
General
STATUTES
UNIVERSITY OF SANTO TOMAS
ECCLESIASTICAL FACULTIES



— UNIVERSITY OF SANTO TOMAS —
MANILA

General
STATUTES

Faculty of Sacred Theology
Faculty of Canon Law
Faculty of Philosophy



— 2019 —

UST ECCLESIASTICAL FACULTIES GENERAL STATUTES

Introduction

The Ecclesiastical Faculties have always been considered as the primary components of the University of Santo Tomas, which Leo XIII proclaimed a *Pontifical University* (Constitution *Quae Mari Sinico*, VII, 17 September 1902), and Pius XII honored with the title of *The Catholic University of the Philippines* (*Litt. Apost.* 10 April 1947). The Faculty of Sacred Theology is as old as the University itself since the primary purpose of the Dominican Fathers in founding this institution of learning was to train from among the young men who flocked to their lecture rooms worthy ministers of the altar. This Faculty, established at the same time as the Faculty of Philosophy, received official ecclesiastical recognition in the Brief, *In Supereminenti*, given on 20 November 1645 in Rome under the pontificate of Innocent X.

In 1896, particularly as a result of the influence exerted by the Government and the special circumstances of the times, the Faculty of Philosophy was reshaped into the Faculty of Philosophy and Letters. However, in 1928, owing to the creation of the Inter-diocesan (also called Central) Seminary, the old Faculty of Philosophy was revived, this time mainly for seminarians.

In answer to previous requests of the Dominican Fathers in the Philippines regarding the creation of a Faculty of Canon Law, Innocent XI issued on 7 August 1681 his Brief, *Inscrutabili*; however, said Brief could not be implemented then due to the troubled circumstances of the period. Its implementation was carried out on 11 November 1733. On 23 October 1733, the King of Spain approved the project, which was confirmed by Clement XII on 2 September 1734 in his Brief, *Dudum Emanarunt*.

In view of the peculiar nature of the goal of the students enrolled in these faculties, and in view of the ecclesiastical regulations governing the holistic formation of candidates for the priesthood, these particular Statutes were formed to govern the three Faculties. Taking as point of departure the previous Statutes of the Ecclesiastical Faculties, these Statutes have been drawn up in accordance with Pope Francis' Apostolic Constitution *Veritatis Gaudium* (8 December 2017), the Congregation for Catholic Education's Norms of Application (27 December 2017), its decree revising the order of studies in the Faculty of Canon Law (2 September 2002), its decree on the reform of Ecclesiastical Studies of Philosophy (28 January 2011), and the emendations introduced by the respective Faculty Councils, bearing in mind the Congregation's response to the Triennial Report of the Ecclesiastical Faculties in 2013, the issuance of the Congregation's Handbook for Ecclesiastical Faculties (Quality Culture), and the Qualifications Framework of the Ecclesiastical Higher Education System of the Holy See.

Moreover, the Faculty of Philosophy has restructured its course offerings in order to harmonize the courses with the prevailing requirements of the Commission on Higher Education whose curricular programs have been updated as a response to the K-12 educational reforms of the Republic of the Philippines. These reforms in the University programs are expected to commence in AY 2018-2019 and the Faculty of Philosophy, particularly in its civil degree program, has taken proactive steps by adjusting its curriculum in response to such instruction.

These Statutes are to be applied only to the Ecclesiastical Faculties, leaving therefore the community life of the Inter-diocesan Seminary and its governance to the Statutes of said Seminary, approved by the Sacred Congregation on 26 July 1962.

SECTION I: NATURE AND PURPOSE

Art. 1: ECCLESIASTICAL FACULTIES OF THE UNIVERSITY OF SANTO TOMAS

The Ecclesiastical Faculties of Sacred Theology, Canon Law, and Philosophy are an integral part of the University of Santo Tomas. To these three, other Faculties may be added in the future. Each Faculty may also establish other specialized Institutes under the jurisdiction of the Dean of the establishing Faculty.

Art. 2: THE GENERAL PURPOSE OF THE THREE FACULTIES

The purposes of Ecclesiastical Faculties are:

1. To deepen the knowledge of Christian revelation and of matters connected with it: to enunciate systematically the truth contained therein; to consider in the light of revelation, the problems of the times, presenting them in a manner adapted to the local culture. Each Faculty shall cultivate and promote its own disciplines through scientific research, by establishing or availing itself of specialized research centers, by publishing scientific journals and collections, and by organizing and/or participating in scientific workshops or conferences (see *Veritatis Gaudium*, Art. 3, §1).
2. The Ecclesiastical Faculties are tasked by the Church to train the students to a level of high qualification in their own disciplines, according to Catholic doctrine, to prepare them properly to face their tasks, and to promote the continuing permanent education of the ministers of the Church (see *Veritatis Gaudium*, Art. 3, §2). The studies in the Ecclesiastical Faculties “are called to offer opportunities and processes for the suitable formation of priests, consecrated men and women, and committed lay people. At the same time, they are called to be a sort of providential cultural laboratory in which the Church carries out the performative interpretation of the reality brought about by the Christ event and nourished by the gifts of

wisdom and knowledge by which the Holy Spirit enriches the People of God in manifold ways..." (*Veritatis Gaudium*, Foreword, 3).

3. The Ecclesiastical Faculties are closely connected with the evangelizing mission of the Church; hence, they have "to collaborate intensely, in accordance with their own nature and in close communion with the Hierarchy, with the local and the universal Church the whole work of evangelization" (see *Veritatis Gaudium*, Art. 3, §3). "The worldwide network of Ecclesiastical universities and faculties is called to offer the decisive contribution of leaven, salt and light of the Gospel of Jesus Christ and the living tradition of the Church which is ever open to new situations and ideas" (*Veritatis Gaudium*, Foreword, 3).
4. As the primary component of the University of Santo Tomas, the Catholic University of the Philippines, the Ecclesiastical Faculties share in the University's responsibility to be an educative community permeated with the "spirit of liberty and charity" (*Gravissimum Educationis*, no. 8); in particular, the Ecclesiastical Faculties strive to become, in word and witness, a fraternal Christian community, nourished by prayer and the celebration of the Eucharist.

Art. 3: THE SPECIFIC PURPOSE OF THE THREE FACULTIES

1. **THE FACULTY OF SACRED THEOLOGY.** The Faculty of Sacred Theology has the aim of profoundly studying and explaining, according to the scientific method proper to it, Catholic doctrine, derived with the greatest care from divine revelation. It has the further aim of carefully seeking the solution to human problems in the light of the same revelation (*Veritatis Gaudium*, 69), taught by the Catholic Church and lived in union with it by the Christians in Asia, particularly the Philippines. Its function is the formation of the clergy, the religious, and the laity at the level required for the certification of academic degrees conferred under the authority of the Holy See. A main objective of the Faculty is its continued close collaboration with the Hierarchy of the Church, particularly with regard to the scientific analysis of the issues and problems of the times and their theological discernment in the light of Christian faith, directed to integral Christian praxis.
2. **THE FACULTY OF CANON LAW.** The Faculty of Canon Law has the aim of cultivating and promoting the juridical disciplines in the light of the law of the Gospel and of deeply instructing the students in these, so as to form researchers, teachers, and others who will be trained to hold special ecclesiastical posts (*Veritatis Gaudium*, 77) like teaching in Seminaries, Houses of Studies and Ecclesiastical Faculties, professional practice in diocesan and religious curia, as well as other ecclesiastical posts. The Faculty of Canon Law shall search with special interest for the ways and means to harmonize the difference between the laws of the Church and those of the State.

3. **THE FACULTY OF PHILOSOPHY.** The Faculty of Philosophy intends, through the proper organization of its courses, to help students gradually acquire a solid and consistent knowledge of man, of the world and of God based on the philosophical heritage of St. Thomas Aquinas as the best guide in this philosophical journey (*Fides et Ratio*, nos. 43, 57 and 58). It also aims to make the students conversant in the history of ideas and other human sciences (*Pastores Dabo Vobis*, no. 52) as well as “of investigating philosophical problems according to scientific methodology, basing itself on a heritage of perennially valid philosophy” (*Veritatis Gaudium*, Art. 81, §1). The Faculty trains its students to search “for solutions in the light of natural reason and, furthermore... to demonstrate their consistency with the Christian view of the world, of man, and of God, placing in a proper light the relationship between philosophy and theology” (*Veritatis Gaudium*, Art. 81, §1). Training in the Faculty of Philosophy will give the students a solid base for the study of theology and a preparation for the life and ministry which await them, thus enabling them to enter into dialogue with the men and women of their own time.

Art. 4: LAWS AND REGULATIONS GOVERNING THE ECCLESIASTICAL FACULTIES

1. **LAWS.** The Ecclesiastical Faculties are governed by the following laws:
- a. The common law of the Church;
 - b. Apostolic Constitution *Veritatis Gaudium* and its Norms of Application, and other norms laid down by the Apostolic See;
 - c. The General Statutes of the University of Santo Tomas in so far as they are not inconsistent with these particular statutes of the Ecclesiastical Faculties;
 - d. The Statutes of the Ecclesiastical Faculties approved by the Congregation for Catholic Education.
2. **REGULATIONS.** In addition, the Faculties are governed by the following regulations:
- a. The norms issued by the Rector in accordance with these Statutes;
 - b. The rules issued by the Deans with the respective Faculty Council in accordance with these statutes;
 - c. The legitimate customs related to these Faculties in so far as they are in conformity with the laws of the Church and have been recognized by the authorities of the Faculties.

Art. 5: ORGANIZATION AND FUNCTION

1. The three Ecclesiastical Faculties are organically independent of one another, each one having its own governing body, faculty staff, and students, as well as their particular academic courses and programs.

2. There shall be close cooperation among the three Ecclesiastical Faculties as well as coordination with the Civil Faculties of the University. This cooperation and coordination shall be shown in the interdisciplinary approach to common or related subjects and problems.
3. In the organization of courses and in the planning of research programs, due importance shall be given to the socio-cultural and religious problems of the Asian region, particularly of the Philippines.

SECTION II: THE ACADEMIC COMMUNITY AND ITS GOVERNMENT

Art. 6: AUTHORITIES

1. The Archbishop of Manila is the Honorary Patron of the Ecclesiastical Faculties.
2. The Master of the Order of Preachers is the Chancellor, and as such is the Prelate Ordinary of the University of Santo Tomas, of which the Ecclesiastical Faculties are an integral part. Besides the duties and prerogatives of the Chancellor, as described in art. 8 of the *General Statutes* of the University, it belongs to his competence to confer, either acting personally or through a delegate, to those who will teach academic subjects that deal with matters of faith and morals, after they have made the profession of faith, the *missio canonica* to those who teach disciplines concerning faith and morals and the *venia docendi* to those who teach other subjects, since they will be teaching not on their own authority but by commission received from the Church (see *Veritatis Gaudium*, Art. 27, § 1). Furthermore, it is the duty of the Chancellor to transmit to the Congregation for Catholic Education the Quinquennial Report of the Ecclesiastical Faculties (*Norms of Application* of the *Veritatis Gaudium*, Art. 9, no. 7).
3. The Vice-Chancellor of the University is the Prior Provincial of the Dominican Province of the Philippines, as determined in art. 9 of the *General Statutes* of the University. It pertains to him:
 - a. To promote cooperation between the Ecclesiastical Faculties and the local Church. He seeks the support of the Local Ordinary for the Faculties, and, in agreement with him, ensures that the Faculties make an appropriate contribution to the life of the local Church. It is through the Vice-Chancellor that the Local Ordinary normally takes any steps that he considers to be required by the exercise of his pastoral responsibility in relation to the Faculties;
 - b. To give the *missio canonica* or *venia docendi* in the name of the Chancellor for all appointments and promotions, except those which require the *nihil obstat* of the Holy See;

- c. To receive the profession of faith of all teachers whose courses are concerned with matters of faith and morals.
4. The academic authorities of the Faculties are both personal and collegial. The personal authorities are the Rector and the Vice-Rector of the University, and the Deans of the respective Faculties. On the collegial level, each Faculty is governed by the Faculty Council, which occasionally may include the entire Faculty Staff.

Art. 7: THE DEAN

1. The Deans of the Ecclesiastical Faculties shall be elected by secret ballot by the Dominican professors affiliated to each Faculty. Being affiliated to a Faculty means that one has an active appointment of at least the rank of an Instructor and has taught in the Faculty within the past two academic Terms.
2. Only Dominican professors with a rank of at least an associate professor in the respective Faculties are considered candidates for election. Otherwise, any Dominican professor below the rank of an associate professor will need a postulation.
3. To be elected as Dean, the eligible candidate must gather a majority vote (1 vote more than half the number of the present voters) within the first two scrutinies. If no winner is declared after two scrutinies, only those two candidates with the highest votes will be considered for the third scrutiny. On the third ballot, the person free from any impediment who obtained a relative majority would be elected.
4. A postulation is needed if the candidate does not possess the appropriate rank or if the candidate is the incumbent Dean who has served the Office for two consecutive Terms. Only a Dominican friar may be postulated for the Office of the Dean.
5. In the case of postulation, the following shall be observed: a) a postulated candidate must obtain a number of votes, that is, at least two-thirds of the total number of voters, and b) in the third scrutiny, an eligible candidate with a relative majority vote wins the election. A candidate for postulation who reaches the third ballot shall automatically be excluded if he does not obtain two-thirds of the number of votes.
6. The elected Dean shall be appointed by the Rector after approval of the Council of Regents. The Deans' term of office shall last for a period of three (3) years. However, they may be reelected for another consecutive term of three (3) years only.

7. The appointment of the Dean, including the succeeding Terms, requires the Confirmation of the Congregation for Catholic Education (*Veritatis Gaudium*, Art. 18).
8. It belongs to the Dean:
 - a. To direct, promote and coordinate all activities of the Faculty, especially those connected with studies;
 - b. To promote teaching efficiency in the Faculty;
 - c. To ensure that in their teaching function, professors follow faithfully the approved courses of study;
 - d. To convoke and preside at the official meetings of the Faculty and the Faculty Council;
 - e. To present to the Faculty Council important problems for discussion and, if necessary, for approval;
 - f. To admit to or exclude students from the Faculty;
 - g. To distribute the teaching load to the professors and to prepare the timetable of classes and examinations;
 - h. To designate the members of the tribunals for academic degrees;
 - i. To preside at the tribunals of examination for degrees;
 - j. To appoint advisers of students in the preparation of their theses;
 - k. To see to it that laws and norms affecting the Faculty are observed.

Art. 8: THE FACULTY COUNCIL

1. Normally, the Council of the Faculty is composed of the Dean, as Chair, four professors and two representatives from each of the other ranks of the teaching staff (cf. art. 11, *infra*). These representatives are elected by the members of the respective ranks, and confirmed by the Rector of the University for a term of three (3) years. In addition, at least one (1) representative of the Student Body shall be included whenever matters concerning students are discussed. The Secretary of the Ecclesiastical Faculties shall serve as the Secretary of the Faculty Council. In some cases, the Faculty Council is composed of the entire Faculty staff.
2. The concurrence of a majority of the Faculty Council acting as a body shall be required:
 - a. To propose to the Rector for approval any major changes in the curriculum;
 - b. To plan and formulate concrete special courses, seminars, symposia, etc. to be undertaken by the respective Faculties during the school year;
 - c. To propose to the Rector the appointment and promotion of faculty members who meet the prescribed requirements;
 - d. To propose to the Rector the removal of members of the Faculty for cause and after due process as stated in the Faculty Code of the University;

- e. To propose to the Rector candidates for graduation;
- f. To ascertain the convenience of extending teaching function of professors after reaching the age of seventy (70), in accordance with art. 15, no. 1;
- g. To approve the conferment of the titles of *Professor Emeritus* or Honorary Professor in accordance with art. 18 of these Statutes.

Art. 9: THE COMMISSION ON AFFILIATION, AGGREGATION AND INCORPORATION

- 1. The Commission on Affiliation of each Faculty shall be composed by professors of the Ecclesiastical Faculties who received appointment from the respective Deans. The members of the Commission shall serve a Term of Office that lasts for three years.
- 2. The Commission is tasked to review and monitor the Institutes that are affiliated, aggregated or incorporated to any of the Ecclesiastical Faculties of the University of Santo Tomas.
- 3. The Commission shall be assisted by an Academic Collaboration Officer.

SECTION III: THE ACADEMIC STAFF

Art. 10: APPOINTMENT AND ASSIGNMENT

- 1. New professors shall be formally appointed by the Rector upon recommendation of the Faculty Council, which ascertains their academic qualifications as well as their moral integrity (see *Veritatis Gaudium*, Art. 26, §1) and with the authorization of the Chancellor or Vice-Chancellor, who confers the appropriate *missio canonica* or *venia docendi* (see *Veritatis Gaudium*, Art. 27, §1).
- 2. Diocesan priests, religious, or others from whatever Institute, before being appointed by the Rector, upon the recommendation of the Faculty Council, “in order to be teachers in a Faculty or to remain as such, must have the consent of their proper Ordinary or Religious Superior, following the norms established in these matters by competent Church authority” (*Norms of Application of the Veritatis Gaudium*, Art. 25).

Art. 11: CLASSIFICATION

- 1. Ranking in the Academic Staff shall be as follows (*General Statutes*, University of Santo Tomas, 2011, art. 38.1):
 - a. Professors
 - b. Associate Professors

- c. Assistant Professors
- d. Instructors

In addition to these professorial ranks, there may be guest lecturers for specific assignments.

2. A professor becomes permanent upon attaining the rank of Assistant Professor. To be legitimately incorporated into the Faculty as a permanent member, the person concerned must:
 - a. Be distinguished by wealth of knowledge, witness of life, and a sense of responsibility (*Veritatis Gaudium*, Art. 25, §1, 1);
 - b. Possess a suitable doctorate degree or an equivalent title, or exceptional and singular scientific accomplishments. By a suitable doctorate is meant one that corresponds to the discipline that is being taught. If the discipline is sacred or connected with the sacred, the doctorate must be canonical. In the event that the doctorate is not canonical, the teacher will usually be required to have at least a canonical licentiate (*Veritatis Gaudium*, Art. 25, §1, 2, and its *Norms of Application*, Art. 19);
 - c. Show documentary proof of suitability for doing scientific research, especially by a published dissertation (*Veritatis Gaudium*, Art. 25, §1, 3);
 - d. Demonstrate teaching ability (*Veritatis Gaudium*, Art. 25, §1, 4).
3. Although these requirements are properly applicable to permanent faculty members, they must also be applied proportionately to non-permanent ones (*Veritatis Gaudium*, Art. 25, §2).

Art. 12: PROMOTION

1. For purposes of promotion, the following requirements shall be considered:
 - a. Academic preparation and training;
 - b. Teaching skills and experience;
 - c. Ability for research work as shown by suitable scientific publications;
 - d. Upright life, integrity of doctrine and devotion to duty (*Veritatis Gaudium*, Art. 26, §1);
 - e. Spirit of cooperation in teaching and research, and commitment to the welfare of the Faculty.
 - f. Declaration of a *nihil obstat* from the Holy See (see *Veritatis Gaudium*, 27, §2).
2. No Instructor shall be considered for promotion to the rank of Assistant Professor unless:
 - a. he holds a doctorate degree or its equivalent title;
 - b. he has shown efficient and commendable performance for at least three (3) years;

- c. he has published original scientific works.
 - d. he has obtained a *nihil obstat* from the Holy See (*Veritatis Gaudium*, 27, §2).
3. No Assistant Professor shall be considered for promotion to the rank of Associate Professor unless:
- a. he has shown an efficient and commendable academic performance for at least three years (3) as Assistant Professor;
 - b. he has shown his scientific competence through additional published scholarly works;
 - c. he has obtained a *nihil obstat* from the Holy See (*Veritatis Gaudium*, 27, §2).
4. No Associate Professor shall be considered for promotion to the rank of Professor unless:
- a. he has shown an efficient and commendable professorial performance for at least three years (3) as Associate Professor;
 - b. he has shown his scientific competence through additional scholarly published works;
 - c. he has a doctorate degree that corresponds to the discipline being taught;
 - d. he has obtained a *nihil obstat* from the Holy See (*Veritatis Gaudium*, 27, §2).

Art. 13: TEACHING PERFORMANCE

1. It is the fundamental responsibility of a faculty member to maintain competence in his field of specialization, to exercise appropriate restraint, to show respect for the opinion of others, and to be judicious in the handling of controversial matters in the classroom.
2. To help the teachers attain a truly professorial competence, the authorities should give them subjects which are related to their field of specialization. Furthermore, they “must be free from other employment which cannot be reconciled with their duty to do research and to instruct, according to what the Statutes require for each rank of teacher” (*Veritatis Gaudium*, Art. 29).
3. Faculty members who teach matters related to faith and morals “are to be conscious of their duty to carry out their work in full communion with the authentic Magisterium of the Church, above all, with that of the Roman Pontiff” (*Veritatis Gaudium*, Art. 26, §2); however, they enjoy “just freedom in research and teaching” (*Veritatis Gaudium*, Art. 38, §1, 1). Opinions against the Magisterium of the Church shall be presented as such and duly evaluated according to said Magisterium. Faculty members, moreover, must seriously strive to be witnesses of the living truth of the Gospel to their students and the faithful and thus build the ecclesial community. In teaching, which is a special ministry of the Word of God, faculty members should strive to follow the unique example of St. Thomas Aquinas (*Optatam Totius*, no. 16;

Gravissimum Educationis, no. 10), who distinguished himself by “his complete submission of mind and heart to divine revelation,” “great respect for the visible world,” “his sincere, total and lifelong acceptance of the Teaching Office of the Church,” and most of all, “his manner of teaching [which] was that of a saint who lives the Gospel fully” (John Paul II, *Address at the Angelicum University on the 100th Anniversary of “Aeterni Patris,”* November 17, 1979).

Art. 14: ACADEMIC FREEDOM

1. Faculty members shall enjoy full freedom in the discharge of their duties as such within the field of their given specialization, most particularly with regard to imparting the same according to the best of their capabilities, subject to the established objectives and policies of the University and the Faculty.
2. Following the norms of the Second Vatican Council and in line with the nature of each Ecclesiastical Faculty:
 - a. Just freedom (*Gaudium et Spes*, no. 59) should be acknowledged in research and teaching so that true progress can be obtained in learning and understanding divine truth (*Veritatis Gaudium*, Art. 38, §1, 1);
 - b. However, “true freedom in teaching is necessarily contained within the limits of God’s Word, as this is constantly taught by the Church’s Magisterium; likewise true freedom in research is necessarily based upon firm adherence to God’s Word and deference to the Church’s Magisterium, whose duty is to interpret authentically the Word of God” (*Veritatis Gaudium*, Art. 38, §1, 2a-2b).
 - c. Fidelity to the Magisterium of the Church is always to be emphasized, particularly in the basic cycle where those things which belong to the received patrimony of the Church are to be imparted, (*Veritatis Gaudium*, Art. 73).
3. Each Faculty member is the sole authority to determine the academic standing of all students under his charge in a given subject. However, if a faculty member fails to do so within a reasonable period of time, and after serious warnings, the Dean of the Faculty shall assume this responsibility.

Art. 15: SUSPENSION OR DISMISSAL

1. No sanction may be imposed upon a faculty member except for cause and after due process, so as to safeguard the rights of all involved.
2. The following steps should be taken before any sanction is imposed:
 - a. A dialogue between the Dean and the Faculty member concerned;
 - b. If the matter is not settled, the case should be referred to the Faculty Council for the examination of the case and its possible solution;

- c. If this is not sufficient, the matter should be referred to the Rector, who with the help of a committee of experts must consider the matter and provide for a solution, after due consultation with the University Vice-Chancellor. If further action is necessary, the matter must be referred to the Chancellor;
 - d. The possibility for recourse to the Holy See is always open to the teacher concerned.
3. In more grave or urgent cases, the Rector or the Chancellor may suspend the teacher involved for the duration of the regular procedure.

Art. 16: RETIREMENT

1. As a rule, the teachers in the Ecclesiastical Faculties shall continue exercising their academic functions up to the age of seventy (70) years. If the faculty member is willing to continue teaching after such age, and the Faculty Council has no objection, he may continue teaching as *Professor Emeritus*.
2. Upon retirement, the professor shall be entitled to financial assistance from the University in accordance with the program of retirement already in existence.

Art. 17: GUEST PROFESSORS

1. Professors of other Ecclesiastical Institutions, who are experts in the Sacred Sciences, may be invited to give short courses on relevant problems. They may also be invited to teach in the Ecclesiastical Faculties as 'Guest or Visiting Professors.'
2. Likewise, professors of the Civil Faculties, who are prominent in areas somehow related to the Ecclesiastical studies, may be invited to lecture on specific problems so that the aspirants for the priesthood may be able to grasp the relations and harmony between profane and sacred sciences (*Pastores Dabo Vobis*, 66).
3. The guest lecturers are invited by the Dean upon consultation with the Faculty Council. Other professors, experts in particular fields, may be invited to speak to the students as the occasion arises.
4. The appointment of Guest Professors shall be renewed every Academic Term.

Art. 18: PROFESSORS "EMERITI" AND HONORARY PROFESSORS

1. Professors who have discharged their academic assignments in an outstanding manner may be conferred, upon the approval of the respective Faculty Council, the title of Professors "*Emeriti*" upon their resignation or retirement in accordance with the Statutes.

2. Likewise, upon the approval of the respective Faculty Council, the title of Honorary Professor may be awarded to scholars who have excelled in research work or scientific writing and who earned international reputation in their respective fields.

SECTION IV: STUDENTS

Art. 19: ADMISSION

1. The Ecclesiastical Faculties are primarily open to future members of the diocesan clergy. However, they are also open to religious men and women and lay persons, provided they meet the required qualifications including the completion of the “kind of study title which would be necessary to permit enrollment in a civil university” (*Veritatis Gaudium*, Art. 32, §1).
2. To be admitted to any Faculty, all applicants must present a written permission or a certificate of good moral character from their respective Ordinary or his delegate (Art. 31 of *Veritatis Gaudium* and its *Norms of Application*, Art. 26, §1).
3. The admission of students to the Ecclesiastical Faculties is handled by their respective Admission Committee, whose functions are the following:
 - a. To evaluate the academic records and other pertinent credentials of the applicants;
 - b. To administer the entrance examination;
 - c. To propose to the Dean who among the applicants may be admitted after due verification of their qualifications.
4. The Admission Committee is composed of the Dean of the respective Faculty as Chair, the Secretary of the Ecclesiastical Faculties, and if needed, one professor from the respective Faculties, as members. In the admission of diocesan resident seminarians, the Rector of the Central Seminary should also be a member of this Committee.

Art. 20: CLASSIFICATION

Students in the Ecclesiastical Faculties are classified as follows (cf. *Norms of Application of the Veritatis Gaudium*, Art. 27):

- a. Ordinary - those who pursue courses for the purpose of obtaining a degree;
- b. Extraordinary - those who pursue courses in order to meet the requirements of the ecclesiastical career;
- c. Special - those who take up individual subjects, either main or auxiliary, for their own advancement and without the intention of working for academic degrees.

Art. 21: ENROLLMENT

No student may be enrolled in more than one Faculty to work for simultaneous academic degrees (*General Statutes*, University of Santo Tomas, 2011, art. 46, no. 4). However, in the Ecclesiastical Faculties whose programs of studies are recognized by the Government, the students are allowed to enroll simultaneously in the corresponding Civil Faculty.

Art. 22: CREDENTIALS

1. To be admitted as an ordinary student in the Faculty of Sacred Theology, a student must have completed the Ecclesiastical degree of *Bachelor in Philosophy*. In the absence of an Ecclesiastical degree of *Bachelor in Philosophy*, the student may present a civil degree of *Bachelor of Arts* major in Philosophy awarded by a seminary or any approved institution without prejudice to Art. 74.a of the Apostolic Constitution *Veritatis Gaudium*. In the absence of any of these two degrees, any Bachelor degree may be presented but the student shall be required to undergo the *preparatory program* (*Associate in Philosophy* program), which lasts for two years of study and requires the completion of basic philosophy courses and Latin (see *Norms of Application* of the *Veritatis Gaudium*, Art. 55.1.a).
2. To be admitted as an ordinary student in the Faculty of Canon Law:
 - a. Students who have no previous training in philosophy or theology, including those who already hold an academic degree in civil law must complete the first cycle, lasting for four semesters or two years (*Veritatis Gaudium*, Art. 78, a). "Students who prove that they have studied some of the subjects of the first cycle at an appropriate faculty, university or institute may be dispensed from them" (*Norms of Application* of the *Veritatis Gaudium*, Art. 62, §1).
 - b. Students who have successfully completed the philosophical-theological curriculum in a seminary or in a theological faculty can be admitted immediately into the second cycle, unless the Dean deems it necessary or opportune, prior to their admittance, to require that they take a preliminary course in Latin or in the fundamental concepts of canon law (*Norms of Application* of the *Veritatis Gaudium*, Art. 62, §1). Students who hold an academic degree in civil law may be dispensed from some courses of the second cycle (such as Roman law and civil law), but may not be exempt from the three-year curriculum of studies for the Licentiate (*Norms of Application* of the *Veritatis Gaudium*, Art. 62, §2).
3. Students who intend to pursue the course of Philosophy must present valid credentials of their having satisfactorily completed the civil requirements for admission to the University, aside from possessing a working knowledge of Latin.

4. With regard to new student applicants for the second or third cycles, the particular norm stated in the curriculum of each Faculty should be followed. In order to be admitted to the Doctorate, one must have first obtained the Licentiate (*Veritatis Gaudium*, Art. 49. § 1).
5. All international students who are not native speakers of the English language must take the TOEFL examination and submit a certificate of English proficiency.

Art. 23: DISCIPLINE

1. Students admitted to and enrolled in the Ecclesiastical Faculties are bound by virtue of the fact to abide by and comply with all rules, regulations, policies and requirements of the institution. Students found wanting in the observance of rules, regulations, policies and requirements particularly, the observance of the study program, the attendance at classes, and the taking of examinations shall be subject to commensurate disciplinary action, as decided by the respective Faculty Council.
2. In cases of grave violation of regulations, students may be suspended or even expelled from the Faculty. However, the students involved shall always be given the chance to defend themselves and thus, to safeguard their rights in accordance with the procedure established in the Student Handbook of the University (*Veritatis Gaudium*, Art. 35).

Art. 24: STUDENT ACTIVITIES

1. To provide the students with an adequate forum for student dialogue, with a venue to exercise co-responsibility in their formation, and with a representative body for their participation in the life of the Ecclesiastical Faculties, each of these shall have a Student Council to be governed by the rules of the Church and the University.
2. Through the Student Council and its various commissions, the students shall be encouraged to organize academic, cultural, liturgical and community service activities. These and other related activities, particularly the academic, are to be supervised by the Administration of the respective Faculty according to the principles of solidarity and subsidiarity.

SECTION V: STAFF ASSISTANTS

Art. 25: OFFICIALS AND OFFICE STAFF

1. The authorities of the Ecclesiastical Faculties are assisted by a Faculty Secretary and a Prefect of Library of the Ecclesiastical Faculties who shall be assistants to the Secretary General and the Prefect of Libraries of the University respectively.

2. The duties and functions of the Secretary are:
 - a. To conduct the official correspondence of the Faculties;
 - b. To keep the archives and records of the Faculties;
 - c. To issue and sign the official transcript of records;
 - d. To keep the official seal and affix it to the official documents;
 - e. To assist the Vice-Rector for Finance of the University in the collection of fees and act as property custodian;
 - f. To supervise the office of the Ecclesiastical Faculties;
 - g. To be "*ex officio*" secretary of the various Faculty Councils;
 - h. To do other duties as may be delegated to him by the respective Deans.
3. The Prefect of Library of the Ecclesiastical Faculties is responsible for the maintenance, improvement and supervision of the libraries and prepares the annual budget thereof. It is the duty of the Librarian to acquire books, old and new, as well as the principal reviews and magazines necessary for research, teaching and the practical exercises and seminars.

The Prefect of Libraries shall attend the Faculty Councils whenever matters pertinent to his duty are considered.
4. To safeguard confidential information of the Ecclesiastical Faculties, the office staff must not be members of any labor union of the University.

SECTION VI: FINANCIAL MATTERS AND FACILITIES

Art. 26: ECONOMIC MATTERS

1. The University, through its Vice-Rector for Finance, shall provide the Ecclesiastical Faculties with the necessary financial assistance to carry out their educational mission. The annual budget shall include, among other things, an amount sufficient for the preparation and training of faculty members and their participation in scientific seminars and congresses as well as for the organization of special courses, symposia and lectures.
2. Students are given appropriate scholarship for their studies. All are required to pay miscellaneous fees. Moreover, additional courses or subjects necessary to fulfill the A.B. or M.A. degree requirements are subject to fees similar to those charged in the Civil Faculties.

Art. 27: LIBRARY AND OTHER FACILITIES

1. The Library of the Ecclesiastical Faculties shall be provided with a sufficient number and variety of books, magazines, periodicals and Internet services, and other means of scientific information for study and research. Furthermore, all the materials in the Library shall be systematically cataloged, carefully stocked and made readily available. Complete indexes of subjects and authors must be easily accessible for use. The library is headed by a trained librarian (*Veritatis Gaudium*, 55).
2. The Library of the Ecclesiastical Faculties shall establish linkages with other similar libraries (*Norms of Application of the Veritatis Gaudium*, Art. 45).
3. The Ecclesiastical Faculties must also have lecture halls, audiovisual and technical equipment and other tools suited to the teaching of the disciplines and proportionate to the number of students enrolled (*Veritatis Gaudium*, Art. 56, §1, and its *Norms of Application*, 42).

SECTION VII: STUDY PROGRAM

Art. 28: COURSES OF STUDY

1. The courses of study are covered in three cycles:
 - a. The first cycle covers all the institutional subjects and a general initiation in the scientific method, after which the bachelor's degree may be acquired.
 - b. The second cycle covers special courses and special training in scientific investigation, after which the student may acquire the licentiate degree.
 - c. The third cycle aims to lead the students towards academic maturity and a greater proficiency through scientific investigation as may be evidenced in the production of a scholarly thesis/dissertation truly relevant to the progress of the corresponding discipline.
2. In the second and third cycles, the number of class hours shall be reduced in favor of practical exercises and seminars directed personally by the teachers of the disciplines concerned, to enable the students to devote more time for research.
3. The subjects offered in the above-mentioned cycles are divided into:
 - a. Main subjects which are mandatory for both ordinary and extraordinary students;
 - b. Auxiliary subjects which must be taken by all ordinary students in addition to the main subjects;
 - c. Elective subjects may be offered in the second and third cycles.
4. The Faculty Council shall decide which auxiliary subjects are to be assigned to the extraordinary students.

Art. 29: OFFICIAL EXAMINATIONS

- 1. The sessions for Official Examinations are classified as:
 - a. Regular, which are given at the end of the Academic Year for the subjects offered throughout the year or at the end of the Academic Term.
 - b. Special, which are given at the beginning of the school year.

Outside of the aforementioned time schedule, no official examinations shall be allowed except for academic degrees.

- 2. Examinations for the school year may be oral or written according to the decision of the Council of the respective Faculties.
- 3. To be eligible for examination, the following are required:
 - a. To have been enrolled in the subject or course concerned;
 - b. To have attended the required number of classes and seminars;
 - c. In the case of a cleric or religious student, to have permission from his Superior if the examination is for a degree.
- 4. An ordinary student who fails in a main subject is disqualified to pursue a course for an academic degree. Furthermore, a student who incurs two failures shall be disqualified from further admission to the Faculty.
- 5. Ordinary students must successfully pass the final examinations in all subjects offered during the school year, before being admitted to the examinations for academic degrees.
- 6. The Faculty Council shall determine whether the examination for academic degrees shall be oral, written, or both, as well as their duration. In any case, they shall cover the subjects pertaining to the respective cycles.
- 7. Failure in an examination for a degree disqualifies the candidates from further admission to that degree. In individual meritorious cases, the Faculty Council, for good reason, may readmit a candidate to another examination.

Art. 30: ACADEMIC DEGREES

The cyclical Courses of Study offered in the three Ecclesiastical Studies lead to the following degrees:

	<i>Bac.</i>	<i>Lic.</i>	<i>Doct.</i>
Philosophy	3 yrs.	2 yrs.	3 yrs.
S. Theology	3 yrs.	2 yrs.	2 yrs.
Canon Law	NA	3 yrs.	2 yrs.

Art. 31 *OTHER REQUIREMENTS*

1. In the selection of the topic and the elaboration of the thesis, the requirements, pertinent thereto and as specified in the prospectus of each faculty, shall be followed.
2. After the approval of the doctoral dissertation, the candidate must have his thesis printed according to a form prescribed by the Office of the Ecclesiastical Faculties. Thirty (30) copies of the published dissertation shall be submitted to the Office of the Ecclesiastical Faculties before the diploma is granted to the graduate concerned, who only then may use the title "doctor." A printed copy of the dissertation is to be sent to the Congregation for Catholic Education.
3. Candidates who have fulfilled all the requirements for degrees and are approved for graduation are required to attend the Graduation Exercises.

PART TWO: SPECIAL NORMS

SECTION I: THE FACULTY OF SACRED THEOLOGY

Art. 32: ACADEMIC ACCREDITATION AND CERTIFICATION

1. The Faculty of Sacred Theology is composed of the academic authorities, a body of professors duly accredited and ranked, and of students properly qualified to pursue higher ecclesiastical studies.
2. The Faculty extends its services of academic certification through the process of “Affiliation,” “Aggregation,” and “Incorporation” to qualified major Seminaries, Institutes and Schools of Theology.

Art. 33: ADMISSION

1. The admission to the First Cycle of the Faculty of Sacred Theology requires the completion of an Ecclesiastical degree of *Bachelor in Philosophy*. In the absence of an Ecclesiastical *Bachelor in Philosophy* degree, the student may present a civil degree of *Bachelor of Arts* major in Philosophy. In the absence of any of these two degrees, any Bachelor degree may be presented but the student shall be required to undergo the *preparatory program* (*Associate in Philosophy* program), which lasts for two years of study and requires the completion of basic philosophy courses and Latin (*Veritatis Gaudium*, Art. 75, §2). In short, admission to *Bachelor in Sacred Theology* program of those students who have no prior *Ecclesiastical Bachelor in Philosophy* degree requires that the applicant should have first completed the philosophy courses required by the First Cycle program prescribed by the Apostolic Constitution *Veritatis Gaudium* (see *Norms of Application* of the *Veritatis Gaudium*, Art. 55, 1). Moreover, it is a requirement for admission that the applicant has a good command of the English language and a suitable knowledge of the Latin language (*Norms of Application* of the *Veritatis Gaudium*, Art. 26, §3).
2. The requirement for the admission of new students into the Second cycle shall be decided by the Commission on Admission in accordance with Art. 59 of the *Norms of Application* of the *Veritatis Gaudium*. No applicant shall be admitted to the Third Cycle without the prior completion of a Licentiate in Sacred Theology degree (*Veritatis Gaudium*, Art. 49, §1).

Art. 34: THE THREE CYCLES OF THE THEOLOGICAL STUDIES

To accomplish the scientific study of revealed truths, the Faculty offers three cycles of theological studies (following the guidelines of the Conciliar Documents: *Lumen Gentium*, *Gaudium et Spes*, *Optatam Totius*, *Ad Gentes*, *Nostra Aetate*, and other ecclesial documents like *Evangelii Nuntiandi*, *Redemptoris Missio*, *Vita Consecrata*, *Pastores Dabo Vobis*, *Fides et Ratio*, *Ecclesia in Asia*, etc.), namely:

- a. Three-year First Cycle of basic studies;
- b. A two-year Second Cycle with major in Dogmatic Theology, Moral Theology, Biblical Studies, Pastoral Theology, History of the Church, Preaching and Missiology and;
- c. Two years, at least, of deeper study and research leading to the doctoral degree.

Art. 35: ACADEMIC DEGREES

1. The degrees conferred by the Faculty of Sacred Theology are:
 - a. *Bachelor in Sacred Theology* which is conferred upon the completion of the First Cycle, accredited by the passing of all subjects prescribed, a comprehensive oral examination in the major subjects (*Norms of Application of the Veritatis Gaudium*, Art. 58), and the presentation of a research paper on a particular theological subject;
 - b. *Licentiate in Sacred Theology* with major in (1) Dogmatic Theology, (2) Moral Theology, (3) Biblical Studies, (4) Pastoral Theology, (5) History of the Church, (6) Preaching and (7) Missiology upon completion of the required subjects, a comprehensive written examination (*Norms of Application of the Veritatis Gaudium*, Art. 58), and the presentation of a formal thesis (by arrangement with the Graduate School of the University, the student who completes this Second Cycle, and after fulfilling some additional requirements, may also be conferred with the degree of Master of Arts);
 - c. *Doctorate in Sacred Theology* is conferred upon those who, having graduated with the degree of Licentiate in Sacred Theology, fulfill certain requirements connected with research and the writing and publication of the Doctoral Thesis.
2. The Faculty also offers the short cycle program, in coordination with the Faculty of Philosophy, for those students who have graduated in a Bachelor's degree other than Philosophy and are preparing for entry to the Bachelor in Sacred Theology (first cycle) program. This program lasts for two (2) academic years or four (4) academic terms (cf. *Norms of Application of the Veritatis Gaudium*, Art. 55, 1.a).

Art. 36: ACADEMIC SECTION

1. To promote the different disciplines of the Theology curriculum, the faculty members are grouped in different Academic Sections. These are: (1) Dogmatic Theology, (2)

Moral Theology, (3) Biblical Studies, (4) Pastoral Theology, and (5) History of the Church. To these, new Academic Sections may be added as the need arises.

2. Each Academic Section is composed of the Faculty members who teach the respective subject matter, and is headed by a Chair, elected by the members of the Section for a three-year renewable term.

SECTION II: THE FACULTY OF CANON LAW

Art. 37: ACADEMIC ACCREDITATION AND CERTIFICATION

1. The Faculty of Canon Law is composed of the academic authorities, a body of professors duly accredited and ranked, and of students properly qualified to pursue higher ecclesiastical studies.
2. The Faculty extends its services of academic certification through the process of “Aggregation” to qualified Institutes of Canon Law.

Art. 38: ADMISSION

1. To be admitted as an ordinary student in the Faculty of Canon Law, clerics and religious must present a written permission from their respective Ordinary or delegate. Laypersons seeking admission to the Faculty shall present a letter of recommendation from their respective local Ordinary.
2. All applicants to the Faculty of Canon Law must submit one original copy of the Transcript of Records of their previous studies.
3. Those who have no previous training in philosophy or theology, including those who already hold an academic degree in civil law must complete the first cycle, lasting for four semesters or two years (*Veritatis Gaudium*, Art. 78.a)). Students who prove they have studied some of the subjects of the first cycle at an appropriate faculty or university institute may be dispensed from them (*Norms of Application of the Veritatis Gaudium*, Art. 62, §1).
4. Students who have successfully completed the philosophical-theological curriculum in a seminary or in a theological faculty can be admitted immediately into the second cycle, unless the Dean deems it necessary or opportune, prior to their admittance, to require that they take a preliminary course in Latin or in the fundamental concepts of canon law (*Norms of Application of the Veritatis Gaudium*, Art. 62, § 1).
5. Students who hold an academic degree in civil law may be dispensed from some courses of the second cycle (such as Roman law and civil law), but may not be exempt

from the three-year curriculum of studies for the Licentiate (*Norms of Application of the Veritatis Gaudium*, Art. 62, §2).

6. It is a requirement for admission that the applicant has a good command of the English language and a suitable knowledge of the Latin language. Non-English speaking International students must take TOEFL examination and submit a certificate of English Proficiency

Art. 39: CYCLES OF STUDIES

1. The Faculty of Canon Law offers three cycles of studies (*Veritatis Gaudium*, Art. 76):
 - a. *The first cycle* is propaedeutic in nature and consists of preparatory studies needed for admission to the Licentiate program in Canon Law. It is for those who have no previous training in philosophy or theology, including those who already hold an academic degree in civil law. It covers the fundamental concepts of canon law and the philosophical and theological disciplines required for an advanced formation in canon law. This cycle shall last for at least for four (4) semesters or two (2) years (*Instruction: The Study of Canon Law in Light of the Reform of Matrimonial Process*, Art. 9. a).
 - b. *The second cycle* provides an in-depth study of the entire Code of Canon Law and of its sources, both magisterial and disciplinary, along with other disciplines having an affinity with it (see *Veritatis Gaudium*, Art. 78, b). This cycle provides an in-depth study of the books of the Code of Canon Law and related disciplines (the theology of canon law; the philosophy of law; fundamental concepts of Roman law; elements of civil law; the history of the fundamental canonical structures of canon law; the history of the sources of canon law; the relationship between the Church and civil society; canonical administrative and judicial praxis), an introduction to the Code of Canons of the Eastern Churches, Latin and other optional courses or exercises required by the Faculty (see *Norms of Application of the Veritatis Gaudium*, Art. 61.2). In the Second Cycle, students are required to learn the methods of scientific research in the preparation of a written dissertation. The duration of this cycle is six (6) semesters or three (3) years, and ends with the conferment of the degree of Licentiate in Canon Law (*Veritatis Gaudium*, Art. 79, §2).
 - c. *The third cycle*, lasting for at least four (4) semesters or two (2) academic years, in which students perfect the canon law training necessary for scholarly research in view of preparing a doctoral dissertation (see *Veritatis Gaudium*, Art. 78.c). Obligatory disciplines in this cycle are canonical Latin and some optional courses or exercises as required by the Faculty of Canon Law.
2. After completing the second cycle, students must know Latin; The obligation in the Second Cycle to acquire a sufficient knowledge in Latin in such a way as to be able to understand thoroughly the Code of Canon law and the Code of Canons of the Eastern

Churches, as well as the other canonical documents also applies to the Third Cycle, so that they may be able to interpret correctly the sources of the law (*Norms of Application of the Veritatis Gaudium*, Art. 62, §3).

Art. 40: ACADEMIC DEGREES

The cyclical courses of study offered in the Faculty of Canon Law lead to the following degrees:

- a. Licentiate in Canon Law (JCL): The conferment of the degree takes place upon completion of the three-year Second Cycle. Candidates for the degree of Licentiate must present a written thesis elaborated under the guidance of an adviser appointed by the Dean and successfully pass a written comprehensive examination on the entire Code of Canon Law, as well as an oral comprehensive examination covering the subjects of the Second Cycle before a tribunal of three judges or examiners appointed by the Dean and for a period of time as determined by the Faculty Council.

Students who hold an academic degree in civil law may be dispensed from some courses of the second cycle (such as Roman Law and civil law), but may not be exempt from the three-year curriculum of studies for the Licentiate (*Norms of Application of the Veritatis Gaudium*, Art. 62, §2).

- b. Doctorate in Canon Law (JCD): This degree is conferred upon those who, having obtained the degree of Licentiate in Canon Law, have successfully completed the Third Cycle. A relevant and well-elaborated dissertation is an essential requirement to obtain the Doctorate degree. The candidate must defend his dissertation in public before a five-member panel appointed by the Dean, and have a “*Lectio Coram*” before the same panel to show his/her teaching ability. It is also required the publication of the thesis, at least in its principal part, and as decided by the panel.

SECTION III: THE FACULTY OF PHILOSOPHY

Art. 41: ACADEMIC ACCREDITATION AND CERTIFICATION

1. The Faculty of Philosophy is composed of the academic authorities, a body of professors duly accredited and ranked, and of students properly qualified to pursue ecclesiastical studies.
2. The Faculty extends its services of academic certification through the process of “Affiliation” and “Aggregation” to College Seminaries and Institutes of Philosophy.

Art. 42: ADMISSION

1. Students who intend to pursue the course of Philosophy must present valid credentials of their having satisfactorily completed the civil requirements for admission to the University (*Veritatis Gaudium*, Art. 32, §1), aside from possessing proficiency of the English language and a working knowledge of Latin. Non-English speaking International students must take TOEFL examination and submit a certificate of English Proficiency.
2. Students applying to the Second Cycle must have completed an Ecclesiastical Bachelor in Philosophy. Graduates of non-Ecclesiastical Bachelor in Philosophy degree from a College Seminary or a Catholic University are immediately required to take at least 15 units of bridging courses (*Norms of Application of the Veritatis Gaudium*, Art. 68).
3. No applicant is admitted to the Third Cycle without having obtained first the Licentiate in Philosophy degree (*Veritatis Gaudium*, Art. 49, §1).

Art. 43. ACADEMIC DEGREES

1. **BACCALAUREATE.** This degree is granted after completion of the First Cycle, which lasts for at least three (3) Academic Years or Six (6) Academic Terms.

The candidates for the degree of Baccalaureate must successfully pass an oral examination covering the main subjects of the First Cycle before a Tribunal of three (3) examiners appointed by the Dean, for a period of time as determined by the Faculty Council.

2. **LICENTIATE.** This degree is granted after the completion of the Second Cycle, which lasts for at least two (2) years or four (4) semesters and the formal presentation of a written thesis.

The candidates for the Licentiate Degree must successfully pass a written examination covering the various courses of the Second Cycle and publicly defend a thesis before a tribunal of three (3) examiners appointed by the Dean.

3. **DOCTORATE.** This degree is conferred after three years of study during which the candidate has shown philosophical maturity specially by means of writing and publishing a doctoral dissertation (*Veritatis Gaudium*, Art. 82, c).

Art. 44: CYCLES

1. *FIRST CYCLE*. It includes an organic presentation of the various parts of philosophy, which includes treating the world, man and God. It exposes the student to the history of philosophy and the different philosophical systems, and introduces him into the method of scientific research. This cycle lasts for three (3) Academic Years or six (6) Academic Terms (*Veritatis Gaudium*, Art. 82,a).
2. *SECOND CYCLE*. It is the beginning of specialization, in which through the special disciplines and seminars established in various sections according to diverse specializations offered, a more profound consideration is imparted in some sections of philosophy (*Veritatis Gaudium*, Art. 82, b). Besides, the students are required to learn and use the method of scientific research in the preparation of a written thesis. The duration of this cycle is of two (2) years or four (4) semesters and ends with the conferment of the degree of Licentiate in Philosophy.
3. *THIRD CYCLE*. It will last for three years, during which period, philosophical maturity is promoted specially, by means of teaching for at least one (1) year and writing and publishing a doctoral dissertation (*Veritatis Gaudium*, Art. 82, c). Only those who have obtained a Licentiate in an Ecclesiastical Faculty with a grade above average will be accepted for the third cycle. Special courses or seminars and practical exercises are required for this cycle.

The student will be conferred the degree of Doctor of Philosophy after successfully defending and publishing a doctoral dissertation which must be the product of scholarly work and a contribution to the progress of the science of philosophy.

Art. 45: CIVIL DEGREES

The Faculty of Philosophy also offers civil degrees leading to Bachelor of Arts Classical and M.A. in Philosophy. These degrees are conferred by the Commission on Higher Education of the Republic of the Philippines and therefore abide with the requirements set by the said Commission.

Art. 46. EFFECTIVITY

These Statutes will come into effect as soon as they are approved by the Congregation for Catholic Education.

Art. 47. AMENDMENT

Any modification to these Statutes shall require the approval of the Congregation for Catholic Education.



CONGREGATIO
DE INSTITUTIONE CATHOLICA
(DE SEMINARIIS ATQUE STUDIORUM INSTITUTIS)

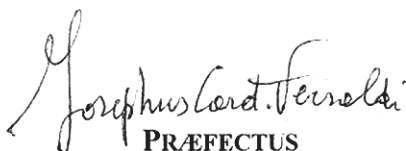
DECRETUM

CONGREGATIO DE INSTITUTIONE CATHOLICA (DE STUDIORUM INSTITUTIS),
lectis perpensisque

STATUTIS
FACULTATUM ECCLESIASTICARUM
PONTIFICIÆ UNIVERSITATIS SANCTI THOMÆ
in civitate Manilensi sitarum,
Ordini Prædicatorum concreditarum

ad normam Constitutionis Apostolicæ *Veritatis Gaudium* adnexarumque
Ordinationum accurate recognitis et ex XLVII Articulis constantibus, quæ in
iisdem definiuntur ac statuuntur, pro munere hoc Decreto **ad quinquennium**
rata habet atque **approbat**, sanans quoque defectum approbationis in
elapso a die XXX mensis Septembris a. D. MMXIV ad diem XXI mensis
Februarii a. D. MMXIX, omnibusque ad quos pertinet, ut rite observentur
præcipit; servatis de iure servandis; necnon servatis animadversionibus
huic Decreto annexis; contrariis quibuslibet minime obstantibus.

Datum Romæ, ex ædibus eiusdem Congregationis, die XXII mensis
Februarii, in festo Cathedræ S. Petri, apostoli, a. D. MMXIX.


PRÆFECTUS

+ A. Vincentius Zani
A SECRETIS

