONAL UNIVERSITY[1] has adopted this Title IX Non-Discrimination & Grievance Process Policy (the "Policy")[2]. As set forth in detail herein, CATHOLIC INTERNATIONAL UNIVERSITY:

◊ Does not discriminate on the basis of sex, including in admissions and employment, and is committed to providing an educational and workplace environment that is free from sex-based discrimination, harassment, and retaliation;
◊ Prohibits discrimination on the basis of sex in its educational programs and activities, as required by law;
◊ Is committed to promoting fairness and equity in all aspects its operations; and
◊ Values and promotes the equal dignity of all community members and is committed to the pursuit of just resolutions with respect the rights of all parties involved.

This Policy is adopted to prevent discrimination prohibited under Title IX and provide a prompt, fair, and impartial process to address complaints of alleged discrimination based on sex.

Inquiries about this Policy or the application of Title IX may be referred to CATHOLIC INTER- NATIONAL UNIVERSITY's Title IX Coordinator, the Assistant Secretary of the Department of Education's Office for Civil Rights, or both.

II. Overview of Title IX Policy and Grievance Process: General Provisions

Responsibilities of the Title IX Coordinator

The Title IX Coordinator oversees implementation and enforcement of this Policy, which includes primary responsibility for coordinating the school's efforts related to the intake, investigation, resolution, and implementation of supportive measures to stop, remediate, and prevent discrimination, harassment, and retaliation prohibited under this policy.

The School's Title IX Coordinator is identified below and may be contacted with questions about this Policy, to file a report or formal complaint, or to otherwise assist individuals in ensuring equal access to the school's educational programs or activities in compliance with Title IX.

Title IX Coordinator: Judy Welsh
Address: 300 S. George Street, Charles Town, WV 25414 Tel.: (888) 254-4238 X727
Email: TitleIX@catholiciu.edu
Web: www.catholiciu.edu

Individuals may also contact the U.S. Department of Education's Office for Civil Rights with Title IX questions. *(Please note that inquiries to OCR alone are not sufficient to allow appropriate responsive*

action by the school. To ensure your concern is appropriately addressed under this Policy, please file a report with the School's Title IX Coordinator).

Office for Civil Rights (OCR) U.S. Department of Education 400 Maryland Avenue, SW Washington, D.C. 20202-1100

Customer Service Hotline #: (800) 421-3481 Facsimile: (202) 453-6012
TDD#: (877) 521-2172
Email: OCR@ed.gov

Web: http://www.ed.gov/ocr

How to Make a Report or Formal Complaint of an Alleged Title IX Violation

Any person may report alleged sex discrimination, sexual harassment, or retaliation to the Title IX Coordinator, irrespective of whether the reporting person is the alleged victim of such conduct. A report is differentiated from a Formal Complaint ("Complaint"), which is a document filed/ signed by the Complainant or signed by the Title IX Coordinator alleging sexual harassment and requesting that the school investigate the allegation(s) and implement the School's Grievance Process. A report or complaint may be filed with the Title IX Coordinator in person, by mail, or by electronic mail at any time (including during non-business hours), using the contact information in the section immediately above or as described below:

1. Report directly to the Title IX Coordinator: Judy Welsh
Address: 300 S. George Street, Charles Town, WV 25414 Tel.: (888) 254-4238 X727
Email: TitleIX@catholiciu.edu

2. Report online via the reporting form posted there.

3. Report by telephone to the Title IX coordinator at (888)254-3248 X727

4. Report to staff, faculty or any Catholic International University employee. The incident will be forwarded to the Title IX coordinator and acted on in accordance with our stated policy and processes.

After Making a Report or Formal Complaint

Upon receipt of a report or Complaint, the Title IX Coordinator shall undertake an initial assessment to determine appropriate next steps as required under this Policy, including making an initial threat assessment to ensure there is no immediate danger to Complainant or the campus community and, if there is, to take appropriate action, which may include emergency removal of Respondent as described below.

The Coordinator shall contact Complainant to discuss the availability of appropriate supportive measures that may be implemented with input from the Complainant irrespective of, and in addition

to, any resolution process including the formal Grievance Process, and will notify Complainant about the right to have an advisor.

If the report has been made without filing a Complaint, the Title IX Coordinator will review the

allegations and discuss options with the Complainant, including the option of proceeding with a Complaint. If the Complainant does not want to proceed with a Complaint, the Coordinator may initiate a Complaint if the Coordinator determines that a Complaint is warranted.

If the Complainant files a Complaint, or the Title IX Coordinator initiates a Complaint, the matter will proceed as described under the Grievance Process.

After submission of a Complaint and after notifying the Respondent of the Complaint's allegations, the parties will be notified of the availability of informal resolution, as applicable. All parties must voluntarily consent in writing to any informal resolution process. The parties may withdraw such consent at any time and resume the formal Grievance Process.

At all stages of the process, irrespective of any resolution or grievance process which may be implemented, responsive and reasonable supportive measures will be implemented to ensure continued access to the school's educational program or activities.

Emergency Removal of Respondent

The school reserves the right to remove a Respondent from its education program or activities on an emergency basis when the Respondent poses an immediate threat to the health or safety of any student or campus community member. The school will implement the least restrictive emergency actions possible in light of the circumstances and safety concerns. If an emergency removal is imposed, the Respondent will be given notice of the removal and the option to meet with the Title IX Coordinator prior to such action/removal being imposed, or as soon thereafter as reasonably possible, to show cause why the removal should not be implemented. Emergency removal decisions are not subject to appeal.

Administrative Leave of Employee Respondent

Respondents that are School employees may be placed on administrative leave during the pendency of a grievance process as determined by the School and the Title IX Coordinator.

Complainant's Decision to Pursue a Complaint

If a Complainant does not wish to be identified, does not wish for an investigation to take place, or does not want a Complaint to be pursued, the Complainant may make such a request to the Title IX Coordinator, who will evaluate the request in light of the duty to ensure campus safety and compliance with state and federal law. The school will comply with Complainant's wishes unless the Coordinator determines that initiating a Complaint is warranted under the circumstances.

If the Coordinator independently initiates a Complaint, the Complainant may have as much or as little involvement in the process as the Complainant desires. The Complainant retains all rights of a Complainant under this Policy irrespective of participation level. Irrespective of whether a Complaint is filed, the school shall offer supportive measures to ensure Complainant's continued access to the school's educational program and activities. If the Complainant elects not to file a Complaint, the Complaint shall retain the right to file a Complaint later.

[3]*In highly limited circumstances, such as when presenting an immediate threat or danger to another, or when subject to a court order, confidential communications may be revealed without the consent of a party.*

Complaint Dismissal

Mandatory Dismissal
The School *must* dismiss a Complaint if, at any time during the investigation or hearing, it is determined that:

1. The conduct alleged in the Complaint does not constitute sexual harassment as defined in under Title IX; and/or
2. The conduct did not occur in an educational program or activity controlled by the school (including buildings or property controlled by recognized student organizations); and/or
3. The school does not have jurisdiction over the Respondent; and/or
4. The conduct did not occur against a person in the United States; and/or
5. At the time of filing a Complaint, the Complainant is not participating in or attempting to participate in the education program or activity of the school.

Discretionary Dismissal

The school may dismiss a formal complaint or any allegations therein if at any time during the investigation or hearing:

1. A Complainant notifies the Title IX Coordinator in writing that the Complainant would like to withdraw the Complaint or any allegation therein; or
2. The Respondent is no longer enrolled in or employed by the school; or
3. Circumstances prevent the school from gathering evidence sufficient to reach a determination as to the Complaint or allegations therein.

Upon any dismissal, the school shall promptly send written notice of the dismissal and its rationale simultaneously to the parties. This dismissal decision is appealable by any party under the procedures for appeal below.

Title IX dismissed complaints may include conduct that could be considered a potential violation of another school policy included in the student, employee or faculty handbooks, and may be addressed through other applicable, non-Title IX conduct policies and procedures accordingly.

Consolidated Complaints

If a Complaint involves one or more Complaint, Complainant and/or Respondent and allegations arising out of the same set of circumstances, the school may elect to consolidate complaints.

Time Limits on Reporting

There is no time limitation on making a report or Complaint. However, acting on reports or Complaints is significantly impacted by the passage of time and occurrence of other events (including, but not limited to, the rescission or any revision of this Policy), and is at the discretion of the Title IX Coordinator, who may, among other things, document allegations for future reference, offer supportive measures and/or Remedies, and/or engage in informal or formal action, as appropriate. Additionally, if the Respondent is no longer subject to the school's jurisdiction and/or significant time has passed, the ability to investigate, respond, and provide Remedies may be more limited or impossible.

Anonymous Report or Complaint

If a Complainant makes a report anonymously, it will be investigated by the school to the extent possible, both to assess the underlying allegation(s) and to determine if supportive measures or Remedies can be provided. Anonymous reports typically limit the school's ability to investigate and respond, depending on what information is shared. In some situations, the Title IX Coordinator may proceed with the issuance of a Formal Complaint even when the Complainant's report has been made anonymously.

Confidentiality

The school shall undertake reasonable efforts to preserve the confidentiality of reports and Complaints. The school shall not disclose any report or Complaint except as provided herein and as necessary to effectuate this Policy, or as permitted by the Family Educational Rights and Privacy Act (FERPA), 20 U.S.C. 1232g; FERPA regulations, 34 CFR part 99, or as required under applicable law.

Certain professionals have a legal and/or ethical responsibility to maintain communications made in the scope of their professional roles in strict confidence.[3] Some of these roles include licensed professional counselors/mental health providers, licensed medical and health care providers, victim advocates, ordained/licensed clergy, licensed attorneys and rape crisis or domestic violence resources. Complainants or Respondents wishing to speak to someone confidentially are encouraged to seek out such resources. Communications with such professionals are considered legally privileged and cannot be revealed without a party's express written consent.

Supportive Measures

Supportive measures are non-disciplinary, non-punitive individualized services offered as appropriate, as reasonably available, and without fee or charge to the parties to restore or preserve access to the school's education program or activity, including measures designed to protect the

safety of all parties or the school's educational environment, and/or deter harassment, discrimination, and/or retaliation.

The Title IX Coordinator promptly makes supportive measures available upon receipt of a report or a complaint alleging possible sexual harassment. At the time that supportive measures are offered, the school will inform the Complainant, in writing, that they may file a formal complaint with the school either at that time or in the future, if they have not done so already. The Title IX Coordinator works with the Complainant to ensure that their wishes are taken into account with respect to the supportive measures that are planned and implemented.

The school shall maintain the confidentiality of the supportive measures to the greatest extent reasonably practicable, provided that confidentiality does not impair the school's ability to pro- vide supportive measures or otherwise fulfill its obligations under this Policy. The school will implement measures in a way that does not unreasonably burden the other party.

Supportive measures may include, but are not limited to, counseling, extensions of deadlines or other course-related adjustments, modifications of work or class schedules, referral to medical or

healthcare services, referral to community-based services, campus escort services, mutual restrictions on contact between the parties, changes in work or housing locations, leaves of absence, increased security and monitoring of certain areas of the campus, and other similar measures.

Amnesty for Complainants and Witnesses as required by applicable state law.

The school encourages the reporting of misconduct and crimes by Complainants and witnesses. Sometimes, Complainants or witnesses are hesitant to report or participate in grievance processes because they fear that they themselves may be in violation of certain policies, such as underage drinking or use of illicit drugs at the time of the incident. Respondents may hesitate to be forthcoming during the process for the same reasons.

It is in the best interests of the school community that Complainants choose to report misconduct to School officials, that witnesses come forward to share what they know, and that all parties be forthcoming during the process.

To encourage reporting and participation in the process, the school may offer parties and witnesses amnesty from minor violations of other School policies – such as underage alcohol consumption or personal use of illicit drugs – that may be associated with the incident.

Amnesty is not applicable to more serious allegations, such as physical abuse of another or illicit drug distribution.

Right to an Advisor

The parties have the right to select an advisor of their choice to accompany them to any or all meetings and interviews during the resolution process. There are no limits on who can serve as an

advisor; it may be a friend, mentor, family member, attorney, or any other individual a party chooses to advise, support, and/or consult with them throughout the resolution process. Under Title IX, cross-examination is required during the hearing and must be conducted by the parties' advisors. If a party selects an advisor of their choice, this advisor must perform cross-examination on their behalf during the hearing, as the parties are not permitted to directly cross-examine each other or any witnesses. If a party does not have an advisor, or the advisor does not appear for a hearing, the school will provide one for the limited purpose of conducting cross-examination on behalf of the party.

An advisor who is also a witness to the allegations in the complaint creates potential for bias and conflict-of-interest. A party who chooses an advisor who is also a witness can anticipate that issues of potential bias will be explored by the hearing Decision-maker(s) and may, but will not necessarily, impact the Final Determination.

The school cannot guarantee equal advisory rights, meaning that if one party selects an advisor who is an attorney, but the other party does not select or retain an attorney or cannot afford an attorney, the School is not obligated to provide the other party with an attorney.

Conflict-of-Interest & Bias

Title IX Personnel are trained to ensure they have no conflict of interest and are not biased for or against any party in a specific case, or for or against Complainants and/or Respondents, generally. To raise any concern involving bias, conflict of interest or other misconduct by any Title IX Personnel contact the School's Director of Operations to report your concern.

[4]The following have been identified and designated as OWAs: The President of the University and the Leadership team. [5]The School has identified the following as Mandated Reporters: All Catholic International University Faculty and Staff.

Amy Shouse
Director of Operations
Catholic International University, 300 South George Street, Charles Town WV 25414
(888) 254-4238 (702)
ashouse@catholiciu.edu

www.catholiciu.edu

Resolution Timeline

The school will make a good faith effort to complete the resolution process fairly and promptly. Duration of a matter that proceeds through the Formal Grievance Process is determined by many factors including, but not limited to, the cooperation and availability of the parties and witnesses, potential concurrent criminal investigations, and the school closures, among others. The school will avoid all undue delays within its control and will grant reasonable extensions of time, upon written request and showing of good cause, by a party. The school shall provide the parties written notice of

delays and/or extensions, including appeal, which can be extended as necessary for appropriate cause by the Title IX Coordinator, who will provide notice and rationale for any extensions or delays to the parties as appropriate, as well as an estimate of how much additional time will be needed to complete the process.

Notifications to Parties

All notifications to the parties noted herein will be made by one or more of the following methods: in person, mailed to the local or permanent address of the parties as indicated in official School records, or emailed to the parties' School-issued email or otherwise approved account. Once mailed, e-mailed and/or received in-person, notice will be presumptively delivered

Clery Act Reporting

Effective learning requires a safe environment. Catholic International University complies with the Higher Education Opportunity Act of 1965 and the Safe and Drug Free Colleges and Communities Act and Amendments of 1989. As an educational institution offering 100% of our programs online, Catholic International University is exempt from the Clery Act compliance obligations, including the annual ASR.

Retaliation

The school prohibits retaliation under this Policy. Retaliation may include intimidating, threatening, coercing, harassing, or discriminating against any individual for the purpose of interfering with any right or privilege secured by law or policy, or because the individual has made a report or complaint, testified, assisted, or participated or refused to participate in any manner in an investigation, proceeding, or hearing under this Policy and procedure. Alleged retaliation should be reported immediately to the Title IX Coordinator and will be promptly investigated. The school will take appropriate action to protect individuals who fear that they may be subjected to retaliation.

Charging an individual with a code of conduct violation for making a materially false statement in bad faith in the course of a grievance proceeding under this Policy and procedure does not constitute retaliation. Relatedly, a determination of responsibility, alone, is not sufficient to conclude that any party has made a materially false statement in bad faith.

The School's Mandatory Response Obligations

CATHOLIC INTERNATIONAL UNIVERSITY's mandatory response obligations under this Policy arise when CATHOLIC INTERNATIONAL UNIVERSITY has Actual Knowledge of conduct that may constitute sexual discrimination, harassment, or retaliation, as defined herein. Actual Knowledge occurs when the Title IX Coordinator or a School official with authority to implement corrective measures ("OWA")[4] becomes aware of the potential occurrence of such conduct. Actual notice received by any of these OWAs constitutes Actual Knowledge upon which the school's mandatory response obligations arise under this Policy. Additionally, the School has Mandated Reporters[5] who are required under the

school's policy to report known or suspected discrimination to the Title IX Coordinator. In these cases, the school must act to stop, remedy and prevent future recurrence of prohibited conduct through application of this Policy.

Notice, Dissemination and Publication of Policy

Title IX requires CATHOLIC INTERNATIONAL UNIVERSITY to notify applicants for admission or employment as well as students, employees, and, if applicable, unions or professional organizations holding collective bargaining of collective agreements with the School, of this Policy. CATHOLIC INTERNATIONAL UNIVER- SITY complies with Title IX's notice requirements, including prominently publishing its Non-Discrimination & Grievance Process Policy and contact information for the Title IX Coordinator on its website and in other publications.

III. Sexual Harassment Defined, Jurisdiction & Scope of Policy Sexual Harassment Defined

For purposes of this Policy and the grievance process, Sexual Harassment has the meaning set forth below. Sexual Harassment may be committed by any person upon any other person, regardless of the sex, sexual orientation, gender and/or gender identity of those involved.

Sexual Harassment means:

Conduct on the basis of sex that satisfies one or more of the following:

1) Quid Pro Quo:
   a) A School employee,
   b) conditions the provision of an aid, benefit, or service of the school,
   c) on an individual's participation in unwelcome sexual conduct; and/or
2) Sexual Harassment:
   a) unwelcome conduct,
   b) determined by a reasonable person,
   c) to be so severe, and
   d) pervasive, and,
   e) objectively offensive,
   f) that it effectively denies a person equal access to the school's education program or activity.
3) Sexual assault, defined as:
   a) Sex Offenses, Forcible:
      i) Any sexual act directed against another person,
      ii) without the consent of the Complainant,
      iii) including instances in which the Complainant is incapable of giving consent.
   b) Forcible Rape:
      i) Penetration,
      ii) no matter how slight,
      iii) of the vagina or anus with any body part or object, or
      iv) oral penetration by a sex organ of another person,
      v) without the consent of the Complainant.
   c) Forcible Sodomy:

i) Oral or anal sexual intercourse with another person,

ii) forcibly,

iii) and/or against that person's will (non-consensually), or

iv) not forcibly or against the person's will in instances in which the Complainant is incapable of giving consent because of age or because of temporary or permanent mental or physical incapacity.

d) Sexual Assault with an Object:

i) The use of an object or instrument to penetrate,

ii) however slightly,

iii) the genital or anal opening of the body of another person,

iv) forcibly,

v) and/or against that person's will (non-consensually),

vi) or not forcibly or against the person's will in instances in which the Complainant is incapable of giving consent because of age or temporary or permanent mental or physical incapacity.

e) Forcible Fondling:

i) The touching of the private body parts of another person (buttocks, groin, breasts),

ii) for the purpose of sexual gratification,

iii) forcibly,

iv) and/or against that person's will (non-consensually),

v) or not forcibly or against the person's will in instances in which the Complainant is incapable of giving consent because of age or temporary or permanent mental or physical incapacity.

f) Sex Offenses, Non-Forcible:

i) Incest:

(1) non-forcible sexual intercourse,

(2) between persons who are related to each other,

(3) within the degrees wherein marriage is prohibited by West Virginia Law.

ii) Statutory Rape:

(1) non-forcible sexual intercourse,

(2) with a person who is under the statutory age of consent of 16.

4) Dating Violence, defined as:

a) Violence,

b) On the basis of sex,

c) Committed by a person,

d) Who is in or has been in a social relationship or a romantic or intimate nature with the Complainant.

i) The existence of such a relationship shall be determined based on the Complainant's statement and with consideration of the length of the relationship, the type of relationship, and the frequency of interaction between the persons involved in the relationship. For the purposes of this definition—

ii) Dating violence includes, but is not limited to, sexual or physical abuse or the threat of such abuse.

iii) Dating violence does not include acts covered under the definition of domestic violence.

5) Domestic Violence, as defined by:

a) Violence,

b) on the basis of sex,
c) committed by a current or former spouse or intimate partner of the Complainant
d) by a person with whom the Complainant shares a child in common, or
e) by a person who is cohabitating with, or has cohabited with, the Complainant as a spouse or intimate partner, or
f) by a person similarly situated to a spouse of the Complainant under the domestic or family violence laws of West Virginia.
g) By any other person against an adult or youth Complainant who is protected from that person's acts under the domestic or family violence laws of West Virginia.
6) Stalking, defined as:
a) Engaging in a course of conduct,
b) On the basis of sex,
c) Directed at a specific person, that would cause a reasonable person to fear for the person's safety, or
   i) The safety of others; or
   ii) Suffer from substantial emotional distress.
d) For the purposes of this definition—
   i) Course of conduct means two or more acts, including, but not limited to, acts in which the Respondent directly, indirectly, or through third parties, by any action, method, device, or means, follows, monitors, observes, surveils, threatens, or communicates to or about a person, or inter- feres with a person's property.
   ii) Reasonable person means a reasonable person under similar circumstances and with similar identities to the Complainant.

Substantial emotional distress means significant mental suffering or anguish that may but does not necessarily require medical or professional treatment or counseling.

Force, Coercion, Consent, and Incapacitation

As used in the offenses above, the following definitions and meanings apply:

Force: Force is the use of physical violence and/or physical imposition to gain sexual access. Force also includes threats, intimidation (implied threats), and coercion that is intended to overcome resistance or produce consent.

Sexual activity that is forced is, by definition, non-consensual, but non-consensual sexual activity is not necessarily forced. Silence or the absence of resistance alone is not consent. Consent is not demonstrated by the absence of resistance. While resistance is not required or necessary, it is a clear demonstration of non-consent.

Coercion: Coercion is **unreasonable** pressure for sexual activity. Coercive conduct differs from seductive conduct based on factors such as the type and/or extent of the pressure used to obtain consent. When someone makes clear that they do not want to engage in certain sexual activity, that they want to stop, or that they do not want to go past a certain point of sexual interaction, continued pressure beyond that point can be coercive.

Consent: Consent is knowing permission to engage in sexual activity that is voluntarily given through clear verbal communication or by unambiguous behavior.

Since individuals may experience the same interaction in different ways, it is the responsibility of each party to determine that the other has consented before engaging in the activity.

If consent is not clearly provided prior to engaging in the activity, consent may be ratified by word or action at some point during the interaction or thereafter, but clear communication from the outset is strongly encouraged.

For consent to be valid, there must be a clear expression in words or actions that the other individual consented to that specific sexual conduct. Reasonable reciprocation can be implied. For example, if someone kisses you, you can kiss them back (if you want to) without the need to explicitly obtain their consent to being kissed back.

Consent can also be withdrawn once given, as long as the withdrawal is reasonably and clearly communicated. If consent is withdrawn, that sexual activity should cease within a reasonable time.

Consent to some sexual contact (such as kissing or fondling) cannot be presumed to be consent for other sexual activity (such as intercourse). A current or previous intimate relationship is not sufficient to constitute consent.

Proof of consent or non-consent is not a burden placed on either party involved in an incident. Instead, the burden remains on CATHOLIC INTERNATIONAL UNIVERSITY to determine whether this Policy has been violated. The existence of consent is based on the totality of the circumstances evaluated from the perspective of a reasonable person in the same or similar circumstances, including the context in which the alleged incident occurred and any similar, previous patterns that may be evidenced.

Incapacitation: A person cannot consent if they are unable to understand what is happening or is disoriented, helpless, asleep, or unconscious, for any reason, including by alcohol or other drugs. As stated above, a Re-

until and unless demonstrated otherwise by the evidence and after a Final Determination as been rendered. Disciplinary sanctions or punitive measures will not be imposed against a Respondent unless and until there has been a finding of responsibility after application of the process. If at any stage of the investigation it is determined that conditions exist warranting dismissal, the complaint will be dismissed. Complainant will continue to be entitled to appropriate supportive measures in such cases.

The school requires impartiality in the process by ensuring there are no actual or apparent conflicts of interest or disqualifying biases of any Title IX Personnel. The parties may, at any time during the resolution process, raise a concern regarding bias, conflict of interest, or any irregularity which may taint the impartiality of the process. Such concerns should be reported in writing to the Title IX

Coordinator, Director of Operations, or University President, who will evaluate the concern and take appropriate corrective action to ensure integrity of the process.

Notice of Allegations

The Title IX Coordinator will provide written notice of the allegations to the Respondent and Complainant upon receipt of a Formal Complaint. The notice will be provided prior to any initial meeting or interview with the Respondent and their advisor, if applicable, allowing sufficient advanced notice to prepare.

The notice will include:

◊ A meaningful summary of all allegations,
◊ The identity of the parties (if known),
◊ The precise misconduct being alleged,
◊ The date and location of the alleged incident(s) (if known),
◊ The specific policies alleged to have been violated,
◊ A description of the applicable procedures,
◊ A statement of the potential sanctions/responsive actions that could result,
◊ A statement that Respondent is presumed not responsible for the reported misconduct unless and until a Final Determination has been rendered at the conclusion of the process,
◊ Notice that the parties will be given an opportunity to inspect and review all directly related and relevant evidence obtained during the investigation,
◊ The school's policy on retaliation,
◊ Information about the privacy of the process,
◊ The right to have an advisor of their choice, who may be, but is not required to be, an attorney,
◊ [If applicable: A statement informing the parties that the school's policy prohibits knowingly making false statements, including knowingly submitting false information during the resolution process,]
◊ Detail on how the party may request disability accommodations during the interview process,
◊ An instruction to preserve any evidence that is directly related to the allegations.

Investigation

Trained Investigators will be assigned to investigate allegations contained in a Formal Complaint and will do so objectively. The burden to collect all evidence related to the allegations, including both inculpatory and exculpatory, rests on the school, and not on the parties. Investigators must be free from bias and conflicts of interest. Depending on the complexity of the case, more than one Investigator may be assigned.

Investigation Timeline

The school will make a good faith effort to complete investigations as promptly as circumstances permit and will communicate regularly with the parties to update them on the progress and timing of the investigation. The school may undertake a reasonable delay in its investigation under appropriate

circumstances. Such circumstances include, but are not limited to, a concurrent law enforcement investigation, the need for language assistance, the absence of parties and/or witnesses, and/or accommodations for disabilities or health conditions. The school will communicate in writing the anticipated duration of the delay and reason to the parties and provide the parties with status updates as warranted. The school will promptly resume its investigation and resolution process as soon as feasible. During such a delay, the school will implement supportive measures as deemed appropriate.

Concurrent Law Enforcement Investigation or Criminal Proceedings

The school's grievance process is an administrative procedure required under Title IX to address sexual discrimination and therefore is separate and independent of any law enforcement investigation or criminal proceedings. While a law enforcement investigation may necessitate a temporary delay in the school's grievance process, such law enforcement investigation does not replace the school's grievance process, as the School is legally obligated to address and remedy potential sexual harassment in its educational programs and activities as set forth in this Policy.

The Investigation Process

Investigators serve free from conflict of interest, objectively and without bias. All investigations are thorough, reliable, impartial, prompt, and fair. Investigations involve interviews with all relevant parties and witness- es and obtaining available, relevant evidence. The school, not the parties, bears the burden of gathering evidence and burden of proof. Parties have equal opportunity, through the investigation process, to suggest witnesses and questions, to provide evidence and expert witnesses, and to fully review and respond to all evidence on the record.

The investigation will be conducted within a reasonably prompt timeframe, allowing for thorough collection and evaluation of all evidence related to the allegations. The investigator will keep the parties informed as to estimated timelines, and any delays.

Prior to the conclusion of the investigation, the parties will be provided with an electronic or hard copy of the draft investigation report as well as an opportunity to inspect and review all of the evidence obtained as part of the investigation that is directly related to the allegations in the Formal Complaint, (whether or not it will be used in reaching a determination. The parties will have a ten (10) business day review and comment period so that each party may meaningfully respond to the evidence.

The Investigator will incorporate any relevant feedback provided by the parties during the review process, and the final report is then shared with all parties and their advisors through electronic transmission or hard copy at least ten (10) business days prior to a hearing.

Role and Participation of Witnesses in the Investigation

Witnesses who are School employees are expected to cooperate with and participate in the school's investigation and resolution process. Failure of such witnesses to cooperate with and/or participate in the investigation or resolution process constitutes a Policy violation and may warrant discipline.

Interviews may occur in-person or remotely. Skype, Zoom, FaceTime, WebEx, or similar technologies may be used. The school will take appropriate steps to reasonably ensure the security/privacy of remote interviews.

Recording of Interviews

No unauthorized audio or video recording of any kind is permitted during investigation meetings. If Investigator(s) elect to audio and/or video record interviews, all involved parties must be made aware of and consent to audio and/or video recording.

Evidentiary Considerations in the Investigation

The investigation includes collection of all evidence directly related to the allegations, which is not otherwise privileged. Only evidence which is also deemed relevant is summarized in the investigative report which is considered by the Decision-Maker(s), in rendering a determination of responsibility. All parties are provided the opportunity to review all non-privileged evidence gathered during the investigation which is directly related to the allegations in the complaint, whether or not it is also included in the investigative report. All parties are also provided with a copy of the investigative report summarizing relevant evidence only.

Relevant evidence does not include evidence about the Complainant's sexual predisposition or prior sexual behavior, unless such evidence is offered to prove that someone other than the Respondent committed the conduct alleged by the Complainant, or if the evidence concerns specific incidents of the Complainant's prior sexual behavior with respect to the Respondent and are offered to prove consent.

Privileged evidence is likewise excluded from both the investigation, investigative report and hearing unless a party expressly waives this privilege in writing and consents to the release of this information during the grievance process.

Investigative Report

Upon conclusion of the investigation, the Investigator will create an investigative report that 18 fairly summarizes relevant evidence and, at least ten (10) days prior to a hearing, will send the report to each party and the party's advisor, if any, the investigative report in an electronic format or hard copy, for their review and written response.

The Hearing

Upon conclusion of the investigation and distribution of the investigative report to the parties, the matter will proceed to the hearing stage of the grievance process. The hearing will be offered live, in

real-time and will include cross-examination. A Decision-maker(s) will be appointed to preside over the hearing, evaluate the evidence and make a determination as to each allegation in the complaint. The Decision-maker will be independent and neutral and will not have had any previous involvement with the investigation. Investigators, Title IX Coordinator (or designee) or advisors are prohibited from serving as Decision-makers.

The school reserves the right to adopt any hearing protocols, which will be applied and be made available equally to both parties, to ensure the efficiency, order and decorum of the hearing process. Any such protocols will be provided in writing to the parties, witnesses and participating individuals at least ten (10) days prior to the scheduled hearing date.

The school may designate an administrative facilitator of the hearing, which may include the Title IX Coordinator, as long as they do not have a conflict of interest.

The school may conduct the hearing virtually at their discretion or upon request of a party. Request for remote participation by any party or witness should be directed to the Title IX Coordinator and made at least five (5) business days prior to the hearing.

The Decision-maker may question the parties and any witness at the hearing.

Only relevant questions, testimony and evidence may be proffered at the hearing, and the Decision-maker will make determinations as to relevancy of every question posed by an advisor during cross-examination before it is answered, and of any evidence offered.

Privileged evidence or testimony, likewise, may not be proffered during the hearing, without a party's waiver and written consent allowing its consideration at the hearing.

Parties may not conduct cross-examination. Advisors only will conduct cross-exam on a party's behalf. Only relevant questions will be allowed.

Parties, advisors, witnesses, and all participating individuals are expected to behave respectfully during the hearing. Harassing, intimidating or disruptive behavior will not be tolerated, and the school reserves the right to exclude anyone from participation in the process that fails to comport themselves accordingly.

An audio or audiovisual recording, or transcript will be made of the hearing, and will be made available to the parties for inspection and review. No other recording of the hearing will be allowed.

Evidentiary Considerations in the Hearing

Only Relevant Evidence Allowed

Any evidence that the Decision-maker(s) determine(s) is relevant and credible may be considered. Only evidence, which is directly related to the allegations, not subject to an enforceable legal privilege and not otherwise excludable as described here is considered relevant.

The hearing does not consider the following which are deemed not relevant: 1) incidents not directly related to the possible violation, unless they evidence a pattern; or 3) questions and evidence about the Complainant's sexual predisposition or prior sexual behavior, unless such questions and evidence about the Complainant's prior sexual behavior are offered to prove that someone other than the Respondent committed the conduct alleged by the Complainant, or if the questions and evidence concern specific incidents of the Complainant's prior sexual behavior with respect to the Respondent and are offered to prove consent.

Privileged Evidence Must be Excluded

Evidence subject to any recognized legal privilege will not be allowed in the hearing without the prior written waiver of the privilege and consent for its consideration during the grievance process.

When a Party/Witness Refuses to Submit to Cross-Examination

The Decision-maker(s) may not draw any inference solely from a party's or witness's absence from the hearing or refusal to answer cross-examination or other questions.

Final Determination as to Responsibility and Standard of Proof

Upon completion of the hearing, the Decision-maker will deliberate privately and will render a finding as to each allegation in the complaint by applying the preponderance of the evidence; whether it is more likely than not that the Respondent violated the Policy as alleged. OR clear and convincing evidence; whether there is a high probability that the Respondent violated the Policy as alleged. The decision will be provided simultaneously to the parties through the issuance of a written determination letter, delivered by one or more of the following methods: in person, mailed to the local or permanent address of the parties as indicated in official the school records, or emailed to the parties' the school-issued email or otherwise approved account. Once mailed, emailed, and/or received in-person, notice will be presumptively delivered.

The determination letter will include:

1. Identification of the allegations potentially constituting sexual harassment as defined under the Policy;
2. A description of the procedural steps taken from the receipt of the formal complaint through the determination, including any notifications to the parties, interviews with parties and witnesses, site visits methods used to gather evidence, and hearing held;
3. Findings of fact supporting the determination;
4. Conclusions regarding application of the school's code of conduct to the facts;
5. A statement, and rationale for, the results as to each allegation, including a determination regarding responsibility, and disciplinary sanctions the school imposes on the Respondent, and whether remedies designed to restore or preserve equal access to the Schools' education program or activity will be provided by the School to the Complainant; and
6. The school's permissible bases for the Complainant and Respondent to appeal.

The determination regarding responsibility becomes final after expiration or exhaustion of any appeal rights.

Sanctions, Disciplinary Action & Remedies

The school may consider a number of factors when determining a sanction and/or remedy and will focus primarily on actions aimed at ending, and preventing the recurrence of, discrimination, harassment, and/ or retaliation and the need to remedy the effects its effects on the Complainant and campus community. Sanctions will be imposed upon either expiration of the appeal window, or after Final Determination on any appeal filed.

Sanctions or actions may include, but are not limited to, those listed below. These may be applied individually or in combination and the school may assign sanctions not listed, as deemed appropriate.

List applicable Student Sanctions:
Warning: A formal statement that the conduct was unacceptable and a warning that further violation of any School policy, procedure, or directive will result in more severe sanctions/responsive actions.

Required Counseling: A mandate to meet with and engage in either School-sponsored or external counseling to better comprehend the misconduct and its effects.

Probation: A written reprimand for violation of School policy, providing for more severe disciplinary sanctions in the event that the student or organization is found in violation of any School policy, procedure, or directive within a specified period of time. Terms of the probation will be articulated and may include denial of specified social privileges, exclusion from co-curricular activities, exclusion from designated areas of campus, no-contact orders, and/or other measures deemed appropriate.

Suspension: Termination of student status for a definite period of time not to exceed two years and/or until specific criteria are met. Students who return from suspension are automatically placed on probation through the remainder of their tenure as a student at the school.

Expulsion: Permanent termination of student status and revocation of rights to be on campus for any reason or to attend School-sponsored events.

Withholding Diploma: The school may withhold a student's diploma for a specified period of time and/ or deny a student participation in commencement activities if the student has an allegation pending or as a sanction if the student is found responsible for an alleged violation.

Other Actions:

List Applicable Employee Actions:
Warning – Verbal or Written
Performance Improvement/Management Process
Required Counseling
Required Training or Education

Probation
Loss of Annual Pay Increase
Loss of Oversight or Supervisory Responsibility
Demotion
Suspension with pay
Suspension without pay
Termination
Other Actions: In addition to or in place of the above sanctions, the School may impose any other sanction as deemed appropriate.

False Allegations and Evidence

Making deliberately false and/or malicious accusations, knowingly providing false evidence, tampering with or destroying evidence, or deliberately misleading an official conducting an investigation are policy violations subject to discipline.

Long-Term Remedies/Other Actions

Following the conclusion of the resolution process, and in addition to any sanctions imposed, the Title IX Coordinator may implement additional long-term Remedies or actions with respect to the parties and/ or the campus community that are intended to stop the harassment, discrimination, and/or retaliation, remedy the effects, and prevent reoccurrence.

These Remedies/actions may include, but are not limited to:

◊ Referral to counseling and health services
◊ Referral to the Employee Assistance Program
◊ Education to the individual and/or the community
◊ Alteration of work arrangements for employees
◊ Provision of campus safety escorts
◊ Climate surveys
◊ Policy modification
◊ Training or awareness campaigns
◊ Provision of transportation accommodations
◊ Implementation of long-term contact limitations between the parties
◊ Adjustments to academic deadlines, course schedules, etc.
◊ Modified campus security measures

At the discretion of the Title IX Coordinator, certain long-term support or measures may also be provided to the parties even if no Policy violation is found.

The school will maintain the privacy of any long-term Remedies, provided privacy does not impair the school's ability to provide these services.

Failure to Comply with Disciplinary Sanctions or other Remedies

Respondents are expected to comply with any disciplinary sanction or remedy as set forth in the Final Determination or in response to a final outcome. Failure to abide by the sanction(s)/action(s) whether by refusal, neglect, or any other reason, may result in additional disciplinary action, including suspension, expulsion, and/or.

Appeals

Any party may file an Appeal on the following grounds. Appeals must be submitted in writing to the Title IX Coordinator within 5 business days of the delivery of the Notice of Outcome. After expiration of the appeal window, the determination will be considered final, and any applicable sanctions will be imposed.

Grounds for Appeal

Appeals may be made on the following bases:

1. Procedural irregularity that affected the outcome of the matter;
2. New evidence that was not reasonably available at the time the determination regarding responsibility or dismissal was made, that could affect the outcome of the matter; and
3. The Title IX Coordinator, Investigator(s), or Decision-maker(s) had a conflict of interest or bias for or against Complainants or Respondents generally or the specific Complainant or Respondent that affected the outcome of the matter.

Any sanctions imposed as a result of the Final Determination are stayed during the appeal process.

Title IX personnel with prior involvement in the matter will not be permitted to serve as a Decision-maker in the appeal. Appeals will not include a hearing. A decision on the merits will be based on information provided in the appeal document. If an appeal is based on the availability of new evidence, this evidence must be described with specificity and must be available for review within a reasonably prompt timeframe for consideration.

The appeal outcome will specify the finding on each ground for appeal, any specific instructions for remand or reconsideration, and the rationale supporting the findings. Appeal decisions will be made within seven (7) business days, barring exigent circumstances, including the review of new evidence not immediately available for submission with the appeal request. Decisions on appeal will be made by applying the preponderance of evidence OR clear and convincing and convincing standard.

Notification of the appeal outcome will be made in writing and will be delivered simultaneously to the parties by one or more of the following methods: in person, mailed to the local or permanent address of the parties as indicated in official School records, or emailed to the parties' School-issued email or otherwise approved account. Once mailed, e-mailed and/or received in-person, notice will be presumptively delivered. Decisions on appeal are considered final.

Record Retention

The school shall maintain the following records related to the implementation of this Policy for at least seven years:

1. Reports or Formal Complaints alleging sexual discrimination, including harassment.
2. Records of any dismissal of a Formal Complaint.
3. Each sexual harassment investigation including any determination regarding responsibility and any audio or audiovisual recording or transcript required under federal regulation;
4. Any disciplinary sanctions imposed on the Respondent;
5. Any Remedies implemented by the school designed to restore or preserve equal access to the school's education program or activity;
6. Any appeal and the result therefrom;
7. Any Informal Resolution and the result therefrom;
8. All materials used to train Title IX Coordinators, Investigators, Decision-makers, and any person who facilitates an Informal Resolution process. The school will make these training materials publicly available on the school's website. (Note: If the School does not maintain a website, the school must make these materials available upon request for inspection by members of the public.); and
9. Any actions, including any supportive measures, taken in response to a report or formal complaint of sexual harassment, including:
   a. The basis for all conclusions that the response was not deliberately indifferent;
   b. Any measures designed to restore or preserve equal access to the school's education program or activity; and
   c. If no supportive measures were provided, document the reasons why such a response was not clearly unreasonable in light of the known circumstances.

Revision of this Policy

This Policy and procedures supersede any previous policy(ies) addressing harassment, sexual misconduct, dis- crimination, and/or retaliation under Title IX and will be reviewed and updated subject to any relevant change in law or School policy, and on a recurring periodic basis, by the Title IX Coordinator. The school reserves the right to make changes to this Policy as necessary, which become effective when published.

This Policy will not restrict any rights guaranteed against government action by the U.S. Constitution and should be interpreted accordingly and should also be construed to comply with the most recent government regulations or applicable judicial decisions.

This document does not create legally enforceable protections beyond the protection of the background state and federal laws which frame such policies and codes, generally.
This Policy and procedures are effective March 23, 2022.

V. Appendix A: Definitions

Actual Notice. Notice of sexual harassment or allegations of sexual harassment to the School's Title IX Coordinator or any official of the school who has the authority to institute corrective measures on

behalf of the school. The school receives notice when an employee, student, or third-party informs the Title IX Coordinator or other Official with Authority of the alleged occurrence of harassing, discriminatory, and/or retaliatory conduct. Imputation of knowledge based solely on vicarious liability or constructive notice is insufficient to constitute actual knowledge.

Complainant. An individual who is alleged to be the victim of conduct that could constitute harassment, discrimination or retaliation under Title IX.

Consolidated Complaint. A formal complaint with more than one Complainant or Respondent arising when multiple parties submit formal complaints arising out of the same facts and circumstances and as deemed appropriate for consolidation by the Title IX Coordinator.

Education Program or Activity. Locations, events, or circumstances where the school exercises substantial control over both the Respondent and the context in which the alleged sexual harassment or discrimination occurs and also includes any building owned or controlled by the school or by a student organization that is officially recognized by the school.

Final Determination: A decision rendered and provided in writing to the parties of a Formal Complaint after application of the School's Grievance Process concluding whether or not Respondent is responsible for conduct alleged within a Formal Complaint in violation of this Policy.

Finding: A conclusion within the Final Determination as evaluated under the burden of proof that a specific allegation within a Formal Complaint did or did not occur.

Formal Complaint. A document filed and signed by the Complainant or signed by the Title IX Coordinator alleging a Policy violation by a Respondent and requesting that the school investigate the allegation(s).

Formal Grievance Process. The method of formal resolution designated by the school to address conduct that falls within the scope of this Policy, and which complies with the requirements of 34 CFR Part 106.45.

Decision-maker(s). A trained individual with responsibility for making a Final Determination as set forth in the school' Grievance Process. A Decision-maker must maintain neutrality and cannot perform the function of either the Title IX Coordinator or Investigator.

Informal Resolution Process. An alternative resolution process which may be available to the parties to seek Resolution of a Formal Complaint in lieu of the Formal Grievance Process. Informal resolution is facilitated by appropriately trained individuals, is made available at the discretion of the school and as deemed appropriate by the Title IX Coordinator, and offered only if informed, voluntary and written consent is made by all parties to a complaint. Any party may opt-out of the informal process at any time, and the matter will proceed through the Formal Grievance Process. Examples of informal resolution include, but are not limited to, mediation and restorative justice.

Investigator. A trained individual responsible for fulfilling the school' burden of gathering and evaluating all evidence related to allegations within a Formal Complaint as required under the school's Grievance Process.

Mandated Reporter. An employee of the school who is obligated by Policy to share knowledge, notice, and/or reports of harassment, discrimination, and/or retaliation with the Title IX Coordinator.

Official with Authority. An employee of the school explicitly vested with the responsibility to implement corrective measures for Title IX harassment, discrimination, and/or retaliation on behalf of the school.

Parties. The Complainant(s) and Respondent(s), collectively.

Remedies. Post-Finding actions directed to the Complainant and/or the community implemented to address safety, prevent the recurrence of harassment, and ensure continued access to the school's educational program. Respondent. An individual who has been reported to be the perpetrator of conduct that could constitute harassment, discrimination or retaliation under Title IX.

Sanction. A disciplinary consequence imposed by the School on a Respondent who is found to have violated this Policy. **Sexual Harassment.** Behavior or conduct as defined under Title IX and its implementing regulations at 34 CFR 106,

and as more fully articulated in this Policy.

Title IX Coordinator. The school's employee responsible for ensuring compliance with Title IX.

Title IX Personnel. Those individuals collectively tasked with implementation of this Policy and Grievance Process including specifically, the Title IX Coordinator (including any designees as applicable), any Investigator or any Decision-maker.

ACADEMIC PROGRAMS

DEPARTMENT BUSINESS & ECCLESIAL MANAGEMENT

Chair: Roberto Dandi, PhD

MASTER OF ARTS IN ECCLESIAL ADMINISTRATION AND MANAGEMENT

PROGRAM OUTCOMES:

Students completing the program will be able to:

1. Articulate the significance of church administration in the context of the supernatural nature of the Church and its mission of evangelization and sanctification.
2. Apply the necessary critical, analytical, and technical skills to design, implement, manage, and evaluate financial and personnel aspects of day-to-day administration in church institutions.
3. Identify and respond to financial and management challenges that might arise as they carry out their work of evangelization.
4. Develop strategies for avoiding financial and managerial crises.
   Number of credits: 30

   - o Capstone: Case Study Project
   - o Admission requirements: Standard requirements plus a minimum of 6 months' work experience in a church or related nonprofit setting.
   - o Program time limit: 5 years

CURRICULUM (ALL COURSES REQUIRED):

◊ CST 501   Management and Ethics and The Mission of The Church
◊ CANL 520   Governance Structures in The Church and Canon Law of Temporal Goods
◊ MGMT 501   Strategic and Operational Leadership
◊ ACCT 502   Accounting and Asset Management
◊ FINA 503   Finance
◊ MGMT 504   Fundraising and Stewardship: Raising the Money to Make a   Difference
◊ MGMT 505   Personnel Management and Development
◊ COMM 506   Communication Strategies in The Digital Age
◊ COMM 507   Transparency, Accountability, And Crisis Communication

◊   MGMT 600   Project Management (Case Study Project)

- o   Number of credits: 12
- o   Capstone: n/a
- o   Admission requirements: Standard requirements plus a minimum of 6 months of work experience in a church or related nonprofit setting
- o   Transfer credit policy: n/a
- o   Program time limit: 2 years

CURRICULUM (CHOOSE 4 FROM THE FOLLOWING):

◊   CST 501   Management and Ethics and the Mission of The Church
◊   CANL 520   Governance Structures in the Church and Canon Law of Temporal Goods
◊   MGMT 501   Strategic and Operational Leadership
◊   ACCT 502   Accounting and Asset Management
◊   FINA 503   Finance
◊   MGMT 504   Fundraising and Stewardship: Raising the Money to Make a Difference
◊   MGMT 505   Personnel Management and Development
◊   COMM 506   Communication Strategies in the Digital Age
◊   COMM 507   Transparency, Accountability, and Crisis Communication
◊   MGMT 600   Project Management (Case Study Project)

BUSINESS MINOR

Optional for BA in Liberal Arts and BA in Theology students

PROGRAM OUTCOMES

Students completing the program will:

1.   Develop Foundational Business Knowledge: Gain an understanding of key concepts in accounting, finance, marketing, and management and apply these principles within a broad, liberal arts context.
2.   Enhance Critical Thinking and Analytical Skills: Learn to analyze complex business problems, develop creative solutions, and make informed decisions by integrating knowledge from various disciplines.
3.   Cultivate Ethical Leadership and Social Responsibility: Reflect on Catholic social teaching to guide ethical decision-making and demonstrate a commitment to social justice in the workplace and beyond.
4.   Apply Communication and Interpersonal Skills: Build strong written and verbal communication skills for effectively presenting ideas and collaborating within diverse teams.
5.   Understand the Global Business Environment: Explore the impact of globalization on business practices and develop a sensitivity to cultural and economic differences.

o Number of credits: 18
o Capstone: n/a
o Admission requirements: Students must be pursuing a BA, and at least at the sophomore level (~45 earned credits) to declare the minor.
o Transfer credit policy: A maximum of 1 course/3 credits, upon review by the department chair for curriculum alignment
o Program time limit: within the BA degree program

CURRICULUM (ALL COURSES REQUIRED):

◊ MGMT 101 Principles of Management
◊ MGMT 102 Principles of Marketing
◊ ACCT 103 Accounting 1
◊ FINA 104 Introduction to Finance
◊ ECON 101 Macroeconomics
◊ BUSL 105 Business Law

Chair: William Hutson, PhD

GRADUATE CERTIFICATE IN PERSON-CENTERED TECHNOLOGY

PROGRAM OUTCOMES:

Students completing the program will be able to:

- Recognize and articulate Catholic anthropological and ethical principles to evaluate the societal and human impacts of emerging technologies, particularly artificial intelligence.
- Demonstrate technical familiarity in artificial intelligence and machine learning concepts and their applications in human-centered technology solutions.
- Employ basic human-centered design principles, informed by Catholic ethical perspectives, to compare technology solutions, prioritizing user capabilities and human well-being.
- Identify ethical challenges in the application of AI technologies, using Catholic moral theology to propose solutions that safeguard human dignity.

- o Number of credits: 12
- o Capstone: n/a
- o Admission requirements: Standard requirements plus the following:
  - o Official transcript sent directly to admissions@catholiciu.edu from the accredited institution where you completed your undergraduate degree
  - o Official transcripts sent directly to admissions@catholiciu.edu from institutions where you completed any other college-level work or advanced degrees
  - o A letter of recommendation from someone unrelated to you, preferably an academic or professional supervisor, who can attest to your intellectual currency with technology, a demonstrated sensitivity to business ethical issues, and readiness for advanced study, sent from the recommender to admissions@catholiciu.edu
  - o 500-word Statement of Purpose sent to admissions@catholiciu.edu, which explains:
    - Your understanding of and interest in the intersection of technology, ethics, and human growth from a Catholic perspective.
    - How you have engaged with technology or ethical issues in their past education or professional life.
    - Your motive for pursuing this program and how you plan to use this education to make a positive contribution to the common good.
    - If you lack a technical background, you should describe how your unique perspective or experience can contribute to the program's goals.
  - o Portfolio or Relevant Experience (optional but encouraged): This could include projects, personal initiatives, or work experiences that demonstrate an ability to think analytically about technology's role in society, even if these do not come from a formal engineering or math background. Examples might include writing on the ethics of technology or the business of technology.

o   Transfer credit policy: n/a
o   Program time limit: 2 years

CURRICULUM:

RECOMMENDED COURSES (4 COURSES/12 CREDITS)

◊   CST 610   AI Ethics and Catholic Moral Theology
◊   DET 520   Artificial Intelligence and Machine Learning
◊   DET 640   Human-Centered Design
◊   LIB 510   Catholic Anthropology for Technologists

DEPARTMENT OF LIBERAL ARTS & EDUCATION

Chair: Ann Brodeur, PhD

MASTER OF ARTS IN LIBERAL ARTS EDUCATION

PROGRAM OUTCOMES:

Students completing the program will be able to:

1. Understand and communicate clearly the fundamental anthropological, theological, and philosophical principles of the Catholic Intellectual Tradition as it relates to liberal arts education.
2. Develop the habits of mind and practice to teach and lead effectively in Catholic liberal arts education
3. Demonstrate the development of a distinctly Catholic worldview that informs their personal and professional practice.

- o Number of credits: 33
- o Capstone: Thesis or Practicum
- o Program time limit: 5 years

CURRICULUM AND TRACKS:

REQUIRED COURSES (4 COURSES/12 CREDITS)

◊ LIB 501   Christian Anthropology
◊ EDU 510   Foundations of Western Education
◊ EDU 520   Newman and the Liberal Arts Tradition
◊ EDU 599   Special Topics
◊ EDU 690   Capstone - Thesis or Practicum (0 credits)

ELECTIVE COURSES (ANY 7 COURSES/21 CREDITS FROM THE FOLLOWING)

PROFESSIONAL PRACTICE IN THE CLASSROOM PATHWAY

◊ EDU 550   Story of American Catholic Education
◊ EDU 610   Accommodation, Differentiation, and Special Learners
◊ EDU 620   Virtue in the Classroom
◊ EDU 630   Classical Pedagogy
◊ EDU 640   Trivium and the Catholic Imagination
◊ EDU 650   Quadrivium and Seeing the Whole

CATHOLIC SCHOOL LEADERSHIP PATHWAY

- ◊ EDU 670 Organizational Leadership for Catholic Schools
- ◊ EDU 680 Education for the Renewal of Christian Culture
- ◊ CST 600 Ethics and the Social Teaching of the Church on Management
- ◊ PMAS 580 Stewardship: Fundraising & Capital Campaigns
- ◊ FAAM 560 Ecclesial Accounting & Asset Maintenance
- ◊ FAAM 570 Ecclesial Finance
- ◊ COMM 620 Crisis Management & Accountability

INTELLECTUAL & PERSONAL FORMATION PATHWAY

- ◊ ENG 501 Catholic Literary Tradition
- ◊ PHIL 508 Philosophy for Theology
- ◊ CHIST 514 Church History I
- ◊ CHIST 524 Church History II
- ◊ EDU 550 Story of American Catholic Education
- ◊ THEO 560 Foundations of Moral Theology
- ◊ THEO 598 The Holy Land: The Fifth Gospel
- ◊ THEO 599 Italy: The Crossroads of Christendom
- ◊ THEO 619 Faith in the Modern World: Dealing with Hard Questions
- ◊ PHIL 621 The Thought of St. Thomas Aquinas

GRADUATE CERTIFICATE FOR CATHOLIC SCHOOL LEADERS

PROGRAM OUTCOMES:

Students completing the program will be able to:

1. Understand and communicate clearly the fundamental anthropological, theological, and philosophical principles of the Catholic Intellectual Tradition as it relates to liberal arts education.
2. Develop the habits of mind and practice to teach and lead effectively in Catholic liberal arts education.

    - o Number of credits: 15
    - o Capstone: n/a
    - o Transfer credit policy: n/a
    - o Program time limit: 3 years

CURRICULUM (ALL COURSES REQUIRED):

- ◊ LIB 501 Christian Anthropology
- ◊ EDU 510 Foundations of Western Education

◊	EDU 520	Newman and the Liberal Arts Tradition
◊	EDU 670	Organizational Leadership for Catholic Schools
◊	EDU 680	Education for the Renewal of Christian Culture

GRADUATE CERTIFICATE IN LIBERAL ARTS EDUCATION

PROGRAM OUTCOMES:

Students completing the program will be able to:

1. Develop the habits of mind and practice to teach and lead effectively in Catholic liberal arts education.
2. Demonstrate the development of a distinctly Catholic worldview that informs their personal and professional practice.

- o Number of credits: 15 credits
- o Capstone: n/a
- o Transfer credit policy: n/a
- o Program time limit: 3 years

CURRICULUM (ALL COURSES REQUIRED):

◊	LIB 501	Christian Anthropology
◊	EDU 510	Foundations of Western Education
◊	EDU 520	Newman and the Liberal Arts Tradition
◊	EDU 640	Trivium and the Catholic Imagination
◊	EDU 650	Quadrivium and Seeing the Whole

BACHELOR OF ARTS IN LIBERAL ARTS

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Unity of Knowledge: Develop an integrated vision of reality through study of the arts and sciences, with respect to the object and method of each, and founded on the unity of truth and the unity of knowledge.
2. Faith & Reason: Elucidate the fruitful relationship between faith and reason in the liberal arts disciplines, and the central role of theology and philosophy in this dialogue.
3. Transcendentals: Identify, describe, and respond to the True, Good, and Beautiful as discovered in the study of the liberal arts.
4. Dispositional: Understand and enact the particular habits of excellence called forth by a particular discipline

- o Number of credits: 120 credits
- o Capstone (comps, thesis, practicum, etc.): n/a
- o Program time limit: 6 years

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CURRICULUM:

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CORE CURRICULUM REQUIREMENTS (42 CREDITS)

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LIBERAL ARTS (3 CREDITS)

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◊ LIB 200   Principles of Liberal Learning

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MATHEMATICS (3 CREDITS)

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◊ MAT 105   General Math for Liberal Arts   *or*   COSCI 101   Computer Essentials

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NATURAL SCIENCES (3 CREDITS)

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◊ BIO 101   General Biology

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SOCIAL SCIENCES (3 CREDITS)

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◊ ANT 101   Introduction to Anthropology *or*
◊ ECON 101   Macroeconomics *or*
◊ SOC 101   Introduction to Sociology *or*
◊ GEO 101   World Geography

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ENGLISH (3 CREDITS)

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◊ ENG 105   Introduction to Composition

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HISTORY (3 CREDITS)

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◊ HIST 211   Christian Civilization

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PHILOSOPHY (12 CREDITS)

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◊ PHIL 205   Introduction to Philosophy with Plato and Aristotle
◊ PHIL 235   Elements of the Philosophy of the Human Person
◊ PHIL 311   Ethics
◊ PHIL 315   Metaphysics

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THEOLOGY (12 CREDITS)

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◊ SCRPT 103   Old Testament
◊ SCRPT 106   New Testament
◊ THEO 204   Foundations of Catholicism
◊ THEO 213   God, Man, and Universe

LIBERAL ARTS (3 CREDITS)

◊ LIB 400   Liberal Arts and Seeing the Whole

FOREIGN LANGUAGE (9 CREDITS OF THE SAME LANGUAGE,
WITH AT LEAST 3 AT INTERMEDIATE LEVEL)

◊ Select from: LAT 101, 102, 201, 202; GRK 101, 102, 201, 202; SPAN 101, 102, 201, 202
◊ Students may partially fulfill this requirement by obtaining either a CLEP score of 62 or above or an AP exam score of 4 or above in any foreign language. Each exam will count as one 3-credit course. Students may also transfer in language courses from an accredited college or university.

NATURAL SCIENCES (6 CREDITS)

◊ BIO 150   Nutrition *or*
◊ BIO 201   Human Biology *or*
◊ PHYS 101   Introduction to Physics

SOCIAL SCIENCES (6 CREDITS)

◊ SOC 101   Introduction to Sociology *or*
◊ ANT 101   Introduction to Anthropology *or*
◊ ECON 101   Macroeconomics *or*
◊ GEO 101   World Geography

MATHEMATICS (6 CREDITS)

◊ MAT 115   Statistics *or*
◊ MAT 120   Analytical Geometry and Calculus I

COMPUTER SCIENCE (6 CREDITS)

◊ COSCI 101   Computer Essentials
◊ COSCI 201   Programming Languages

FINE ARTS (6 CREDITS)

◊ ART 101   Sacred and Secular Art Appreciation
◊ MUS 150   Music Appreciation

COMPOSITION AND LITERATURE (6 CREDITS)

◊ ENG 111   (Introduction to Literature)
◊ ENG 310   Literature and the Sacramental Imagination

HISTORY (6 CREDITS)

◊ HIST 201   Ancient Civilization
◊ HIST 221   World Civilization

PHILOSOPHY (3 CREDITS)

◊   PHIL 240   Logic

THEOLOGY (3 CREDITS)

◊   Any theology course 300-level or higher

ELECTIVES (18 CREDITS)

Students may fulfill the remaining credits through adopting a business, education, history, philosophy, or theology minor, graduate courses in an accelerated MA program, or electives that meet their interests.

ASSOCIATE OF ARTS IN LIBERAL ARTS

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Unity of Knowledge: Develop an integrated vision of reality through study of the arts and sciences, with respect to the object and method of each, and founded on the unity of truth and the unity of knowledge.
2. Faith & Reason: Elucidate the fruitful relationship between faith and reason in the liberal arts disciplines, and the central role of theology and philosophy in this dialogue.
3. Transcendentals: Identify, describe, and respond to the True, Good, and Beautiful as discovered in the study of the liberal arts.
4. Dispositional: Understand and enact the particular habits of excellence called forth by a particular discipline

    o   Number of credits: 60 credits
    o   Capstone: n/a
    o   Program time limit: 4 years

CURRICULUM:

MATHEMATICS (3 CREDITS)

◊   MATH 105   General Mathematics for Liberal Studies *or*
◊   COSCI 101   Computer Essentials

NATURAL SCIENCES (3 CREDITS)

◊   BIO 101   General Biology *or*
◊   BIO 150   Nutrition

LITERATURE (6 CREDITS)

◊ ENG 105   Introduction to Composition
◊ ENG 111   Introduction to Literature
◊ ENG 310   Literature and the Sacramental Imagination

FOREIGN LANGUAGES (6 CREDITS OF THE SAME LANGUAGE)

◊ LAT 101   Elementary Latin I
◊ LAT 102   Elementary Latin II
◊ GRK 101   Biblical Greek I
◊ GRK 102   Biblical Greek II
◊ SPA 101   Elementary Spanish I
◊ SPA 102   Elementary Spanish II

HUMANITIES/SOCIAL SCIENCES (12 CREDITS)

◊ LIB 200   Principles of Liberal Learning
◊ SOC 101   Introduction to Sociology
◊ ANT 101   Introduction to Anthropology
◊ ECON 101   Macroeconomics
◊ GEO 101   World Geography
◊ CHIST 214   Church History I
◊ CHIST 224   Church History II
◊ CHIST 244   History of the Catholic Church in America
◊ HIST 201   Ancient Civilization
◊ HIST 211   Christian Civilization
◊ HIST 221   Global Civilization
◊ HUM 228   Comparative Religions: Judaism and Islam
◊ HUM 260   Theology of Sacred Architecture

PHILOSOPHY (9 CREDITS)

◊ PHIL 205   Introduction to Philosophy with Plato and Aristotle
◊ PHIL 235   Elements of the Philosophy of the Human Person
◊ PHIL 250   Introduction to Catholic Health Care Ethics (cross-listed as THEO 270)
◊ PHIL 311   Ethics

THEOLOGY (9 CREDITS)

◊ SCRPT 103   Survey Old Testament
◊ SCRPT 106   Survey New Testament
◊ THEO 204   Foundations of Catholicism
◊ THEO 213   God, Man, and Universe

ELECTIVES (12 CREDITS)

UNDERGRADUATE CERTIFICATE IN HISTORY

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Dispositions: Understand and enact the particular habits of excellence called forth by a particular discipline.
2. Unity of Knowledge: Develop an integrated vision of reality through study of the arts and sciences, with respect to the object and method of each, and founded on the unity of truth and the unity of knowledge.

   o Number of credits: 18
   o Capstone: n/a
   o Transfer credit policy: n/a
   o Program time limit: 3 years

CURRICULUM (ALL COURSES REQUIRED):

◊ CHIST 214   Church History I: From Early Christians to Middle Ages
◊ CHIST 224   Church History II: Renaissance to Modern Church
◊ CHIST 244   History of the Catholic Church in America
◊ HIST 201   Ancient Civilization
◊ HIST 211   Christian Civilization
◊ HIST 221   Global Civilization

UNDERGRADUATE CERTIFICATE IN PHILOSOPHY

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Faith & Reason: Elucidate the fruitful relationship between faith and reason in the liberal arts disciplines, and the central role of theology and philosophy in this dialogue.
2. Transcendentals: Identify, describe, and respond to the True, Good, and Beautiful as discovered in the study of the liberal arts.

   o Number of credits: 18
   o Capstone: n/a
   o Transfer credit policy: n/a
   o Program time limit: 3 years

CURRICULUM (SELECT 6 OF THE FOLLOWING):

◊ PHIL 205   Introduction to Philosophy with Plato and Aristotle
◊ PHIL 235   Elements of the Philosophy of the Human Person

- ◊ PHIL 240   Logic
- ◊ PHIL 250   Introduction to Catholic Health Care Ethics
- ◊ PHIL 311   Ethics
- ◊ PHIL 315   Metaphysics
- ◊ PHIL 320   Modern Philosophy
- ◊ PHIL 330   Contemporary Philosophy
- ◊ PHIL 340   See for Yourself: An Introduction to Epistemology
- ◊ PHIL 370   The Nature of Nature: An Introduction to a Catholic Philosophy of Science
- ◊ PHIL 421   The Thought of Thomas Aquinas

EDUCATION MINOR

Optional for BA in Liberal Arts and BA in Theology students

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Understand and communicate clearly the fundamental anthropological, theological, and philosophical principles of the Catholic Intellectual Tradition as it relates to liberal arts education.
2. Develop the habits of mind and practice to teach and lead effectively in Catholic liberal arts education.

- o Number of credits: 15
- o Capstone: n/a
- o Admission requirements: Students must be pursuing a BA, and at least at the sophomore level (~45 earned credits) to declare the minor.
- o Transfer credit policy: Up to 3 credits, upon review by the department chair for curriculum alignment
- o Program time limit: within the BA degree program

CURRICULUM:

- ◊ LIB 401   Christian Anthropology
- ◊ EDU 410   Foundations of Western Education
- ◊ EDU 420   Newman and the Liberal Arts Tradition
- ◊ RELED 460   Principles of Catholic Education
- ◊ Plus, one 3-credit Education elective

Optional for BA in Liberal Arts and BA in Theology students

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Dispositions: Understand and enact the particular habits of excellence called forth by a particular discipline.
2. Unity of Knowledge: Develop an integrated vision of reality through study of the arts and sciences, with respect to the object and method of each, and founded on the unity of truth and the unity of knowledge.

   o Number of credits: 15
   o Capstone: n/a
   o Admission requirements: Students must be pursuing a BA, and at least at the sophomore level (~45 earned credits) to declare the minor.
   o Transfer credit policy: Up to 3 credits, upon review by the department chair for curriculum alignment
   o Program time limit: within the BA degree program

CURRICULUM (ALL COURSES REQUIRED):

◊ CHIST 214   Church History I: From Early Christians to Middle Ages
◊ CHIST 224   Church History II: Renaissance to Modern Church
◊ CHIST 244   History of the Catholic Church in America
◊ HIST 201   Ancient Civilization
◊ HIST 211   Christian Civilization
◊ HIST 221   Global Civilization

PHILOSOPHY MINOR

Optional for BA in Liberal Arts and BA in Theology students

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Faith & Reason: Elucidate the fruitful relationship between faith and reason in the liberal arts disciplines, and the central role of theology and philosophy in this dialogue
2. Transcendentals: Identify, describe, and respond to the True, Good, and Beautiful as discovered in the study of the liberal arts.

   o Number of credits: 15
   o Capstone: n/a

- o Admission requirements: Students must be pursuing a BA, and at least at the sophomore level (~45 earned credits) to declare the minor.
- o Transfer credit policy: Up to 3 credits, upon review by the department chair for curriculum alignment
- o Program time limit: within the BA degree program

CURRICULUM (SELECT 6 OF THE FOLLOWING):

◊ PHIL 205   Introduction to Philosophy with Plato and Aristotle
◊ PHIL 235   Elements of the Philosophy of the Human Person
◊ PHIL 240   Logic
◊ PHIL 250   Introduction to Catholic Health Care Ethics
◊ PHIL 311   Ethics
◊ PHIL 315   Metaphysics
◊ PHIL 320   Modern Philosophy
◊ PHIL 330   Contemporary Philosophy
◊ PHIL 340   See for Yourself: An Introduction to Epistemology
◊ PHIL 370   The Nature of Nature: An Introduction to a Catholic Philosophy of Science
◊ PHIL 421   The Thought of Thomas Aquinas

Chair: Ana Machado, PhD, STD

MASTER OF ARTS IN THEOLOGY

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Articulate and apply principles of Catholic theology and God's relationship to the created order to the problem of authentic happiness and the edification of the human community
2. Demonstrate how the New Testament fulfills the Old Testament with regard to Jesus Christ, the Church as the People of God, and its sacramental life
3. Explain the role of philosophy in theological controversies in Church history and in the development of Church doctrine.
4. Synthesize the development of the Catholic Church's understanding of the relationship between Sacred Scripture, Sacred Tradition, and the Magisterium, and their significance with respect to historical and contemporary challenges.

   o Number of credits: 36
   o Capstone: comprehensive exam, to be taken after all other coursework is completed
   o Program time limit: 5 years

CURRICULUM:

CORE COURSES: 8 COURSES (24 CREDITS). NO SEQUENCE REQUIRED. SUGGESTED THEO 503, THEO 510, SCRPT 530, PHIL 508 TAKEN FIRST, AS FOUNDATIONAL COURSES.

◊ THEO 503   The Catholic Theological Tradition
◊ THEO 510   Revelation and Faith: Fundamental Theology
◊ SCRPT 530   Introduction to Scripture and Salvation History
◊ PHIL 508   Philosophy for Theology
◊ THEO 541   Theology of Church
◊ THEO 551   The Sacraments *or*
◊ THEO 552   Sacraments and Liturgy
◊ THEO 560   Fundamental Moral Theology
◊ THEO 632   Christology

ELECTIVES: 4 COURSES (12 CREDITS). NO SEQUENCE REQUIRED.

◊ CANL 512   Valid or Invalid? Introduction to Marriage in Canon Law
◊ CHIST 514   Church History I: Early Christians to Middle Ages
◊ CHIST 524   Church History II: Renaissance to Modern Church
◊ CHIST 544   History of the American Catholic Church
◊ CST 500   Foundations of Catholic Social Teaching
◊ CST 510   Social Doctrine of the Church, 1891-1965

◊   CST 520   Catholic Social Teaching: Pope St. Paul VI to Pope Leo XIV
◊   EDU 510   Foundations of Western Education
◊   EDU 520   Newman and the Liberal Arts Tradition
◊   EDU 620   Virtue in the Classroom
◊   EDU 680   Education and Building Catholic Culture
◊   LIB 501   Christian Anthropology
◊   RELED 560   Principles of Catholic Education
◊   SCRPT 520   Pentateuch
◊   SCRPT 570   The Letter to the Romans
◊   SCRPT 581   The Gospel of St. John
◊   SCRPT 616   History of Biblical Interpretation I
◊   SCRPT 617   History of Biblical Interpretation II
◊   SCRPT 640   Isaiah and the Prophets (12 weeks)
◊   SCRPT 662   The Synoptic Gospels
◊   SPIR 501   Applied Catholic Spirituality
◊   THEO 550   Principles of Sacred Liturgy
◊   THEO 599   Italy: Crossroads of Christendom
◊   THEO 598   Holy Land: The Fifth Gospel
◊   THEO 617   Fr. Spitzer's Evidence for God (12 weeks)
◊   THEO 619   The Thought of Thomas Aquinas
◊   THEO 640   Presenting the Faith in the Modern World: Dealing with the Hard Questions
◊   THEO 647   Catholic Social Communications
◊   THEO 649   Evangelizing Postmodernity, Answering Tough Questions
◊   THEO 698   Thesis Direction
◊   SCRPT/ THEO SP courses can replace the corresponding SCRPT/THEO courses

MASTER OF ARTS IN THEOLOGY – CATHOLIC SOCIAL TEACHING CONCENTRATION

PROGRAM OUTCOMES:

Students completing the program will be able to:

1. Articulate and apply principles of Catholic theology and God's relationship to the created order to the problem of authentic happiness and the edification of the human community
2. Demonstrate how the New Testament fulfills the Old Testament with regard to Jesus Christ, the Church as the People of God, and its sacramental life
3. Explain the role of philosophy in theological controversies in Church history and in the development of Church doctrine
4. Synthesize the development of the Catholic Church's understanding of the relationship between Sacred Scripture, Sacred Tradition, and the Magisterium, and their significance with respect to historical and contemporary challenges.

    o   Number of credits: 36
    o   Capstone: Comprehensive Exam, to be taken after all other coursework is completed
    o   Program time limit: 5 years

◊ THEO 503   The Catholic Theological Tradition
◊ THEO 510   Revelation and Faith: Fundamental Theology
◊ SCRPT 530 Introduction to Scripture and Salvation History
◊ PHIL 508   Philosophy for Theology
◊ THEO 541   Theology of Church
◊ THEO 551   The Sacraments **OR**
◊ THEO 552   Sacraments and Liturgy
◊ THEO 560   Fundamental Moral Theology
◊ THEO 632   Christology

CONCENTRATION COURSES: 3 COURSES (9 CREDITS). NO SEQUENCE REQUIRED. SUGGESTED ORDER: CST 500, CST 510, CST 520.

◊ CST 500   Foundations of Catholic Social Teaching
◊ CST 510   Social Doctrine of the Church, 1891-1965
◊ CST 520   Catholic Social Teaching: Pope St. Paul VI to Pope Leo XIV

ELECTIVES: 1 COURSE (3 CREDITS). NO SEQUENCE REQUIRED.

◊ CANL 512   Valid or Invalid? Introduction to Marriage in Canon Law
◊ CHIST 514   Church History I: Early Christians to Middle Ages
◊ CHIST 524   Church History II: Renaissance to Modern Church
◊ CHIST 544   History of the American Catholic Church
◊ EDU 510   Foundations of Western Education
◊ EDU 520   Newman and the Liberal Arts Tradition
◊ EDU 620   Virtue in the Classroom
◊ EDU 680   Education and Building Catholic Culture
◊ LIB 501   Christian Anthropology
◊ RELED 560 Principles of Catholic Education
◊ SCRPT 520 Pentateuch
◊ SCRPT 570 The Letter to the Romans
◊ SCRPT 581 The Gospel of St. John
◊ SCRPT 616 History of Biblical Interpretation I
◊ SCRPT 617 History of Biblical Interpretation II
◊ SCRPT 640 Isaiah and the Prophets (12 weeks)
◊ SCRPT 662 The Synoptic Gospels
◊ SPIR 501   Applied Catholic Spirituality
◊ THEO 550   Principles of Sacred Liturgy
◊ THEO 599   Italy: Crossroads of Christendom
◊ THEO 598   Holy Land: The Fifth Gospel
◊ THEO 617   Fr. Spitzer's Evidence for God (12 weeks)

- ◊ THEO 619 The Thought of Thomas Aquinas
- ◊ THEO 640 Presenting the Faith in the Modern World: Dealing with the Hard Questions
- ◊ THEO 647 Catholic Social Communications
- ◊ THEO 649 Evangelizing Postmodernity, Answering Tough Questions
- ◊ THEO 698 Thesis Direction
- ◊ SCRPT/THEO SP Courses can replace the corresponding SCRPT/THEO courses

MASTER OF ARTS IN THEOLOGY – SACRED SCRIPTURE CONCENTRATION

PROGRAM OUTCOMES:

Students completing the program will be able to:

1. Articulate and apply principles of Catholic theology and God's relationship to the created order to the problem of authentic happiness and the edification of the human community
2. Demonstrate how the New Testament fulfills the Old Testament with regard to Jesus Christ, the Church as the People of God, and its sacramental life
3. Explain the role of philosophy in theological controversies in Church history and in the development of Church doctrine.
4. Synthesize the development of the Catholic Church's understanding of the relationship between Sacred Scripture, Sacred Tradition, and the Magisterium, and their significance with respect to historical and contemporary challenges.

   - o Number of credits: 36 (12 courses: 8 core and 4 concentration)
   - o Capstone: Comprehensive Exam
   - o Program time limit: 5 years

CURRICULUM:

CORE COURSES: 8 COURSES (24 CREDITS). NO SEQUENCE REQUIRED. SUGGESTED THEO 503, THEO 510, SCRPT 530, PHIL 508 TAKEN FIRST, AS FOUNDATIONAL COURSES.

- ◊ THEO 503 The Catholic Theological Tradition
- ◊ THEO 510 Revelation and Faith: Fundamental Theology
- ◊ SCRPT 530 Introduction to Scripture and Salvation History
- ◊ PHIL 508 Philosophy for Theology
- ◊ THEO 541 Theology of Church
- ◊ THEO 551 The Sacraments *or*
- ◊ THEO 552 Sacraments and Liturgy
- ◊ THEO 560 Fundamental Moral Theology
- ◊ THEO 632 Christology

a) Required:
◊ SCRPT 616   History of Biblical Interpretation I
◊ SCRPT 617   History of Biblical Interpretation II

b) Choose two of the following:
◊ SCRPT 520   Pentateuch
◊ SCRPT 570   The Letter to the Romans
◊ SCRPT 581   The Gospel of St. John
◊ SCRPT 640   Isaiah and the Prophets (12 weeks)
◊ SCRPT 662   The Synoptic Gospels

MAESTRÍA EN TEOLOGÍA CON ESPECIALIDAD EN DOCTRINA SOCIAL DE LA IGLESIA

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Articular y aplicar los principios de la teología católica y la relación de Dios con el orden creado al problema de la felicidad auténtica y la edificación de la comunidad humana.
2. Demostrar cómo el Nuevo Testamento cumple con el Antiguo Testamento con respecto a Jesucristo, la Iglesia como Pueblo de Dios y su vida sacramental.
3. Explicar el papel de la filosofía en las controversias teológicas en la historia de la Iglesia y en el desarrollo de la doctrina de la Iglesia.
4. Sintetizar el desarrollo de la comprensión de la Iglesia Católica sobre la relación entre la Sagrada Escritura, la Sagrada Tradición, el Magisterio, y su importancia con respecto a los desafíos históricos y contemporáneos.
5. Demostrar comprensión de las fuentes de la Doctrina Social de la Iglesia
6. Identificar y explicar los principios de la Doctrina Social de la Iglesia tal como se desarrollan en documentos magistrales clave.
7. Integrar los principios de la Doctrina Social de la Iglesia en la discusión y el análisis de cuestiones sociales contemporáneas.
8. Aplicar el conocimiento de la Doctrina Social de la Iglesia para identificar y responder a las necesidades ministeriales de distritos electorales específicos.

   o Number of credits: 36 (12 courses: 8 core, 3 concentration and 1 elective)
   o Capstone: comprehensive exam, to be taken after all other coursework is completed
   o Program time limit (maximum number of years): 5 years

CURRICULUM:

CORE COURSES: 8 COURSES (24 CREDITS). NO SEQUENCE REQUIRED.

◊ THEO 503 SP   La Tradición Teológica Católica
◊ THEO 510 SP   Revelación y Fe. Teología Fundamental
◊ SCRPT 530 SP   Introducción a la Escritura e Historia de la Salvación

◊	PHIL 508 SP	Filosofía para la Teología
◊	THEO 541 SP	Teología de la Iglesia
◊	THEO 552 SP	Sacramentos y Liturgia
◊	THEO 560 SP	Teología Moral Fundamental
◊	THEO 632 SP	Cristología

CONCENTRATION: 3 COURSES (9 CREDITS). NO SEQUENCE REQUIRED. SUGGESTED ORDER: CST 500, CST 510, CST 520.

◊	CST 500 SP	Fundamentos del Pensamiento Social Católico
◊	CST 510 SP	Doctrina Social de la Iglesia, 1891-1965
◊	CST 520 SP	Doctrina social de la Iglesia: desde Papa San Pablo VI al Papa León XIV

ELECTIVES: 1 COURSE (3 CREDITS).

| ◊ | CANL 512 SP | ¿Válido o no válido? Introducción al matrimonio en el derecho canónico |
| ◊ | SCRPT/THEO courses | Electives from MA T (English) can be used |

MASTER OF ARTS IN THEOLOGY AND EDUCATIONAL MINISTRY

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Articulate and apply principles of Catholic theology and God's relationship to the created order to the problem of authentic happiness and the edification of the human community
2. Demonstrate how the New Testament fulfills the Old Testament with regard to Jesus Christ, the Church as the People of God, and its sacramental life
3. Synthesize the development of the Catholic Church's understanding of the relationship between Sacred Scripture, Sacred Tradition, and the Magisterium, and their significance with respect to historical and contemporary challenges.
4. Faithfully and effectively teach Catholic doctrine, spirituality, and morals, while ministering in pedagogically and culturally diverse contexts.

   o Number of credits: 36
   o Capstone: practicum, comprehensive exam, ePortfolio
   o Program time limit: 5 years

CURRICULUM:

CORE COURSES: 11 COURSES (33 CREDITS). NO SEQUENCE REQUIRED. SUGGESTED THEO 503, THEO 510, SCRPT 530 TAKEN FIRST, AS FOUNDATIONAL COURSES.

◊	THEO 503	The Catholic Theological Tradition
◊	THEO 510	Revelation and Faith: Fundamental Theology
◊	SCRPT 530	Introduction to Scripture and Salvation History

◊	THEO 541	Theology of Church
◊	THEO 551	The Sacraments *or*
◊	THEO 552	Sacraments and Liturgy
◊	THEO 560	Fundamental Moral Theology
◊	THEO 632	Christology
◊	SPIR 501	Applied Catholic Spirituality
◊	THEO 640	Presenting Faith in the Modern World: Dealing with Hard Questions *or*
◊	THEO 649	Evangelizing Postmodernity, Answering Tough Questions
◊	RELED 560	Principles of Catholic Education
◊	CST 500	Foundations of Catholic Social Teaching *or*
◊	CST 510	Social Doctrine of the Church, 1891-1965 *or*
◊	CST 520	Catholic Social Teaching: Pope St. Paul VI to Pope Leo XIV

ELECTIVES: 1 COURSE (3 CREDITS). NO SEQUENCE REQUIRED.

◊	CANL 512	Valid or Invalid? Introduction to Marriage in Canon Law
◊	CHIST 514	Church History I: Early Christians to Middle Ages
◊	CHIST 524	Church History II: Renaissance to Modern Church
◊	CHIST 544	History of the American Catholic Church
◊	EDU 510	Foundations of Western Education
◊	EDU 520	Newman and the Liberal Arts Tradition
◊	EDU 620	Virtue in the Classroom
◊	EDU 680	Education and Building Catholic Culture
◊	LIB 501	Christian Anthropology
◊	PHIL 508	Philosophy for Theology
◊	SCRPT 520	Pentateuch
◊	SCRPT 570	The Letter to the Romans
◊	SCRPT 581	The Gospel of St. John
◊	SCRPT 616	History of Biblical Interpretation
◊	SCRPT 617	History of Biblical Interpretation II
◊	SCRPT 640	Isaiah and the Prophets (12 weeks)
◊	SCRPT 662	The Synoptic Gospels
◊	THEO 550	Principles of Sacred Liturgy
◊	THEO 598	Holy Land: The Fifth Gospel
◊	THEO 599	Italy: Crossroads of Christendom
◊	THEO 617	Fr. Spitzer's Evidence for God (12 weeks)
◊	THEO 619	The Thought of Thomas Aquinas
◊	THEO 647	Catholic Social Communications
◊	THEO 698	Thesis Direction
◊	SCRPT/THEO SP courses can replace the corresponding SCRPT/THEO courses

- o   Number of credits: 18
- o   Capstone: n/a
- o   Transfer credit policy: Up to 6 credits, upon review by the department chair for curriculum alignment
- o   Program time limit: 3 years

CURRICULUM:

REQUIRED (12 CREDITS)

- ◊   THEO 503   The Catholic Theological Tradition
- ◊   SCRPT 530   Introduction to Scripture and Salvation History
- ◊   SCRPT 616   History of Scripture Interpretation – Part I
- ◊   SCRPT 617   History of Scripture Interpretation – Part II

ELECTIVES (6 CREDITS) – CHOOSE FROM THE FOLLOWING

- ◊   SCRPT 520   Pentateuch
- ◊   SCRPT 570   Letter to the Romans
- ◊   SCRPT 581   The Gospel of St. John
- ◊   SCRPT 640   Isaiah and the Prophets (12 weeks)
- ◊   SCRPT 662   The Synoptic Gospels

GRADUATE CERTIFICATE IN CHURCH HISTORY

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Summarize knowledge of major stages in Catholic Church history
2. Identify and analyze at least one major historical event in the Church
3. Apply theological and secular methodologies to Church history and their relationship to one another
4. Interpret trends in ecclesial historiography
5. Develop necessary reading skills to critically engage historical texts in light of the best scholarship and Church tradition

- o   Number of credits: 18
- o   Capstone: n/a
- o   Transfer credit policy: Up to 6 credits, upon review by the department chair for curriculum alignment
- o   Program time limit: 3 years

REQUIRED (12 CREDITS)

- ◊ CHIST 514   Church History I
- ◊ CHIST 524   Church History II
- ◊ THEO 503   The Catholic Theological Tradition
- ◊ THEO 632   Introduction to Christology

ELECTIVE OPTIONS (6 CREDITS) – SELECT FROM THE FOLLOWING:

- ◊ CHIST 544   History of the American Catholic Church
- ◊ CST 500   Foundations of Catholic Social Thought
- ◊ CST 510   Social Doctrine of the Church, 1891-1965
- ◊ CST 520   Catholic Social Teaching: Pope St. Paul VI to Pope Leo XIV
- ◊ EDU 510   Foundations of Western Education
- ◊ SCRPT 530 Intro to Scripture and Salvation History
- ◊ SCRPT 616 History of Biblical Interpretation I
- ◊ SCRPT 617 History of Biblical Interpretation II

GRADUATE CERTIFICATE IN CATECHETICAL LEADERSHIP

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Teach, promote, and defend the Catholic Faith
2. Demonstrate knowledge of Church teaching and the ability to access, interpret, and apply these teachings in various Church and Catholic education settings

   - o Number of credits: 18
   - o Capstone: n/a
   - o Transfer credit policy: Up to 6 credits, upon review by the department chair for curriculum alignment
   - o Program time limit: 3 years

CURRICULUM:

REQUIRED (12 CREDITS)

- ◊ RELED 560 Principles of Catholic Education
- ◊ SCRPT 530 Intro to Scripture and Salvation History
- ◊ THEO 503   The Catholic Theological Tradition
- ◊ THEO 649   Evangelizing Postmodernity, Answering Tough Questions

ELECTIVES (6 CREDITS) – SELECT FROM THE FOLLOWING:

- ◊ CANL 512   Valid or Invalid? Introduction to Marriage in Canon Law
- ◊ CST 500   Fundamentals of Catholic Social Teaching
- ◊ CST 510   Social Doctrine of the Church 1891-1965
- ◊ CST 520   Catholic Social Teaching: Pope St. Paul VI to Pope Leo XIV
- ◊ EDU 680   Education for Renewal of Christian Culture
- ◊ LIB 501   Christian Anthropology
- ◊ SPIR 501   Applied Catholic Spirituality
- ◊ THEO 510   Revelation and Faith: Fundamental Theology
- ◊ THEO 550   Principles of Liturgy
- ◊ THEO 551   The Sacraments
- ◊ THEO 560   Fundamental Moral Theology
- ◊ THEO 647   Catholic Social Communications

GRADUATE CERTIFICATE IN CATHOLIC SOCIAL TEACHING

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Demonstrate an understanding of the sources of Catholic Social Teaching (CST)
2. Identify and explain the principles of CST as developed in key magisterial documents
3. Integrate the principles of CST in discussion and analysis of contemporary social issues
4. Apply knowledge of CST to identify and respond to the ministerial needs of specific constituencies
   - o Number of credits: 15
   - o Capstone: n/a
   - o Transfer credit policy: Up to 6 credits, upon review by the department chair for curriculum alignment
   - o Program time limit: 3 years

CURRICULUM:

REQUIRED (9 CREDITS)

- ◊ CST 500   Foundations of Catholic Social Thought
- ◊ CST 510   Social Doctrine of the Church, 1891-1965
- ◊ CST 520   Catholic Social Teaching: Pope St. Paul VI to Pope Leo XIV

ELECTIVE OPTIONS (6 CREDITS) – SELECT FROM THE FOLLOWING:

- ◊ CANL 512   Valid or Invalid? Introduction to Marriage in Canon Law
- ◊ LIB 501   Christian Anthropology
- ◊ THEO 503   The Catholic Theological Tradition
- ◊ THEO 560   Fundamental Moral Theology
- ◊ THEO 647   Catholic Social Communications

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Identificar y discutir los principios de la enseñanza social católica.
2. Demostrar comprensión de las fuentes bíblicas y magisteriales de la enseñanza social católica.
3. Evaluar la aplicación de la metodología Ver, Juzgar, Actuar que la Iglesia ha utilizado en diferentes ámbitos pastorales.

- o Number of credits: 15
- o Capstone: n/a
- o Transfer credit policy: Up to 6 credits, upon review by the department chair for curriculum alignment
- o Program time limit: 3 years

CURRICULUM:

REQUIRED (9 CREDITS)

◊ CST 500 SP   Fundamentos del Pensamiento Social Católico
◊ CST 510 SP   Doctrina Social de la Iglesia, 1891-1965
◊ CST 520 SP   Doctrina social de la Iglesia: desde Papa San Pablo VI al Papa León XIV

ELECTIVE OPTIONS (6 CREDITS) – SELECT TWO FROM THE FOLLOWING:

◊ CANL 512 SP   ¿Válido o no válido? Introducción al matrimonio en el derecho canónico
◊ SCRPT 530 SP   Introducción a la Escritura e Historia de la Salvación
◊ THEO 503 SP   La Tradición Teológica Católica
◊ THEO 541 SP   Teología de la Iglesia
◊ THEO 560 SP   Teología Moral Fundamental

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Exhibit an understanding of how Catholic theology informs the Christian vocation in the world to serve the common good, defend the dignity and transcendence of the human person, and apply principles of moral living.
2. Demonstrate a fundamental knowledge of the relationship between the Old and New Testaments in light of Catholic teachings.
3. Exhibit a capacity to explain and utilize philosophy in the study of theology.
4. Integrate knowledge of Church history and the teachings of Catholic theology, including through Church documents, to evaluate and clearly respond to contemporary challenges.

- o Number of credits: 120
- o Capstone: n/a
- o Program time limit: 6 years

CURRICULUM:

CORE CURRICULUM REQUIREMENTS (42 CREDITS)

LIBERAL ARTS (3 CREDITS)
◊ LIB 200   Principles of Liberal Learning

MATHEMATICS (3 CREDITS)
◊ MAT 105   General Math for Liberal Arts   *or*   COSCI 101 Computer Essentials

NATURAL SCIENCES (3 CREDITS)
◊ BIO 101   General Biology

SOCIAL SCIENCES (3 CREDITS)
◊ ANT 101   Introduction to Anthropology *or*
◊ ECON 101   Macroeconomics *or*
◊ SOC 101   Introduction to Sociology *or*
◊ GEO 101   World Geography

ENGLISH (3 CREDITS)
◊ ENG 105   Introduction to Composition

HISTORY (3 CREDITS)
◊ HIST 211   Christian Civilization

PHILOSOPHY (12 CREDITS)

◊ PHIL 205   Introduction to Philosophy with Plato and Aristotle
◊ PHIL 235   Elements of the Philosophy of the Human Person
◊ PHIL 311   Ethics
◊ PHIL 315   Metaphysics

THEOLOGY (12 CREDITS)

◊ SCRPT 103   Old Testament
◊ SCRPT 106   New Testament
◊ THEO 204   Foundations of Catholicism
◊ THEO 213   God, Man, and Universe

PROGRAM REQUIREMENTS (78 CREDITS)

THEOLOGY CORE (15 CREDITS)

◊ SCRPT 210   Reading Scripture Theologically
◊ THEO 268   Principles of Moral Theology
◊ THEO 343   Vatican II: The Church and Her Liturgy
◊ THEO 350   Sacraments: Masterworks of God
◊ THEO 410   Jesus Christ: God, Man, and Savior

THEOLOGY ELECTIVES (12 CREDITS)

ENGLISH LANGUAGE ARTS (6 CREDITS)

◊ ENG 111   Introduction to Literature
◊ ENG 310   Literature and the Sacramental Imagination

HUMANITIES/SOCIAL SCIENCES (15 CREDITS)

◊ HUM 228   Introduction to Comparative Religions (required)
◊ ANT 101   Introduction to Anthropology
◊ CHIST 214   Church History I
◊ CHIST 224   Church History II
◊ CHIST 244   History of the Church in America
◊ ECON 101   Introduction to Macroeconomics
◊ GEO 101   World Geography
◊ HIST 201   Ancient Civilization
◊ HIST 221   Global Civilization
◊ HUM 260   Theology of Sacred Architecture
◊ SOC 101   Introduction to Sociology

WORLD LANGUAGES (6 CREDITS OF THE SAME LANGUAGE) – SELECT FROM THE FOLLOWING:
LAT 101, 102, 201, 202; GRK 101, 102, 201, 202; SPAN 101, 102, 201, 202

GENERAL ELECTIVES (24 CREDITS)

Students may fulfill these credits by adopting a *Business*, *Education*, *History*, *Philosophy*, or *Sacred Scripture* concentration or minor, an *Accelerated MA program*, or electives that meet their interests.

ASSOCIATE OF ARTS IN THEOLOGY

Students completing the program will be able to:

◊ Exhibit an understanding of the central teachings in the Catechism of the Catholic Church regarding the common good of human society, the dignity and transcendence of the human person, and principles of the moral life.
◊ Show an ability to explain and apply the relationship between faith and reason.
◊ Exhibit an understanding of key concepts in Church history and their impact on human culture and civilization.
◊ Demonstrate a fundamental knowledge of the Old and New Testament Scriptures in light of Catholic teachings.

  o Number of credits: 60 (General education: 36 credits; Theology: 24 credits)
  o Capstone: n/a
  o Program time limit: 4 years

CURRICULUM:

MATHEMATICS | CHOOSE ONE (3 CREDITS)
◊ COSCI 101   Computer Essentials
◊ MATH 105   General Mathematics for Liberal Studies

NATURAL SCIENCES | CHOOSE ONE (3 CREDITS)
◊ BIO 101   General Biology (Recommended)

LITERATURE AND COMPOSTITION | ONE REQUIRED AND CHOOSE ONE (6 CREDITS)
◊ ENG 105   Introduction to Composition (Required)
◊ ENG 111   Introduction to Literature
◊ ENG 310   Literary Apologetics for Theology

FOREIGN LANGUAGES | CHOOSE ONE (3 CREDITS)
◊ GREEK 101,102, 201, 202   Biblical or Advanced Greek
◊ LATIN 101, 102, 201, 202   Introductory or Advanced Latin
◊ SPAN 101, 102, 201, 202   Introductory or Conversational Spanish

◊   LIB 200   Principles of Liberal Learning (Required)
◊   CHIST 214   Church History I: Early Christians to Middles Ages *OR*
◊   CHIST 224   Church History II: Renaissance to Modern Church *OR*
◊   CHIST 244   History of the Catholic Church in America
◊   HIST 211   Christian Civilization (Required)
◊   HUM 228   Introduction to Comparative Religions: Judaism and Islam (Required)

PHILOSOPHY | CHOOSE TWO (6 CREDITS)
◊   PHIL 205   Introduction to Philosophy with Plato and Aristotle
◊   PHIL 235   Elements of the Philosophy of the Human Person
◊   PHIL 250   Introduction to Catholic Health Care Ethics (cross-listed as THEO 270)
◊   PHIL 311   Ethics

THEOLOGY (24 CREDITS)
◊   SCRPT 103   Survey of the Old Testament
◊   SCRPT 106   Survey of the New Testament
◊   THEO 103   The Moral Life: Living the Virtues *OR*
◊   THEO 268   Principles of Moral Theology
◊   THEO 204   Foundations of Catholicism
◊   THEO 213   God, Man, and the Universe
◊   9 elective credits

GENERAL ELECTIVES (3 CREDITS)

ASOCIADO DE ARTES EN TEOLOGÍA CON ESPECIALIDAD EN DOCTRINA SOCIAL DE LA IGLESIA

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Exhibir una comprensión de las enseñanzas centrales en el Catecismo de la Iglesia Católica en relación con el bien común de la sociedad humana, la dignidad y trascendencia de la persona humana y principios de la vida moral.
2. Mostrar una capacidad para explicar y aplicar la relación entre fe y razón.
3. Exhibir una comprensión de los conceptos clave en la historia de la Iglesia y su efecto en la cultura y la civilización humanas.
4. Demostrar un conocimiento fundamental de las Escrituras del Antiguo y Nuevo Testamento a la luz de las enseñanzas católicas.
5. Emplear el conocimiento de CST y datos socioculturales para identificar y responder a las necesidades ministeriales de grupos específicos.

◊   Number of credits: 60 (General education: 33 credits; Theology: 27 credits)
◊   Capstone: n/a
◊   Program time limit: 4 years

MATHEMATICS (3 CREDITS)
◊   COSCI 101 SP   Introducción a computación

NATURAL SCIENCES (3 CREDITS)
◊   BIO 101 SP   Biología general

ENGLISH LANGUAGE ARTS (3 CREDITS)
◊   ENG 105 SP   Introducción a la escritura académica

WORLD LANGUAGES (3 CREDITS)
◊   SPAN 110 SP   Gramática Española

HUMANITIES/SOCIAL SCIENCES (12 CREDITS)
◊   CHIST 214 SP   Historia de la Iglesia I: Primeros Cristianos a Edad Media
◊   CHIST 224 SP   Historia de la Iglesia II: del Renacimiento a la Edad contemporánea
◊   HIST 221 SP   Civilización Global
◊   SOC 101 SP   Introducción a la Sociología

PHILOSOPHY (6 CREDITS)
◊   PHIL 205 SP   Introducción a la Filosofía de Platón y Aristóteles
◊   PHIL 235 SP   Elementos de la Filosofía de la Persona Humana

GENERAL ELECTIVES (3 CREDITS)
◊   CANL 212 SP   ¿Válido o no válido? Introducción al matrimonio en el derecho canónico

THEOLOGY CORE (15 CREDITS)
◊   SCRPT 103 SP   Estudio del Antiguo Testamento
◊   SCRPT 106 SP   Estudio del Nuevo Testamento
◊   THEO 101/102 SP   Catecismo de la Iglesia Católica
◊   THEO 103 SP   La Vida Moral. Viviendo las Virtudes
◊   THEO 104 SP   María y Piedad

THEOLOGY CONCENTRATION (12 CREDITS)
◊   CST 101 SP   Introducción a Doctrina Social de la Iglesia
◊   CST 190 SP   Gestión y Liderazgo en el Ministerio Parroquial
◊   CST 200 SP*   Ver, Juzgar y Actuar. Doctrina Social de la Iglesia en Práctica
◊   CST 290 SP*   Práctica de Aprendizaje y Servicio
*CST 200 SP must be taken before CST 290 SP

CERTIFICADO DE PREGRADO EN DOCTRINA SOCIALE DE LA IGLESIA

Students completing the program will be able to:
1. Identificar y discutir los principios de la enseñanza social católica.
2. Demostrar comprensión de las fuentes bíblicas y magisteriales de la enseñanza social católica.
3. Evaluar la aplicación de la metodología Ver, Juzgar, Actuar que la Iglesia ha utilizado en diferentes ámbitos pastorales.

   o Number of credits: 15
   o Capstone: n/a
   o Program time limit: 3 years

CURRICULUM:

REQUIRED (9 CREDITS)

◊ CST 101 SP   Introducción a Doctrina Social de la Iglesia
◊ CST 190 SP   Gestión y Liderazgo en el Ministerio Parroquial
◊ CST 200 SP*   Ver, Juzgar y Actuar; Doctrina Social de la Iglesia en Práctica

ELECTIVES (6 CREDITS):

◊ CST 290 SP*   Práctica de Aprendizaje y Servicio
◊ HIST 221 SP   Civilización Global
◊ PHIL 235 SP   Elementos de la Filosofía de la Persona Humana
◊ THEO 103 SP   La Vida Moral. Viviendo las Virtudes

*CST 200 SP must be taken before CST 290 SP

UNDERGRADUATE CERTIFICATE IN SACRED SCRIPTURE

   o Number of credits: 18
   o Capstone: n/a
   o Transfer credit policy: Up to 3 credits, s, upon review by the department chair for curriculum alignment
   o Program time limit: 3 years

CURRICULUM:

REQUIRED (15 CREDITS)

◊ SCRPT 103   Survey of the Old Testament
◊ SCRPT 106   Survey of the New Testament
◊ SCRPT 210   Reading Scripture Theologically
◊ GREEK 101   Biblical Greek I
◊ GREEK 201   Biblical Greek II

◊ SCRPT 370   Letter to the Romans
◊ SCRPT 381   The Gospel of St. John

UNDERGRADUATE CATECHETICAL COORDINATOR CERTIFICATE

PROGRAM OUTCOMES:

Students completing the program will be able to:
1. Articulate the fundamental doctrines of faith and morals of the Catholic Church, using the Catechism of the Catholic Church, Sacred Scripture, and Sacred Tradition.
2. Explain the Holy Bible as a unified story, with the New Testament anticipated by the Old, and the Old Testament fulfilled in the New.
3. Explore the nature, mission, and purpose of catechesis, with emphasis on biblical catechesis, development of doctrinal lesson planning, and the principles, tasks, and methods that the Church promotes.

  o Number of credits: 18
  o Capstone: n/a
  o Transfer credit policy: Up to 6 credits, upon review by the department chair for curriculum alignment
  o Program time limit: 3 years

CURRICULUM:

ALL COURSE REQUIRED (18 CREDITS)

◊ RELED 433   The Art of Catechesis: Dynamic Renewal
◊ SCRPT 210   Reading Scripture Theologically
◊ THEO 204   Foundations of Catholicism
◊ THEO 268   Principles of Moral Theology
◊ THEO 350   Sacraments: Masterworks of God
◊ THEO 410   Jesus Christ: God, Man, and Savior

THEOLOGY MINOR

Optional for BA in Liberal Arts students

PROGRAM OUTCOMES:

Students completing the program will be able to:

1. Demonstrate a fundamental knowledge of revelation testified to in the Old and New Testament Scriptures, as well as the role and insights of the Church as Mother Teacher.

2. Exhibit an understanding of theological principles and Church teachings and be able to apply them to individual and communal circumstances.
3. Articulate and participate in the dialogue between faith and reason by the application of reason and/or philosophy in the study of theology.
4. Exhibit an understanding of the development of Church Doctrine throughout history and by the Holy Spirit, and the ongoing contributions of this development by the Church's missionary engagement with human culture and civilization.

- o Number of credits: 21
- o Capstone: n/a
- o Admission requirements: Students must be pursuing a BA, and at least at the sophomore level (~45 earned credits) to declare the minor.
- o Transfer credit policy: Up to 3 credits upon review by the department chair for curriculum alignment
- o Program time limit: within the BA degree program

CURRICULUM (7 COURSES/21 CREDITS):

◊ SCRPT 103   Survey of the Old Testament
◊ SCRPT 106   Survey of the New Testament
◊ THEO 204   Foundations of Catholicism
◊ THEO 213   God, Man, and the Universe
◊ THEO 410   Christology
◊ Plus any 2 Theology courses at 300- or 400-level

ACCELERATED MA TRACKS

Accelerated MA tracks allow high-achieving undergraduate students to begin their graduate studies while completing their bachelor's degree—saving time, money, and making the transition to advanced studies seamless.

Students who have a **3.0 GPA or higher**, have completed the core curriculum, and **at least 42 credits in their program** may be eligible to apply. Students will need to supply a **letter of recommendation** from a Catholic International faculty member who can speak to their readiness for graduate-level coursework.

Additional details:

For the MA in Theology and MA in Ecclesial Administration and Management accelerated pathways, BA students can complete up to 3 graduate courses (9 credits) on the accelerated track.

For the MA in Liberal Arts Education accelerated pathway, BA students can complete up to 4 graduate courses (12 credits) on the accelerated track.

CONTINUING EDUCATION

Director: Cynthia Stalcup, MA

NONCREDIT CERTIFICATES

Faith formation is a lifelong journey. Just as we are required to stay current in our professional lives, the Church calls us to continue growing in knowledge of our faith. Catholic International University 's Continuing Education program offers adults a carefully designed curriculum of doctrinal, moral, and spiritual formation that combines high quality, faithful teachings in a convenient distance learning format. The Continuing Education program includes noncredit certificates, nondegree independent study courses, and three-week online seminars for adult enrichment and catechist formation in the Faith.

Truth means more than knowledge: knowing the truth leads us to discover the good. (Benedict XVI, 2008)

Far from being just a communication of factual data — 'informative' — the loving truth of the Gospel is creative and life-changing — 'performative.' (cf. *Spe Salvi*, 2)

Catholic International University recognizes the desire that many Catholic adults have to study the Faith in order to integrate it into the current culture and to share the Faith with others. Catholic adults, by nature of their Baptism, are called to an ongoing reflection on the 2000-year heritage the Church has recorded and developed in order to integrate the Faith into contemporary society. The Continuing Education program offers several noncredit certificates designed to provide a systematic approach to the study of Catholic doctrine, Sacred Scripture, Catholic morality, Church history, Vatican II, and catechetical principles and methods. (N.b. the abbreviation CEU used below stands for Continuing Education Unit.)

◊ Basic Certificate in Apologetics
◊ Certificate in the *Catechism of the Catholic Church*
◊ Basic Certificate in Catechetics
◊ Advanced Certificate in Catechetics
◊ Basic Certificate in Catholic Education
◊ Basic Certificate in Christian Morality
◊ Basic Certificate in the New Testament
◊ Basic Certificate in the Old Testament
◊ Basic Certificate in Prayer and Spirituality
◊ Basic Certificate in Vatican II
◊ Basic Certificate in Church History
◊ Diocesan Lay Leadershi
◊ Certificado Básico en Liderazgo Diocesano Laico
◊ Certificado Básico del Catecismo de la Iglesia Católica
◊ Certificado Básico de Catequesis

BASIC CERTIFICATE IN APOLOGETICS

Given our increasingly secular society and the atheistic worldview often promoted by the main- stream media and academic/scientific establishment, the need to strengthen the faith of Catholics and equip the faithful to better explain and share the Faith has never been greater.

This need is especially evident in the large number of young people who are leaving the Catholic Faith, especially during and after college.

By participating in the seminars for this certificate program, you can strengthen your faith and equip yourself to better explain and share with family and friends why Catholics believe what we do about God, Jesus, Salvation, Church, Suffering and Evil.

Requirements:

Completion of the following six apologetics seminars:

◊ THEO N018   Proclaiming the Reality of God: Compelling Evidence of God's (1 CEU)
◊ THEO N033   Making the Case for Christ (1 CEU)
◊ THEO N019   Why Would a Loving God Allow Evil, Pain, and Suffering? (1 CEU)
◊ THEO N043   How Are We Saved? The Catholic View of Salvation (1 CEU)
◊ THEO N042   Why Do We Need the Church? (1 CEU)
◊ THEO N021   The Art of Evangelization through Apologetics (1 CEU)

CERTIFICATE IN THE CATECHISM OF THE CATHOLIC CHURCH

Benedict XVI reminded Catholics that the *Catechism of the Catholic Church* is "a precious and indispensable tool" for the task of evangelization. Those who study the *Catechism* will be able to give reasons for what they believe, enabling them to assist the numerous people who are experiencing a crisis of Faith in our contemporary society. Most dioceses of the United States require catechists to have a basic course on the *Catechism of the Catholic Church*. Those who achieve the Catholic International University Certificate in the *Catechism of the Catholic Church* will have the confidence and ability to assist others in using the Catechism of the Catholic Church to find answers to questions about Church doctrine, liturgical life, Christian morality, and prayer.

Requirements:

Completion of five courses in the *Catechism of the Catholic Church* Series:

◊ THEO N004   Introduction to the Catechism (2 CEUs)
◊ THEO N005   The Profession of Faith (2 CEUs)
◊ THEO N006   The Celebration of the Christian Mystery (3 CEUs)
◊ THEO N007   Life in Christ (3 CEUs)
◊ THEO N008   Christian Prayer (2 CEUs)

BASIC CERTIFICATE IN CATECHETICS

This catechetical formation program aims to help catechists acquire the essential knowledge and skills needed to hand on the Faith. Ideally, this initial formation should precede the beginning of your catechetical ministry. Catechists who complete these basic courses/seminars should have the confidence and skills to be a parish catechist.

CURRICULUM (ALL COURSES REQUIRED):

◊ THEO N005   The Profession of Faith (2 CEUs)
◊ THEO N006   The Celebration of Christian Mystery (3 CEUs)
◊ THEO N007   Life in Christ (3 CEUs)
◊ THEO N008   Christian Prayer (2 CEUs)
◊ *RELED   Basic Catechetics for Discipleship, Part 1 (1 CEU)
◊ **SCRPT N004   Introduction to Scripture and the Gospel Message (1 CEU)

ADVANCED CERTIFICATE IN CATECHETICS

Those who teach with authority change lives. Children, young people, and adults eagerly respond to knowledgeable and trained catechists. This training takes commitment, dedication, confidence, and zeal. With the Advanced Certificate in Catechetics (ACC) program, Catholic International University can help lay volunteers, religion teachers, and parents become true catechists – those prepared to teach the Faith with wisdom and knowledge.

Requirements:

1. Prerequisite certificate: Basic Certificate in Catechetics
2. Completion of the following required catechetical courses:

CURRICULUM:

◊ RELED N042   Forming Disciples: The Basic Tasks of Catechesis
◊ RELED N004 NDC   Vitalizing the Catechetical Ministry
◊ SCRPT N113   The Way Catholics Use Scripture: Pope Benedict's Verbum Domini
◊ THEO N163   Basic Principles of Morality
◊ THEO N188   Living Mercy: Social Teachings of the Church
◊ THEO N056   The Mass: History, Theology, and Spirituality

BASIC CERTIFICATE IN CATHOLIC EDUCATION

Speaking to Catholic Educators in America, Benedict XVI remarked: "In every aspect of their education, students need to be encouraged to articulate a vision of the harmony of faith and reason capable of guiding a life-long pursuit of knowledge and virtue. As ever, an essential role in this process

is played by teachers who inspire others by their evident love of Christ, their witness of sound devotion and their commitment to that *sapientia Christiana* which integrates faith and life, intellectual passion and reverence for the splendor of truth both human and divine, steadfast in faith and witness." (Benedict XVI, May 5, 2012)

Each of the following courses addresses ways that Catholic Educators can fulfill their essential roles of teaching, inspiring, and witnessing the Church's patrimony of integrating life with the harmony of faith and reason.

Requirements:

Completion of the following five independent study courses:

◊ RELED N004 NDC   Vitalizing the Catechetical Ministry (1 CEU)
◊ RELED N034   Pioneers in American Catholic Education (1 CEU)
◊ RELED N036   Teaching High School Religion (1 CEU)
◊ RELED N042   Forming Disciples: The Basic Tasks of Catechesis (1 CEU)
◊ RELED N066   The Catholic School: Identity and Leadership (1 CEU)

BASIC CERTIFICATE IN CHRISTIAN MORALITY

St. John Paul II clearly defined Christian Morality in the encyclical *Veritatis Splendor*. In that magnificent document, he describes morality as "not so much about rules to be followed, but about the *full meaning of life*. This is in fact the aspiration at the heart of every human decision and action, the quiet searching and interior prompting which sets freedom in motion. ...Today more than ever we need to have clarity about how the gift of freedom can lead us to the absolute Good, God Himself Who has revealed Himself fully in Jesus Christ" (*VS*, 7).

St. John Paul II further points out that "the Second Vatican Council called for a renewal of moral theology, so that its teaching would display the lofty vocation which the faithful have received in Christ" (*VS* 7). This vocation not only requires finding Christ in order to follow Him but inviting Christ to walk the path of life with each person.

Requirements:

◊ THEO N007   Life in Christ (3 CEUs)
◊ THEO N068   The Way to Inner Peace and Mercy (1 CEU)
◊ THEO N106   Constitution on the Church in the Modern World (1 CEU)
◊ THEO N163   Basics of Morality (1 CEU)
◊ THEO N164   The Ten Commandments: One-Five (1.5 CEU)
◊ THEO N165   The Ten Commandments: Six-Ten (1 CEU)

BASIC CERTIFICATE IN THE NEW TESTAMENT

"Besides the four Gospels, the canon of the New Testament also contains the epistles of St. Paul and other apostolic writings, composed under the inspiration of the Holy Spirit, by which, according to the wise plan of God, those matters which concern Christ the Lord are confirmed, His true teaching is more and more fully stated, the saving power of the divine work of Christ is preached, the story is told of the beginnings of the Church and its marvelous growth, and its glorious fulfillment is foretold" (*Dei Verbum*, 20).

Requirements:

◊   SCRPT N061   The Acts of the Apostles (1 CEU)
◊   SCRPT N066   The Gospel of St. Matthew (1 CEU)
◊   SCRPT N067   The Gospel of St. Mark (1 CEU)
◊   SCRPT N068   The Gospel of St. Luke (1 CEU)
◊   SCRPT N162   The Gospel of St. John (1 CEU)
◊   SCRPT N174   The Letters of St. Paul, Part I (1 CEU)

BASIC CERTIFICATE IN THE OLD TESTAMENT

"Now the books of the Old Testament, in accordance with the state of mankind before the time of salvation established by Christ, reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books, though they also contain some things which are incomplete and temporary, nevertheless show us true divine pedagogy. (1) These same books, then, give expression to a lively sense of God, contain a store of sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayers, and in them the mystery of our salvation is present in a hidden way. Christians should receive them with reverence" (*Dei Verbum*, 15).

Requirements:

◊   SCRPT N022   Introduction to Genesis (1 CEU)
◊   SCRPT N034   The Historical Books of the Old Testament (1 CEU)
◊   SCRPT N050   The Psalms: Israel's Prayer and Ours (1 CEU)
◊   SCRPT N145   Wisdom Books of the Old Testament (1 CEU)
◊   SCRPT N146   Christ: The Suffering Servant of Isaiah (1 CEU)
◊   SCRPT N148   The Prophets and Morality (1 CEU)

BASIC CERTIFICATE IN PRAYER AND SPIRITUALITY

Pope Francis reminds us that prayer is a way of life—a spiritual way of living day to day:

"Pray always, without ever losing heart" (Lk 18:1). This is the Christian way of life: remaining steadfast in prayer, to remain steadfast in faith and testimony. Here once again we may hear a voice

within us, saying: "But Lord, how can we not grow weary? We are human... even Moses grew weary...!" True, each of us grows weary. Yet we are not alone; we are part of a Body! We are members of the Body of Christ, the Church, whose arms are raised day and night to heaven, thanks to the presence of the Risen Christ and his Holy Spirit. Only in the Church, and thanks to the Church's prayer, are we able to remain steadfast in faith and witness (Pope Francis Homily, October 16, 2016).

Each of the following courses address ways of praying that are meant to bear fruit in daily living.

Requirements:

◊	THEO N008	Christian Prayer (1 CEU)
◊	THEO N158	Liturgy of the Hours (1 CEU)
◊	SPIR N037	Scriptural Foundations of the Hail Mary (1 CEU)
◊	SPIR N055	Eucharistic Devotions (1 CEU)
◊	SPIR N057	The Our Father: Gateway to Scripture (1 CEU)
◊	SPIR N156	Classics in Prayer and the Spiritual Life (1 CEU)

BASIC CERTIFICATE IN VATICAN II

The Second Vatican Council, according to Benedict XVI, "is a powerful appeal to us to make a daily rediscovery of the beauty of our faith, to understand it deeply through a more intense relationship with the Lord, and to live out our Christian vocation to the full." This Basic Certificate in Vatican II will equip a person with knowledge of the most significant documents that were developed by the Council Fathers, and with an increased appreciation for the universal vocation to holiness that the baptized are called to embrace.

Requirements:

◊	THEO N105	The Constitution on the Church, *Lumen Gentium* (1 CEU)
◊	THEO N106	The Constitution on the Church in the Modern World, *Gaudium et spes* (1 CEU)
◊	THEO N107	The Constitution on Divine Revelation, *Dei verbum* (1 CEU)
◊	THEO N108	Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (1 CEU)
◊	SPIR N064	Vatican II: Spirituality (1 CEU)
◊	CHIST N161	History of Vatican Council II (1 CEU)

DIOCESAN LAY LEADERSHIP

This noncredit certificate program provides a strong foundation in the documents of Vatican II and the Catechism of the Catholic Church and is designed for certification of catechists and lay leaders. The courses for this certificate were developed by Catholic Distance University in collaboration with the Diocese of Brooklyn Holy Spirit Institute for Service and Leadership for the formation of missionary disciples to serve as pastoral leaders in the Diocese of Brooklyn.

Requirements:

◊	THEO N008	Christian Prayer (2 CEUs)
◊	THEO N005	The Profession of Faith (2 CEUs)
◊	THEO N007	Life in Christ (3 CEUs)
◊	THEO N006	The Celebration of the Christian Mystery (3 CEUs)
◊	SCRPT N004	Introduction to Scripture and the Gospel Message (1 CEU)
◊	THEO N105	Vatican II: The Constitution on the Church, Lumen Gentium (1 CEU)

BASIC CERTIFICATE IN CHURCH HISTORY

The Catholic Church has been an integral part in the development of civilizations since the time of the Apostles. In today's society, Catholics need to know the history of the Church to intelligently respond to questions and inaccurate facts so frequently repeated by the media. Those who complete the courses and seminars required for receiving this certificate will be able to describe the history of the Church in America and portray correctly the role and activities of the Church during several historical periods in the last 2000 years.

Requirements:

◊	CHIST N128	Early American Catholic History, 1492-1808
◊	CHIST N138	The Rise of American Catholicism, 1808-1908
◊	CHIST N148	Modern American Catholic History, 1908 – 2008
◊	CHIST N025	The True Story of the Crusades
◊	CHIST N161	History of Vatican Council II
◊	CHIST N068	Pius XII: In Defense of Truth

CERTIFICACIÓN BÁSICA EN LIDERAZGO DIOCESANO LAICO

Este programa de certificación sin créditos proporciona una base sólida en los documentos del Concilio Vaticano Segundo y el Catecismo de la Iglesia Católica y está diseñado para certificar a catequistas y líderes laicos. Los cursos de esta certificación fueron desarrollados por la Universidad Católica Internacional en colaboración con el Instituto de Servicio y Liderazgo del Espíritu Santo de la Diócesis de Brooklyn para la formación de discípulos misioneros que sirven como líderes en la Diócesis de Brooklyn.

Requirements:

◊	THEO SN005	Profesión de Fe
◊	THEO SN006	La Celebración del Misterio Cristiano
◊	THEO SN007	La Vida en Cristo
◊	THEO SN008	Oración Cristiana
◊	SCRPT SN004	Introducción a las Escrituras
◊	THEO SN105	Vaticano II: La Constitucion de La Iglesia-Lumen Gentium

CERTIFICADO BÁSICO DEL CATECISMO DE LA IGLESIA CATÓLICA

Para estudiar y apreciar el Catecismo de la Iglesia Católica como una norma segura para comunicar el depósito de Fe en el trabajo de la evangelización y la catequesis.

Requirements:

◊ THEO SN004 Introducción al Catecismo
◊ THEO SN005 Profesión de Fe
◊ THEO SN006 La Celebración del Misterio Cristiano
◊ THEO SN007 La Vida en Cristo
◊ THEO SN008 Oración Cristiana

CERTIFICADO BÁSICO DE CATEQUESIS

Este certificado catequético demuestra que un catequista ha seguido cursos diseñados para impartir los conocimientos esenciales y las habilidades necesarias para transmitir la Fe. Idealmente, esta formación inicial debería preceder al comienzo del ministerio catequético. Los catequistas que completen estos cursos y seminarios básicos deberían tener la confianza y las habilidades para ser catequistas parroquiales.

Requirements:

◊ THEO SN005 Profesión de Fe
◊ THEO SN006 La Celebración del Misterio Cristiano
◊ THEO SN007 La Vida en Cristo
◊ THEO SN008 Oración Cristiana
◊ SCRPT SN004 Introducción a las Escrituras
◊ RELED SN001 Catequética Básica para el Discipulado

All courses are 3 credits unless otherwise noted.

ACCT 502 Accounting and Asset Management

This course provides a practical foundation in accounting principles and asset management, tailored to the needs of ecclesial organizations. Students will learn how to interpret and apply basic accounting concepts, understand financial statements, and ensure accountability and transparency in the use of Church resources. The course also explores best practices in managing physical and financial assets within a framework of stewardship, canon law, and mission-driven decision-making.

CANL 512 Valid or Invalid? Introduction to Marriage in Canon Law

Persons with failed marriages constitute a marginalized sector of the ecclesial community, requiring a targeted outreach in keeping the Church's call to evangelize all sectors of society. In his vein, CANL 512 Introduction to Marriage in Canon Law is a pastorally oriented course intended to introduce the foundational elements of marriage in canon law. It thus responds to Pope Francis's call for the establishment of diocesan and parish ministries to assist those with doubts concerning the validity of their marriage. In this eight-week course, students will explore the natural law basis and ecclesiastical law structure of marriage as established for the Latin Catholic Church. Having explored these foundations, the course then explores fatal defects which may lead to invalidly tendered marital consent. This course will be eminently practical, including case studies and mock pastoral exercises. It seeks to provide a working familiarity with key concepts for persons working in parish ministry, adult faith formation and sacramental initiation, marriage ministers, and those curious about the workings of diocesan marriage tribunals.

CANL 512 SP ¿Válido o no válido? Introducción al matrimonio en el derecho canónico

En este curso, estudiaremos el sacramento del matrimonio, el único de los siete sacramentos que tiene una base en la ley natural. ¿Quién es capaz de contraer matrimonio? ¿Qué constituye consentimiento integral? ¿Qué requiere la celebración válida y lícita del matrimonio para católicos y no católicos? ¿Qué implica la investigación de un tribunal matrimonial eclesiástico? Este curso busca iluminar un tema desconocido, haciéndolo accesible a los fieles. Es especialmente indicado para ministros matrimoniales, catequistas de adultos, personal del tribunal eclesiástico, y también aquellas personas que se quieren preparar para su propio matrimonio.

CANL 520 Governance Structures in the Church and Canon Law of Temporal Goods

This course introduces students to the canonical principles that govern the administration of temporal goods in the Church, framed within the broader context of ecclesial governance. It explores the theological and legal foundations of stewardship, the organizational structures of Church authority, and the various means by which ecclesiastical goods are acquired, administered, and transferred. Topics include canonical norms on appeals, taxes, alms, offerings, wills, and the responsibilities of administrators. By the end of the course, students will understand how to manage Church property in accordance with canon law and in service of the Church's mission.

CHIST 514 Church History I: Early Christians to Middle Ages

(Formerly CHIST 562, 206-0501.) Church History I: Early Christians to the Middle Ages is the first of two graduate survey courses covering the whole of Catholic history. This first course examines the central themes and events in the life of the Church from the days of the Apostles to the end of the Middle Ages using text resources. Students will study the great events of the Church's past, the development of Christian thought and belief, and the immense contributions of popes, saints, theologians, and common Christians to the progress of the Faith through the ages. Those who complete this course should be able to describe the key issues and topics related to the development of the Christian Church from the time of Christ to the end of the Middle Ages; explain the patterns of Church life from Pentecost to the start of the Renaissance and have a familiarity with the most important leaders, events, and writings; and build on the course foundation to delve deeper into Church history and to pursue other courses on specific topics related to the broader tapestry of Early and Medieval Christianity.

CHIST 524 Church History II: Renaissance to Modern Church

(Formerly CHIST 563, 206-0502.) Church History II: Renaissance to Modern Church is the second of two graduate survey courses covering the whole of Catholic history. The first course examined the central themes in the life of the Church from the days of the Apostles to the end of the Middle Ages. In this course, students will study the great events of Church history from the Renaissance, through the Protestant and Catholic Reformations and the Enlightenment and era of revolutions, to the tumultuous 20th century. We will meet extraordinary saints, popes, theologians, artists, and writers who have all helped to guide the progress of the Church across the globe.

CHIST 544. History of the Catholic Church in America

This course addresses the history of the Catholic Church in North America from the arrival of Christopher Columbus in 1492 to the present time. Students will be presented with a survey of the foundations of the Catholic faith in North America, the progress of the Faith in the 19th century, including the era of immigration, urbanization, and the Civil War, and the life of Catholicism in the modern era. Focus will also include the work of the Baltimore councils, the activities of the Church during the Great Depression and the two World Wars, the election of John F. Kennedy, the impact of the Second Vatican Council (1962-65), and possible keys areas of concern for the Church in the 21st century and beyond.

COMM 506 Communication Strategies in the Digital Age

This course examines how emerging technologies—such as artificial intelligence, virtual reality, and social media—are shaping communication, identity, and evangelization in the contemporary world. Anchored in Catholic Social Teaching, the course explores the ethical, theological, and pastoral implications of these tools, and how they can be harnessed to foster a contemplative spirit, a unified life, and the Church's mission of sanctification.

COMM 507 Transparency, Accountability, and Crisis Communication

This course explores the principles of transparency and accountability from a governance perspective, highlighting their foundational role in building credible, mission-driven ecclesial and nonprofit organizations. Rooted in Catholic Social Teaching, the course emphasizes how transparent structures and accountable leadership contribute to effective governance and moral integrity. Students will examine real-world case studies and develop strategies for crisis communication that prioritizes truthfulness, responsibility to stakeholders, and pastoral sensitivity. Particular attention is given to the role of leadership in maintaining trust and guiding institutions through times of challenge with clarity and coherence.

COMP 698 MATHEM Comprehensive Exam

This course is taken after completion of all coursework for the MA in Theology and Educational Ministry. It consists of two parts. The first part is a two-question comprehensive exam designed to demonstrate the student's ability to synthesize and apply general concepts learned in more than one course. Students include knowledge and understanding they have acquired from elective coursework, as well as the core requirements. In preparing for the comprehensive exams, students see the pool of questions from which the ones they write on during the exam are selected. Questions are worded as they appear on the exam and course modules provide outlines of topics and reference documents from which the student develops a personal study guide. Pre-recorded video conferences hosted by faculty members provide additional guidance for students. The second part of the course is a theological reflection paper based on the student's intellectual and spiritual growth and progress towards their degree as evidenced by artifacts assembled in their MAThEM ePortfolio.

COMP 699 MAT Comprehensive Exam

This course is a culminating examination to be taken after completion of all coursework for the MA in Theology. It consists of three questions that are designed to get the student to synthesize and apply general concepts learned in more than one course. Students are expected to include knowledge and understanding they have acquired from elective coursework, as well as the core requirements. In preparing for the comprehensive exams, students are presented with a pool of questions from which the ones they write on will be selected. Students are given the question as it appears on the exam along with a study guide which includes both required and suggested topics to include in the response as well as documents to be referenced. Faculty members conduct review sessions via videoconferencing on each question and are there to answer any questions students may have.

COMP 699 SP Examen Comprensivo

Este curso es un examen final que se realiza tras completar todos los cursos de la Maestría en Teología. Consta de tres preguntas diseñadas para que el estudiante sintetice y aplique los conceptos generales aprendidos en más de un curso. Los estudiantes incluyen los conocimientos y la comprensión adquiridos en el máster. Al prepararse para el examen comprehensivo, los estudiantes ven el conjunto de preguntas que se utilizarán durante el examen. Los estudiantes ven la pregunta tal como aparece en el examen, junto con una guía de estudio. El profesorado realiza sesiones de repaso por videoconferencia sobre cada pregunta y está disponible para responder

cualquier cuestión que los estudiantes puedan tener.

CST 500 Foundations of Catholic Social Thought

This graduate-level course is intended to introduce the classical and medieval (scholastic) roots of the fundamental principles that make up Catholic Social Teaching (CST). In this course, students will be exploring the philosophical, anthropological, and theological ideas that inform CST allowing for a deeper and more holistic understanding of CST. Having explored these foundations, the course then presents how these principles are fundamentally challenged by the anthropological turn of modernity and the resulting "social question." This course sets the stage for CST 510 and CST 520, which present CST as an answer to the great social challenges of late modernity through our present times. Cross-listed as PHIL 512.

CST 500 SP Fundamentos del Pensamiento Social Católico

Fundamentos del Pensamiento Social Católica es un curso de nivel de posgrado destinado a presentarle al estudiante las raíces clásicas (Platón, Aristóteles, Cicerón) y medievales (San Agustín, Santo Tomás de Aquino) de los principios fundamentales que conforman la Doctrina Social de la Iglesia (DSI). En este curso, los estudiantes explorarán la literatura e ideas filosóficas, antropológicas y teológicas que informan la DSI, lo que permite una comprensión más profunda y holística de sus principios. Una vez explorados estos fundamentos, el curso presenta cómo estos principios se ven desafiados fundamentalmente por el giro antropológico de la modernidad y la "cuestión social" resultante. Este curso prepara el estudiante para CST 510 SP y CST 520 SP, que presentan la DSI como una respuesta a los grandes desafíos sociales de la modernidad tardía hasta nuestros tiempos.

CST 501 Management and Ethics and the Mission of the Church

This course explores the role of ethical management in supporting the Church's mission to evangelize and make disciples. Far from being a merely technical function, management within the Church must reflect and serve her spiritual purpose. Drawing from the principles of Catholic Social Teaching—such as the dignity of the human person, the common good, subsidiarity, solidarity, and the preferential option for the poor—students will examine how leadership and organizational practices can be authentically aligned with Gospel values.

CST 510 Social Doctrine of the Church, 1891-1965

This course is designed as an introduction to the Church's social doctrine between 1891, the date of Pope Leo XIII's encyclical *Rerum novarum*, and the closing of Vatican II in 1965. Students will read encyclicals and other Magisterial documents from this period (along with the Compendium of the Social Doctrine of the Church, which was released 40 years after the Council), and secondary literature. They will become familiar with the basic principles of this doctrine as these come to be introduced, developed, and refined over these decades. In class discussion and in the process of completing writing assignments, students will explore together the application of these principles to particular, concrete historical circumstances. Required synchronous sessions will be held each week on an evening designated in advance.

CST 510 SP Doctrina Social de la Iglesia, 1891-1965

Este curso ofrece una introducción sistemática a la Doctrina Social de la Iglesia en el periodo comprendido entre la encíclica *Rerum Novarum* (1891) y el Concilio Vaticano II (1965). El objetivo es analizar los documentos magisteriales y comprender los principios básicos de la DSI: dignidad de la persona humana, bien común, subsidiariedad y solidaridad.

CST 520 Catholic Social Teaching: Pope St. Paul VI to Pope Leo XIV

This course is intended to introduce the fundamental principles that make up Catholic Social Teaching (CST) from the end of Second Vatican Council to the current papacy of Pope Leo XIV. This course builds upon the two previous courses in this sequence, CST 500 and CST 510, by drawing upon the philosophical, anthropological, and theological ideas that have guided the earlier tradition of CST. After having reviewed the main lines of CST from Pope Leo XIII to the Second Vatican Council in CST 510, this course focuses on the challenging and dynamic period following the Second Vatican Council. The Primacy of the Human Person, Theology of Work, and Method for Social Engagement are some of the central themes of the course.

CST 520 SP Doctrina social de la Iglesia: desde Papa San Pablo VI al Papa León XIV

Este curso tiene como objetivo presentar los principios fundamentales de la Doctrina social de la Iglesia (DSI) desde el final del Concilio Vaticano II hasta el actual papado de León XIV. El curso se basa en los dos cursos anteriores de esta secuencia, CST 500 SP y CST 510 SP, y se inspira en las ideas filosóficas, antropológicas y teológicas que han guiado la tradición anterior de la DSI. Tras repasar las líneas principales de la DSI desde el papa León XIII hasta el Concilio Vaticano II en CST 510, este curso se centra en el desafiante y dinámico período posterior al Concilio Vaticano II. La primacía de la persona humana, la teología del trabajo y el método para el compromiso social son algunos de los temas centrales del curso.

CST 630 Respect for Life, Sex, Marriage, and Parenting: An Integrated Catholic Approach

This course prepares students to understand the Catholic Church's teachings concerning sex, marriage, and parenting as part of Catholic social justice, in order to communicate these more effectively in ways responsive to contemporary culture's values, skepticism, and sometimes hostility. (1 credit course)

EDU 510 Foundations of Western Education

Christopher Dawson argued that education communicates the heart and ideals of a culture. This course is an exploration of the history and philosophy of the western educational tradition and its ideals. Students will examine the tradition as it understood the ends of the human person and society and the purpose of education, beginning with the philosophical and religious traditions of ancient Athens and Jerusalem and the consequent Christian synthesis. They will also explore modern challenges to that tradition from the eighteenth century to the present in order to understand our own educational and cultural moment.

EDU 520 Newman and the Liberal Arts Tradition

This course explores the life and work of St. John Henry Newman. Newman's emphasis on the liberal arts as providing a holistic vision of reality, his concern for the human and moral formation of students through the personal influence of the teacher, and his great capacities for friendship with and in the Truth are important for the cultivation of minds and hearts of students in our care. Special attention will be made to the vocation of the teacher.

EDU 620 Virtue in the Classroom

This course offers an introduction to morality and virtue-based Christian Ethics. Through an exploration of the life of virtue found in the writings of St. Thomas Aquinas and the Catechism of the Catholic Church, students will examine moral excellence and virtuous action as the path to true human flourishing and happiness. Students will also consider virtue ethics in the context of the moral and human formation of students in a classroom setting and in establishing the culture of the classroom.

EDU 630 Classical Pedagogy

This course offers an introduction to the essential principles and practices of classical pedagogy, from mimetic instruction to the Socratic method, that have been at the heart of the liberal arts educational tradition for centuries.

FINA 503 Finance

Sound financial administration plays only a supporting role to an organization's true purpose, yet it is a critically important one. Financial mismanagement can damage and even destroy an institution, whether it be a nonprofit, parish or church ministry. Our goal is to demystify finance and enable students to use financial tools and develop financial strategies that will help their organizations weather economic storms and thrive in an ever-changing environment. Students who complete this course will be able to understand and use the tools of budgeting and financial management to fulfill the missions of their organizations and to make sound personal financial decisions. This course will address the following topics: a contextual overview of nonprofit and for-profit sectors; governance best-practices; strategic planning as the cornerstone of financial budgeting; operating and capital budgets; tracking actual performance against budget; cost-benefit analysis; time-value of money; capital markets and cash management; personal financial planning. Students completing this course will: (1) gain an understanding of the key differences between nonprofit and for-profit organizations; (2) ratify and implement governance best practices; (3) tie successful financial management to a nonprofit's mission; (4) build, execute, and track operating and capital budgets; (5) better understand the capital markets; and (6) develop sound practices regarding their own personal finances. Prerequisite: ACCT 502.

LIB 501 Christian Anthropology

St. Irenaeus of Lyon said that "the glory of God is man fully alive." This course explores human flourishing in the light of the Fall and Christ's Redemption. Students will ground their understanding of the human person in biblical, theological, philosophical, and biological considerations as they assess the psychological, social and cultural dimensions of human experience. Emphasis will be placed on the integration of the person in light of natural law and the Christian vision of the person as a unity of body and soul, possessed of reason, will and passions and made for "the freedom of the children of God," fully alive.

MGMT 501 Strategic and Operational Leadership

The course provides a framework for effective and mission-driven organizational management, integrating key principles of strategic management, organizational design, and organizational behavior. Topics include strategic planning and execution, leadership, delegation, organizational structure, and culture. Students will learn how to design and lead ecclesial organizations—such as parishes, dioceses, religious institutes—as well as Church-owned businesses and nonprofits, by aligning strategy with structure, fostering a healthy culture, and mobilizing financial and human resources to advance and measure strategic goals.

MGMT 504 Fundraising and Stewardship: Raising the Money to Make a Difference

This course explores the art and spirituality of fundraising within the context of the Church's mission. It covers key types of fundraising, with a focus on cultivating individual gifts through relationship-building and impact-driven communication. Students will learn the stages of a successful fundraising process, including capital campaigns, stewardship, and overcoming common obstacles. The course also addresses strategies to generate alignment of interest among relevant stakeholders, and best practices to move an initiative from an idea to an implemented reality.

MGMT 505 Personnel Management and Development

This course offers a comprehensive overview of human resources management, with a focus on aligning people strategy with organizational mission. Students explore how to effectively recruit, develop, evaluate, and retain personnel—both staff and volunteers—while navigating the ethical, legal, and cultural complexities of today's workforce. Topics include individual and cultural differences, HR strategy, workforce planning and analytics, diversity and inclusion, training and development, compensation, and performance management. Special emphasis is placed on fostering environments that promote growth, accountability, and human dignity, making this course highly relevant for Church institutions and Church-owned organizations.

MGMT 600 Project Management (Capstone Project)

This course introduces practical project management principles tailored to ecclesial and nonprofit settings. Students will learn how clear planning, defined roles, and structured processes can transform the way ecclesial initiatives are conceived and executed. Throughout the course, students will be guided in developing a capstone project—a structured and realistic proposal for an initiative relevant to their current or prospective ecclesial organization. The project may address any topic covered in the MEAM program. The primary aim is to synthesize and apply the knowledge gained

throughout the program in a concrete, actionable project that contributes meaningfully to the Church's mission and witness.

PHIL 508 Philosophy for Theology

This philosophy course must be taken by all students in the MA in Theology program. It includes three major segments on Augustine and the Platonic Tradition: an overview of the thought of St. Augustine, its debt to ancient and Neo-Platonism, and its importance during the first millennium of Western Christianity.

PHIL 508 SP Filosofía para la Teología

Este curso ofrece una panorámica general de las relaciones históricas entre la filosofía y la teología en el mundo cristiano, junto a una consideración más profunda de algunos temas selectos que ilustran la importancia, fecundidad y complejidad de estas relaciones. Algunos de estos temas son la noción de Dios, el origen y la naturaleza de este mundo, el problema del mal, el concepto de persona, la relación de cuerpo y alma (o materia y espíritu), el rol de la razón, la libertad humana y la acción de Dios.

PRACT 697 Practicum

The practicum enables students to implement the skills that they have learned in the MATHEM program providing practical workplace training. One must complete the Practicum Proposal Assignment for RELED 560 and register for the MATHEM Practicum before the start date of the first activity. Under the supervision of the onsite supervisor, in conjunction with the course professor, students will work in a limited way in their chosen field, observing and documenting the professional skills, ministerial attitudes and theological connections or understandings related to the ministry experience and how they relate to the completion of the proposed practicum. Students have 16 weeks to complete the Practicum.

RELED 560 Principles of Catholic Education

Principles of Catholic Education is a graduate-level course that will examine the theoretical framework and the pastoral foundations of catechetical ministry, particularly the work of learning and teaching in Catholic parishes and schools. It utilizes primary sources, a history of catechesis in the United States, and contemporary resources to identify principles of education that reflect the divine pedagogy and the development of a clear Catholic Identity. Students who complete this course should be able to analyze contextual factors influencing teaching and learning, evaluate educational resources, and design education- al strategies appropriate for authentic human formation and catechesis for a lifelong relationship with Jesus Christ.

SCRPT 520 Pentateuch

This course will approach the first five books of the Bible, known as the Pentateuch from the perspective of the ancient Hebrews. Students will learn to appreciate the imagery that the Hebrews used from creation and the material world to describe spiritual experience and supernatural realities. Specifically, students will gain understanding of two currents of thought that bring unity to the first

five books of the Bible as well as the entire Bible. The first will be creation theology where the idea of sacred space is prominent with the imagery of creation as temple, and the second is that of covenant.

SCRPT 530 Introduction to Scripture and Salvation History

This 8-week multimedia course will be a journey through the Bible as the Catholic Church's foundational narrative, beginning with the story of creation and the fall, through God's promise to Abraham, the covenant with Israel at Sinai and Deuteronomy and the eventual collapse of the Davidic Kingdom under the Deuteronomic covenant. The course will climax with the solution to the problems of the law in the Old Testament and the eventual fulfillment of God's promises through the person and work of Jesus Christ and his Church. Students will be introduced to critical interpretive issues and will be invited to wrestle with disputed questions as they learn various ways of making sense of the Bible as a unified and coherent story with profound implications for today.

SCRPT 530 SP Introducción a la Escritura e Historia de la Salvación

Este curso hará un itinerario teológico por la Biblia, vista como la narración que expresa la revelación de Dios y su plan de salvación. Tras una breve presentación de la revelación y la Escritura en Dei Verbum, el curso aborda la Biblia como Historia de Salvación. La historia de la salvación comienza con un Dios desconocido que se revela progresivamente hasta su máxima cercanía y manifestación para nosotros en la persona de Jesús. La Biblia es la Palabra de Dios revelada y escrita para nuestra salvación. Comienza con la historia de la creación y la caída, sigue con la promesa de Dios a Abrahán, la alianza con Israel en el Sinaí, el Deuteronomio y el colapso del reino de David bajo la alianza deuteronomista. El curso culminará con la solución a los problemas planteados por la ley en el Antiguo Testamento y el cumplimiento de las promesas de Dios en la persona y obra de Jesucristo y su Iglesia. Los estudiantes serán introducidos en cuestiones de interpretación crítica e invitados a ejercitarse en comprender la Biblia como un relato unitario y coherente con profunda significación para hoy.

SCRPT 570 Letter to the Romans

Romans is the Bible's most influential book in Church history but also the most controversial and difficult of St. Paul's letters. Many central Christian doctrines are found here such as original sin, grace, election and predestination. But above all, the letter is St. Paul's theological masterpiece, since he there explains how God, in the gospel of Jesus Christ, has been completely faithful to all of his promises to Israel given in the Old Testament. In this exciting eight-week online course, we will approach Romans, therefore, as Paul's interpretation and exposition of the story of the Jewish Bible, a story that has reached its climax in Jesus and the restored people of God.

SCRPT 581 The Gospel of St. John

(Formerly SCRPT 571.) This course on the Gospel of St. John is designed to help students gain a familiarity with the biblical text of the Fourth Gospel (in English). In particular, students will read and study the Gospel of St. John closely, examining its primary theological and literary characteristics. Important secondary materials will guide our study. In addition to employing the best of modern critical interpretation, the Gospel of St. John will be read here within the framework of the Church's

living Tradition. Students who complete this course should be able to demonstrate a good understanding of the Fourth Gospel's major theological themes, symbols, and literary techniques.

SCRPT 616 History of Biblical Interpretation, Part 1

SCRPT 616 offers an introduction to the academic study of the Bible as a theological and historical text, that is Biblical exegesis, from the Patristic era to the Enlightenment. The course begins by discussing modern Church teachings about the nature of Divine revelation; the relationship of Scripture, tradition, and the Magisterium; and guidelines for interpreting Scripture in the Church. The course then studies Biblical interpretation in the Church and in the world as it developed from the Patristic Era to the Enlightenment (up to about 1800). This study begins with the Church Fathers, then moves through the medieval scholastics, to the Renaissance and then issues of the Protestant Schism-Heresies or Reformation. Finally, the course considers the challenge of early Enlightenment philosophy and the early development of modern textual scholarship. While the course stands on its own, it is also the first of a two-part history of Biblical interpretation. SCRPT 617 considers the academic study of the Bible since the Enlightenment, including the development of modern critical methods of text-historical study, the Church's discernment of and careful integration of these methods, and directions for future development.

SCRPT 617 History of Biblical Interpretation, Part 2

SCRPT 617 considers the academic study of Scripture as a theological and historical text, that is Biblical exegesis, from the 19th Century to the present. While the course stands on its own, it is also a companion to THEO 616, which treats the topic from the Patristic era to the Reformation. SCRPT 617 opens by discussing modern Church teachings about the nature of divine revelation, Scripture's relationship to Tradition, and guidelines for interpreting Scripture in the Church. The course then studies the development of historical-critical textual methods for studying Scripture after the Enlightenment (about 1800 to the present). First, it treats the 19th-Century development of said methods, and the philosophical and theological assumptions of the method's Protestant pioneers, for instance D.F. Strauss, F. C. Baur, J.J. Griesbach, and A. Harnack. The course then considers the Church's early response to historical-critical exegesis, beginning with Pope Leo XIII's encyclical Providentissimus Deus. The course then studies 20th-Century exegetical figures such as H. Gunkel and R. Bultmann, N.T. Wright and R. Bauckham. It treats the Church's theological and philosophical discernment of, and careful integration of, historical critical methods, including documents such as Vatican II's Dei Verbum, the Pontifical Biblical Commission's Interpretation of the Bible in the Church, Benedict XVI's Verbum Domini. The course concludes by considering future exegetical directions.

SCRPT 640 Isaiah and the Prophets

(Formerly SCRPT 540.) This course introduces the Old Testament prophets with a special focus on the prophecy of Isaiah. It will begin with a brief study of Church teachings about reading the Bible generally, the Old Testament specifically, and the necessary beginning of all Catholic Biblical interpretation with the historical dimension of the inspired text. Thus, students will become thoroughly grounded in the rise, division, decline, narrow survival, eventual destruction, and God's promised restoration of the Davidic monarchy as well as the inextricable relationship between history and Biblical prophecy. The beginning period of the course will also include an introduction to reading

Hebrew poetry in translation and the importance of literary genre in Biblical interpretation. In the second part of the course, the actual text of Isaiah will be studied. Since the book of Isaiah's historical span is awesome and its text has profound relationships to other Biblical prophets, students will work through the entire book while noting parallel ideas in other prophets as well. Furthermore, because Isaiah's prophetic words are rightly famous, students will also study the ways in which the book of Isaiah has profoundly influenced the New Testament as well as the later Church.

SCRPT 662 The Synoptic Gospels

The Synoptic Gospels course offers an in-depth study on the three gospels that present the life, Passion, death, and Resurrection of Jesus similarly — Matthew, Mark, and Luke. The course also explores the differences in these three gospels.

SPIR 501 Applied Catholic Spirituality

Applied Catholic Spirituality introduces the student to the classical "three ways," or stages of the spiritual life, and the practical skills by which one may embark on the Catholic spiritual life. Beginning with the teachings of Christ as recorded in the Gospels, this course also offers contemporary insight into the experience of personal conversion from the magisterial teaching of St John Paul II. Following the framework of the Catechism of the Catholic Church, the lessons of this course offer a testimony to the rich variety of Christian practices, illustrated in the lives and teachings of the outstanding masters of the spiritual life. Students who complete this course should be able to describe the unique contributions of these masters and identify the common threads that constitute the authentic tradition of Catholic doctrine and life.

THEO 503 The Catholic Theological Tradition

This course introduces the student to the history of Christian theology as *fides quaerens intellectum* (faith seeking [deeper] understanding). Our method will be to survey Christian theology as it developed historically from the end of the New Testament times to the Second Vatican Council. As we examine several of the key issues that were debated in each epoch, we shall meet some of history's most famous [and infamous!] theologians and come to understand their sometimes contradictory, sometimes complementary, ways of thinking about the things of God. Throughout our survey, special attention will be given to:
  ◊ The development of a chronological framework which will give order and coherence to all the theological knowledge you acquire in the future.
  ◊ The problem of development of doctrine: how can we say that the faith of the Catholic Church today is the same as the faith of the New Testament Church if certain Catholic practices and beliefs seem not to be explicitly found in the Bible?
  ◊ Special critical moments in the history of theology, such as the period of the early Church Fathers, the Protestant and Catholic Reformation, and the theological revival leading up to the Second Vatican Council.

THEO 503 SP La Tradición Teológica Católica

Este curso introduce al estudiante a la historia de la teología cristiana como *fides quaerens intellectum* ("fe en busca de una comprensión [más profunda]"). Nuestro método será estudiar la teología cristiana tal como se desarrolló históricamente desde el final de los tiempos del Nuevo Testamento hasta el Concilio Vaticano II. Al examinar varios de los temas clave que se debatieron en cada época, conoceremos a algunos de los teólogos más famosos [¡e infames!] de la historia y llegaremos a entender sus formas a veces contradictorias, a veces complementarias, de pensar sobre las cosas de Dios.

THEO 510 Revelation and Faith: Fundamental Theology

There are some foundational issues that are necessary for the study of systematic theology. The course begins by examining the nature and method of systematic theology and the sources of Divine Revelation. The topics covered in the course include God, his existence and attributes, the relation between faith and reason, biblical inspiration and interpretation, the development of Christian doctrine, and authority in the Church.

THEO 510 SP Revelación y Fe: Teología Fundamental

Este curso pretende introducir a los alumnos en el ámbito de la teología tanto de su quehacer como de su pensar. Además de familiarizarse con su objeto, método y naturaleza, podrán comprender las principales realidades sobre las que la teología realiza su estudio y desde las que parte para crecer en el conocimiento y comprensión de las mismas. También es parte importante de la teología fundamental dar razón de la esperanza cristiana, ante todo aquel que la pida, siguiendo el método apologético especialmente a partir de los motivos de credibilidad. Finalmente, se procurará que el alumno sea consciente y pueda fundamentar la centralidad de Jesucristo para todo el pensamiento teológico, y el fin último del ser humano que es la Comunión con el Dios Uno y Trino.

THEO 541 Theology of Church

(Formerly THEO 641.) This course was formerly THEO 641 Theology of the Church. The theologian Henri de Lubac called the Church "the convergence of all of the mysteries." The mysteries of God, the missions of the Divine Son and the Divine Spirit, Christ, man and world meet to constitute the Church. This course will help faithful students see how they participate in the great mysteries of salvation, the results of the missions of the Son and the Spirit. They will learn how to participate in Christ's presence in the faith community and in the Church's mission to the world. Students who complete this course should be able to explain how the scripture, tradition and magisterium relate to each other specifically in the description of the Church. The course explains the various elements of the Church of Jesus Christ through the mission of the divine Son. It also describes the operation of the accompanying mission of the Holy Spirit to realize the Church.

THEO 541 SP Teología de la Iglesia

El teólogo Henri de Lubac llamó a la Iglesia "la convergencia de todos los misterios". Los misterios de Dios, las misiones del Hijo Divino y el Espíritu Divino, Cristo, el hombre y el mundo se encuentran para constituir la Iglesia. Este curso ayudará a los estudiantes fieles a ver cómo participan en los grandes misterios de la salvación, los resultados de las misiones del Hijo y el Espíritu. Aprenderán cómo

participar en la presencia de Cristo en la comunidad de fe y en la misión de la Iglesia al mundo. Los estudiantes que completen este curso deberán ser capaces de explicar cómo la Escritura, la tradición y el magisterio se relacionan entre sí específicamente en la descripción de la Iglesia. El curso explica los diversos elementos de la Iglesia de Jesucristo a través de la misión del Hijo divino. También describe el funcionamiento de la misión acompañante del Espíritu Santo para realizar la Iglesia.

THEO 550 Principles of Sacred Liturgy

This course will provide an understanding of the key principles of sacred liturgy, especially insofar as they stand behind and alongside the liturgical texts of the Catholic Church. Students will learn how liturgy is fundamental to the very nature of the Church. The various liturgical Rites within the Church will be situated within liturgical tradition, with a brief survey of the historical development of the Roman Rite. We will examine the aims and goals of the twentieth-century Liturgical Movement, leading to Pius XII's encyclical *Mediator dei*, which in turn led to the vision for reform of the liturgy as found expressed at the Second Vatican Council in *Sacrosanctum concilium*. Throughout our study of principles of the sacred liturgy, we will consider important concepts to liturgical studies such as inculturation, the fundamental unity of the Roman Rite, sacred language, unity in diversity, the organic development of the liturgy, the meaning of "participation" in the liturgy, and the pastoral and formative dimensions of the liturgy. In so doing, students will be able to appreciate and understand the liturgy not merely as prescribed texts to be observed, but at a deeper level in terms of liturgical and theological principles.

THEO 552 Sacraments and Liturgy

(Formerly THEO 551.) This course is designed to introduce the student to the study of the sacraments in the context of the worshipping Church. The course will begin by setting forth a notion of the worshipping community. This will form the basis of a systematic approach to understanding the sacraments and issues related to the study of the sacraments. There will also be an analysis of each of the sacraments and their significance for the life of the faith in the community. At the end of this course, the student should be able to describe fundamental issues related to the study of the sacraments, analyze key theological issues surrounding the sacraments, and articulate the relationship of the sacraments to Roman Catholic understanding of the faith. In addition, the student should be able to describe an integrative sacramental theory and an understanding of the significance of each sacrament as understood in the Roman Catholic tradition.

THEO 552 SP Sacramentos y Liturgia

Este curso está diseñado para introducir al estudiante al estudio de los sacramentos en el contexto de la Iglesia en adoración. El curso comenzará presentando una noción de la comunidad que adora. Esto servirá de base para un enfoque sistemático en la comprensión de los sacramentos y los temas relacionados con su estudio. También se realizará un análisis de cada uno de los sacramentos y su significancia para la vida de la fe en la comunidad. Al finalizar el curso, el estudiante deberá ser capaz de describir los problemas fundamentales relacionados con el estudio de los sacramentos, analizar los principales temas teológicos que rodean a los sacramentos, y articular la relación de los sacramentos con la comprensión católica romana de la fe. Además, el estudiante deberá ser capaz de

describir una teoría sacramental integradora y entender la significancia de cada sacramento tal como se entiende en la tradición católica romana.

THEO 560 Fundamental Moral Theology

In this course moral theology comes alive and grows in the hearts and minds of people and transforms the way in which people make sense of life; the way using Jesus, crucified and risen, and his sense of life (the Beatitudes). With the help of readings by moral theologian Fr. Servais Pinckaers and others, students should be able to understand the foundations (the Triune God's creating, redeeming, and sanctifying activities) and components (conscience, character, and prudence) of moral theology and how they come together in a person's repentance and continuing conversion.

THEO 560 SP Teología Moral Fundamental

La teología moral se propone reflexionar sobre el propio proyecto de vida. La reflexión requiere pensamiento, es decir, palabra y discurso interior, así como saber distanciarse de las necesidades y circunstancias inmediatas, para elevarse al plano de una visión más global. Se trata además de una reflexión teológica, porque se realiza en último término a la luz de la revelación que culmina en Jesucristo. A través de las lecturas del curso los alumnos descubrirán la importancia que tiene el Bien, entendido como el bien global de la persona, aquel que puede dar sentido a la propia vida y ordenar todos los bienes hacia el fin personal: la santidad. El papel del Bien global y la dinámica de la acción humana, libre, ayudará a entender el papel de las virtudes, en especial de la prudencia, de la ley moral natural y las leyes positivas y de la conciencia. Un aspecto relevante en el estudio de la teología moral es la comprensión del pecado y sus consecuencias en el obrar humano.

THEO 590 Theology of Sacred Architecture

This course is an introduction to the history, theology, and symbolism of Catholic sacred architecture that focuses on how the development of Catholic sacred architecture and theology has affected the shape, configuration, and use of the Catholic church throughout various architectural styles and eras. It will follow this development from Pagan and Old Testament ideas of sacred architecture throughout the Middle Ages, Renaissance, Counter-Reformation, and Vatican II. The course will give an overview of the various declarations of the Church regarding the construction and symbolism of the church edifice.

THEO 598 Holy Land: The Fifth Gospel

There is no better place to study the four canonical gospels than in the place where the drama of salvation was acted out. The holy places in the land where the Savior walked speak so powerfully of the work of redemption that the land is rightly called "the fifth gospel." The learning in this course will primarily take place not online, but on site for ten days in Jerusalem, Bethlehem, and Galilee. Prior to and after the trip, there will be some fascinating reading and online discussion which will be the basis for a term paper to be submitted at the end of the class eight-week period. The primary goal of this interdisciplinary course will be to give the student insight into the Bible that can only be captured by being in the land. Secondarily, we will learn about the Fathers of the Church, including Origen, Eusebius, Justin, Jerome, and Cyril of Jerusalem, who lived and wrote in the Holy Land. Finally, since

travel in the Holy Land will bring us face-to-face with the Crusades and Muslim-Christian relations, we will learn about Church history and inter-religious dialogue. For graduate students, the course could be counted toward a concentration in Scripture, Theology/Philosophy, Ecclesial Service or Catholic Culture or toward the certificate program in Scripture or Church History, provided one completes a research assignment appropriate to one's area of study. Approval is required, contact the Registrar.

THEO 599 Italy: Crossroads of Christendom

While Christianity was born in the middle East, it was Italy that became, within a few decades after Christ's resurrection, the Crossroads of the Christian world. For two thousand years Christians from East and West, North and South, have come to Italy to serve Christ and his Church. In this course, we'll be examining the lives and work of many great Christians that spent part of their lives in central Italy. The apostles Peter and Paul, the native Italians Sts. Benedict, Clare, and Francis, the Spaniard St. Ignatius of Loyola, the Greek missionaries Sts. Cyril and Methodius, the great artists Michelangelo and Raphael, all these and more will be the subject of our study. Our learning will primarily take place not online, but on site for ten days in Rome, Assisi, Florence, and Orvieto. Prior to the trip, there will be some fascinating reading and online discussion which will be the basis for a term paper to be submitted after the trip. The goal of this interdisciplinary course will be to give the student an appreciation of the depth and breadth of the Catholic culture represented by the abundant monuments to faith to be found in central Italy. For graduate students, the course could be counted toward a concentration in Scripture, Theology/Philosophy, Ecclesial Service or Catholic Culture or toward the certificate program in Scripture or Church History, provided one completes a research assignment appropriate to one's area of study. Approval is required, contact the Registrar.

THEO 617 Father Spitzer's Evidence for God

Prepared by Fr. Robert Spitzer S.J., this course is based on his new book New Proofs for the Existence of God, which examines scientific data in the light of philosophical analysis, specifically into the nature of proof itself. This cutting-edge course makes a strong argument for the plausibility of theism. Robert Jastrow, the former director of Goddard Institute of Space Studies, said: "[the scientist who has lived by his faith in the power of reason] has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries." This analysis adds new meaning to life, to our understanding of transcendence and destiny. Come and join us in the journey.

THEO 619 The Thought of Thomas Aquinas

This course will explore the treatment of the truth of existence including the truth of salvation (Christology) in the work of Saint Thomas Aquinas. Students who complete this course will be able to explain what samples from Thomas' different texts mean and how they can be applied and how Aquinas saw the congruence between some ancient metaphysics and the ontology of the Scriptures. They will be able to analyze the way he treated the theology of God, Christ and salvation, human beings, and their actions. Cross-listed as PHIL 521.

THEO 632 Christology

This course introduces Catholic theology of Jesus Christ. Upon completion of this course, you will have probed the biblical witness to the mystery of Jesus; read important selections from the history of Christology, including those from the great councils of the first centuries of the Church; and examined contemporary systematic questions. Introduction to Christology will provide a catechetical overview of the Church's teaching on Christ, as well as an opportunity to engage in mature theological inquiry concerning this great mystery of the Faith.

THEO 632 SP Cristología

Este curso ofrece una introducción a la teología católica de Jesucristo. Al finalizar este curso, usted habrá investigado el testimonio bíblico sobre el misterio de Jesús; habrá leído selecciones importantes de la historia de la cristología, incluidas las de los grandes concilios de los primeros siglos de la Iglesia; y habrá examinado cuestiones sistemáticas contemporáneas. Introducción a la cristología proporcionará una visión general catequética de la enseñanza de la Iglesia sobre Cristo, así como una oportunidad de participar en una investigación teológica madura sobre este gran misterio de la fe.

THEO 647 Catholic Social Communications

This course will provide an understanding of the key principles of Catholic Social Communications. Students will begin with the fundamentals of communication and the Church's understanding of proclamation and evangelization. They will then progress through the development of Catholic Social Communications, including key historical and theological approaches and methods, from St. Paul and illuminated manuscripts to the age of St. Francis de Sales in the Catholic Reform and the use of communication methods for apologetics and countering Protestantism. Emphasis will be placed on Catholic Social Communications in the modern era, particularly the Second Vatican Council, with a close reading of *Inter Mirifica*, and the teachings of the recent popes. Finally, students will encounter the use of modern media from a Catholic perspective, such as social media, television, and digital platforms.

THEO 649 Evangelizing Postmodernity, Answering Tough Questions

This course proposes that the primary spiritual and intellectual challenge the Church faces in the 2020's is a postmodern, effectively materialist worldview. In ancient Greece, Epicurus held that truth about God is unknowable ("kenodoxic"); all we can know is our material existence and desire for human connection. Basing our lives or civil society upon "kenodoxic" belief in God would cause pointless conflict and injustice and thus represent ill will towards others. Later, Voltaire held that we must "tend our gardens" and abandon higher questions. More recent in-effect materialists such as Marxists, the Frankfurt school, and critical-liberationists, ground a worldview--widely held by the professional, managerial class--that defines justice as individual sexual and end-of-life autonomy, and economic and educational collectivism to undo identity-group-based 'structural injustices.'

THEO 696 Directed Study

The independent study is a faculty-directed independent research project within a graduate certificate area - be it Scripture or Church History. Only students enrolled in these certificate programs

are eligible for independent study. Upon registering for the course, the Registrar will connect the student with the faculty director who will review and approve the topic and working bibliography. Upon completing the independent study, the student should be able to accurately and thoroughly develop a research paper, citing approved primary and secondary sources. This paper should be between 30 and 50 pages (7,500-12,500 words), plus bibliography, unless another format is agreed upon with the faculty director. All work must adhere to formats and conventions as described in Kate Turabian's A Manual for Writers, 8th or 9th Edition. Three credits are awarded once the faculty director and dean approve the completed research paper. All student work must be completed within the 12-week term in which (s)he registers.

THEO 698 Thesis Direction

The graduate thesis is a culminating project that incorporates scholarly research on a topic studied or referenced within the MA in Theology program coursework. Upon completing the thesis, the student should be able to research and develop an argument that draws upon primary and secondary scholarly sources. This written work should be between 30 and 50 pages (7,500- 12,500 words), plus bibliography. Upon registering, students will submit to the department chair a topic with initial bibliography for approval. The chair will then assign a faculty advisor to guide and review a formal outline and bibliography, a fully developed draft, and the final thesis. Students have 16 weeks to complete the thesis.

UNDERGRADUATE COURSE DESCRIPTIONS

All courses are 3 credits unless otherwise noted.

BIO 101 General Biology

This general biology course examines fundamental topics in the study of living beings. It will be taught from the perspective that we can learn about God by studying His creation since He reveals Himself not only through the Book of Scripture but also through the Book of Nature (St. Augustine). Students will learn about the order and complexity in living beings by studying the continuum of life's components from molecules to organisms. Emphasis will be placed on understanding the big picture and the why behind each topic. When appropriate, attention will be given to the theological ramifications of topics, including evolution and assisted reproductive technologies. Students who complete this course will be able to apply their knowledge to familiar experiences and current news items to understand their moral dimensions and gain a new appreciation for the world around them.

BIO 101 SP Biología General

Este curso de biología general examina temas fundamentales en el estudio de los seres vivos. Se enseñará desde el entendimiento de que podemos aprender sobre Dios estudiando Su creación ya que Él se revela no sólo a través del Libro de las Escrituras sino también a través del Libro de la Naturaleza (San Agustín). Los estudiantes aprenderán sobre el orden y la complejidad de los seres vivos estudiando la continuidad de los componentes de la vida, desde las moléculas hasta los organismos. Se hará hincapié en comprender el panorama general y el por qué detrás de cada

tema. Cuando sea apropiado, se prestará atención a las ramificaciones teológicas de los temas, incluida la evolución y las tecnologías de reproducción asistida. Los estudiantes que completen este curso podrán aplicar sus conocimientos a experiencias familiares y noticias actuales para comprender sus dimensiones morales y obtener una nueva apreciación del mundo que los rodea.

BIO 150 Nutrition

(Formerly 106-3101.) This course is designed as a study of the scientific principles of nutrition. These nutrition principles apply to individuals and groups with application to meeting the nutritional needs throughout the life span from infancy through adulthood. Topics include learning about one's own dietary habits, digestion, metabolism, and menu planning to achieve specific nutrition goals.

BIO 201 Human Biology

This course examines the human person in the present moment through anoverview of the major organ systems of the body. The course will focus on the structure (anatomy) of these body systems, the function (physiology) of these body systems, and the origins and development of the human person through the lens of contemporary science. Finally, the course examines challenges to the integrity of the human person (exobiology, transhumanism, sex and gender), touching on the theological aspects of human biology where they arise.

CANL 212 SP: ¿Válido o no válido? Introducción al matrimonio en el derecho canónico

En este curso, estudiaremos el sacramento del matrimonio, el único de los siete sacramentos que tiene una base en la ley natural. ¿Quién es capaz de contraer matrimonio? ¿Qué constituye consentimiento integral? ¿Qué requiere la celebración válida y lícita del matrimonio para católicos y no católicos? ¿Qué implica la investigación de un tribunal matrimonial eclesiástico? Este curso busca iluminar un tema desconocido, haciéndolo accesible a los fieles. Es especialmente indicado para ministros matrimoniales, catequistas de adultos, personal del tribunal eclesiástico, y también aquellas personas que se quieren preparar para su propio matrimonio.

CHIST 214 Church History I: Early Christians to Middle Ages

(Formerly CHIST 314.) Church History: From the Early Christians to the Middle Ages is the first of two undergraduate survey courses covering the whole of Catholic history. This first course examines the central themes and events in the life of the Church from the days of the Apostles to the end of the Middle Ages. Students will study the great events of the Church's past, the development of Christian thought and belief, and the immense contributions of popes, saints, theologians, and common Christians to the progress of the Faith through the ages. Those who complete this course should be able to describe the key issues and topics related to the development of the Chris- tian Church from the time of Christ to the end of the Middle Ages; explain the patterns of Church life from Pentecost to the start of the Renaissance and have a familiarity with the most important leaders, events, and writings; and build on the course foundation to delve deeper into Church history and to pursue other courses on specific topics related to the broader tapestry of Early and Medieval Christianity.

CHIST 214 SP - Historia de la Iglesia I: Primeros Cristianos a Edad Media

Este curso introducirá a los estudiantes en la Historia de la Iglesia, en los siglos que corresponden al periodo de la Historia Antigua y Medieval. Se recorrerán los siglos del I al XIV afrontando las cuestiones más relevantes. En la Historia Antigua: la fundación de la Iglesia y su expansión en el Imperio, la organización y vida de la Iglesia, las dificultades internas (herejías) y externas (persecuciones), el fin de las persecuciones y la confesionalidad del Imperio. De la Historia Medieval: el Sacro Romano Imperio, la evangelización de los pueblos bárbaros, las principales controversias teológicas, el Siglo de Hierro, el Cisma de Oriente, la lucha de las investiduras y la Reforma Gregoriana, las cruzadas, las Órdenes mendicantes, la Inquisición, la escolástica, la universidad y la vida cristiana.

CHIST 224 Church History II: Renaissance to Modern Church

(Formerly CHIST 324.) Church History II is the second of two undergraduate survey courses covering the whole of Catholic history. The first course examined the central themes in the life of the Church from the days of the Apostles to the end of the Middle Ages. In this course, students will study the great events of Church history from the Renaissance, through the Protestant and Catholic Reformations and the Enlightenment and era of revolutions, to the tumultuous 20th century. We will meet extraordinary saints, popes, theologians, artists, and writers who have all helped to guide the progress of the Church across the globe.

CHIST 224 SP Historia de la Iglesia II: del Renacimiento a la Edad Contemporánea

Este curso introducirá a los estudiantes en la Historia Moderna y Contemporánea de la Iglesia. Se recorrerán los siglos XV al XX afrontando las cuestiones más relevantes: el final del Cisma de Occidente, los Papas del Renacimiento, la Reforma protestante, el Concilio de Trento y la Contrarreforma, la estabilización confesional y la evangelización; Iglesia y Estado durante el Antiguo Régimen, la Revolución francesa y el periodo napoleónico; la Iglesia frente al liberalismo bajo los pontificados de Gregorio XVI y Pío IX, León XIII y la cuestión social, y los pontífices del siglo XX hasta Juan Pablo II.

CHIST 244 History of the Catholic Church in America

This course addresses the history of the Catholic Church in North America from the arrival of Christopher Columbus in 1492 to the present time. Students will be presented with a survey of the foundations of the Catholic faith in North America, the progress of the Faith in the 19th century, including the era of immigration, urbanization, and the Civil War, and the life of Catholicism in the modern era. Focus will also include the work of the Baltimore councils, the activities of the Church during the Great Depression and the two World Wars, the election of John F. Kennedy, the impact of the Second Vatican Council (1962-65), and possible keys areas of concern for the Church in the 21st century and beyond.

COSCI 101 Computer Essentials

This course enables students to learn and master important applications such as MS Word, Excel and PowerPoint and the ways they can be integrated for an enormous variety of practical uses in

daily life and business. Students will also explore the basic teachings of the Church regarding technology itself as well and the integration of technology and communications to further the New Evangelization and the life of the Church. This course is useful for any student but especially for students who require three credits in the mathematics distribution area for the AA or BA degree programs.

COSCI 101 SP Introducción a Computación

Este curso tiene como objetivo proporcionar a los participantes los conocimientos básicos de informática, adaptados específicamente al contexto eclesiástico, personal y de negocios. El enfoque principal es fortalecer las habilidades y conocimientos necesarios para utilizar aplicaciones clave de Microsoft Office, como Word, Excel y PowerPoint, y explorar cómo estas herramientas pueden ser aprovechadas para apoyar y fortalecer diversas labores en la vida personal, en los negocios y en la Iglesia Católica, impulsando así actividades desde diversas índoles, como pastorales y administrativas de la iglesia, resaltando los valores y enseñanzas de la Doctrina Social Católica.

CST 101 SP Introducción a la Doctrina Social de la Iglesia

Este curso introducirá a los estudiantes al campo de la Doctrina Social Católica, fundamentando sus cuestiones morales, bíblicamente y pastoralmente. También se abordará la revelación de Dios y la acción de Cristo en su ministerio que se basan en el Evangelio cuyos cimientos tienen una transformación social, por un mundo más solidario, fraterno y justo. Se considerará el Magisterio de la Iglesia sobre la vida social y cómo invita a la acción pastoral.

CST 190 SP Gestión y Liderazgo en el Ministerio Parroquial

Gestión y Liderazgo en el Ministerio Parroquial ayudará a los estudiantes entender mejor el ministerio parroquial al profundizar en su propio llamado como discípulos misioneros. El curso proveerá una descripción general de algunos de los aspectos más importantes y elementos clave de ambos; liderazgo y ministerio dentro del contexto de la parroquia. También tocará algunos de los aspectos más gratificantes, pero también retadores del ministerio parroquial. Este curso incluirá reflexión personal y discernimiento hacia el campo y contexto de ministerio eclesial.

CST 200 SP Ver, Juzgar y Actuar; Doctrina Social de la Iglesia en Practica

En este curso, los estudiantes aplicarán los principios de la Enseñanza Social Católica (ESC) también llamada Doctrina Social de la Iglesia (DSI) a situaciones de la vida real, demostrando su capacidad para identificar las causas fundamentales y proponer soluciones basadas en la fe. Los estudiantes obtendrán perspectivas sobre cómo abordar los desafíos contemporáneos mediante el análisis de documentos y fuentes de la Iglesia. Se fomentarán y evaluarán las habilidades de liderazgo para el bien común a través de la participación activa y un proyecto final alineado con soluciones que promuevan el bien común, incluida la ética coherente de la vida. Se hace hincapié en traducir la fe en acción, evaluada a través de reflexiones semanales concisas sobre la aplicación de los principios de la ESC, incluida la ética coherente de la vida, en diversos contextos.

CST 290 SP Práctica de Aprendizaje y Servicio

Este curso integra el aprendizaje en el aula con experiencias prácticas de servicio comunitario, enfocándose en la implementación de los principios de la Doctrina Social de la Iglesia (DSI) en contextos reales. Como continuación de CST 200 SP, los estudiantes desarrollarán e implementarán proyectos de servicio basados en sus propuestas previas, promoviendo la transformación social, la dignidad humana y la solidaridad, particularmente en comunidades parroquiales o diocesanas. A través de sesiones intensivas de capacitación, mentoría, presentaciones públicas y una metodología altamente práctica, los estudiantes desarrollarán un proyecto de servicio completo basado en necesidades reales de sus comunidades parroquiales o apostólicas, aplicando los principios de la DSI a desafíos del mundo real. El curso culmina con la presentación de los proyectos ante los compañeros de clase y profesores de la especialización en Doctrina Social de la Iglesia. A través de este proceso, los estudiantes traducirán sus ideas en acciones concretas que beneficien a sus comunidades locales, preparándose para ser agentes de cambio efectivos en sus contextos pastorales.

EDU 410 Foundations of Western Education

Christopher Dawson argued that education communicates the heart and ideals of a culture. This course is an exploration of the history and philosophy of the western educational tradition and its ideals. Students will examine the tradition as it understood the ends of the human person and society and the purpose of education, beginning with the philosophical and religious traditions of ancient Athens and Jerusalem and the consequent Christian synthesis. They will also explore modern challenges to that tradition from the eighteenth century to the present in order to understand our own educational and cultural moment.

EDU 420 Newman and the Liberal Arts Tradition

This course explores the life and work of St. John Henry Newman. Newman's emphasis on the liberal arts as providing a holistic vision of reality, his concern for the human and moral formation of students through the personal influence of the teacher, and his great capacities for friendship with and in the Truth are important for the cultivation of minds and hearts of students in our care. Special attention will be made to the vocation of the teacher.

ENG 105 Introduction to Composition

This course provides an overview of the different types of academic essays and gives specific, guided instructions on how to develop essays and term papers for Catholic International University courses. The course also includes an overview of theological terms, along with tips on applying these terms in online discussions and written work. Assisted by the Catholic International University librarian, students will learn how to access scholarly works and will also differentiate between plagiarism and correctly cited sources within an academic essay. Students will complete five graded essays. With the help of supplemental materials, students will also be expected to pass, to an 80% level of competency, a diagnostic grammar and usage quiz.

ENG 105 SP Introducción a la escritura académica

Este curso de ocho semanas proporciona una visión general de los diferentes tipos de ensayos académicos y da instrucciones específicas y guiadas sobre cómo desarrollar ensayos y trabajos finales en el idioma inglés para los cursos de la Catholic IU. El curso está diseñado específicamente para estudiantes de inglés como segunda lengua, cuya lengua materna es el español, en el nivel intermedio a avanzado. Para apoyar el desarrollo de habilidades de escritura en inglés, cubriremos y practicaremos puntos gramaticales y aprenderemos cómo se define la buena escritura académica en los EE.UU. Este curso también incluye una descripción general de los términos teológicos, junto con consejos sobre cómo aplicar estos términos en discusiones en línea y trabajos escritos. Con la ayuda del bibliotecario de la Catholic IU, los estudiantes aprenderán a acceder a trabajos académicos y también diferenciarán entre plagio y fuentes correctamente citadas dentro de un ensayo académico. Los estudiantes completarán cinco ensayos calificados para esta clase. Con la ayuda de materiales complementarios, también se espera que los estudiantes aprueben, con un nivel de competencia del 80%, un cuestionario de gramática y uso de diagnóstico.

ENG 111 Introduction to Literature

This eight-week course is an initiatory survey of the importance of literature and some of the great works of Imaginative Literature. The course will examine texts that provide examples of different literary forms and genres from various time periods. This will be done to engage the Great Conversation of Western Civilization through such literature but also within the Catholic Tradition. Students will work to engage these masterpieces through both critical and reflective reading to develop and analyze key ideas. Students who complete this course will not only become familiar with some of the most magnificent works of the great authors of the past but will also become comfortable conversing about them to explore the ideas of today.

ENG 310 Literary Apologetics for Theology

(Also THEO 390) Literary Apologetics for Theology is a deeper exploration of the unique ability of stories to convey truths larger than words and vest the world with meaning. Students will increase their knowledge of literary techniques and develop their critical reading and communication skills by interacting with works by Christian literary giants including J.R.R. Tolkien and C.S. Lewis. Students who complete this course should be able to identify the relationship between imagination, meaning, reason, and truth, as well as articulate how Christians can utilize imaginative literature to present the Catholic faith in the broader culture.

GREEK 101 Biblical Greek I*

This course is an introduction to the Greek language as it ap- pears in the texts of both the Old and New Testaments. While emphasis will be on the basic morphology of nouns and verbs and most frequently used words in Biblical Greek, the students will also learn all the basic pronouns and prepositions, the three noun declensions, all the tenses in which finite Greek verbs appear, many of the basic rules of Greek syntax, and, finally, the commonly used Greek participle.

*Core coursework transfer guaranteed at any institution of higher education in West Virginia

GREEK 201 Biblical Greek II*

This course builds upon the foundation of Biblical Greek I. Students will receive reinforcement of basic Greek grammar and morphology learned in the first course. The practice of hearing and reciting paradigms and principal parts will be continued throughout this course.

Core coursework transfer guaranteed at any institution of higher education in West Virginia.

GREEK 301 Advanced Biblical Greek

In this three-credit course, students develop familiarity and fluency in Biblical Greek, through live instructor-guided reading exercises of longer textual selections taken from both the Septuagint and the Greek New Testament. Selections are drawn from the gospels, the Catholic and Pauline epistles, the Apocalypse, and narrative sections of the Greek Old Testament. In the live classes, students prepare translations and review parsing of verbs and other grammatical features of the texts. Students are also trained in the basics of text criticism based on the use of the latest Nestle-Aland critical apparatus. Prerequisites: Successful completion of Greek II or permission of instructor.

HIST 201 Ancient Civilization*

(Formerly HUM 251.) Ancient Civilization is the first of three undergraduate survey courses addressing the whole of Western history. This first course examines the central themes in the development of Western Civilization from the rise of the major cultures in the Near East to the End of the Roman Empire and the start of the Middle Ages. Students will study the great civilizations of Mesopotamia, Ancient Egypt, Ancient Greece and Rome, the conversion of the Roman Empire, and the conversion of the West.
Core coursework transfer guaranteed at any institution of higher education in West Virginia.

HIST 211 Christian Civilization*

(Formerly HUM 252.) Christian Civilization is the second of two undergraduate survey courses covering the whole of Western and modern history. This second course examines the central themes in the development of Western Civilization from the flowering of the medieval epoch to the Renaissance and the Age of Discovery. Students will study the remarkable features of the High Middle Ages — an era justifiably termed the Age of Faith — to the start of the of the Renaissance, the shattering of Christian unity in the Protestant Reformation, and the time of the great explorations and the Scientific Revolution.
Core coursework transfer guaranteed at any institution of higher education in West Virginia.

HIST 221 A Global Civilization*

(Formerly HUM 253.) A Global Civilization is the third of three undergraduate survey courses covering the whole of Western history. This third course examines the central themes in the development of Western Civilization from the Enlightenment to the era of the war on terror and globalization in the 21st century. Students will study the emergence of Enlightenment and the Age of Absolutism to the French Revolution and Napoleon, the birth of the United States, the Industrial Revolution, the Great

Depression and terrible world wars, the Cold War, and the modern era that has brought such momentous change.
Core coursework transfer guaranteed at any institution of higher education in West Virginia.

HIST 221 SP Civilización Global

Este curso busca entender las raíces del pensamiento actual. Se dirige a formar a universitarios pensantes en un mundo en el que se fusionan distintas ideologías heredadas de la modernidad. El curso busca ser un espacio de reflexión sobre la historia que nos precede y preguntarse si existirá una respuesta que sirva de referente para mejorar la cultura de nuestro tiempo. Se busca devolverle la confianza a la razón, contrarrestar el escepticismo y el sentimentalismo dominante, y examinar las respuestas desde la fe católica, desarrollar la capacidad de escucha activa y respetuosa y recobrar el optimismo, cultivando el espíritu crítico a través del diálogo académico.

HUM 228 Introduction to Comparative Religions: Judaism and Islam

(Formerly HUM 328.) This course offers an introduction to Judaism and Islam, creating a framework for understanding these religions and their relationship to Christianity. The study of Judaism and Islam enables the student to examine how people formed in a different tradition answer the great questions. It provides a frame of reference for speaking or studying about issues that are related to these religious traditions and an appreciation of their contribution to the world in which we live.

HUM 260 Theology of Sacred Architecture

(Also THEO 290) This course is an introduction to the history, theology, and symbolism of Catholic sacred architecture that focuses on how the development of Catholic sacred architecture and theology has affected the shape, configuration, and use of the Catholic church throughout various architectural styles and eras. It will follow this development from Pagan and Old Testament ideas of sacred architecture throughout the Middle Ages, Renaissance, Counter-Reformation, and Vatican II. The course will give an overview of the various declarations of the Church regarding the construction and symbolism of the church edifice.

LATIN 101 Latin I*

Each lesson in this Latin course consists of a lecture (comprised of both a written and an audio component), vocabulary, and assigned exercises from the textbook. Besides these requirements, the student is expected to memorize each paradigm as it is encountered. As new concepts are encountered, the lecture will provide detail not given in the textbook, as well as each concept's application to both English and Latin.
Core coursework transfer guaranteed at any institution of higher education in West Virginia.

LATIN 201 Latin II*

The first eight lessons of this course consist of a lecture, vocabulary, and assigned exercises from the textbook. Besides these requirements, the student is expected to memorize each paradigm as they

are encountered. As new concepts are encountered, the lecture will provide detail not given in the textbook, as well as each concept's application to both English and Latin.
Core coursework transfer guaranteed at any institution of higher education in West Virginia.

LIB 200 Principles of Liberal Learning

This course awakens students to the adventure of liberal learning by establishing in them Newman's "philosophical habit of mind"--the capacity to see the connections between the various disciplines that study reality so as to understand and know more deeply Truth, Who is One. Topics covered in this course: Unity of Knowledge, Habits of Learning, the "Use" of Education.

LIB 400 Liberal Arts and Seeing the Whole

"All branches of knowledge are connected together, because the subject-matter is intimately united in itself, as being the acts and works of the Creator. Hence it is that the Sciences, into which our knowledge may be said to be cast, have multiplied bearings one on another, and an internal sympathy, and admit, or rather demand comparison and adjustment. They complete, correct, balance each other." (Newman, *Idea of a University,* Discourse 5). In this course, students will examine a theme or topic from the vantage point of several disciplines, in light of the truths of philosophy and theology and aimed at the Unity of Knowledge. Topics and themes may vary from year to year.

LIB 401 Christian Anthropology

St. Irenaeus of Lyon said that "the glory of God is man fully alive." This course explores human flourishing in the light of the Fall and Christ's Redemption. Students will ground their understanding of the human person in biblical, theological, philosophical, and biological considerations as they assess the psychological, social and cultural dimensions of human experience. Emphasis will be placed on the integration of the person in light of natural law and the Christian vision of the person as a unity of body and soul, possessed of reason, will and passions and made for "the freedom of the children of God," fully alive.

MATH 105 General Mathematics for Liberal Studies*

This course is designed to enable students to more fully appreciate the truth of Galileo's claim that "Mathematics is the alphabet by which God has written the universe." In addition to stressing the beauty of math in the created order, the course also establishes math's practical relevance in everyday living, even for those who do not work or intend to work in a scientific or technological field. This course is for students who need a mathematics course to satisfy the general education requirement in mathematics. The course will include an introduction to inductive and deductive reasoning, the nature of sets and their applications, the nature of logic and its practical uses, numeration systems old and new (their types and uses), the application of numbers in describing lengths and distances called measurement, algebra as the "universal arithmetic" and, finally proportions and shapes, commonly known as geometry.
Core coursework transfer guaranteed at any institution of higher education in West Virginia.

PHIL 205 Introduction to Philosophy with Plato and Aristotle

(Formerly PHIL 305.) This course will introduce students of theology to the manner in which Plato and Aristotle sought to understand human nature, the world, and God through philosophical inquiry. The focus will be upon the ideas and passages that were most influential in the development of Christian theology and on enabling students to read and discuss philosophical texts on their own. Topics will include the nature of love, whether the human soul survives bodily death, whether God created the universe, and what is the best way to live.

PHIL 205 SP Introducción a la Filosofía de Platón y Aristóteles

El objetivo de este curso es introducir a los estudiantes a los métodos y temas de la filosofía clásica y a su impacto histórico en la formación de la mente occidental y en el desarrollo de la teología cristiana. Consiste en una lectura guiada de los escritos de Platón y Aristóteles más influyentes a este respecto. Las fuentes seleccionadas cubren temas que van desde asuntos teóricos como la naturaleza de la realidad, el alma humana y la cuestión del conocimiento, a preocupaciones éticas y políticas. El curso inicia y concluye presentando el panorama histórico necesario para que los estudiantes logren una comprensión realista del surgimiento de la filosofía clásica y de su adopción y transformación al ser introducida en un marco cristiano.

PHIL 235 Elements of the Philosophy of the Human Person*

This class is a philosophical exploration of human nature. We begin with Socrates, who helps us understand what philosophical inquiry is. Socrates also opens up the discussion of the meaning of and purpose of human existence. Through the thought of Aristotle and St. Thomas, we will address two fundamental questions: what is human nature, and what does it mean to be a human person? At the end of the class, we will consider several contemporary challenges to the perennial Catholic thought on human nature and personhood. Stu- dents who complete this course should be able to have a clear understanding of what philosophy is and how the Catholic intellectual tradition has come to understand human nature and personhood.
Core coursework transfer guaranteed at any institution of higher education in West Virginia.

PHIL 235 SP Elementos de la Filosofía de la Persona Humana

Este curso ofrece una exploración filosófica de la persona humana. A lo largo de las semanas leeremos y dialogaremos algunos textos claves en la historia de la filosofía en torno al ser humano, abordando preguntas fundamentales como: ¿Qué tipo de realidad es el ser humano? ¿Qué define al ser humano? ¿Qué significa ser una persona humana? A su vez, a lo largo del curso, descubriremos puntos de intersecciones entre filosofía y teología mientras exploramos estas preguntas. El curso se estructura en dos partes, cada una de cuatro sesiones. En la primera parte, que abarca las cuatro semanas iniciales, examinaremos algunas de las ideas principales de filósofos clásicos como Sócrates, Platón, Aristóteles, San Agustín y Santo Tomás de Aquino, quienes han reflexionado sobre qué tipo de realidad es el hombre. Estas contribuciones forman la base de la filosofía perenne sobre la persona humana. La segunda parte, también de cuatro semanas, se centrará en la filosofía de la persona humana tal como la articulan algunos destacados pensadores del siglo XX. Entre ellos, exploramos las ideas de Maurice Blondel, Fabrice Hadjadj, Albert Camus y Joseph Ratzinger, quienes dialogan con las ideas de filósofos clásicos discutidos en la primera parte del curso.

PHIL 250 Introduction to Catholic Health Care Ethics

This course—a joint venture between The National Catholic Bioethics Center (NCBC) and Catholic International University—offers students an introduction to the study of health care ethics from the Roman Catholic perspective. It begins by introducing students to foundational topics in Catholic moral theology including the relationship between faith and reason, the teaching authority of the Catholic Church, and moral principles that govern the patient- professional relationship. It also explores the formation of conscience and introduces students to the Ethical and Religious Directives for Catholic Health Care Services, the guiding document for Catholic health care in the United States. Following these foundational elements, the course addresses specific health care ethics challenges. It begins with end-of-life issues including ordinary and extraordinary means of care, medically assisted nutrition hydration (feeding tube), assisted suicide & euthanasia, and brain death/organ donation. Following this, it focuses on beginning-of-life issues which include—but are not limited to— determining when human life begins and its implication for abortion, medical interventions for pregnancy complications (ectopic pregnancy, etc.), and prenatal genetic diagnosis. It also addresses ethical concerns related to contraception and assisted reproductive technologies. The course concludes by exploring the philosophical, medical, and ethical challenges posed by gender ideology as well as Catholic pastoral and health care responses to it. Cross-listed as THEO 270.

PHIL 311 Ethics

Ethics, or moral philosophy, studies concepts of the good as applied to human action and what it means for humans to live a moral life. In this class we will read the primary texts of certain philosophical masters of ethics, including Aristotle, St. Thomas Aquinas, and Kant. We will also study certain modern challenges to the perennial tradition of realist ethics, including utilitarianism and moral relativism.

PHIL 315 Metaphysics

This course will introduce students to the philosophy of being by means of a thematic and historical approach. Topics include the following: the nature of metaphysical inquiry; Plato's theory of forms; the basic categories of being; properties common to all beings; the analogy of being; substance, accident, essence, and existence; the problem of the one and the many; individuation; knowing God; and the nature of evil.

PHIL 320 Modern Philosophy

This course begins with the birth of modern philosophy in the face of the Scientific Revolution. How is modern science possible? How can we know that the claims made by modern science, visible in the advanced technology that is ubiquitous in our daily lives, are true? This is the question that motivates the first modern philosopher, Descartes, who stands as the turning point from medieval to modern thought, and the question that motivates subsequent modern philosophers. In response to this question, modern philosophy encompasses the effort to locate the foundation of all knowledge in the cogito; the dualism of thinking and extended things; attempts to prove the existence of God; the portrayal in the state of nature of the encounter with the other as a threat, or the war of each against

all; the renewed problem of material ontology or the identity and constitution of physical things; debates on the origins of knowledge between rationalism and empiricism; the skeptical challenge to the very possibility of knowledge; the recognition of the human condition as a heartfelt experience stretched between infinity and nothingness; the reply to skepticism in transcendental idealism that seeks to establish scientific knowledge through the a priori conditions for the possibility of experience, alongside a critique of the limits of knowledge; the race to complete the critical project and reunify the self divided between freedom and nature, spontaneity and receptivity, in German Idealism; and the affirmation of life paradoxically located in the death of God. Authors read will include Descartes, Hobbes, Leibniz, Locke, Hume, Pascal, Kant, Schelling, Jacobi, and Nietzsche. Students who complete the course will be able to articulate the key movements, questions, and themes of modern philosophy as well as points of continuity and discontinuity with earlier ancient and medieval thought.

PHIL 330 Contemporary Philosophy

This course is an introduction to contemporary philosophy and the developments of modern thought, beginning with phenomenology and the response to idealism and radical skepticism. Special emphasis will be given to Christian personalists such as Dietrich von Hildebrand and Edith Stein, who developed their work in the face of philosophical and political ideals that lead to a reduction of the human person, including utilitarianism, nihilism, and subjectivism. This course will help students to understand the key figures and philosophical undercurrents that greatly impacted the Church in the 20th century, especially Vatican II and Catholic social teaching.

PHIL 340 See for Yourself: An Introduction to Epistemology

Epistemology is the study of how we know what we know, which, in turn, raises the question of whether we know anything. We will rapidly survey the status of the question in western civilization from its origin in Greek philosophy to present controversies about what can and cannot be said with certitude on the basis of philosophical reasoning. Students who complete this course should be able to identify the classic forms of epistemology, show familiarity with the approach of the eight philosophers explicitly treated in the course, and express and defend their own philosophy of knowledge.

PHIL 370 The Nature of Nature: An Introduction to a Catholic Philosophy of Science

Science as we know it today—making discoveries through the systematic observation of and controlled experimentation with physical realities—is the descendant of the philosophy of nature developed by classical and medieval thinkers. The course will open with the vision of ultimate reality and meaning developed by Thomas Aquinas in the high Middle Ages, then skip to current challenges to the Catholic view of the natural world that have been posed by modern philosophies of science. We are engaged in a war of worldviews that can only be resolved through sound philosophical reasoning.

RELED 433 The Art of Catechesis: Dynamic Renewal

(Formerly RELED 432.) This course (formerly RELED 432) will provide a general overview of the nature of catechetics and the principles and methods that should govern the art of good catechesis. Students

in this course will reflect upon the ways that catechetical instruction should be directed toward an intimate relationship with Jesus Christ (CT 5, 20). Using key catechetical documents and resources, this course will explore the nature, mission, and purpose of catechesis, with emphasis on biblical catechesis, development of doctrinal lesson planning, and the principles and methods that the Church has encouraged for catechists at all levels.

RELED 460 Principles of Catholic Education

Principles of Catholic Education is an undergraduate-level course that will examine the theoretical framework and the pastoral foundations of catechetical ministry, particularly the work of learning and teaching in Catholic parishes and schools. It utilizes primary sources, a history of catechesis in the United States, and contemporary resources to identify principles of education that reflect the divine pedagogy and the development of a clear Catholic Identity. Students who complete this course should be able to analyze contextual factors influencing teaching and learning, evaluate educational resources, and design educational strategies appropriate for authentic human formation and catechesis for a lifelong relationship with Jesus Christ. This course includes written lectures, audio and video presentations, and asynchronous online shared learning activities.

SCRPT 103 Survey of the Old Testament

(Formerly SCRPT 303.) This course will present the basic out- line of the Old Testament and trace the progress of salvation history through the main events that it presents. The student will be able to explain the theology that emerges from the Biblical revelation, the main Semitic concepts that are employed, and the central characters and events of the text.

SCRPT 103 SP Estudio del Antiguo Testamento

Este curso introductorio permite conocer las principales características geográficas y arqueológicas del Israel bíblico y su influencia en el desarrollo de su historia social, religiosa y política. Saber las etapas, características y principales protagonistas de la historia de Israel. Apreciar las cualidades literarias de la Biblia y determinar su proceso de formación y transmisión, así como su valor para el judaísmo y cristianismo. Desde el punto de vista teológico y de historia de la Salvación, se sitúa y comprende el Antiguo Testamento en el marco de la Unidad de toda la Escritura y su posición en el canon, su carácter inspirado y su verdad como Palabra de Dios revelada y salvífica, promesa y prefiguración de la plenitud neotestamentaria. Se presta particular atención a los principios fundamentales de hermenéutica bíblica, especialmente los principios de la interpretación católica de la Escritura. El curso permitirá igualmente valorar la importancia del Antiguo Testamento en la vida, oración y praxis de la Iglesia.

SCRPT 106 Survey of the New Testament

(Formerly SCRPT 306.) This course will carry out a detailed analysis of the content and the theological meaning of the primary texts of the Church — i.e., the New Testament. The New Testament is the record of the definitive historical intervention of God in human history and the subsequent continuation of this incarnation by means of the Church. This course will have four major emphases. The first area of study will examine the historical record of Jesus' life through the three Synoptic

Gospels, which will be supplemented by the theological analysis provided by the Gospel of John. The second area will be a study of the life of the early Church (Acts of the Apostles), which will examine the structures and self-understanding of the early Church as well as its fundamental grasp of the nature and work of Christ. The third area of study will be an examination of the epistles, especially their contribution to the development of Christology, soteriology, and ecclesiology. The final area will be on the apocalyptic book, Revelation, and its meaning for the Church. Through this course, the student will become familiar with the texts and theology of the New Testament, basic interpretations of key Biblical ideas, and their interrelationship.

SCRPT 106 SP Estudio del Nuevo Testamento

Este curso es una introducción a una lectura crítica de los libros del Nuevo Testamento por medio de los Métodos Histórico Crítico, Narrativo, y Retórico. Nos concentraremos en los evangelios Sinópticos, el Corpus Joanino, y el Corpus Paulino. En este curso estudiaremos su contexto histórico, así como su estructura literaria. Además, analizaremos pasajes selectos y representativos para identificar su mensaje teológico, ético, y social, y su relevancia y significado para la vida personal, espiritual, y pastoral de los estudiantes y de sus comunidades.

SCRPT 210 Reading Scripture Theologically

(Formerly SCRPT 310.) What is the key to understanding Scripture? What is the relationship between Scripture and Tradition? Where does the historical-critical approach fit into a faithful Catholic interpretation of the Bible? This course is an introduction to a theological approach to reading Scripture that seeks to answer these questions. This course will approach Scripture as the inspired Word of God, paying particular attention to the unity of the whole story of salvation, which was revealed for the sake of drawing us into a loving relationship with God and neighbor. Students will be guided by great Patristic and Medieval Saint-theologians, as well as the contemporary scholars who follow them. Upon successful completion of the course, students acquire the basic tools for interpreting the Bible from the heart of the Church.

SCRPT 370 Letter to the Romans

Romans is the Bible's most influential book in Church history but also the most controversial and difficult of St. Paul's letters. Many central Christian doctrines are found here such as original sin, grace, election and predestination. But above all, the letter is St. Paul's theological masterpiece, since he there explains how God, in the gospel of Jesus Christ, has been completely faithful to all of his promises to Israel given in the Old Testament. In this exciting eight-week online course, we will approach Romans, therefore, as Paul's interpretation and exposition of the story of the Jewish Bible, a story that has reached its climax in Jesus and the restored people of God.

SCRPT 381 The Gospel of St. John

This course on the Gospel of St. John is designed to help students gain a familiarity with the biblical text of the Fourth Gospel (in English). Students will read and study the Gospel of St. John closely, examining its primary theological and literary characteristics. Important secondary materials will guide our study. In addition to employing the best of modern critical interpretation, the Gospel of St.

John will be read here within the framework of the Church's living Tradition. Students who complete this course should be able to demonstrate a good understanding of the Fourth Gospel's major theological themes, symbols, and literary techniques. This course includes written lectures and online discussion.

SOC 101 Introduction to Sociology

An introduction to the study of human groups and societies in light of Catholic Social Teaching. Students learn the basic conceptual frameworks for the analysis of the social forces that govern behavior and shape social life, as well as the major social institutions and processes that shape our experience in society. Students will also apply these concepts to current social problems and evaluate attempts to solve them in light of Catholic Social Teaching.

SOC 101 SP Introducción a la Sociología

El objetivo de este curso es introducir a los estudiantes al enfoque, a los métodos y a los temas de la sociología y enseñar, tanto a distinguir la sociología de la doctrina social de la Iglesia, como a descubrir su complementariedad. Para ello, presenta los instrumentos conceptuales y teóricos que provee esta ciencia para el análisis de las fuerzas sociales que gobiernan el comportamiento y modelan la vida social, al igual que las principales instituciones sociales y procesos que conforman nuestra experiencia en la sociedad. Los estudiantes podrán así desarrollar un "ojo social" y aprender a aplicar tal "imaginación sociológica" a los problemas que les rodean, con el fin de comprender más a fondo los desafíos de la sociedad en que viven y buscar soluciones para mejorar su vida individual y social.

SPAN 101 Introduction to Spanish Language and Culture for Ministry

Important: this course requires participation in live meetings in two 1.25-1.5-hour sessions per week via web conference. This is a beginning course and does not require any prior knowledge of Spanish. This course provides the foundations necessary to converse in Spanish, for all students who wish to build their Spanish conversational skills, especially (but not exclusively) those involved with ministry to Hispanic communities. To develop the interpersonal and presentational skills needed in Spanish, a variety of cultural texts will be used for conversational practice. Active participation in dialogues, conversations, presentations, and interviews will prepare students for effective pastoral work. Most of the class period will be devoted to developing and enhancing both the receptive skills (listening and reading) and the productive skills (speaking and writing). Meeting times are TBD, but a variety of times will be available. The instructor will make every possible effort to schedule these meetings to accommodate all students' schedules.

SPAN 110 SP Gramática Española

Este curso de gramática permitirá adquirir un sólido conocimiento de la gramática así como una forma correcta de la lengua española, tanto de forma oral como escrita. Permitirá mejorar la competencia lingüística en lengua española. El curso se centra en el análisis de algunos de los temas centrales de la gramática española, como la ortografía, la redacción y el análisis gramatical de los textos.

SPAN 201 Conversational Spanish for Ministry II

This course is the second semester course in Spanish, and it is designed for all students who want to advance their Spanish conversational skill and especially (but not exclusively) those involved with ministry to Hispanic communities. To develop the interpersonal and presentational skills needed in Spanish, a variety of cultural texts will be used for conversational practice. Active participation in dialogues, conversations, presentations, and interviews will prepare students for effective pastoral work. Because this course is conversational, it will require ongoing participation in live meetings in two 1.25-1.5-hour sessions per week via web conference. Meeting times are to be determined, but a variety of times will be available. The instructor will make every possible effort to schedule these meetings to accommodate all students' schedules. Prerequisite: SPAN 101 or equivalent.

SPIR 301 Applied Catholic Spirituality

Applied Catholic Spirituality introduces the student to the classical "three ways," or stages of the spiritual life, and the practical skills by which one may embark on the Catholic spiritual life. Beginning with the teachings of Christ as recorded in the Gospels, this course also offers contemporary insight into the experience of personal conversion from the magisterial teaching of St John Paul II. Following the framework of the Catechism of the Catholic Church, the lessons of this course offer a testimony to the rich variety of Christian practices, illustrated in the lives and teachings of the outstanding masters of the spiritual life. Students who complete this course should be able to describe the unique contributions of these masters, and identify the common threads that constitute the authentic tradition of Catholic doctrine and life.

THEO 101/102 SP Catecismo de la Iglesia Católica

Este curso proporciona una síntesis orgánica del contenido esencial de la doctrina católica tal como se presenta en los cuatro pilares del Catecismo de la Iglesia Católica. El curso ofrece una visión general del contenido de la Profesión de la Fe y de la Celebración de los Misterios Cristianos. Luego, se centra brevemente en el uso del Catecismo para transmitir lo que la Iglesia enseña sobre la vida cristiana; ese pilar se cubre más extensamente en otros cursos del AA y del certificado de pregrado en Doctrina Social de la Iglesia. El curso finaliza con el tema de la oración cristiana. Al final, los estudiantes habrán logrado una más profunda comprensión del Catecismo y de su significado para la catequesis y la espiritualidad, de modo que puedan integrar su contenido en todos los aspectos de su vida.

THEO 103 The Moral Life: Living the Virtues

This undergraduate course introduces students to the morality and virtue-based Christian Ethics. Through an exploration of the life of the virtues found in the writings of St. Thomas Aquinas and the Catechism of the Catholic Church, students will examine moral actions and the virtuous life. This course will help students to understand happiness as the goal of every per- son and how moral and virtuous actions lead to true happiness.

THEO 103 SP La Vida Moral: Viviendo las Virtudes

Este curso está diseñado para estudiantes interesados en profundizar su comprensión de la moralidad cristiana e integrar las virtudes en sus vidas diarias y en la misión de la Iglesia. Este curso ofrece una exploración completa de los fundamentos y fuentes de la teología moral, así como un estudio detallado de las principales virtudes que conforman una vida moralmente recta y santa. A lo largo del semestre, los estudiantes desarrollarán una comprensión más profunda de los principios morales cristianos y cómo aplicarlos en su vida cotidiana.

THEO 104 SP María y Piedad

La mariología se estudiará en este curso como parte de la teología católica e incluirá el estudio de la vida de la Virgen María, sus fundamentos escriturales, sus dogmas y doctrinas marianas en el Magisterio de la Iglesia. La piedad es una expresión de fe que abarca diferentes culturas de América Latina, particularmente de la comunidad de habla hispana en los Estados Unidos.

THEO 204 Foundations of Catholicism

(Formerly THEO 304.) Foundations of Catholicism introduces the student to the teaching of the Catholic Church as it is rooted in Scripture and Tradition and faithfully proclaimed by the Church's Magisterium (teaching office). Besides a thorough introduction to Catholic doctrine, the course will also include some discussion of Church history, major figures and institutions, Marian devotion, Catholic life and theology. Foundations of Catholicism will have a strong relational component as students will be encouraged will be grounded in the Person and work of Jesus Christ.

THEO 213 God, Man, and the Universe

(Formerly THEO 313.) An introduction to Fundamental Theology, this course examines the fundamental teachings of the Catholic Church as contained in the First Article of the Apostles' Creed — God the Creator, original sin, and the fall of man. Lessons include an introduction to the theology of Revelation, the relationship between Scripture and Tradition, the theory of the development of doctrine, the theology of the Trinity, Divine Providence, the Angels, Satan, forms of atheism, the origin and fall of man, and the dignity of the human person.

THEO 268 Principles of Moral Theology

(Formerly THEO 468.) Beginning with man's desire for happiness in God, this course will study the motives that drive one's actions, the habits that form them, and the norms that guide them. Considering the sources of morality, students will gain an understanding of what defines a good or evil action. The course will explore man's capacity and culpability for sin, as well as the generous gift of grace received from God.

THEO 290 Theology of Sacred Architecture

(also HUM 260) This course is an introduction to the history, theology, and symbolism of Catholic sacred architecture that focuses on how the development of Catholic sacred architecture and theology has affected the shape, configuration, and use of the Catholic church throughout various

architectural styles and eras. It will follow this development from Pagan and Old Testament ideas of sacred architecture throughout the Middle Ages, Renaissance, Counter-Reformation, and Vatican II. The course will give an overview of the various declarations of the Church regarding the construction and symbolism of the church edifice.

THEO 343 Vatican II: The Church and Her Liturgy

(Formerly THEO 342.) The Second Vatican Council (1962- 1965) was the major event in the Church in the twentieth century. It is also perhaps the most misunderstood event. There were four Constitutions, which are the highest-ranking documents issued by a Council: two on the Church, one on divine Revelation, and one on the Sacred Liturgy. This course will focus the Second Vatican Council's documents on the topics of the Church (ecclesiology) and Her liturgy. Specifically, this course will deal with two documents that deal with the Church a Lumen Gentium and Gaudium et Spes and one that deals with liturgy, *Sacrosantum Concilium*. Lumen Gentium is a dogmatic Constitution, focusing on the theology of Church, or ecclesiology. That is, what the Church is and the way the Church works including the people of God, hierarchy, laity, and religious. is a pastoral Constitution; it focuses on pastoral matters and discusses the way in which the Church carries the mission of Christ to the world. Students who complete this part of the course should be able to better understand one's role in the Church and be able to exercise the mission given to all by reason of one's Baptism. *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy explains what the Church's liturgy is and how a person participates in it. Upon completion of this part of the course, students will have an understanding of the Church's teaching on liturgy and how it is being implemented today.

THEO 350 Sacraments: Masterworks of God

This course studies the sacraments within the context of liturgical celebration. It further explores the scriptural and doctrinal foundations of the theology of the sacraments. The course adopts a dynamic and comprehensive approach to the study of the sacraments. It presents the sacraments as dynamic realities, the richness of which is conveyed through the process of ritualization, symbolic expression, language, and pastoral sensitivity. Fundamental to the study of the sacraments, therefore, is the understanding of the concepts of sacramentality, ritual, symbol, sign, and language, and the vital relationship between the law of prayer (*lex orandi*) and the law of belief (*lex credendi*). Each sacrament will be studied within the wider context of the Paschal Mystery. Because the seven sacraments are sacraments of faith, they aim at providing a transforming encounter with the Risen Christ. In light of this, the course will exam the meaning and pastoral implication of the conciliar teaching on full, active, and conscious participation in the liturgy.

THEO 410 Jesus Christ: God, Man and Savior

This course examines the fundamentals of Christology as found in the Second Article of the Apostles' Creed—Jesus Christ. Students will be able to readily describe the scriptural foundations of Christology and be able to explain the doctrinal and historical developments of the theology of the natures and Person of Jesus Christ in the hypostatic union, trace Mary's role in salvation history, and explain the grace of the Holy Spirit as an application of Christ's redemptive work. The course offers students insights on how to apply the reflections of this course to their own individual spiritual lives.

THEO 419 The Thought of Thomas Aquinas

This course will explore the treatment of the truth of existence including the truth of salvation (Christology) in the work of Saint Thomas Aquinas. Students who complete this course will be able to explain what samples from Thomas' different texts mean and how they can be applied and how Aquinas saw the congruence between some ancient metaphysics and the ontology of the Scriptures. They will be able to analyze the way he treated the theology of God, Christ and salvation, human beings, and their actions. Cross-listed as PHIL 421.

THEO 498 The Holy Land: The Fifth Gospel

There is no better place to study the four canonical gospels than in the place where the drama of salvation was acted out. The holy places in the land where the Savior walked speak so powerfully of the work of redemption that the land is rightly called "the fifth gospel." The learning in this course will primarily take place not online, but on site for ten days in Jerusalem, Bethlehem, and Galilee. Prior to and after the trip, there will be some fascinating reading and online discussion which will be the basis for a term paper to be submitted at the end of the class eight-week period. The primary goal of this interdisciplinary course will be to give the student insight into the Bible that can only be captured by being in the land. Secondarily, we will learn about the Fathers of the Church, including Origen, Eusebius, Justin, Jerome, and Cyril of Jerusalem, who lived and wrote in the Holy Land. Finally, since travel in the Holy Land will bring us face-to-face with the Crusades and Muslim-Christian relations, we will learn about Church history and inter-religious dialogue. This course will count as a theology, scripture, or church history elective, based on the topic which the student selects for his or her course paper.

THEO 499 Italy: Crossroads of Christianity

While Christianity was born in the middle East, it was Italy that became, within a few decades after Christ's resurrection, the Crossroads of the Christian world. For two thousand years Christians from East and West, North and South, have come to Italy to serve Christ and his Church. In this course, we'll be examining the lives and work of many great Christians that spent part of their lives in central Italy. The apostles Peter and Paul, the native Italians Sts. Benedict, Clare, and Francis, the Spaniard St. Ignatius of Loyola, the Greek missionaries Sts. Cyril and Methodius, the great artists Michelangelo and Raphael, all these and more will be the subject of our study. Our learning will primarily take place not online, but on site for ten days in Rome, Assisi, Florence, and Orvieto. Prior to the trip, there will be some fascinating reading and online discussion which will be the basis for a term paper to be submitted after the trip. The goal of this interdisciplinary course will be to give the student an appreciation of the depth and breadth of the Catholic culture represented by the abundant monuments to faith to be found in central Italy. It will count as a theology, scripture, or church history elective, based on the topic selected for the course paper. Eight-week period. The primary goal of this interdisciplinary course will be to give the student insight into the Bible that can only be captured by being in the land. Secondarily, we will learn about the Fathers of the Church, including Origen, Eusebius, Justin, Jerome, and Cyril of Jerusalem, who lived and wrote in the Holy Land. Finally, since travel in the Holy Land will bring us face-to-face with the Crusades and Muslim-Christian relations, we will learn about Church history and inter-religious dialogue. This course will count as a theology,

scripture, or church history elective, based on the topic which the student selects for his or her course paper.

MASTER COURSE LIST

Graduate Courses

ACCT 502	Accounting and Asset Management
CANL 512	Valid or Invalid? Introduction to Marriage in Canon Law
CANL 512 SP	¿Válido o no válido? Introducción al matrimonio en el derecho canónico
CANL 520	Governance Structures in the Church and Canon Law of Temporal Goods
CHIST 514	Church History I: Early Christians to Middle Ages
CHIST 524	Church History II: Renaissance to Modern Church
CHIST 544	History of the Catholic Church in America
COMM 506	Communication Strategies in the Digital Age
COMM 507	Transparency, Accountability, and Crisis Communication
COMP 698	MATHEM Comprehensive Exam
COMP 699	MAT Comprehensive Exam
COMP 699 SP	Examen Comprensivo
CST 500	Foundations of Catholic Social Thought
CST 500 SP	Fundamentos del Pensamiento Social Católica
CST 501	Management and Ethics and the Mission of the Church
CST 510	Social Doctrine of the Church, 1891-1965
CST 510 SP	Doctrina Social de la Iglesia, 1891-1965
CST 520	Catholic Social Teaching: Pope St. Paul VI to Pope Leo XIV
CST 520 SP	Doctrina social de la Iglesia: desde Papa San Pablo VI al Papa León XIV
CST 630	Respect for Life, Sex, Marriage, and Parenting: An Integrated Catholic Approach
EDU 510	Foundations of Western Education
EDU 520	Newman and the Liberal Arts Tradition
EDU 620	Virtue in the Classroom
EDU 630	Classical Pedagogy
FINA 503	Finance
LIB 501	Christian Anthropology
MGMT 501	Strategic and Operational Leadership
MGMT 505	Personnel Management and Development
MGMT 504	Fundraising and Stewardship: Raising the Money to Make a Difference
MGMT 600	Project Management (Capstone Project)
PHIL 508	Philosophy for Theology
PHIL 508 SP	Filosofía para la Teología
PRACT 697	Practicum
RELED 560	Principles of Catholic Education
SCRPT 520	Pentateuch
SCRPT 530	Introduction to Scripture and Salvation History

SCRPT 530 SP	Introducción a la Escritura e Historia de la Salvación
SCRPT 570	Letter to the Romans
SCRPT 581	The Gospel of St. John
SCRPT 616	History of Biblical Interpretation, Part 1
SCRPT 617	History of Biblical Interpretation, Part 2
SCRPT 640	Isaiah and the Prophets
SCRPT 662	The Synoptic Gospels
SPIR 501	Applied Catholic Spirituality
THEO 503	The Catholic Theological Tradition
THEO 503 SP	La Tradición Teológica Católica
THEO 510	Revelation and Faith: Fundamental Theology
THEO 510 SP	Revelación y Fe: Teología Fundamental
THEO 541	Theology of Church
THEO 541 SP	Teología de la Iglesia
THEO 550	Principles of Sacred Liturgy
THEO 552	Sacraments and Liturgy
THEO 552 SP	Sacramentos y Liturgia
THEO 560	Fundamental Moral Theology
THEO 560 SP	Teología Moral Fundamental
THEO 590	Theology of Sacred Architecture
THEO 598	Holy Land: The Fifth Gospel
THEO 599	Italy: Crossroads of Christendom
THEO 617	Father Spitzer's Evidence for God
THEO 619	The Thought of Thomas Aquinas
THEO 632	Christology
THEO 632 SP	Cristología
THEO 647	Catholic Social Communications
THEO 649	Evangelizing Postmodernity, Answering Tough Questions
THEO 696	Directed Study
THEO 698	Thesis Direction

Undergraduate Courses

BIO 101	General Biology
BIO 101 SP	Biología General
BIO 150	Nutrition
BIO 201	Human Biology
CANL 212 SP	¿Válido o no válido? Introducción al matrimonio en el derecho canónico
CHIST 214	Church History I: Early Christians to Middle Ages
CHIST 214 SP	Historia de la Iglesia I: Primeros Cristianos a Edad Media
CHIST 224	Church History II: Renaissance to Modern Church
CHIST 224 SP	Historia de la Iglesia II: del Renacimiento a la Edad Contemporánea
CHIST 244	History of the Catholic Church in America
COSCI 101	Computer Essentials
COSCI 101 SP	Introducción a Computación
CST 101 SP	Introducción a la Doctrina Social de la Iglesia

CST 190 SP	Gestión y Liderazgo en el Ministerio Parroquial
CST 200 SP	Ver, Juzgar y Actuar; Doctrina Social de la Iglesia en Practica
CST 290 SP	Práctica de Aprendizaje y Servicio
EDU 410	Foundations of Western Education
EDU 420	Newman and the Liberal Arts Tradition
ENG 105	Introduction to Composition
ENG 105 SP	Introducción a la escritura académica
ENG 111	Introduction to Literature
ENG 310	Literary Apologetics for Theology
GREEK 101	Biblical Greek I
GREEK 201	Biblical Greek II
GREEK 301	Advanced Biblical Greek
HIST 201	Ancient Civilization
HIST 211	Christian Civilization
HIST 221	A Global Civilization
HIST 221 SP	Civilización Global
HUM 228	Introduction to Comparative Religions: Judaism and Islam
HUM 260	Theology of Sacred Architecture
LATIN 101	Latin I
LATIN 201	Latin II
LIB 200	Principles of Liberal Learning
LIB 400	Liberal Arts and Seeing the Whole
LIB 401	Christian Anthropology
MATH 105	General Mathematics for Liberal Studies
PHIL 205	Introduction to Philosophy with Plato and Aristotle
PHIL 205 SP	Introducción a la Filosofía de Platón y Aristóteles
PHIL 235	Elements of the Philosophy of the Human Person
PHIL 235 SP	Elementos de la Filosofía de la Persona Humana
PHIL 250	Introduction to Catholic Health Care Ethics
PHIL 311	Ethics
PHIL 315	Metaphysics
PHIL 320	Modern Philosophy
PHIL 330	Contemporary Philosophy
PHIL 340	See for Yourself: An Introduction to Epistemology
PHIL 370	The Nature of Nature: An Introduction to a Catholic Philosophy of Science
RELED 433	The Art of Catechesis: Dynamic Renewal
RELED 460	Principles of Catholic Education
SCRPT 103	Survey of the Old Testament
SCRPT 103 SP	Estudio del Antiguo Testamento
SCRPT 106	Survey of the New Testament
SCRPT 106 SP	Estudio del Nuevo Testamento
SCRPT 210	Reading Scripture Theologically
SCRPT 370	Letter to the Romans
SCRPT 381	The Gospel of St. John
SOC 101	Introduction to Sociology
SOC 101 SP	Introducción a la Sociología

SPAN 101   Introduction to Spanish Language and Culture for Ministry
SPAN 110 SP   Gramática Española
SPAN 201   Conversational Spanish for Ministry II
SPIR 301   Applied Catholic Spirituality
THEO 101/102 SP Catecismo de la Iglesia Católica
THEO 103   The Moral Life: Living the Virtues
THEO 103 SP   La Vida Moral: Viviendo las Virtudes
THEO 104 SP   María y Piedad
THEO 204   Foundations of Catholicism
THEO 213   God, Man, and the Universe
THEO 268   Principles of Moral Theology
THEO 290   Theology of Sacred Architecture
THEO 343   Vatican II: The Church and Her Liturgy
THEO 350   Sacraments: Masterworks of God
THEO 410   Jesus Christ: God, Man and Savior
THEO 419   The Thought of Thomas Aquinas
THEO 498   The Holy Land: The Fifth Gospel
THEO 499   Italy: Crossroads of Christianity

Noncredit Courses and Seminars

For a complete list and descriptions, visit https://catholiciu.catalog.instructure.com/.

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