

AMERICAN  
BRANCH  
OF THE  
PONTIFICAL  
THEOLOGICAL  
FACULTY  
MARIANUM

# ACADEMIC GUIDE

INTERNATIONAL  
MARIAN  
RESEARCH  
INSTITUTE

PONTIFICAL DEGREE PROGRAMS

**THE  
MARIAN  
LIBRARY**

UNIVERSITY OF DAYTON  
DAYTON, OHIO



**ACADEMIC GUIDE**  
(INTERNAL NORMS)

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## A SHORT HISTORY

In 1943, the Marianists of the University of Dayton founded The Marian Library to commemorate the triple centennial to be celebrated in 1949-1950: the arrival of the Marianists in the United States (1849); the death of Father William Joseph Chaminade, founder of the Society of Mary (1850); and the founding of the University of Dayton (1850).

The Marian Library offers its resources to all qualified students and scholars who need an extensive collection of books, periodicals and other materials centered on studies related to Mary, the Mother of Jesus Christ. This comprehensive collection, which dates from the beginning of printing up to the present day, comprises works in more than 50 languages. It includes a general reference collection with resources in patristics, biblical studies, Christology, ecclesiology, liturgy, spirituality, Church history, hymnography, iconography and general and specialized bibliography.

The Marian Library is related to Roesch Library, the main library of the University of Dayton. Roesch Library offers students a collection of more than 1.5 million volumes, more than 4,000 periodical titles, the facilities of a nationwide interlibrary loan service and the possibility of extensive online database searching.

The Marian Library issues a multilingual periodical, *Marian Library Studies* (New Series), devoted to the publication of foundational studies, historical research and comparative studies in areas such as religion, archaeology, iconography, symbolism, theological anthropology and psychology. It also publishes *Marian Studies*, the annual publication of the Mariological Society of America. The Marian Library/International Marian Research Institute – its full name – communicates with friends and donors by way of *The Marian Library Newsletter*. Its intellectual and spiritual outreach is achieved mainly through the library's website ([udayton.edu/imri](http://udayton.edu/imri)).

Since The Marian Library is recognized as one of the largest and most comprehensive collections in the world devoted to Marian specialization, it was fitting that an institute be organized to allow scholars and students to exploit its riches through research and study, especially thanks to an academic program leading to the doctorate in theology with specialization in Marian studies.

In 1975, an institute of graduate studies in theology was founded in affiliation with the Pontifical Faculty of Theology *Marianum*, directed by the Servants of Mary in Rome. The Congregation for Catholic Education approved the International Marian Research Institute (IMRI) on November 5, 1975. Since 1975, IMRI has organized annual sessions at the graduate level to promote the program of Marian studies established

by the *Marianum* and adapted to the needs of students in the United States and abroad. Students can prepare for a licentiate and doctorate in Mariology, earn a certificate in Marian studies or gain credit hours toward a master's degree granted in conjunction with the department of religious studies at the University of Dayton.

After the Apostolic Constitution *Sapientia Christiana*, with its *Norms of Application*, established new rules to be observed in the preparation for and granting of pontifical degrees, new statutes were developed and approved in 1983. Since that date IMRI has offered support to hundreds of scholars, delivered certificates in Marian studies and helped students gain credits toward a master's degree in religious studies. Most importantly, it has prepared hundreds of students for higher degrees in Marian studies and has been happy to deliver since 1989, in affiliation with the *Marianum*, pontifical doctoral and licentiate degrees in theology with specialization in Marian studies. On July 26, 2008, the incorporation into the *Marianum* was renewed and approved by the Congregation for Catholic Education for a period of five years. IMRI's definitive incorporation into the *Marianum* was approved by the Sacred Congregation for Catholic Education on July 26, 2013.

## **THE MISSION OF THE MARIAN LIBRARY/ INTERNATIONAL MARIAN RESEARCH INSTITUTE**

**In fulfilling its mission, the ML/IMRI pursues the following goals. It:**

- supports learning and scholarship faithful to the teaching of the Catholic Church by assembling, organizing and making available materials (mainly books and periodicals, but also audio-visual materials, art and artifacts) for information, teaching and research in Marian studies.
- promotes studies in Marian theology and on the role of Mary in Christian life. International in scope, it closely relates the study of Mary to Christology, ecclesiology, theological anthropology, liturgy, spirituality, ecumenical and interreligious dialogue, the arts and social sciences.
- engages in and encourages original research in Marian studies. It also examines contemporary trends and seeks interdisciplinary cooperation.
- serves as a clearinghouse for information on Marian topics by critically assessing current contributions to Marian studies and culture in the light of the Church's Marian tradition and teaching.

- publishes the results of its research and teaching, as well as that of the scholars. It makes them available in its own publication, *Marian Library Studies*, and on its website ([udayton.edu/imri](http://udayton.edu/imri)).
- encourages scholarly and pastoral endeavors through lectures and symposia, gallery exhibits and the use of its website.
- cooperates with institutions of similar interest and scope, especially the *Marianum* in Rome and the Mariological Society of America, and shares information with Marian scholars and scholarly societies worldwide.
- provides direct and online reference service on specific research questions regarding Our Lady.
- gives recognition to scholarly achievement in the field of Marian studies through publications, both actual and virtual, and through the bestowal of the Marian Library Medal.

## THE VIRGIN MARY IN INTELLECTUAL AND SPIRITUAL FORMATION

The following are excerpts from the 1988 letter of the Sacred Congregation for Catholic Education, *The Virgin Mary in Intellectual and Spiritual Formation*.

### THE PLACE OF MARIAN STUDIES

Mariology is alive and active in relevant questions in matters doctrinal and pastoral. However, it is necessary that the study of Mariology, together with attention to the pastoral problems which are emerging gradually, attend to rigorous research, conducted according to scientific criteria.

The words of the Council apply: “Sacred theology rests on the written word of God, together with sacred Tradition, as its primary and perpetual foundation. By scrutinizing in the light of faith all truth stored up in the mystery of Christ, theology is most powerfully strengthened and constantly rejuvenated by that word.”<sup>1</sup> The study of the sacred Scriptures, therefore, must be the soul of Mariology.<sup>2</sup>

Further, the study of Tradition is essential to research in Mariology because, as Vatican II teaches, “sacred Tradition and sacred Scripture form one sacred deposit of the word of God, which is committed to the Church.”<sup>3</sup> The study of Tradition shows how particularly fruitful in quality and quantity is the Marian patrimony of the various liturgies and of the Fathers of the Church.

Research into Scripture and Tradition, conducted according to the most fruitful methods and with the most reliable instruments of critical inquiry, must be guided by the Magisterium since “the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church.”<sup>4</sup> This research must also integrate and be strengthened by the more secure fruits of learning in anthropology and the human sciences.

### **A comprehensive approach**

Considering the importance of the Virgin in the history of salvation and in the life of the People of God, and after promptings of Vatican Council II and of the Popes, it would be unthinkable that the teaching of Mariology be obscured today: it is necessary therefore that it be given its just place in seminaries and theological faculties.

Such teaching, consisting of a “systematic treatment” will be:

- a) *organic*, that is, inserted adequately in the program of studies of the theological curriculum;
- b) *complete*, so that the person of the Virgin be considered in the whole history of salvation, that is in her relation to God; to Christ, the Word incarnate, Savior and Mediator; to the Holy Spirit, the Sanctifier and Giver of life; to the Church, sacrament of salvation; to man in his origins and his development in the life of grace, and his destiny to glory;
- c) *suited* to the various types of institution (centers of religious culture, seminaries, theological faculties...) and to the level of the students: future priests and teachers of Mariology, animators of Marian piety in the dioceses, those who are responsible for formation in the religious life, catechists, those who give conferences and the many who want to deepen their knowledge of Mary.

Teaching thus given will avoid one-sided presentations of the figure and mission of Mary, presentations which are detrimental to the whole vision of her mystery. Sound teaching will be a stimulus to deep research—in seminaries and through the writing of licentiate theses and doctoral dissertations—into the sources of revelation and the documents. Mariological study can also profit from interdisciplinary teaching.

(Excerpt from the 1988 letter from the Congregation for Catholic Education, *The Virgin Mary in Intellectual and Spiritual Formation*.)

1. Vatican II. Dogmatic Constitution on Divine Revelation Dei Verbum. November 18, 1965, 24. (= DV).  
2. DV 24.  
3. DV 10.  
4. DV 10.

## DEGREES

### PONTIFICAL DEGREES (S.T.L./S.T.D.)

As an American affiliate of the Pontifical Faculty of Theology *Marianum*, our academic program is empowered to offer courses leading to the S.T.L. and S.T.D. degrees. Such programs of study are governed by the rules and directives issued by the Sacred Congregation for Catholic Education (e.g., *Sapientia Christiana*) and their application by the *Marianum*. Details regarding hours and other requirements are listed on pages 16-17 under Specific Requirements.

### MASTER'S DEGREE IN THEOLOGICAL STUDIES

The University of Dayton offers, in joint venture with IMRI, a master's degree in theological studies with a Marian concentration. The concentration in Marian studies is available for those who take a minimum of 12 semester credits up to a maximum of 16 semester credits of specially designated courses in Marian disciplines.

### CERTIFICATE IN MARIAN STUDIES

A certificate program is available for qualified students who do not wish to pursue the full rigors of the S.T.L./S.T.D. courses of study, or who may be lacking in some of the basic requirements for admission into these programs. The certificate program involves basic courses (30 quarter credits) giving a broad foundation in the study of Mariology and the writing of a research paper or project. The research paper (30 pages) is elaborated under the direction of a moderator and must be original.

The certificate program is available as a guided studies program. The suggested time frame for the completion of the program is two to four years.

## PROGRAM

### PROGRAM CYCLE

The International Marian Research Institute organizes its intensive program of Marian studies in a three-year cycle. The program is composed of courses, research papers and symposia. The symposia are held every other year. The courses are mainly taught in the summer. To alleviate the heavy summer school schedule, part of the summer program is offered in the spring, anticipating the upcoming course offerings. The same courses are again offered in the fall. The courses are distributed over the three-year cycle in the following manner: Year 1



emphasizes the theme of ecclesiology. Year 2 emphasizes Christology. Year 3 emphasizes spirituality.

### Year 1

- Introductory Courses (Research and Bibliography, Introduction to Contemporary Mariology, Methods in Theology, Monographic Study of Marian Texts)
- Mary and the Old Testament and Intertestamentary Period
- Church in the Patristic Period
- Mary in the Medieval Period I
- Mary in the Modern Period I
- Ecclesiology
- Mary in Ecumenism and Interreligious Dialogue
- Mary and the Church
- Special Courses (Special Marian Topics, Monographic Studies, Marianist Topics, Mary in Art, Mary in Music, Mary in Literature, etc.)

### Year 2

- Introductory Courses (Research and Bibliography, Introduction to Contemporary Mariology, Methods in Theology, Monographic Study of Marian Texts)
- Mary and the New Testament
- Christ in the the Patristic Period
- Mary in the Medieval Period II
- Mary in the Contemporary Period I
- Christology (Soteriology)
- Marian Doctrine
- Mary and Theological Anthropology
- Special Courses (Special Marian Topics, Monographic Studies, Marianist Topics, Mary in Art, Mary in Music, Mary in Literature, etc.)

### Year 3

- Introductory Courses (Research and Bibliography, Introduction to Contemporary Mariology, Methods in Theology, Monographic Study of Marian Texts)
- Mary and the Apocrypha
- Mary in the Patristic Period
- Mary in the Contemporary Period II
- Mary in the Modern Period II
- Spirituality
- Marian Spirituality and Devotion
- Mary in Liturgy
- Special Courses (Special Marian Topics, Monographic Studies, Marianist Topics, Mary in Art, Mary in Music, Mary in Literature, etc.)

## PROGRAM OF COURSES

The pontifical program (S.T.L., S.T.D.) comprises introductory, core and special courses.

Unless otherwise specified, credits refer to quarter credits. IMRI works on the basis of quarter credits. One quarter credit equals 10 hours of classroom instruction.

### Introductory Courses

MRI 600	Introduction to Contemporary Mariology	(1 credit)
MRI 601	Research and Bibliography	(1 credit)
MRI 602	Methods in Theology	(1 credit)
MRI 603	Monographic Study of Marian Texts	(1 credit)

### Core Courses

MRI 610	Mary and the Old Testament and Intertestamentary Period	(3 credits)
MRI 611	Mary and the New Testament	(3 credits)
MRI 612	Mary and the Apocrypha	(3 credits)
MRI 620	Christ in the Patristic Period	(3 credits)
MRI 621	Church in the Patristic Period	(3 credits)
MRI 622	Mary in the Patristic Period	(3 credits)
MRI 625	Mary in the Medieval Period I	(3 credits)
MRI 626	Mary in the Medieval Period II	(3 credits)
MRI 627	Mary in the Modern Period I	(3 credits)
MRI 628	Mary in the Modern Period II	(3 credits)
MRI 629	Mary in the Contemporary Period I	(3 credits)
MRI 630	Mary in the Contemporary Period II	(3 credits)
MRI 631	Marian Doctrine	(3 credits)
MRI 632	Marian Spirituality and Devotion	(3 credits)
MRI 633	Mary in Liturgy	(3 credits)
MRI 634	Mary and the Church	(3 credits)
MRI 636	Mary in Ecumenism and Interreligious Dialogue	(3 credits)
MRI 638	Mary and Theological Anthropology	(3 credits)
MRI 640	Ecclesiology	(3 credits)
MRI 641	Christology (Soteriology)	(3 credits)
MRI 642	Spirituality	(3 credits)

### Special Courses

The student must choose one special course from each one of the three groups below (a-c).

a)	MRI 650	Special Marian Topics	(1 credit)
	MRI 652	Monographic Studies	(1 credit)
	MRI 653	Marianist Topics	(1 credit)

b) MRI 654	Mary in Art	(1 credit)
MRI 656	Mary in Music	(1 credit)
MRI 658	Mary in Literature	(1 credit)
c) MRI 660	Mary in Pastoral Theology and Catechesis	(1 credit)
MRI 662	Mary in Studies about the Holy Land	(1 credit)
MRI 664	Mary and the Human Sciences	(1 credit)

### **Dissertation Guidance**

MRI 790	Dissertation Guidance	(12 credits)
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## **COURSE DESCRIPTIONS**

### **Introductory Courses**

#### **MRI 600 INTRODUCTION TO CONTEMPORARY MARIOLOGY**

Designed for students who are new to the program or who simply have an interest in Mariology, this course explores basic Marian issues and emphasizes major developments in Mariology since Vatican II.

#### **MRI 601 RESEARCH AND BIBLIOGRAPHY**

This course introduces students to the resources and bibliography for theological studies, with attention to research in Mariology. It offers suggestions for organization and information management.

#### **MRI 602 METHODS IN THEOLOGY**

This course deals with various methods used in the study of contemporary theology. It points to their specific focus and philosophical foundation, as well as to advantages and limitations. Their application to research in Mariology will be examined.

#### **MRI 603 MONOGRAPHIC STUDY OF MARIAN TEXTS**

This course leads the student to the understanding of Marian texts of various periods, genres, literary styles and contents.

### **Core Courses**

#### **MRI 610 MARY AND THE OLD TESTAMENT AND INTER-TESTAMENTARY PERIOD**

Study of the principal Old Testament texts with anticipatory reference to Mary. The course will show how the Old Testament serves as background for the New Testament, especially in regard to Marian topics. The course may also include consideration of texts from the intertestamentary period.

#### **MRI 611 MARY AND THE NEW TESTAMENT**

Study of the principal New Testament texts with reference to Mary as

person, as Mother of the Redeemer, as figure of the Church and associate of Christ in the history of salvation.

#### **MRI 612 MARY AND THE APOCRYPHA**

Study of the place and role of Mary in the apocryphal literature of Old and New Testaments. This course prepares students for the understanding of Marian symbols and topics in devotion, religious culture and art.

#### **MRI 620 CHRIST IN THE PATRISTIC PERIOD**

Study of selected patristic texts regarding the person and redemptive work of Christ.

#### **MRI 621 CHURCH IN THE PATRISTIC PERIOD**

Study of selected patristic texts regarding the Church as instrument and sacrament of salvation.

#### **MRI 622 MARY IN THE PATRISTIC PERIOD**

Study of initial developments of Marian doctrine and devotion in Greek, Latin and Oriental patristics.

#### **MRI 625 MARY IN THE MEDIEVAL PERIOD I**

Study of the development of Mariology from the 7th century to the 12th century: Marian doctrines, Marian devotions, Mary in art and liturgy, Marian feasts and principal Marian literary works.

#### **MRI 626 MARY IN THE MEDIEVAL PERIOD II**

Study of the development of Mariology from the 12th century to the Renaissance: Marian doctrines, Marian devotions, Mary in art and liturgy, Marian feasts and principal Marian literary works.

#### **MRI 627 MARY IN THE MODERN PERIOD I**

Study of the development of Mariology from the Renaissance to the age of Enlightenment, highlighting especially the time of the Reformation and Counter Reformation.

#### **MRI 628 MARY IN THE MODERN PERIOD II**

Study of the development of Marian doctrine, devotion and culture through the Age of Reason, Restoration and the “Marian Century” to the end of the 19th century.

#### **MRI 629 MARY IN THE CONTEMPORARY PERIOD I**

Study of the development in Marian doctrine, devotion and culture from the beginning of the 20th century to the eve of the Second Vatican Council.

#### **MRI 630 MARY IN THE CONTEMPORARY PERIOD II**

Study of the teaching of Vatican II about the Blessed Virgin Mary, especially in chapter VIII of *Lumen Gentium* and its implications and developments in contemporary Marian doctrine and devotion. The study includes magisterial pronouncements, theological reflection and

historical developments in Marian thinking since Vatican II.

#### MRI 631 MARIAN DOCTRINE

Historical, theological, and anthropological study of the principal Marian doctrines: Divine Maternity, Virginity, Immaculate Conception and Assumption. Special emphasis is given to the meaning and importance of dogma, as well as to the study of the question of Mary's spiritual maternity, intercession and mediation.

#### MRI 632 MARIAN SPIRITUALITY AND DEVOTION

This course studies the various historical expressions and methods of Marian spirituality and devotion, her virtues and her active presence in the life of the Church and that of the faithful.

#### MRI 633 MARY IN LITURGY

Study of the importance and significance of Mary's presence in the mysteries of Jesus Christ celebrated throughout the liturgical year as well as their influence on Marian doctrine, spirituality and devotion through the centuries.

#### MRI 634 MARY AND THE CHURCH

Study of the relationship between Mary and the Church, its historical perception, doctrinal significance and pastoral implications and expressions.

#### MRI 636 MARY IN ECUMENISM AND INTERRELIGIOUS DIALOGUE

Study of Mary's place in Christian dialogue: its historical development and expression among the various Christian denominations. Special attention is given to recent documents regarding the dialogue about Mary.

#### MRI 638 MARY AND THEOLOGICAL ANTHROPOLOGY

This course presents an anthropological approach to the understanding of Mary and examines its challenges and limitations in light of a theological study of the human person as paradox and mystery. Special emphasis is given to the relationship between theological anthropology and Marian dogmas.

#### MRI 640 ECCLESIOLOGY

Study of the self-understanding of the Church through the ages, its scriptural and doctrinal foundation and historical realizations. Special attention is given to the history and theology of the 20th century magisterial documents leading to Vatican II's *Lumen Gentium* and the ecclesiological reflection preceding and following the Council.

#### MRI 641 CHRISTOLOGY (SOTERIOLOGY)

Study of the scriptural foundations, the doctrinal developments and accompanying theological reflection about Jesus Christ's person and mission. Various christological developments of recent times are examined as to their doctrinal content and pastoral significance.

## **MRI 642 SPIRITUALITY**

Study of historical and systematic aspects of Christian spirituality. The study includes the presentation of various schools of spirituality, with special emphasis on the French School of spirituality. It also attempts an evaluation of contemporary trends in spirituality.

## **Special Courses**

### **MRI 650 SPECIAL MARIAN TOPICS**

Study of a particular contemporary Marian topic or question: Marian apparitions, Mary and Feminism, Mary and Liberation Theology, etc.

### **MRI 652 MONOGRAPHIC STUDIES**

Detailed study of the Marian writings of a father or doctor of the Church or of a modern writer.

### **MRI 653 MARIANIST TOPICS**

Study of the place of Mary in Marianist spirituality and tradition.

### **MRI 654 MARY IN ART**

Study of the place of Mary in art with a concentration on specific themes or periods.

### **MRI 656 MARY IN MUSIC**

Study of the place of Mary in music with a concentration on specific themes or periods.

### **MRI 658 MARY IN LITERATURE**

Study of the place of Mary in literature with a concentration on specific themes or periods.

### **MRI 660 MARY IN PASTORAL THEOLOGY AND CATECHESIS**

Study of Mary's place in the *Catechism of the Catholic Church*, catechetical directives and in textbooks as well as pastoral tools.

### **MRI 662 MARY IN STUDIES ABOUT THE HOLY LAND**

Study of the history, geography, and archaeology relevant to Mary's life and Marian tradition.

### **MRI 664 MARY AND THE HUMAN SCIENCES**

Study of sociological and psychological aspects of Marian culture and their impact on religious behavior and values.

## **Dissertation Guidance**

### **MRI 790 DISSERTATION GUIDANCE**

Doctoral students register for 12 credits of dissertation guidance.

# REQUIREMENTS

## GENERAL REQUIREMENTS

1. The applicant should have a reading knowledge of Latin and a modern language other than English. Formation in biblical Greek and Hebrew is strongly recommended. Special consideration may be given to well-qualified students who have some deficiency, especially in Latin.
2. The applicant must have adequate undergraduate background in the study of philosophy (at least 9-12 semester credits), especially in basic areas such as logic, epistemology, rational psychology and metaphysics.
3. The applicant should have the equivalent of a Baccalaureate of Sacred Theology (S.T.B.). Ordinarily this would compare favorably with the first three years of study in a seminary. For those with an M.A. in theology/religious studies, it would probably mean at *least* an additional year of study, e.g., 18 more semester credits.

Each applicant is evaluated as to past achievements. Applicants will be asked to make up deficiencies before being formally admitted into the program. In evaluating past work, IMRI considers the strength and breadth of previously acquired degrees, courses taken, other academic work and work experience.

Below is an outline of the basic coursework that some pontifical universities require for the S.T.B. Credits are listed in terms of quarter credits. One quarter credit equals 10 hours of classroom instruction.

## FOUNDATIONS IN THEOLOGY (21 credits)

### SYSTEMATIC THEOLOGY (15 credits)

Revelation, God, Christian Anthropology, Christology (Soteriology), Church, Eschatology

### SACRAMENTAL THEOLOGY (6 credits)

General introduction, specific sacraments

### MORAL THEOLOGY (9 credits)

Individual and Social Ethics

### SCRIPTURE (15 credits)

Old and New Testament

## CHURCH HISTORY (3 credits)

### General Overview

## CANON LAW (3 credits)

### General Introduction

4. Applicants who have an S.T.L. corresponding to the second cycle of pontifical-theological formation can be admitted into the S.T.D. program, but they will be asked to obtain the specialized formation in Marian studies. This usually involves at least 36 credits: 30 credits in core courses and 6 credits in introductory and special courses. Additional courses may be required to complete the specialized formation of the candidate in Marian studies. The courses may be chosen in consultation with the thesis moderator. The comprehensive exam is required in addition to completing the coursework.
5. Applicants are asked to submit transcripts of previous academic work, a *curriculum vitae* and two letters of recommendation. One is requested from their bishop (for diocesan priests or seminarians); their provincial superior (for members of the consecrated life); or from an ecclesiastical authority, e.g., a parish priest (for lay persons). A second letter is requested from an academic authority acknowledging the student's intellectual preparation and ability.

## SPECIFIC REQUIREMENTS

The following remarks are intended to facilitate the organization of studies:

1. The S.T.L. requires 70 credits of courses and 29 additional credits enumerated below. The student must take all introductory and core courses listed in the *Academic Guide (Internal Norms)*, a total of 67 credits. He/she must choose one special course from each of the three groups listed as offered in the annual program (3 credits). Exceptions from the rule have to be sanctioned by the director. Tuition is charged only for credit hours related to courses. Additional fees may apply.
2. Each student writes three major research papers (30 pages each). Two of these research papers are based on some aspect of the annual program. The student works with an instructor able to facilitate the research of the topic chosen. He/she follows the rules commonly accepted for format and technical apparatus. The student earns 3 credits for each paper.

The topic of the third paper may be chosen in connection with the licentiate thesis, e.g., as general exploration of the topic or as background information.



The annual research paper is due no later than the beginning of the following summer session.

3. The coursework for the S.T.L. degree may be completed in three years by taking a heavy load of 23 credits each year, possibly distributed over all three annual sessions (summer, fall, and spring). The student could also take a lighter load to finish the course work in four or more years. It is important for the student to schedule properly. While the three-year cycle of introductory and core courses allows one to plan ahead, special courses are announced only with each annual program.
4. Each of the courses is sanctioned by a specific assessment. Form, content and deadlines are determined by the instructor.
5. At the end of the course program for the S.T.L., or for the S.T.D. if the S.T.L. was not earned at IMRI, and before defending his/her thesis or dissertation, the student is required to take a comprehensive exam which will cover all the core courses taken. It is administered both orally and in writing. Information on how to prepare and details of the examination procedure are available upon request from the academic secretary of IMRI.
6. The student will earn 8 credits for successfully completing the comprehensive exam.
7. During fall and spring sessions, students are encouraged to choose at least one guided studies course in addition to the regular courses for which they register. As a rule, no guided studies are offered during the summer session.
8. The student is allowed to earn up to 12 credits by way of guided studies under the guidance of an instructor, and complying with the rules and exigencies regarding regular courses.
9. The institute offers remedial courses in the form of guided studies for those who need to satisfy a minor requirement in the area of general theology.
10. Students may earn credit by participating in the symposia held every other year. Details are available in the annual *Academic Program*.
11. Students earn 12 credits for completing and successfully defending the S.T.L. thesis.
12. The final evaluation (*summa cum laude, magna cum laude, cum laude, rite*) is given:
  - 50 percent for the thesis (cf. items 8 and 10 on p. 21);
  - 20 percent for coursework;
  - 30 percent for the annual cycle research papers

## RESEARCH AND METHOD

With a degree in theology the student will be expected to be familiar not only with the area of specialization in Marian studies, but also with the current literature in all the branches of theology — systematics, historical studies, Scripture, etc. Familiarity with the wide range of theological literature is an absolute requirement.

The subject of a research project should be original, a contribution to the field. The topic's ultimate justification is not primarily that it is relevant to today's questions, but that it provides interested persons with information not previously available in that way.

A research project must include both a text and a context that is, it must have a specific focus but also be situated within a larger background.

Good research projects are focused and limited in scope.

### DEVELOPING A PROPOSAL

#### (S.T.L. thesis; S.T.D. dissertation)

Developing the proposal is a major step in writing a thesis (S.T.L.) or dissertation (S.T.D.). The proposal must be clear, precise and specific. The proposal indicates that the student has a grasp of the overall direction of the project, the principal divisions of the work, the method which will be followed and the bibliography. By outlining as clearly as possible the entire project (either by principal divisions or chapters), one can avoid repeating the same material in different places.

Before submitting the proposal, the student should be able to give thorough and complete answers to the following questions.

1. *What is the general field of inquiry and the special focus of the study?*
2. *What articles and books have already been written on the topic? What is your work going to add to the previously existing body of literature? This is sometimes known as the *status quaestionis*. The student should show that he/she is aware of and has studied the strengths and limitations of what has already been written on a topic. The fact that a topic has been written about previously does not preclude further investigation, provided that the student can demonstrate the shortcomings or incomplete nature of what has already been published or what a new investigation might reveal.*
3. *What are the original or primary materials which will furnish the basis for the study? Careful distinction between original materials and secondary materials (articles containing interpretations or*

commentaries on primary materials) is of importance. The main body of research should be limited to an investigation of the original materials. For example, the primary materials contain the interpretations which one may or may not judge to be pertinent and accurate. A danger to be avoided is allowing the secondary materials to form too large a part of the evaluation.

4. *How will the original materials be analyzed or studied?* A body of materials requires some heuristic device to bring out its full meaning. There are many methods of studying a text. But it is important that the method arise from the text and not be imposed in such a way as to distort the meaning of the text. An external critique would involve a study of all the influences which may have influenced the text. An internal critique would examine a text from the point of view of consistency, accuracy and development.

Various methods of textual or literary criticism are also possible.

5. *What are the hypotheses which will furnish the direction of the study?* As you sift through large amounts of materials, questions, “hunches” or suppositions will arise which direct the efforts of the researcher. Generally speaking, with the exception of a serendipitous discovery, the researcher only finds what he/she is looking for. Without questions or hypotheses, research lacks aim or direction. During the course of the research, hypotheses may be modified, but it is those hypotheses which shape the study and eventually furnish the conclusions for the study.

## PRESENTING THE PROPOSAL

The thesis or dissertation proposal for the licentiate or doctorate, elaborated with the help of the moderator or thesis/dissertation director, should be presented within six months after completing the coursework to the director of IMRI for approval by his council. It should include the following:

1. a title indicating both the general field and the specific topic of investigation;
2. a review of the research on the topic indicating the strengths and omissions of what has been previously written;
3. an explanation of the specific contribution which this study will make to the field of knowledge;
4. a preliminary outline giving the principal divisions or chapters;
5. the method of analysis or way of treating original material; and

6. a bibliography of primary and secondary materials with occasional annotations on the usefulness of a book or article.

All of the above are offered as suggestions for the proposal; the outline need not be slavishly followed. The methods of investigation are myriad. Generally speaking, the researcher should not impose categories on the material, but rather follow the directions which the material indicates. It is the material itself which indicates or provides the method.

In writing the thesis or dissertation sources should be cited according to the Chicago Manual of Style/Turabian.

### S.T.L. THESIS

1. The thesis must be an original scholarly work that has not been presented at another academic institution.
2. The moderator is a professor of IMRI. Experts in the field may be invited for advice and guidance.
3. Thirty days before the defense, four typed copies and one electronic copy must be presented to the director of IMRI with *nihil obstat* of the thesis moderator.
4. The defense will take place before the director of IMRI (who is the president of the jury), the director of the thesis and one examiner designated by the director of the Institute. In case the thesis director is also the director of IMRI, the assistant director of IMRI will be president of the jury.

The defense will include a discussion of the principal theological themes related to the candidate's thesis topic.

5. The candidate explains for 40 minutes why this topic was chosen, what methods were followed, difficulties met, results attained and what is original in the conclusions.
6. Each examiner who reviewed the thesis has 15 minutes to ask questions and to explain his/her appraisal of the thesis. At the end, the moderator of the thesis may intervene.
7. The evaluation is based on the following scale:  
*summa cum laude* = 29-30 points  
*magna cum laude* = 27-28 points  
*cum laude* = 24-26 points  
*bene probatus* = 21-23 points  
*probatus* = 18-20 points.

The written thesis and the oral defense each receive 50 percent.

8. Based on the observations made by the examiners and the director of the thesis, the candidate prepares a corrected and final copy of his/her thesis and submits it for approval to the director of IMRI and his council.
9. The final evaluation of a candidate's thesis is based on the results of the comprehensive examination (30 percent) and the written thesis as defended and corrected (70 percent).
10. For the licentiate, six printed copies of the revised thesis and a digital copy on CD will be given to the director of IMRI. One copy will be sent to the *Marianum*.
11. The diploma, signed by the director of IMRI as well as the president, grand chancellor and secretary of the *Marianum*, will be awarded to the student.

#### S.T.D. DISSERTATION

1. The candidate must present a detailed proposal regarding topic, scope, methodology and bibliography of his/her dissertation. The dissertation must be Marian as to topic and scope.
2. The proposal is evaluated by the moderator of the dissertation and by a second professor of IMRI who will function as an examiner at the defense. It is then submitted to the director's council for approval.
3. Besides the moderator, this second professor will accompany the student in the development of the dissertation from the start. This examiner may make suggestions at any time, though the final word remains with the thesis director.
4. The dissertation must conform to the Norms established by the *Marianum*:

The work must be original and be a genuine contribution to the development of knowledge.

It must not have been previously published nor presented to another institution. An S.T.L. thesis presented at IMRI or at the *Marianum* can be the basis for doctoral research.

A dissertation of at least 150 pages is expected wherein the personal work of the candidate and its scholarly value can be appraised.

Three months before the defense of the dissertation five printed copies and one electronic copy must be given to the Institute. The dissertation must have the written approval of the thesis director and the director's council. An electronic copy is then sent to the *Marianum*.

5. To be admitted for the defense, the dissertation must be approved by a commission (of two reviewers) and the president of the *Marianum*.
6. For the defense, the same procedures as given above for the S.T.L. thesis are followed — with these differences:

Besides the director of IMRI and the moderator, there are two examiners.

In the final evaluation (*summa cum laude, magna cum laude, cum laude, rite*), 50 percent is given for the written dissertation, 20 percent for the defense, 10 percent for coursework, 10 percent for the comprehensive exam and 10 percent for the annual cycle research papers of the candidate.

7. After the defense, the candidate submits to the director of IMRI a summary of the dissertation (350-word abstract) and receives a copy of the observations submitted by the three examiners.
8. To obtain the diploma of the S.T.D. the candidate must print and bind his/her dissertation in whole or in part, taking into consideration the observations and directions of the board of examiners. A copy of the complete revised text must be given to the director of IMRI. The *nihil obstat* of the director of IMRI, the director of the dissertation and the examiners is necessary for acceptance of the printed copy. The text may be published in offset.
9. At this point six printed copies and one digital copy on CD are sent to the *Marianum* by the candidate. IMRI also receives six printed copies and one digital copy. A copy is sent to the Sacred Congregation for Catholic Education by the *Marianum*. Students are also strongly encouraged to send a copy of the dissertation and abstract to ProQuest. Details on this process are available upon request from the academic secretary of IMRI.

## TIME LIMIT FOR COMPLETION

Ordinarily the following time frame should be observed:

1. Research paper for certificates: present within one year after completion of coursework.
2. S.T.L. thesis: present within three years after completion of coursework.
3. S.T.D. dissertation: present within five years after completion of coursework.

4. Printing of S.T.D. dissertation: complete within one year after defense.

## ADMISSION

IMRI is no longer accepting new students into the S.T.L. or S.T.D. programs.

## REGISTRATION

1. The process of registering for IMRI courses is now handled through the University of Dayton registrar's office. Students should register for classes online by logging in to [porches.udayton.edu](http://porches.udayton.edu) and accessing Flyer Student Services, then Search and Register for Classes.

Course availability cannot be guaranteed after the end of Summer 2018, and certain courses are scheduled to be offered in only one term in the coming three years. Therefore, students are strongly encouraged to seek advice on registering from the academic secretary of IMRI by email ([imriacademic@udayton.edu](mailto:imriacademic@udayton.edu)) or phone (937-229-1474).

2. To officially drop or add a course, contact the academic secretary of IMRI by phone or email (see 1 above).
3. Professors scheduling guided study courses are required to notify the academic secretary to process administrative details. The courses will be added to the academic curriculum for the appropriate term. Guided studies are treated as regular courses and students are required to register for them.

## FINANCIAL INFORMATION

Fees change from year to year, conforming to current practice at the University of Dayton in its various programs. See the [2017-18 program guide](#) for current fees.

Requests for financial aid should be submitted according to the guidelines at the following link: [udayton.edu/imri/educational-program/current-students.php](http://udayton.edu/imri/educational-program/current-students.php)

## RIGHTS AND DUTIES

The norms of the University of Dayton detail the rights and duties of the students (see Graduate Academic Information in the academic catalog of

the University of Dayton).

1. Freedom of access to University facilities (libraries, gymnasium, etc.) according to established regulations;
2. Academic rights and duties:
  - a) the right to knowledge of course contents, requirements and objectives prior to registration;
  - b) the right to timely information about objectives and procedures to be followed in a course;
  - c) the responsibility for meeting the requirements of the given courses;
  - d) the opportunity for exchange and inquiry about the topics studied;
  - e) information about the academic evaluation of studies completed; and
  - f) protection against improper disclosure of information.
3. The norms of the University of Dayton shall also apply specifically in regard to plagiarism (see Academic Honor Code in the graduate catalog of the University of Dayton).





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## THE MARIAN LIBRARY

INTERNATIONAL MARIAN RESEARCH INSTITUTE

Approved in 2013 along with the definitive  
incorporation into the *Marianum*  
with minor revisions in 2017