

ST. MARY'S SEMINARY & UNIVERSITY

The School of Theology and The Ecclesiastical Theological Faculty

Academic Catalog 2015-2016



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St. Mary's Seminary & University is accredited by the Middle States Commission on Higher Education, 3624 Market Street, Philadelphia, PA 19104, 267-284-5000.

St. Mary's Seminary & University is also accredited by the Association of Theological Schools in the United States and Canada, the Commission on Accrediting, 10 Summit Park Drive, Pittsburgh, PA 15275, 412-788-6505.

St. Mary's Seminary & University is approved by the Maryland State Department of Education for enrollment of veterans and war orphans under section 1775 (a)(1), Chapter 36, Title 38 (Veterans' Benefits), United States Code.

St. Mary's Seminary & University reserves the right to modify or change curriculum, admission standards, course content, degree requirements, regulations, scholarship programs, and tuition and fees at any time without prior notice. The provisions of this catalog do not represent a binding contract between the student and the Seminary.

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**The School of Theology
and
The Ecclesiastical Theological Faculty**



**Academic Catalog
2015-2016**





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Mission Statement

St. Mary's Seminary & University, founded in Baltimore in 1791 by the Society of Saint Sulpice, strives, as its primary purpose, to provide an outstanding spiritual, intellectual, and pastoral preparation of candidates for the Roman Catholic priesthood. Following in the Sulpician seminary tradition, it seeks to do this as a formational community grounded in Jesus Christ and primarily directed toward diocesan priestly service in the Church.

This fundamental commitment provides the context and stimulus for our distinctive graduate and professional programs in theology

and ministry, especially in continuing formation and ecumenical theological study.

St. Mary's Seminary & University awards theological degrees both as a civil university and as a canonically recognized Ecclesiastical Faculty.

*Approved by the Board of Trustees of
St. Mary's Seminary & University
April 11, 1992*





St. Mary's Seminary, Paca Street (circa 1960s)

St. Mary's Seminary & University was founded in 1791 by the Society of St. Sulpice (Sulpicians), a French society of diocesan priests dedicated exclusively to the formation of priests. It has the distinction of being the first Roman Catholic seminary established in the United States. At the invitation of Bishop John Carroll, first Roman Catholic Bishop in the United States, Father François Nagot, S.S., led a group of Sulpician faculty and seminarians to Baltimore and began priestly formation on October 3, 1791.

St. Mary's Seminary was chartered as a civil university by the Maryland General Assembly in 1805. In 1822 Pope Pius VII granted the Seminary canonical recognition as an Ecclesiastical Faculty, empowered to grant theological degrees in the name of the Holy See, the first such honor bestowed upon any educational institution in the United States.

The original seminary buildings were located on Paca Street in downtown Baltimore where the historic Chapel of the Presentation, designed by Maximilian Godefroy, and the Mother Seton House, original residence of St. Elizabeth Ann Seton, still remain. In 1929

the present major seminary building was opened in the Roland Park section of northern Baltimore. The Italian Renaissance edifice with its inscription *Go Teach All Nations* and its pediment representing Christ's commissioning of the Apostles is a recognized academic, ecclesiastical, and architectural landmark in Baltimore.

Throughout its distinguished history St. Mary's has had significant influence on the life of the Church in Baltimore and in the United States, through its St. Charles College division (the pioneer minor seminary begun in 1848 in Ellicott City, MD, by the Sulpicians), at Paca Street, or at Roland Park. Among its most distinguished deceased alumni are James Cardinal Gibbons; Lawrence Cardinal Shehan; Joseph Cardinal Bernardin; Venerable Michael McGivney, founder of the Knights of Columbus; and Raymond E. Brown, S.S., an internationally renowned 20th Century Biblical scholar.

In 1968 St. Mary's Seminary & University established the Ecumenical Institute of Theology in response to the ecumenical and interreligious initiatives begun at the Second

Vatican Council (1962-1965). The Ecumenical Institute holds evening and summer courses in theology for the general public. The Archdiocese of Baltimore utilizes the Ecumenical Institute of Theology for the theological training of many of its lay ecclesial ministers.

In response to Pope John Paul II's Apostolic Exhortation *Pastores Dabo Vobis*, St. Mary's Seminary & University established its residential Center for Continuing Formation in 1996, furthering its mission by adding programs for the ongoing formation of ordained priests. The Center also provides an ideal setting for meetings of bishops, clergy conferences, parish groups, and ecumenical organizations.

In 2002 St. Mary's Seminary & University created the Raymond E. Brown Center, expanding the Knott Library and providing further classroom resources. It also houses the late Father Raymond Brown's Johannine research collection, and the Associated Archives, which include the historical records of St. Mary's Seminary & University, the Society of St. Sulpice, and the Archdiocese of Baltimore. They jointly contain many of the most important documents of the history of the Catholic Church in the United States. Access to both is limited by appointment to qualified scholars and researchers.



Our Lady of the Angels Chapel on the grounds of the former St. Charles College.

Sulpician Tradition at St. Mary's



Fr. Robert F. Leavitt, P.S.S., SMS'68, was the main celebrant for the Alumni Day Mass, October 16, 2014.
Fr. Hurst, P.S.S. and Fr. Terrien, P.S.S. concelebrated.

In its priestly formation program, St. Mary's Seminary & University follows the norms for the formation of Catholic priests contained in the *Code of Canon Law*, Pope John Paul II's 1992 Apostolic Exhortation *Pastores Dabo Vobis*, the current edition of the *Program of Priestly Formation (PPF)* of the United States Conference of Catholic Bishops, and other prescriptions of ecclesiastical authority at various levels. St. Mary's Ecclesiastical Theological Faculty follows the norms of the Apostolic Constitution *Sapientia Christiana* (1979).

St. Mary's is owned and operated by the American Province of the Society of St. Sulpice (Sulpicians). The Society of St. Sulpice was founded by Jean-Jacques Olier at the Church of St. Sulpice in Paris in 1641. Today Sulpicians direct major seminaries in the United States, France, Canada, Colombia, Vietnam, Japan, and Zambia. St. Mary's Seminary teaches the values and principles for priestly formation contained in the *Constitutions of the Society of St. Sulpice*.

Some particular hallmarks of the over 350 year-old Sulpician tradition and ethos of

priestly formation are particularly expressed at St. Mary's priestly formation program. These include the following:

Commitment to Ministerial Priesthood:

Sulpicians are known for their firm conviction about the importance of the priesthood in the Church and for their clear focus on priestly formation. St. Mary's recognizes that this traditional emphasis is critical both for the future of the Church and for the future of society.

Emphasis upon Spiritual Formation:

The first generation of Sulpicians stressed the progressive initiation of each seminarian into the spiritual life through personal prayer and spiritual direction. St. Mary's recognizes that mere professionalism will not substitute for personal commitment to Christ and a strong life of prayer.

Creation of a Formational Community:

The early Sulpicians advocated the creation of a formational community (*communauté éducative*) where they could model priesthood effectively and come to know those in forma-

tion. St. Mary's reaffirms the importance of personal presence and effective witness to those in formation, not only in the classroom but also in prayer and in community life.

Collegiality:

Sulpicians have traditionally stressed collegiality as an essential aspect of priestly formation. St. Mary's considers collegiality crucial for providing effective leadership, for maintaining a strong and unified program, and for modeling collaboration in ministry.

Cultivation of an Apostolic Spirit:

The Sulpician tradition forms priests who themselves have a strong sense of mission imbued with the apostolic spirit of Christ. Responding to the needs of the Church today, St. Mary's continues to encourage those in formation to develop zeal for evangelization and a love for pastoral service.





Theological Learning Goals



Fr. Hurst, P.S.S., President- Rector, instructing students in Patristics.

St. Mary's Seminary faculty emphasizes the following goals in teaching theology as part of its program of priestly formation, and assesses students accordingly.

Authentic Catholic Teaching:

Courses present thoroughly and in detail authentic Catholic teaching on all topics. Clear distinction is made between Catholic doctrine and theological opinion. Seminarians are expected to demonstrate mastery of the Catholic doctrinal and theological tradition during their course of studies.

Theological Methodology and Development:

Courses survey and explain responsible contemporary theological opinion in the Church. Seminarians are expected to demonstrate a grasp of the history of the development of doctrine and of the various types of theological argument.

Theology in Practice:

Courses emphasize the pastoral and spiritual implications of the faith for both priestly life and priestly ministry. Seminarians are expected to demonstrate theological competency

while treating the real life questions and concerns of contemporary believers.

Ecumenical and Interfaith Context:

The theological program makes special note of the ecumenical and interfaith context of religious belief faith in the modern world. Seminarians are expected to demonstrate competent Catholic ministry in a pluralistic American culture.

Communication and Lifelong Learning:

The entire seminary program provides a learning environment which holds all students accountable for effective communication. Seminarians are expected to demonstrate effective written and oral communication, and effective critical reading and thinking, as a foundation for lifelong learning and continuing priestly formation.



Admissions

The School of Theology is the program for the theological formation of seminarians at St. Mary's Seminary & University. The School of Theology offers degree programs and courses primarily to resident Catholic seminarians. On a very limited basis, it may also admit full-time non-resident students not preparing for the Roman Catholic priesthood with the clear understanding that the School of Theology's academic and pastoral programs are specifically designed for Catholic seminarians and prescribed by the U.S. Bishops' *Program of Priestly Formation (PPF)*.

By virtue of its charter, St. Mary's students can also earn from St. Mary's Ecclesiastical Theological Faculty the ecclesiastical degrees of Bachelor of Sacred Theology (S.T.B.) and Licentiate in Sacred Theology (S.T.L.) concurrently with civil degrees.

The Middle States Commission on Higher Education (MSCHE) has accredited the undergraduate Bachelor of Arts (B.A) and the two graduate degree programs offered in the School of Theology: the Master of Divinity (M.Div.) and the Master of Arts (Theology) (M.A.).

The Association of Theological Schools in the United States and Canada (ATS) has accredited two graduate degree programs offered in the School of Theology: the Master of Divinity (M.Div.) and the Master of Arts (Theology) (M.A.).



Graduation 2015

Admission of Resident Seminarians

Prerequisites

Seminarians enrolling in the theology program must meet the following requirements:

1. A bachelor's degree from an accredited college or university;
2. A minimum of 30 earned semester credits in philosophy and 12 in undergraduate theology or religious studies in prescribed fields of study;
3. Prerequisite familiarity with the western intellectual tradition in history, arts and literature, communications, and rhetoric, as obtained through appropriate coursework in these areas.

Admission Requirements

The applicant must schedule an admissions interview, and should have the following materials sent to the Vice Rector's Office at the address below as soon as possible:

1. Official original transcripts from all high schools, colleges, universities, and theologates attended;
2. Application form and fee;
3. Official letter of recommendation from sponsoring diocese or religious community;
4. Baptism and confirmation certificates;
5. Statement on the priesthood;
6. Evaluations and/or recommendations from previous seminaries or houses of formation;
7. Autobiography;
8. Job performance review from current or most recent employer;
9. Physical exam report, including tuberculosis and HIV test results;

10. Copy of current visa and passport if non-US citizen and address in country of citizenship;
11. Copy of latest TOEFL scores and reports if non-native speaker of English;
12. Federal and state criminal background checks;
13. Psychological report;
14. Two recent photos.

An Admissions Committee reviews applications of prospective resident seminarians and makes its recommendations to the President Rector who sends notice regarding acceptance both to the applicant and to his sponsoring diocese. For an application packet with more information on these and other requirements, please contact:

Admissions—Office of the Vice Rector
St. Mary's Seminary & University
5400 Roland Avenue
Baltimore, Maryland 21210-1994
or admissions@stmarys.edu

Admission of Non-Resident Students

Prerequisites

1. A bachelor's degree from an accredited college or university;
2. A minimum of 30 earned semester credits in philosophy and 12 in undergraduate theology or religious studies in prescribed fields of study;
3. Prerequisite familiarity with the western intellectual tradition in history, arts and literature, and communications and rhetoric as obtained through appropriate coursework in these areas.

Admission Requirements

The applicant should send the following to the Dean of the School of Theology as soon as possible:

1. Application form and fee;
2. Official original transcripts from all previous high schools, colleges, universities, and theologates;
3. Two letters of recommendation from persons in a position to judge the applicant's aptitude for graduate-professional theological studies. If a student is studying for ordained ministry in a particular church, an additional letter of recommendation from an official of that church is required;
4. Latest TOEFL scores and report if applicant is a non-native English speaker.

Admissions—Office of the Dean of the
School of Theology
St. Mary's Seminary & University
5400 Roland Avenue
Baltimore, Maryland 21210-1994

The Dean of the School of Theology reviews applications of prospective non-residents and notifies the applicant of the decision.

Candidates for Priestly Ordination

After completion of all pre-theology requirements, all candidates, regardless of degree program, must complete the entire cycle of theology courses. No exceptions to this policy will be made other than in certain cases involving seminarians who are 50 years of age or older. The entire pre-theology and theology curriculum, designed to be completed in six years, is as follows. The number of semester credit hours per course is three unless otherwise noted.

Model Pre-Theology Curriculum Schema

FALL I (1st Pre-theology)

Philosophical Anthropology
Ancient Philosophy
Introduction to Catholic Catechism I
Prayer and Priesthood I (1.5 credits)
Communication for Pastors (1.5 credits)
Introduction to Philosophical Argumentation

SPRING I (1st Pre-theology)

Philosophical Ethics
Medieval and Modern Philosophy
Introduction to Catholic Catechism II
Prayer and Priesthood II (1.5 credits)
Communication for Pastors II (1.5 credits)

FALL II (2nd Pre-theology)

Epistemological Issues in Theology
Contemporary Issues in Philosophy
Philosophy of Nature
Ecclesiastical Latin I or Pastoral Spanish I

SPRING II (2nd Pre-theology)

Metaphysics
Introduction to Scripture
Philosophy of God
Ecclesiastical Latin II or Pastoral Spanish II

ACADEMIC RESOURCE SUPPORT SERVICES

(These in-house services are available to Pre-Theology and Theology Students in a small class, one-on-one tutorial basis, and trained peer tutoring, as needed or recommended)

Grammar for Writing I & II
Writing for Philosophy and Theology
The Catholic Theological Tradition in Literature & Arts
Cultures
Speech

Model Theological Curriculum Schema

FALL

1st Theology 15 credits

The Bible in Church (1.5)
Theological Anthropology
Fundamental Theology
Liturgical Theology
Spiritual Theology (1.5)
Ancient/Medieval Church History

2nd Theology 15 credits

Prophetic Literature
Pauline Epistles
Christology/Soteriology
Medical Ethics
Pastoral Care & Practice I (1.5)
Pastoral Internship I (1.5)

3rd Theology 15 credits

Catholic Social Ethics
American Catholicism
Survey of Canon Law
Preaching the Lectionary
Pastor as Catechist (1.5)
Pastoral Internship III (1.5)

4th Theology 15 credits

The Gospel of John
Theology of Ministry and Ordained Priesthood
Patristics
Theology of the Eucharist
Elective

SPRING

1st Theology 15 credits

Pentateuch/Historical Literature
Gospels of Mark/Matthew
Doctrine of God
Foundations of Moral Theology
Modern/Contemporary Church History

2nd Theology 15 credits

Gospel of Luke/Acts of the Apostles
Theology of the Church
Sexuality/Celibacy/Marriage
Basic Effective Preaching
Pastoral Care & Practice II (1.5)
Pastoral Internship II (1.5)

3rd Theology 16 credits

Psalms & Wisdom Literature
Sacramentology & Practicum (4)
Sacramental & Marriage Law
Pastor as Evangelist (1.5)
Pastoral Internship IV (1.5)
Elective

4th Theology 16 credits

Sacraments of Penance and Anointing
Ecumenism
Pastoral Administration & Leadership
Eucharist Practicum (1)
Marian Theology/Spirituality (1.5)
Eschatology (1.5)
Elective

The three electives listed in the last three semesters must be distributed as follows: one in Moral/Spiritual Theology, one in Systematic/Liturgical Theology, and one free elective.

All courses are three (3) credit unless indicated otherwise.

Ecclesiastical Theological Degrees



Graduation 2015: (left to right) Rev. Thomas R. Hurst, P.S.S., Dr. Brent Laytham, Very Rev. John Kemper, P.S.S., Rev. Dr. William C. Calhoun, Rev. Thomas Burke, O.S.S.T., Rev. Msgr. Paul G. Cook, Very Rev. Ronald Witherup, P.S.S., Most Rev. William E. Lori.

St. Mary's Seminary & University is the first educational institution in the United States with the right to grant academic degrees by the authority of the Holy See, first authorized in 1822 by Pope Pius VII at the request of Archbishop Ambrose Maréchal, S.S., third Archbishop of Baltimore.

The statutes and privileges of the Ecclesiastical Theological Faculty of St. Mary's Seminary & University were recently renewed by the Holy See.

Baccalaureate in Sacred Theology (S.T.B.)

The requirements for the baccalaureate degree are as follows:

1. Completion of the philosophical and undergraduate theological coursework as defined in the current edition of the *Program for Priestly Formation*;
2. Completion of 95 graduate credit hours of course work;
3. The maintaining of a 2.5 G.P.A. for the S.T.B. courses;
4. The successful completion of written comprehensive examinations. A copy of the comprehensive examination questions is available through the office of the Dean of the Ecclesiastical Faculty (Praeses).

Although the number of graduate credit hours required for the S.T.B. could be completed in six semesters, seminarians will be required to take the S.T.B. courses in accordance with the cycle of courses required for priesthood candidates. Thus, seminarians will not complete all of the requirements for the S.T.B. degree until they are in their eighth semester of theology at St. Mary's. However, qualified seminarians will be permitted to begin taking S.T.L. courses and fulfilling S.T.L. requirements during their seventh and eighth semesters of theology. The number of semester credit hours per course is three unless otherwise noted.

Philosophy

Introduction to Philosophical Argumentation
Ancient Philosophy
Medieval and Modern Philosophy
Contemporary Issues in Philosophy
Philosophical Ethics
Philosophical Anthropology
Philosophy of Nature
Philosophy of God
Epistemological Issues in Theology
Metaphysics
TOTAL CREDITS 30

Religious Studies

Introduction to Catholic Catechism I
Introduction to Catholic Catechism II
Introduction to Scripture
Prayer and Priesthood
TOTAL CREDITS 12

Church History

Ancient and Medieval Christianity
Modern and Contemporary Catholicism
American Catholicism
TOTAL CREDITS 9

Sacred Scripture

Pentateuch and Historical Literature
Prophetic Literature
Pauline Epistles
Johannine Literature
The Bible in the Church (1.5 credits)
The Gospels of Mark & Matthew
The Gospel of Luke/Acts of the Apostles
TOTAL CREDITS 19.5

Moral and Spiritual Theology

Spiritual Theology (1.5 credits)
Foundations of Moral Theology
Catholic Social Ethics
Marriage, Human Sexuality, and Celibacy
Sacraments of Penance and Anointing
Medical Ethics
One elective
TOTAL CREDITS 19.5

Systematic and Liturgical Theology

Liturgical Theology
Theological Anthropology
Fundamental Theology
Doctrine of God
Christology/Soteriology
Theology of the Church
Sacramental Theology: Baptism and Confirmation & Practicum (4 credits)
Theology of the Eucharist & Practicum (4 credits)
Theology of Ministry and Ordained Priesthood
Patristic Theology
One Elective
TOTAL CREDITS 35

Pastoral Theology

Pastor as Catechist (1.5 credits)
Pastor as Evangelist (1.5 credits)
Survey of Canon Law
Canon Law of Marriage
Pastoral Ministry: Ecumenical/Interfaith
TOTAL CREDITS 12

TOTAL CREDIT HOURS 95

Licentiate in Sacred Theology (S.T.L.)

The Licentiate in Sacred Theology is a two-year program of advanced theological studies beyond the first cycle of general theological studies. It includes both a specialization in one area of theology and a major research paper. St. Mary's Ecclesiastical Theological Faculty offers the opportunity for specialization in Biblical Theology, Systematic Theology, or Moral Theology.

Requirements for Admission:

1. The S.T.B. degree or equivalent;
2. A cumulative Grade Point Average of 3.0 (B) in the S.T.B. program or other evidence indicating solid assurance that the student is capable of 3.0 S.T.L. work;
3. Presentation of first cycle written research work;
4. Proven reading skills in Latin and one modern language other than English useful for theological study. The requirement may be satisfied either by a high school transcript showing three (3) years' work in the area or a college level transcript showing two (2) years' work in the area or by competency examination;
5. A student concentrating in the area of Biblical Theology must fulfill language requirements in either Biblical Greek or Biblical Hebrew. Greek and/or Hebrew requirements may be fulfilled by a year's work in the language area.

The Licentiate Program

1. Four semesters in the program;
2. A total of 24 credits of 700/800 level seminars and/or elective courses;
 - a. Five courses must be in the student's area of specialization, and two of these must be at the 800 level.
 - b. Of the remaining three courses, one must be a specially designated 800-level interdisciplinary seminar.

- c. The area of specialization must be determined before the beginning of the second semester.
 - d. Normally no more than nine credits may be taken during any one semester. Options for scheduling course requirements over the four semesters may be discussed with the Praeses.
 - e. Normally no more than six credits may be taken as independent study courses.
 - f. Normally no more than six credits may be taken outside St. Mary's Ecclesiastical Faculty.
3. A cumulative Grade Point Average of 3.0 (B) is required with an average of 3.0 in the student's field of concentration and no grade in any course may be below a C.
 4. A major research paper of 75-100 pages demonstrating scholarly competence in a topic in the student's area of concentration;
 - a. Before the end of the second month of the student's second semester, the student must choose a director ordinarily drawn from among the members of the Ecclesiastical Theological Faculty.
 - b. Further, the student must present to the Praeses, before the end of the third month of that semester, a topic proposal and a brief outline for his approval.
 5. Toward the end of the curriculum, the student must pass a 60 minute oral comprehensive examination on the research paper and on ten selected theological topics. A 3.0 (B) is required for the examination. The examination board consists of the student's research paper director, a second reader, and the Praeses or his delegate.
 6. All work for the S.T.L. program must be completed within five years of matriculation.

Doctorate in Sacred Theology (S.T.D.)

The Doctorate of Sacred Theology (S.T.D.) is the ecclesiastical degree enabling the holder to teach in an ecclesiastical faculty. The goal of the degree program is to train a scholar who has a broad knowledge of theology, a critical competence in theological methodology, and a specialization in a field of theology where he or she can do original research. The S.T.D. thesis “makes a real contribution to the progress of science” (*Sapientia Christiana*, 49, iii).

While St. Mary’s is authorized by the Holy See to grant the S.T.D. degree, it chooses to proceed very cautiously in admitting only those candidates of clear promise whose research interests coincide with that of faculty members capable of and interested in doctoral direction. Applicants must possess the Licentiate in Sacred Theology (S.T.L.) degree or equivalent work done within an ecclesiastical faculty, with a G.P.A. of 3.50.

Application letters should include the identification of a proposed field of specialization along with a statement of scholarly goals and two letters of recommendation from people in a position to judge the candidate’s aptitude for doctoral work.

An admissions committee of the Ecclesiastical Theological Faculty reviews applications of prospective doctoral students, and the Praeses notifies students of its decision.

S.T.D. requirements include:

1. Successful completion (3.50 G.P.A.) of twelve additional credits, which include at least two 800-level seminars with the remaining credits done in directed research taken during at least one year of residence;
2. Two terms of service as a teaching assistant;
3. Competency in Latin and two modern languages other than English that are useful for scholarly research; the requirement may be satisfied either by a high school transcript showing three (3) years’ work in the area or a college level transcript showing two (2) years’ work in the area or by competency examination;
4. A student concentrating in the area of Biblical Theology must fulfill language requirements in both Biblical Greek and Biblical Hebrew; Greek and Hebrew requirements may be fulfilled by a year’s work in the language area;
5. Submission by the end of the first year of a dissertation proposal approved by the student’s director and the Ecclesiastical Faculty Admissions Committee;
6. Two semesters of dissertation guidance, leading to completion of a doctoral dissertation not to exceed 80,000 words; the dissertation is ordinarily defended within five years, with the possibility of extension granted by the Admissions Committee of the Ecclesiastical Theological Faculty;
7. Defense of the dissertation before a committee appointed by the Praeses and consisting of the director, two readers, and the Praeses or his delegate as Chair.



Graduation 2015

St. Mary's School of Theology offers professional and academic degree programs to resident seminarians and non-resident day students. The curricula for the several degrees are integrated into the fundamental curriculum required of all candidates for the Roman Catholic priesthood. For this reason all School of Theology courses have as their focus the preparation for priesthood in the Roman Catholic Church.

The Master of Divinity and Master of Arts (Theology) degree programs follow the guidelines of the U.S. Catholic Conference of Catholic Bishops' *Program of Priestly Formation* and the degree standards of the Middle States Commission on Higher Education and the Association of Theological Schools. By admission to the School of Theology, all seminary students are degree candidates. Non-degree seminarians are admitted only by exception upon the Dean's recommendation. A detailed account of academic policies and procedures is found in the Student Handbook.

Master of Divinity

The Master of Divinity provides the knowledge and skills needed to begin the practice of priestly ministry.

Degree Requirements

1. Completion of the philosophical and undergraduate theological coursework as defined in the current edition of the *Program for Priestly Formation*;
2. Completion of 122 semester credit hours with a cumulative Grade Point Average of at least 2.25;
3. Successful completion of comprehensive examinations with an average grade of 2.5 toward the end of the student's course program;
4. The M.Div. program is designed to be completed over an eight (8) semester period. The number of semester credit hours per course is three unless otherwise noted.

Sacred Scripture

Pentateuch and Historical Literature	
Prophetic Literature	
Pauline Epistles	
Johannine Literature	
The Bible in the Church (1.5 credits)	
Gospels of Mark & Matthew	
Gospel of Luke/Acts of the Apostles	
Psalms and Wisdom Literature	
TOTAL CREDITS	22.5

Moral and Spiritual Theology

Spiritual Theology (1.5 credits)	
Foundations of Moral Theology	
Catholic Social Ethics	
Marriage, Human Sexuality, and Celibacy	
Medical Ethics	
Sacraments of Penance and Anointing	
One elective	
TOTAL CREDITS	19.5

Church History

Ancient and Medieval Christianity	
Modern and Contemporary Catholicism	
American Catholicism	
TOTAL CREDITS	9

Systematic and Liturgical Theology

Liturgical Theology	
Theological Anthropology	
Fundamental Theology	
Doctrine of God	
Christology/Soteriology	
Theology of the Church	
Sacramental Theology: Baptism and Confirmation and Practicum (4 credits)	
Theology of Ministry and the Ordained Priesthood	
Theology of the Eucharist and Practicum (4 credits)	
Marian Theology /Spirituality (1.5 credits)	
Eschatology (1.5 credits)	
Patristic Theology	
One elective	
TOTAL CREDITS	38

Pastoral Theology

Pastor as Catechist (1.5 credits)	
Pastor as Evangelist (1.5 credits)	
Survey of Canon Law	
Canon Law of Marriage	
Pastoral Care and Practice I (1.5 credits)	
Pastoral Care and Practice II (1.5 credits)	
Pastoral Internship I (1.5 credits)	
Pastoral Internship II (1.5 credits)	
Pastoral Internship III (1.5 credits)	
Pastoral Internship IV (1.5 credits)	
Basic Skills for Effective Preaching	
Preaching from the Lectionary	
Pastoral Ministry: Ecumenical/Interfaith	
Pastoral Administration and Leadership	
TOTAL CREDITS	30

One elective freely chosen 3

TOTAL CREDIT HOURS 122

B.A./M.A. Degree Program

In the event that a student who does not possess an earned undergraduate degree has been accepted by a diocese to study for the priesthood, St. Mary's offers a combined BA/MA degree designed to provide the student with all necessary undergraduate philosophy, religious studies, and liberal arts courses, and graduate theology and pastoral requirements (as specified in *The Program of Priestly Formation*) in the course of six years.

Prerequisites:

The applicant must:

- Be 30 years old or older and have graduated from high school and successfully attended college;
- Be accepted to study for the priesthood and be sponsored by a Roman Catholic diocese;
- Submit an official copy of all high school and college transcripts.

Requirements to graduate:

For the B.A. degree:

- Completion of 120 semester credits (with the last 30 earned at St. Mary's);
- Proficient command of written and spoken English;
- A cumulative Grade Point Average of 2.0.

For the M.A. degree:

- Completion of 48 semester credits in theology;
- A cumulative Grade Point Average of 3.0 in these 48 credits;
- Successful completion of a comprehensive examination.

The sequence of the B.A./M.A. program is summarized as follows:

Years 1 and 2:

Pre-Theology Years

Students undertake all the requirements as outlined in the *Program of Priestly Formation*, specifically 30 credits in philosophy and 12 credits in religious studies, plus a general liberal arts preparation in art, literature, history, and language for work in a graduate school of theology.

Years 3 and 4:

First and Second Theology Years

With all philosophy and religious studies requirements completed, the first and second years of theology are taken with students studying for the S.T.B. and M.Div. degrees in which students earn junior and senior undergraduate college credit. The B.A. degree is awarded before the end of Second Theology.

Years 5 and 6:

Third and Fourth Theology Years

In the final two years, students take all remaining theology courses as prescribed by the *Program of Priestly Formation*, and complete requirements for the S.T.B and ordination. At the end of the sixth year of study, the student is awarded the M.A. (Theology) degree.

Master of Arts (Theology)

The Master of Arts (Theology) program provides foundational studies in the main disciplines of theology, including Sacred Scripture, Church History, Systematic Theology, Moral Theology, and Pastoral Theology. In the School of Theology, the Master of Arts (Theology) is open to three particular cohorts of student:

- A. School of Theology students who have earned the Bachelor of Arts degree at St. Mary's;
For these students the Master of Arts (Theology) is completed over a four semester period. Seminarians in this program must also complete all pastoral assignments which are not credited toward the degree.
- B. Students who have withdrawn prior to completing the Master of Divinity;
For these students the Master of Arts (Theology) is completed over a four semester period, generally the first two full-time years of theological study. They require the Dean's permission, and must complete comprehensive examinations with at least B- average.
- C. Students with advanced standing in the Master of Divinity.

In accordance with accreditation standards, the School of Theology allows up to 24 credits from the Master of Divinity to be applied to a concurrent Master of Arts (Theology) program. The remaining 24 credits for the Master of Arts (Theology) are taken as electives in consultation with the Dean. Matriculation in this concurrent program is reserved to students significantly academically advanced, who could reasonably fulfill all requirements in the time frame generally recognized by their respective dioceses.

Pre-Theology Program

St. Mary's Seminary and University offers a pre-theology program for seminarians who lack the background necessary to pursue graduate-level theological work in preparation for priestly ministry. The pre-theology program fully integrates new seminarians into the seminary community and focuses on human formation through faculty involvement in spiritual direction, formation advising, and evaluation for priestly life and ministry. In most cases the pre-theology program requires two full years, though advanced standing can be granted at the mutual agreement of both the seminary and the sponsoring diocese. Seminarians who have already completed the entire pre-theology academic requirements, as enunciated in the current edition of the *Program for Priestly Formation*, but who have never been in a recognized program of priestly formation will be admitted into a one-year pre-theology program.

Academic formation in the pre-theology program is built around the requirements of the current edition of the *Program for Priestly Formation*: thirty (30) undergraduate credits in specified philosophical material, and twelve (12) undergraduate credits in specified studies, which provides a basic catechetical framework of Roman Catholic teaching. The pre-theology program, based upon admissions academic testing, offers academic support services for seminarians whose basic academic skills need strengthening. The pre-theology program, based upon credit audit, also offers supplemental liberal arts, humanities, and classical languages for seminarians who would benefit from such education. Seminarians in need of supplemental educational support or further liberal arts background will require a full two-year pre-theology program.

Specific spiritual formation in the pre-theology program focuses on helping a seminarian to develop a spiritual "core which unifies and gives life to his being a priest and his acting as

a priest” (*Pastores Dabo Vobis*, #45) through reflection on Book IV of the *Catechism of the Catholic Church* and guided direction in the practice of meditation and interior prayer.

Pastoral formation in the pre-theology program occurs through direct ministry experiences with the poor and suffering as seminarians examine how and where God is present in such situations. Background is developed for future ministry through specific courses in media, rhetoric, and communication for pastors, as well as basic study of Pastoral Spanish.



Rev. Edward J. Griswold, Vice Rector

Program of Pastoral Formation



Pastoral placement at Mercy Medical Center.

St. Mary's Seminary & University has designed its theological curriculum and priestly formation program with the expressed purpose of preparing its seminarians to assume greater and more demanding pastoral responsibilities almost immediately following ordination. Community life, prayer, academics, and spiritual formation all contribute in very specific ways to the formation of a priest who can be a good shepherd to God's people. These programs are intentionally linked to, and integrated with, the pastoral formation that takes place in learning parishes and hospitals during the academic year. All academic courses have specific pastoral outcomes indicated in the course syllabi.

The purpose of the Pastoral Formation Program at St. Mary's Seminary is to help seminarians understand the dynamics of Catholic parishes today and to learn how to apply their theological and pastoral education to the realities of parish life. For that purpose, select local parishes and hospitals are the sites of pastoral training for every seminarian. The seminary faculty leads the process of mentoring, evaluation, and theological reflection on pastoral experience so that seminarians develop the necessary leadership skills for priestly

ministry today.

Pastoral formation guides a seminarian in the process of becoming a good leader and a good shepherd in imitation of Christ. To accomplish the goal of preparing men to be pastors in today's Church, the program is carefully focused on the actual dynamics of parish ministry.

Seminarians are assigned to a different "learning parish" in their 1st, 3rd, and 4th year of theology and as a member of a seminary pastoral team. Through graduated and cumulative experiences they are able to develop their priestly and pastoral leadership skills and to learn how to lead communities of faith in a collegial manner with true pastoral charity. Under the direction of the Director of Pastoral Formation, 4th year seminarians do basic coordination of learning teams as part of their formation in pastoral administration.

Seminarians in their 2nd year of formation are assigned to hospitals under the supervision of the hospital's Pastoral Care director.

As a key component of pastoral formation, the homiletics program seeks to form seminarians into effective preachers by emphasizing the

development of a spiritual, pastoral, and theological imagination for the ministry of the Word. Seminarians have ready access to a communications studio and other technological means for enhancing their preaching ability.

The Pastoral Formation Program Handbook explains all the details of the program including its ministry calendar, goals, sequences, required experiences, methods of evaluation, and expected pastoral outcomes. It clearly indicates how pastoral experience is integrated with human, spiritual, and academic formation at St. Mary's under the direction of the faculty.

St. Mary's encourages students to make use of the various programs and opportunities offered them in their home dioceses. Clinical Pastoral Education (CPE) is recognized with academic credit by the School of Theology.





The Ecumenical Institute of Theology is a division of St. Mary's Seminary & University which offers accredited ecumenical theological education at the Master of Arts level to qualified men and women in the greater Baltimore area. The Ecumenical Institute provides opportunities for personal or professional enrichment; preparation for voluntary or professional leadership in a church, school, or community organization; and a basic theological foundation for ministry.

The initial idea of an ecumenical program in theology in Baltimore for men and women of all faiths began in 1967. A small group of clergy and laity from a number of denominations was exploring the possibility of establishing a graduate theological program in the city. Based on these discussions, St. Mary's Seminary & University agreed to offer to the public a graduate evening program in theology. The Seminary saw this as an important way to serve the Baltimore community as part of its response to the decrees of the Second Vatican Council (1962-1965). St. Mary's Seminary & University began the Ecumenical Institute of Theology in the fall of 1968.

Today the Ecumenical Institute of Theology's student body of approximately 150 includes women and men, and is both interdenomina-

tional and interracial. Many of them are enrolled in one of the two graduate degree programs, Master of Arts in Theology or Master of Arts in Church Ministries; some are enrolled in graduate certificate programs, including the post-master's Certificate of Advanced Studies; and still others are pursuing courses for credit or as auditors for personal enrichment. In a typical year, there are slightly more women than men. About one-third of the student body is African-American. The student body also includes Asian, Hispanic, and other minority students. With respect to religious tradition, the largest group of students is Roman Catholic, followed by those from Baptist, Methodist, Episcopalian/Anglican, non-denominational, Presbyterian, Lutheran traditions, Pentecostals, Disciples of Christ, Mennonites, Brethren, Quakers, and Orthodox Christians. Jewish and Muslim students are also welcome. Many lay ecclesial ministers and permanent Deacon candidates in the Archdiocese of Baltimore are Ecumenical Institute students or alumni. The Ecumenical Institute faculty consists of 30 regular and visiting professors from St. Mary's Seminary & University; several other area educational institutions; and local churches and religious organizations.

The Ecumenical Institute is steeped in the ethos of St. Mary's Seminary & University and of its parent institution, the Society of St. Sulpice. The dynamic relationship between St. Mary's mission and its Sulpician ethos is the crucible within which the several purposes of the institution are realized. The presence of the Ecumenical Institute as an integral part of St. Mary's broadens the very context of the seminary, and makes contemporary issues of ecclesial ministry more apparent and real for seminarians. As part of their formation for ministry as priests, St. Mary's requires seminarians to take at least one course in the Ecumenical Institute. Many take additional courses and benefit from the ecumenical and pastoral opportunities that the Ecumenical Institute offers.

*A diverse learning community
pursuing professional excellence
and personal growth
through theological study*



Graduation 2015



The Knott Library

St. Mary's Seminary & University's library traces its roots back to the collection of theological and philosophical works that the members of the Society of St. Sulpice brought with them from Paris in 1791. Today the Marion and Henry J. Knott Library of St. Mary's Seminary & University has a collection numbering over 140,000 volumes. The collection is primarily of a philosophical and theological nature; approximately 20% of the collection is in foreign languages, including a substantial rare books collection. The library also provides extensive access to e-books and databases with full text articles.

The Knott Library is completely automated, and library patrons enjoy ease of access to the full collection, as well as to the world-wide web through public access computer stations. The fiber optic network extending through the entire seminary complex grants this same access to all seminarians and faculty from their rooms and offices. Reciprocal borrowing arrangements for students and faculty exist with Loyola/Notre Dame Library and the Eisenhower Library at Johns Hopkins University, and on a wider scale through the libraries of the Maryland Independent College and University Association, the Baltimore Academic Library Consortium, and OCLC.

In 2002 the Knott Library was expanded, creating the Raymond E. Brown Center, named after the late Rev. Raymond E. Brown, S.S., alumnus and former faculty member of St. Mary's, one of the 20th century's premier Catholic biblical scholars. The Raymond E. Brown Center includes Fr. Brown's own research collection on the Gospel of John, general stacks, and five classrooms.

An area attached to the main stacks of the Knott Library was dedicated in Spring, 2006, as the John Paul II Reading Room, housing objects of art suggestive of the great contemporary Holy Father, particularly highlighting his groundbreaking efforts in the area of Christian-Jewish dialogue. This media-enabled room can be used for study, small gatherings, and specialized lectures in the spirit of Saint John Paul II and in recognition of his legacy to the Church and the world. The library assets housed in its shelves are dedicated collections reflecting its ambience, containing all the writings of Karol Wojtyła and John Paul II, as well as secondary works of biography and study regarding the many facets of his thought, teaching, and pontificate. It also houses basic holdings regarding Christian-Jewish dialogue, Holocaust studies, and works highlighting the role of Righteous Gentiles during the *Shoah*.

The Associated Archives at St. Mary's

Two floors of the Library expansion house the Associated Archives at St. Mary's Seminary & University. These archives comprise the archival holdings of the Archdiocese of Baltimore, since 1789 the nation's Premier See; the American Province of the Society of St. Sulpice, since 1791 leaders of American Catholicism and particularly leaders of American seminaries; and St. Mary's Seminary & University, since 1791 the nation's first seminary. The Associated Archives contains one of the finest collections available on the origins and early development of Roman Catholicism in the United States.

International and Global Formation

St. Mary's Seminary fosters sensitivity to international and global issues through the diversity of its own student population and with participation in such programs as Catholic Relief Services' Global Fellows Program. Additionally both the School of Theology and the Ecumenical Institute of Theology sponsor periodic study tours to, for example, El Salvador (focusing on issues of justice); Israel (focusing on biblical issues); Rome (focusing on the development of Roman Catholicism); and Paris (focusing on the French School of Spirituality).

Academic Support Services

All students enrolled in the School of Theology or the Ecclesiastical Theological Faculty take proficiency tests in reading comprehension, grammar and composition, and verbal communication, etc. as part of their admissions process. Students who do not achieve a threshold score on one or more of

the tests are required to take a remedial course in that area. These remedial courses offer educational support for seminarians whose basic academic skills need strengthening. They are required to develop the basic academic skills to study and successfully complete undergraduate philosophy and/or graduate theology courses.

Ongoing assistance is also provided by St. Mary's reading, writing, and communication Specialists as well as other academic support services, such as the Conversation Partners program and the St. Mary's Writing Center, staffed by trained peer tutors.

International Students

St. Mary's Seminary has special admissions and program requirements for seminarians whose native language is not English. Prior to admission, however, the seminary requires that the seminarian complete a program or course of studies, focusing on both English language acquisition and proficiency, and appropriate inculturation. St. Mary's will accept students who achieve at least an 80 on the Internet-based TOEFL, the preferred means of testing. The TOEFL/IELTS requirement can be waived on a case-by-case basis should the applicant have appropriate documentation of successful completion of the following: an intensive English program at an accredited institution of higher education and/or a college-level English Composition class with a grade of B or above. The Academic Support Services noted above are also available to international students who meet the special admissions and program requirements.

Formation for the Extraordinary Form

St. Mary's Seminary & University understands the concerns expressed by both Pope John Paul II and Pope Benedict XVI (Summorum Pontificum) regarding the celebration of the Extraordinary Form. The elements of a program to prepare seminarians to celebrate the Extraordinary Form can be found in the Liturgical Policies section of the Seminary's Rule of Life and Student Handbook.

Formation for Hispanic Ministry

St. Mary's pre-theology program requires six credits of Pastoral Spanish, in order to facilitate basic liturgical and pastoral linguistic competency. The seminary community regularly celebrates Eucharist in Spanish. Parish internships requiring the use of Spanish are available within the multicultural center of the Archdiocese of Baltimore.

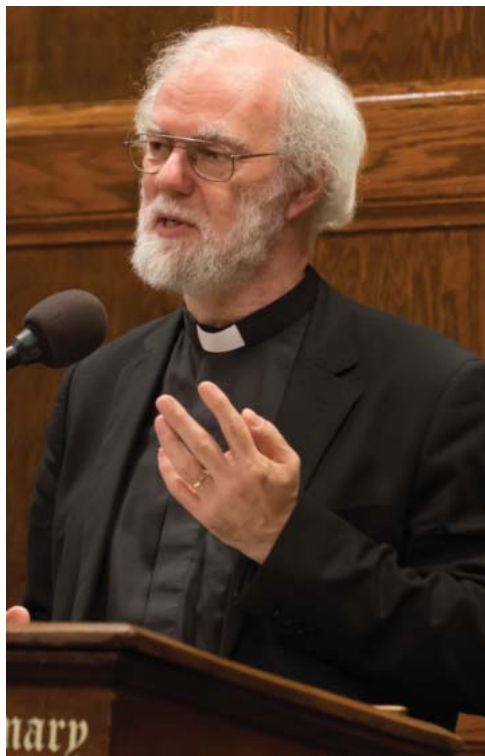
Public Lectures in Theology

St. Mary's Seminary & University sponsors two public lectures in theology each year. The Ecumenical Institute of Theology sponsors the Dunning Lecture on a general theme of biblical or theological significance for the ecumenical community. The School of Theology sponsors the Carroll Lecture on the theme of the public role of religion in society. Recent lecturers have included:

- R. Scott Appleby (University of Notre Dame);
- Cyprian Davis, O.S.B. (St. Meinrad Seminary)
- James D.G. Dunn (Durham University)
- René Girard (Stanford University)
- John Haught (Georgetown University)
- Leon Kass (University of Chicago)
- Amy-Jill Levine (Vanderbilt University)
- Martin E. Marty (University of Chicago)
- N.T. Wright (St. Andrews, Scotland)
- John Allen (CNN and *National Catholic Reporter*)
- Donald Cardinal Wuerl (Archbishop of Washington)
- Bishop Rowan Williams (former Archbishop of Canterbury)

Youth Theological Studies

Youth Theological Studies at St. Mary's Seminary & University creates opportunities for high school students to study theology, engage in dialogue, and deepen their understanding of faith in a pluralistic society. Endowed through the generous gift of the late Anne "Nan" Pinkard, a local philanthropist, the Pinkard Scholars Program is the cornerstone of Youth Theological Studies. Selected area high school juniors of all faiths and denominations participate in *RLST 235: Foundations for Dialogue: Theology and Culture*. In this three-credit undergraduate college course they explore the Theology of God and the Existence of Evil; the Person and



Bishop Rowan Williams

Work of Jesus Christ; Humanity, Sin, Grace, and Hope; and the cultural reality of Human Trafficking with a specific focus on where God, Christ, Sin, and Grace interact. Building on the notion of theology as “faith seeking understanding” Pinkard Scholars, as individuals and as a small learning community, deepen their capacity to think and reason critically. They broaden their capacity to engage in serious dialogue between theology and culture. They also begin to demonstrate an awareness of the impact of this study upon their own lives and their future endeavors.



Academic Policies & Procedures

Academic Dismissal:

Students in the School of Theology are dismissed if their G.P.A. is 1.0 or below after their first term or if they are on Academic Probation for two successive terms. Dismissal means that a person is terminated as a student by the Academic Faculty Council. When dismissal is ordered, a return to the School of Theology may be effected only by the filing of a new application for admission. A student may appeal academic dismissal by bringing the case to an Appeal Board. The student must present clear, positive evidence to support non-dismissal. The composition of the Appeal Board for resident seminarians is the Dean of the School of Theology, two faculty members appointed for the appeal by the Dean, the Vice Rector, and the seminarian's mentor. The composition of the Appeal Board for non-resident students is the Dean of the School of Theology and four members of the academic faculty appointed for the appeal by the Dean. Only one appeal is allowed and a dismissed student shall not have recourse to the academic due process and grievance procedures outlined below.

Academic Honesty:

Students are responsible for the honesty and truthfulness of their academic work. Academic dishonesty of any kind is unacceptable and will not be tolerated. Academic honesty and Christian justice require that proper acknowledgment be given to another's work, including materials taken from the Internet.

Any direct use of another person's words or other work without direct, accurate, and exact attribution of the source of the words or work to the author is plagiarism, a form of academic dishonesty. Any reworking of another's words by changing a word or phrase here or there and presenting the end-result as one's own work is also a form of plagiarism. Any indirect use of another's ideas, arguments, thesis, or organizational structure without attribution is academic dishonesty. Buying,

downloading, or copying someone else's work and passing it off as one's own is academic dishonesty. Any form of academic dishonesty as referred to in this policy will be subject to both academic and formational disciplinary actions, including dismissal from the seminary.

Upon a finding of one or more serious violations of this policy by the Academic Dean, in addition to any other penalties that may be imposed, the grade "XF", indicating failure for reasons of academic dishonesty, may be recorded on the student's transcript for the course or courses with regard to which the act or acts of academic dishonesty occurred. Mitigating circumstances shall be taken into consideration by the Academic Dean in determining the seriousness of the violation for the purposes of this policy. When the findings support the charge of academic dishonesty, the grade "XF" may be assigned prior to the end of the course and the student may be withdrawn from the course in question. The Academic Dean may assign the "XF" grade for the course or courses at any point during or after the term when the violation occurred. Any determination that an act of academic dishonesty has occurred and any penalties imposed will proceed in accordance with the academic due process and grievance procedures outlined below.

Academic Failures:

Students who fail a core course have the option of taking it with another professor or at another institution, with the permission of the Academic Dean. Students who fail the same core course twice are dismissed.

Academic Probation:

Students are placed on academic probation if their most recent term G.P.A. falls below 2.0, or they receive one failing grade or two grades of D+ or below in the most recent term.

Accommodations for Persons with Disabilities:

In accordance with applicable Federal and State laws, St. Mary's Seminary & University does not discriminate against qualified individuals with disabilities with respect to admission or access to, or treatment or employment in, its programs and activities. The designated individual who is responsible for coordinating St. Mary's efforts to comply with these laws is: The University Registrar, St. Mary's Seminary & University, 5400 Roland Avenue, Baltimore, MD 21210, 410-864-3605, pthigpen@stmarys.edu. An individual seeking accommodation(s) with respect to a disability should contact Ms. Thigpen. St. Mary's reserves the right to request appropriate documentation to support a request for accommodation(s).

Comprehensive Examinations:

Comprehensive examinations are required of all students in concurrent School of Theology and Ecclesiastical Faculty programs, as well as all non-degree candidates for priestly ordination. Comprehensive examinations take place on the days indicated in the Spring semester. The Dean of the School of Theology meets with the 4T class early in the Fall semester, in preparation for the examinations. Comprehensive examinations have two components. The written component consists of three 90-minute examination periods, responding to integrative questions. The oral component consists of two 30-minute periods with two different two-person faculty teams based on the same set of questions. Grading and preparation criteria are available from the Dean. Comprehensive examinations for the S.T.L. include a discussion of the submitted thesis, plus questioning on a series of theological theses. Students who fail to pass the comprehensive examinations on the first attempt are allowed to re-take the examinations only once.

Credit for Previous Academic Work: (Transfer for Credit Policy)

Degree candidates must earn at least 30 credits toward the Master of Divinity degree and 30 credits towards the Bachelor of Arts degree at St. Mary's. The Dean of the School of Theology and the University Registrar carefully assess the academic transcripts of each transfer student to ascertain the appropriate academic placement of students. In its review of transcripts, the Dean and University Registrar are guided by these specific policies: No course with a grade below C- fulfills any of the requirements for any degree. Transfer students must submit original official transcripts from all previous undergraduate and graduate institutions. They must also submit an official original high school transcript. Copies of these transcripts are not acceptable. Transfer work is recorded on the St. Mary's transcript as a "P" for passing. Students earn the equivalent credits for the transfer work but a 0.00 GPA which has no impact on the term or cumulative GPA. Graduate theological courses and undergraduate philosophy and religious studies courses taken at other institutions are scrutinized for content. No undergraduate courses are accepted as graduate theological courses. Religious studies courses are accepted only to fulfill requirements for the undergraduate religious studies requirements of Pre-Theology. Philosophy courses are judged on a case-by-case basis. The 30 required credits in philosophy are considered complete if those credits treat the following specific topics: Logic, Philosophical Ethics, Epistemology, Metaphysics, Philosophy of God, Philosophy of Nature, Philosophical Anthropology, Ancient Philosophy, Medieval Philosophy, Modern Philosophy, as well as Contemporary Issues in Philosophy.

Credit Units:

St. Mary's Seminary & University operates on a 15-week semester system. Final examinations preceded by study days are scheduled during the fifteenth week. The number of credit units assigned to a course is indicative of the total work load which the course should demand. One semester unit is considered to entail 42 hours of effort including class time, reading, preparation, assignments, and examinations. A full-time student must carry a minimum of 9 units per semester and may, with the approval of the Academic Dean, carry a maximum of 18 units per semester.

Curricular Standards:

Expectations for courses at various levels are the following: 500-level (required) and 600-level (elective) courses involve 650-750 pages of reading and 2-3 evaluative instruments; 700-level (electives taken for S.T.L. credit) courses involve 1000-1200 pages of reading and an additional evaluative instrument (or more substantive versions of the 2-3 basic

instruments) beyond the 600 level showing a greater depth of understanding of the material and familiarity with the methodology used in the area under study; 800-level (S.T.L. seminar) courses involve 1000-1200 pages of reading and an in-class oral presentation and either a research paper or another written exercise of a synthetic character. Some examples of appropriate evaluative instruments include written and oral quizzes/examinations, research papers, book reviews, case studies, oral presentations in class, and the like. Each term the expectation is that students may register only for the number of credit hours listed in the model curriculum for that term (typically 15 credits). Overloads need the approval of the Dean of the School of Theology. Resident seminarians are required to register for a minimum of 9 credits. Non-S.T.L. students wishing to enroll in 800-level classes require the permission of the Dean of the School of Theology.



Due Process and Grievances in Academic Matters:

Students with complaints in academic matters may appeal to have the complaint thoroughly reviewed and a judgment made according to the following 3-stage procedures for academic due process. In Stage 1, the student consults with the faculty member involved. In most cases, the student and the faculty member should resolve the complaint on this level. In Stage 2, if no resolution has been achieved in Stage 1, the student may bring the complaint to the Dean of the School of Theology (or the Vice Rector if the Dean is the faculty member in question). The Dean consults both with the student and the faculty member to reach a solution. In Stage 3, if no resolution has been achieved in Stage 1 or Stage 2, the student may prepare a written brief requesting the convening of an *ad hoc* Appeals Committee to hear the case. The Committee shall consist of the following five persons: the Dean as Chair (or if the faculty member in question is the Dean, then the Vice Rector is to act as Chair); two faculty members appointed by the Chair; two students from the elected members of the Student Government appointed by the Student Body President. (If the student involved is the Student Body President, the two students shall be appointed by the fourth-year class President.)

The Appeals Committee, after hearing the testimony of both parties and after its own deliberation, presents its opinion based on a majority vote to the student and the faculty member. If the issue is a course grade and if the Committee's opinion is that the grade is unfair, the power of the Committee is to recommend to the faculty member that the grade be changed to another letter grade or to Pass. The faculty member makes the final decision. If the faculty member does not accept the *ad hoc* Committee's recommendation to change the grade, then a summary of the Committee's deliberation and vote, along with the faculty member's reason(s) for non-

concurrence, will be placed in the student's permanent file.

Examinations:

Final examinations are scheduled at the end of each term. No final examinations, written or oral, are to be given until after all scheduled classes are completed. No examinations may be scheduled during other house activities (e.g., liturgy, conferences, faculty meetings, reading day, etc.). If a professor judges that an examination was legitimately missed, arrangements for makeup examinations are made with the individual student.

Financial Policies and Procedures:

Resident and non-resident seminarians make their own financial arrangements with their respective dioceses or religious communities. A listing of academic fees and charges is published yearly. Payment is expected before the first class day of each semester. Alternative arrangements may be made with the Vice President of Finance. No student will be allowed to register for further classes until previous financial obligations have been satisfied. Financial accounts are to be settled before graduation. Transcripts and conferral of degrees will be withheld in case of default of payment. Fees are not refundable, but tuition and other charges are refundable in decreasing percentages up to the seventh week of the semester.

Grading Scales:

The following scales are in effect in the School of Theology and Ecclesiastical Faculty of Theology:

A	4.0	95-100
A-	3.7	90-94
B+	3.3	87-89

B	3.0	83-86
B-	2.7	80-82
C+	2.3	77-79
C	2.0	73-76
C-	1.7	70-72
D+	1.3	67-69
D	1.0	63-66
D-	0.7	60-62
F	0.0	0-59
XF	0.00	Failure for academic dishonesty

Incompletes:

Incomplete grades are given only under exceptional circumstances to a student whose work in a course has been satisfactory but who because of illness, family emergency, or other circumstances has been unable to complete all course requirements. The seminarian requesting this grade (I) of his professor must have the prior written permission of his mentor, and all requests must be approved by the Dean of the School of Theology. Request forms for (I) Incomplete are available from the Registrar. The (I) grade must be removed by the date listed in the calendar. Failure to do so results in a failing grade (F).

Independent Study:

A self-driven course of study under a professor's direction that falls outside of the regular curriculum or published series of electives is known as independent study. It may be done on site or at a distance. It is usually granted in order to allow a student to "catch up" with curricular sequencing; or to allow a student who enrolls in an elective which has been cancelled due to an insufficient number of students to take that course; or to complete a required course for an undergraduate degree for which there is an insufficient number of students; or to allow a student to finish a

course of studies in which a required course is not offered that semester; or, in limited cases, to allow a student to do independent study of a particular or unique subject. An independent study is not granted for other reasons such as a desire to shorten a student's length of matriculation or in response to an ordinand's call to orders outside the regular timeframe. The permission to undertake independent study begins in consultation between the student and the Dean of the School of Theology. Only after preliminary permission has been granted can an appropriate professor be approached or agreements be made.

Leave of Absence:

A resident seminarian desiring a leave of absence for one term or longer from St. Mary's priestly formation program follows the appropriate procedures outlined in the Student Handbook. A non-resident student desiring a leave of absence for one term or longer from St. Mary's makes a request, in writing, to the Dean of the School of Theology. The request includes reasons for the leave and length of time projected. The Dean makes the decision regarding this request, as well as the decision regarding a request for a return from a leave. Students to whom a leave of absence has been granted are not registered or enrolled in the School of Theology while they are on leave. They do not have to repeat the entire admissions process in order to return.

Life of Credits:

Because of the nature of theological research and study, students should have a command of the most recent information available when working toward a degree. Normally, credits earned at St. Mary's or transferred from another accredited institution must have been earned within the past ten (10) years and generally completed with a grade of B or better to be eligible for application to a current degree. Use of these credits must be approved by the



Dean and the Registrar. Grades for work in transfer courses are not calculated in the current program GPA.

Name Changes:

St. Mary's Seminary & University requires that all official records bear a student's full and legal first, last, and middle (if applicable) name. If a student's name has been changed because of marriage, divorce, legal action, etc., the student is required to provide documentation such as a driver's license, passport, or social security card before the name can be changed in St. Mary's records.

Permanent Records Policy:

In addition to biographical information (name, address, state or federally mandated demographic data), St. Mary's keeps the following information on all students and it becomes part of a student's permanent academic record:

- a) admissions and other test scores;
- b) diocese information (for seminarians);
- c) recommendations (when required for admission);
- d) dates of application, acceptance, registration, matriculation, withdrawal;
- e) academic program(s) information at St. Mary's;
- f) all coursework, with grades, status, dates and grade point averages;
- g) official transcripts from other institutions;
- h) courses transferred for credit;
- i) photograph of student ;
- j) information about other language(s) studied;
- k) correspondence with St. Mary's faculty and administrators relating to student's program;
- l) all information on theses;
- m) comprehensive examinations and examination scores;

- n) information on degree(s) conferred ;
- o) other pertinent documents and information (withdrawal, transfer, leave of absence, financial documents that pertain to academic status, pastoral year, dismissal etc.)

Any questions regarding St. Mary's retention policy should be directed to the University Registrar. Retention Policy Booklet is available upon request.

Restrictions are placed on the disclosure of student records in compliance with the Family Educational Rights and Privacy Act (FERPA) and to protect the privacy rights of individuals. These documents may be inspected only by those faculty members or administrators at St. Mary's who have a legitimate educational interest in seeing them. Others may inspect these files or obtain copies of information in a student's record only after the Registrar's Office has received a signed written request or permission form from the student and the student has paid a nominal fee, or as otherwise permitted or required by law. No e-mail requests are accepted. Transcripts will not be issued to any student who has not fulfilled his or her financial and/or library obligation to the institution.

St. Mary's does not designate any student information as "directory information" under FERPA and therefore does not release personally identifiable information from educational records without written authorization or as otherwise permitted or required by law.

Students are at liberty to inspect their own academic files by making an appointment with the Office of the University Registrar. By submitting a letter of application to the University Registrar, a student may 1) inspect and review his or her records, and 2) petition to seek amendment of records that the student believes are inaccurate, misleading or otherwise in violation of the student's privacy rights. No part of any record may be inspected by the student without the express written consent of the University Registrar.

Permission will be granted within a reasonable time and in no case more than forty five (45) days from the date of the receipt of a written request for inspection. Any suspected inaccuracies in any of St. Mary's records should be reported at once to the Office of the University Registrar. Since each institution is responsible for the accuracy of its own files and for correcting them when necessary, St. Mary's will not amend academic documents from other parties which may be in its possession nor forward such records to third parties. This includes documents such as transcripts from other institutions sent to St. Mary's as part of the admissions process.

Only those St. Mary's staff members who are directly responsible for students' accounts or billing matters may examine financial documents that relate to a student's stay at St. Mary's.

Progress Reports:

All final grades are sent by first-class mail to non-resident students. Fall grades are placed in resident students' mailboxes. Spring grades are mailed to all students in a self-addressed envelope that students must leave in the Registrar's office. Grades will not be given to any student by telephone or e-mail.

Registration Procedures:

Students are normally registered for coming terms by the Dean of the School of Theology and the Registrar, with choice of electives. Students may add, drop, or change the status of courses during the first two weeks of the term by revising the registration form available in the Registrar's Office. Such changes require the signatures of the student's mentor and the Dean of the School of Theology. A course dropped during this time receives no grade. By the end of the eighth week of the term students should have received some indication of their academic standing in each course. With the appropriate approvals listed above, students may withdraw from, or

change the status of, a course during this time. In the case of withdrawal, students receive the grade of W. While this grade remains on the permanent record, it does not affect the grade point average (G.P.A.).

Right-to-Know Act:

The U.S. Department of Education requires that St. Mary's Seminary & University maintain records of criminal offenses occurring on campus, and publish and distribute this information to students and employees. Students are to report to the Vice President of Finance all known or suspected crimes that occur on campus. The written report should include the following information: name of the person reporting the crime, nature of the crime, time and place of its occurrence, the victim(s), if any, of the crime, and whether administrators or police were contacted at the time the crime was reported.

St. Mary's Online Bookstore:

Texts for courses and other theological books may be obtained online at <http://stmarys.seminarytextbooks.com>. Texts for each course are displayed on the site for easy purchase. St. Mary's is a partner with ABD Booksellers, an independent theological bookseller that is an Amazon affiliate. If one uses this service for general book searches, the search results will display all relevant Amazon books. St. Mary's Seminary & University offers this search capacity as a service to students and others, and is not responsible for the results of such individual searches.

Student Academic Progress Rights:

A student has the right to know, during the first class week of each term, the criteria to be used by the instructor in determining grades in each course. Students have the right to see their graded tests and other written material,

and the instructor has the duty to make this material available within a reasonable time. Upon request, students have the right to have their grade on such written material explained by the instructor. Such a request must be made within one week after the graded written material is made available to the students.

Student Responsibilities:

Students are responsible for meeting requirements of class attendance, test dates, assignment deadlines, and proper behavior during classes.

Submission of Original Work and Retention of Copies:

It is customary for students to submit exams, papers, theses and other projects to their instructors for evaluation during a course or as part of their culminating experience in a degree program. When work is submitted for evaluation, the student retains the intellectual property rights to that which has been created, but the original hand-written, typed, or word processing document (or, for a thesis, the original and one copy) or other medium of work (e.g., video tape, audio tape, electronic file) submitted becomes the property of St. Mary's Seminary & University. In the case of course work, the instructor evaluates the submitted work and communicates the results of the evaluation to the student. The faculty member, at his or her discretion, may return the work to the student, retain the work, discard the work, or request that the administration retain the work or place the work in the student's academic record. The administration of St. Mary's also retains the right to request the original work from the instructor and may place it in the student's academic record, store the work elsewhere (e.g., in the library or in a special collection of submitted projects), or discard the work if the student fails to retrieve it in a timely manner after being asked to do so.

It is St. Mary's policy to retain all student work about which the instructor or administration

has raised questions about its academic integrity.

It is the student's responsibility to retain a copy of all work submitted for evaluation, including written materials, electronic files, and work submitted on other media such as audiotapes and video tapes.

Withdrawal:

Resident seminarians who withdraw from St. Mary's follow the appropriate procedures outlined in the Student Handbook. Should they wish to continue as matriculants at St. Mary's, they must notify the Registrar that they are non-resident students. Non-resident students who withdraw from St. Mary's indicate this, in writing, to the Dean of the School of Theology. Students who withdraw from the School of Theology and subsequently desire to re-enroll must submit a new application for admission. Students who fail to complete a program at St. Mary's have ten years to complete it without losing their original course work. However, they are obligated to whatever curricular standards are in force at the time they request to complete their degree.



Course Descriptions



Sacred Scripture

SS500 *Pentateuch and Historical Literature*

3 credits. This course surveys the Pentateuch and major historical books and principal themes of the Old Testament, as well as the worldview and culture of Israel within the context of the ancient Near East.

SS502 *The Pauline Epistles*

3 credits. This course examines the New Testament letters attributed to Paul in their historical context, with attention to both theological themes and specific key texts; the radical and transformative claims of Paul's gospel; Paul's spirituality, theology, and ethics; the relevance of Paul and his heirs for today's Church.

SS503 *The Gospel of John*

3 credits. This course provides a literary and theological analysis of the fourth Gospel in the context of first-century Christianity.

SS504 *The Bible in the Church*

1.5 credits. Based on the principles contained in the Vatican Council II's *Dogmatic Constitution on Divine Revelation (Dei Verbum)*, this introductory course introduces students to the exegetical method and tools commonly used by interpreters of Sacred Scripture.

SS505 *Gospels of Mark & Matthew*

3 credits. Utilizing the common methods of Gospel study, the course assists students to uncover the portrait of Jesus that each of these two Gospels portray in terms of its particular retelling of Jesus' life, teaching, passion, death and resurrection.

SS506 *Gospel of Luke/Acts of the Apostles*
3 credits. This course examines the literary, theological, and spiritual interpretation of the writings of Luke, namely his Gospel and the writing we call the Acts of the Apostles. It involves a close reading of particular texts and thematic analysis of various Lucan motifs, including some comparison of Luke's Gospel to those of Mark and Matthew, Old Testament texts and Acts.

SS519
719 *Psalms & Wisdom Literature*
3 credits. Firstly, this course surveys the structure of the psalter, its poetic artistry, types of psalms, theological themes and concepts, and the images and titles for God. Secondly, this course presents the nature of wisdom literature, its major themes, its ancient Near Eastern background, as well as the relevance of wisdom literature today.

SS530 *Prophetic Literature*
3 credits. The historical circumstances of the rise of Israelite prophecy and the history and theology of pre-classical and classical prophets are considered.

Electives

SS616-
716 *New Testament Interpretation of the Old Testament*
3 credits. This course enables the student to trace many connective strands which bind the two Testaments together and to develop competence in intertextual study. Attentiveness to the foundational principle of the NT offers helpful insight into the development of apostolic preach-

ing during the middle of the first century as well as guidance for the contemporary application of Scripture.

SS621-
721 *Catholic Epistles*
3 credits. This course, largely in seminar format, treats the "Catholic" epistles and the Apocalypse, with emphasis on literary genre and the theology of each writing. The study of Revelation will include the history of its interpretation as well as contemporary approaches.

SS639-
739 *New Testament Moral Theology*
3 credits. For description see MS 639.

SS648-
748 *Passion and Resurrection Narratives*
3 credits. This course presents a detailed study of the accounts from the Last Supper through the Resurrection in all four Gospels.

Seminars (3 credits per seminar)

SS805 *Contemporary Issues in New Testament Interpretation*
This is a methodological survey treating various forms and schools of contemporary New Testament exegesis.

SS825 *Paul: Pastoral Context and Theological Reflection*
Paul's letters were responses to pastoral problems in his diverse communities. The course will first indicate the fundamental perspectives that influence Paul's theology and then discuss his responses to specific problems, mainly as they emerge in the Corinthian Correspondence.

SS832 *Deutero-Isaiah*

The course is a seminar on Deutero-Isaiah (Isaiah 40-55) which examines the Deutero-Isaiah work, its theology, and its relationship to the larger Isaian corpus.

SS834 *Romans as Christian Theology*

This course will explore the theological argument and claims of Paul's letter to the Romans as an example of first-century Christian theology, with special attention to Paul's anthropology, theology, Christology, soteriology, pneumatology, ecclesiology, and view of Israel. Considers these theological resources in certain recent Catholic, ecumenical, and inter-faith documents such as *Gaudium et Spes*, *Nostra Aetate*, and the Joint Declaration on the Doctrine of Justification.

SS835 *Revelation and Its Interpreters*

An analysis of the book of Revelation in its historical context, an exploration of the ways in which it has been interpreted in church and culture throughout the centuries (with special emphasis on contemporary fundamentalism), and a consideration of its message for our own day.

SS852 *Johannine Theology*

After reviewing questions on the nature, setting, major themes, and relation to the Synoptic Gospels, the course focuses on a study of select passages in John's works.

Church History

HS500 *Ancient and Medieval Christianity*

3 credits. This course is a survey of the major themes of Christianity from apostolic times until the Renaissance, stressing the changing forms of the relationship between the Church and the world.

HS501 *Modern and Contemporary Catholicism*

3 credits. This course is a survey of the major themes of the Catholic Church from the 16th Century until today. Special emphasis will be made of the ecumenical dimensions of the break-up of Christendom, the world-spread of Catholicism, the relationship of Catholicism to aspects of the modern world, and cultural and spiritual trends of the period.

HS570 *American Catholicism*

3 credits. This course is a historical survey of Roman Catholicism in the United States from colonial times to the present, comparing and contrasting major influences on the Roman Catholic Church in the United States with the European situation, particularly underscoring immigration and pluralism.



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Moral & Spiritual Theology

MS500 *Foundations of Moral Theology*

3 credits. This course considers basic themes of Catholic moral theology: sin, conversion, moral development, Scripture and ethics, fidelity to the magisterium, natural law, conscience, discernment, character, and vocation.

MS501 *Catholic Social Ethics*

3 credits. Exploring biblical, theological, and ethical perspectives on Catholic social teaching, this course surveys the historical development of Church teaching on social, political, and economic questions, focusing on magisterial teachings from *Rerum Novarum* to the present.

MS505 *Marriage, Human Sexuality and Celibacy*

3 credits. This course offers a general introduction to the Catholic theology of marriage, to the moral dimensions of human sexuality, and to the vocation of priestly celibacy. The biblical, philosophical, and doctrinal foundations are presented for each

topic as the basis for theological reflection. Contemporary social, cultural, and ethical questions about marriage, sexuality, and celibacy are discussed and analyzed.

MS506 *Spiritual Theology*

1.5 credits. This course introduces the basic concepts, practices, and classics of Christian spirituality in the Roman Catholic tradition. The course deals with the history and types of Christian spirituality, the mystery of God and prayer, the nature of religious experience, and the spirituality of priesthood.

MS508 *Sacraments of Penance and Anointing*

3 credits. This course is an interdisciplinary workshop on the sacraments of Reconciliation and Anointing, examining these two sacraments from the points of view of history, theology, pastoral practice, liturgical celebration, canonical requirements, etc.

MS571 *Medical Ethics*

3 credits. This course surveys cur-

rent methodologies in medical ethics, the main traditional principles used in Catholic teaching on health care, and discusses concrete issues such as abortion, physician-assisted suicide, sterilization, in vitro fertilization, cloning, and HIV/AIDS.

Electives

MS621-

721 *20th Century Catholic Moral Theology*

3 credits. This course is a seminar-style exploration of major developments in Catholic fundamental moral theology during the twentieth century: the nature and purposes of morality; foundations of theological anthropology; the sources of morality; the meaning of good/evil, right/wrong; and the nature of moral reasoning.

MS639-

739 *New Testament Moral Theology*

3 credits. An exploration of the origins, content, and contemporary significance of the moral visions and teachings of Jesus and the New Testament writers and their notions of discipleship. Most of the course will be conducted as a seminar-type analysis of Scripture texts and the course texts.

MS644-

744 *French School of Spirituality*

3 credits. This course examines writings of several major figures of the spiritual renewal of the 17th century in France: St. Francis de Sales, St. Vincent de Paul, Cardinal Pierre de Berulle, St. John Eudes, Jean-Jacques Olier, St. Louis-Marie Grignon de Montfort, and their contribution to the theology of Baptism, the spiritual life, priesthood, and the Blessed Virgin Mary.

MS676-

776 *Liturgical Spirituality: East and West*

3 credits. This course explores the pattern of liturgical texts, seasons of years, and sacramental action of Christian churches in the East and West with a focus on how believers experience the liturgy and live from the liturgy they celebrate. Windows into the world of liturgical action by way of visual and or audio sources available on the internet to help to stimulate imaginations to consider ways in which the act of worship forms and shapes Christian attitudes beyond the worship to the living of the Christian life and back again to worship. Texts and images of the seven sacraments provide doorways into the manifestations of Christ as nourishing, forgiving, healing, strengthening and sustaining. The language of time, space and sound as well as calendars, architecture, art and iconography and music forms a people to a particular self-perception in relationship to God through Christ and to one another in the power of the Holy Spirit.

Seminars (3 credits per seminar)

MS820 *Moral Theology of Karl Rahner*

Though perhaps less well known than some of his other writings, Rahner's moral theology is highly significant, especially for its impact on modern fundamental moral theology.

MS830 *American Catholic Social Thought and Activism*

This course will examine individuals, group and issues that have shaped the history of American Catholic involvement in social action to the present time, i.e.

John Ryan, Charles Coughlin, the *CentralVerein*, the Catholic Worker, immigration, and Church-State relations.

MS835 *Readings in the History of Moral Theology*

This course will study selected historical figures whose controversial moral approaches eventually became widely accepted, if not normative, in the tradition, including St. Paul on homosexuality; St. Augustine on just war; Bartolomeo de Las Casas on slavery; St. Alphonsus on the doubtful conscience; and John Courtney Murray on religious freedom.

MS836 *Readings in Contemporary Moral Theology*

This course will be a reading seminar focused on several of the major modern writers in Catholic moral theology, including Bernard Häring, Josef Fuchs, and Richard McCormick.

MS840 *Moral Theology in the Writings of Bl. John Paul II*

This seminar will examine key encyclicals and pastoral statements of Bl. John Paul II on various aspects of moral theology, i.e. themes in fundamental moral theology, sexuality, marriage and family, social ethics. It will also explore his poetry as well as biographical and autobiographical material.

MS872 *Virtue Ethics*

Moral theologians routinely distinguish between right and wrong, which refer to actions, and good and bad, that refer to agents. Virtue serves as a significant bridge between action and agency. Virtues are stable dispositions enabling us effectively to appropriate human goods and perform right actions; the task of virtues is to acquire and develop practices that perfect the acting person and make it possible for her or him to do the good well. Rather than arguing that all saints are the same and all human excellence is identical, the seminar will pursue the idea that there are key virtues and significant practices that minimally construct and identify a good acting person. The seminar will examine acquired virtues and infused virtues, intellectual virtues and moral virtues, resume virtues and eulogy virtues. In addition to considering Aristotle, Augustine and



Aquinas, the seminar will focus on the work of Alasdair MacIntyre, James Keenan and William Mattison.

Pastoral Theology

PS503 *Survey of Canon Law*

3 credits. This course provides a general introduction to the *Code of Canon Law* as it relates to pastoral ministry, including the notion of law in general and in Church usage; the source of the governing power in the Church and its nature; the rights and obligations of the Christian Faithful in the Church; distinctions between laypersons and clerics and their respective roles in the life and governance of the Church.

PS504 *Canon Law of Marriage*

3 credits. This course will address theological, historical, canonical, and pastoral aspects of the sacraments with specific focus on Matrimony: preparation for marriage, impediments, elements of and defects in matrimonial consent, indissolubility, canonical form, mixed-religion marriages, convalidation, and grounds and procedures involved in seeking to have a marriage declared null.

PS511 *Basic Skills for Effective Preaching*

3 credits. Preaching I helps the student develop the basic expressive and communicative gifts needed for effective preaching, including the use of Scripture, poetry, culture, and art to stimulate faith and imagination. Special emphasis is placed on cultivating the student's poetic and rhetorical abilities in oral communication and written composition as well as

learning how to use prayer, meditation, and biblical exegesis for preaching in parish situations.

PS512 *Preaching from the Lectionary*

3 credits. Preaching II helps to develop more advanced homiletic abilities necessary for pastoral ministry as a priest, including the use of the lectionary readings for preaching major liturgical seasons and feasts, the skills for preparing and delivering daily and Sunday parish homilies, homilies for seasonal liturgical preaching and on select pastoral and doctrinal issues such as homilies for children, for weddings and funerals, and for challenging or controversial topics.

PS520 *Pastoral Ministry in an Ecumenical and Interfaith Context*

3 credits. An introduction to the theological foundations of ecumenism and interfaith relations, various expressions of Christian and Jewish traditions, ecumenical dialogues and theological issues, and practical ecumenism, this course is designed to prepare future clergy for informed and sensitive interaction with faith communities (both their clergy and their lay people) from other traditions.

PS530 *Pastoral Care and Practice I*

1.5 credits. This course will address the theological foundations of and psychospiritual dynamics for pastoral care and counseling required of pastors. It is always taken in conjunction with PS535.

PS531 *Pastoral Care and Practice II*

1.5 credits. A continuation of PS530, this course provides basic information on the principles,

methods, definitions and issues of pastoral care and counseling in the parochial context. It is always taken in conjunction with PS536.

- PS535 *Pastoral Internship I*
1.5 credits. This is a one semester hospital-based ministry internship. It is always taken in conjunction with PS530.
- PS536 *Pastoral Internship II*
1.5 credits. A continuation of PS535. It is always taken in conjunction with PS531.
- PS540 *Pastor as Catechist*
1.5 credits. This course is designed to enhance and promote an appreciation of catechetics in the Church with particular emphasis on the role of the pastor/priest in understanding, guiding, and participating in parish catechetical programs.
- PS542 *Pastor as Evangelist*
1.5 credits. The focus of this course is the role, demands, and expectations of the pastor/priest within the context of the New Evangelization.
- PS545 *Pastoral Internship III*
1.5 credits. This is a one semester parish-based ministry internship. It is always taken in conjunction with PS540.
- PS546 *Pastoral Internship IV*
1.5 credits. A continuation of PS545. Always taken in conjunction with PS542.
- PS552 *Pastoral Administration & Leadership*
3 credits. There are varied tasks, roles, relationships, and structures for today's pastor. This course considers the fundamental administrative skills needed by pastors,

e.g., personnel, finances, budgeting, pastoral planning, etc., as well as pastoral leadership skills, including professional ethics, effective use of pastoral councils, pastoral teams, human resource management. Students are expected to review and know their own diocesan processes, procedures, and structures of accountability, in anticipation of full-time ministry after priestly ordination.

Electives

- PS628 *Rite of Christian Initiation for Adults*
3 credits. This course trains students in the processes involved in planning for and executing the Catechumenate at the parish level. To achieve this, students will analyze Christian Initiation; its underlying and concomitant theological and pastoral issues; its necessary ministries; strategies of implementing the Rites themselves; and evaluating the entire process.
- PS641 *Pastoral Issues in Liturgical Music*
3 credits. This course focuses on pastoral-music issues encountered in the parish environment, and the development of the basic skills in, and appreciation of, the music and collaborative roles necessary to lead the assembly in worship.



Msgr. David Fulton

Systematic & Liturgical Theology

SL500 *Fundamental Theology*

3 credits. This course treats foundational issues in systematic theology – the nature and method of theology, divine revelation, the modern situation of faith and reason, and the concept of faith, dogma and teaching authority.

SL501 *Christology/Soteriology*

3 credits. This course is a study of the person and work of Jesus Christ in the light of biblical, patristic, conciliar, medieval, modern, and contemporary systematic reflection.

SL502 *Theology of the Church*

3 credits. This course studies the nature, mission, and ministry of the Church, its essential characteristics and structures, and the

relationship between the Church and the world as these themes are developed in the documents of the Second Vatican Council.

SL503 *Theological Anthropology*

3 credits. This course examines the Christian understanding of the human person before God. It reflects upon the doctrines of creation, sin and grace.

SL505 *Theology of the Eucharist*

4 credits for ordination candidates, including a 1 credit practicum, otherwise 3 credits. The 1 credit practicum includes: a close reading of the *General Instruction of the Roman Missal* (2002) and the *Roman Missal* (2011). Opportunities to enact each part of the Mass and a final exercise of presiding at Mass are

followed by a critical review. This course examines the biblical origins of the Eucharist, treats the development of Eucharistic theology from a historical perspective, reviews the Roman rite historically with close study of the current rite since Vatican II, and studies the structure of the Eucharistic Prayer and its theological underpinnings.

SL506 *Sacramental Theology: Baptism and Confirmation*

4 credits for ordination candidates, including a 1 credit practicum, otherwise 3 credits. The 1 credit practicum includes presiding as a deacon at baptisms, weddings and funeral rites as well as functioning as a deacon at Mass and presiding at exposition and benediction of the Blessed Sacrament. This course provides an overview of the anthropological, biblical, and theological foundations, as well as the contemporary pastoral experience of the celebration of the Christian sacraments of Baptism and Confirmation. Issues including symbolic content, divine institution, causality, and validity will be reviewed from both a historical and systematic perspective.

SL507 *Doctrine of God*

3 credits. This course is a theological examination of the classic Christian doctrine of God in light of contemporary discussions of salvation, creation, ecclesiology, Eastern theology, theologies of liberation, feminism, and language about God.

SL510 *Liturgical Theology*

3 credits. This course considers the development of Christian worship from its Jewish matrix through the liturgical tradition of

the Church as it developed in the different periods to its present contemporary practice.

SL519 *Theology of Ministry and Ordained Priesthood*

3 credits. This course examines key biblical, historical, theological, and pastoral perspectives on the nature and meaning of ecclesial ministry (both lay and ordained) in the Roman Catholic tradition.

SL553 *Patristic Theology*

3 credits. A survey of the life and works of selected Church Fathers from the second to approximately the sixth century, with attention to the development of the canon, ethics, theology, spirituality, and liturgy.

SL554 *Marian Theology/ Spirituality*

1.5 credits. This course explores the anthropological, biblical, doctrinal, and systematic approaches to a theology of Mary, including Marian devotions and spirituality, within the context of the communion of saints.

SL555 *Eschatology*

1.5 credits. An examination of the Catholic understanding of human person, the Church, and world history before God by reflecting on the doctrines that constitute eschatology (the last things), e.g., the relationship between sin and death, initial and final judgment, the end of history, heaven, hell, purgatory, and the hope of fulfillment in the Kingdom of God.

Electives

SL604-

704 *Missiology*

3 credits. This course investigates Roman Catholic perspectives on Christian mission in its biblical,



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historical, theological, and practical dimensions. The nature of Christian mission will encompass Catholic pastoral activities in parish settings.

SL642-

742 *Theology of Sacred Music and its Pastoral Practice*

3 credits. This course focuses on the development and use of music in sacred rites within the Judeo-Christian tradition. Special emphasis will be given to the theological understanding of music's role within the liturgy at Vatican II wherein music is considered "greater even than any other art" in the liturgy (*Sacrosanctum Concilium*, 112). The course will also explore the pastoral function of music within worship and provide the student with the tools needed to both evaluate a parish music program and its resources as well as understand the effective administration of a parish music program.

SL650-

750 *Bl. John Henry Newman, Theologian*

3 credits. This course treats two works of Bl. John Henry Newman, *Essay on the Development of Doctrine* and *Grammar of Assent*.

SL675-

775 *Faith in Secular Age*

3 credits. The "modern world" understood as a "secular world" (global, pluralistic, multi-religious, rational, market-oriented, and scientific) provides the context for reasonable Christian faith based on a divine revelation which transcends reason. The course surveys the history of this question, analyzes the changes that occurred at Vatican II, studies the various interpretations of faith and culture which have prevailed in Christianity historically and which recommend themselves today, defines the current debates about faith in a secular age, and concludes with reflections about the conception of God in post-metaphysical categories.

Seminars (3 credits per seminar)

SL823 *Theology of the Word*

This seminar deals with the thematic idea of the “Word” to express and connect such fundamental Christian ideas as divine revelation, scripture, Christology, liturgy and sacraments. This seminar explores these dimensions with their special implications for priesthood and ministry.

SL846 *Pneumatology*

This course is a study of the Holy Spirit in the Hebrew and Christian scriptures, eastern and western theological history, as well as modern and contemporary theology including the Pentecostal and Renewal Movements.

SL852 *Contemporary Ecclesiology*

This course examines major contemporary issues involved in ecclesiology and studies these issues in light of and in relation to principal pre-conciliar, conciliar and post-conciliar texts

SL860 *Rediscovering Vatican II*

This course studies the origins and developments of Vatican II's key documents, as well as the receptions and rejections of its teachings, and evaluates the successes and failures of application of the council's teachings in the life of the Church

SL866 *Contemporary Christology*

This course explores various Christological thought of the late twentieth century, including Bultmann, Gogarten, Tillich, Rahner, Schillebeeckx, Teilhard de Chardin, Sobrino, Boff, Moltmann, and Pannenberg.

Pre-Theology Liberal Arts

ENG202 *Writing for Theology and Philosophy*

3 credits. This course is designed to help students understand the writing process and supply them with all of the components that they need to research and write effectively in theology and philosophy.

ENG305-307 *Grammar for Writing I & II*

6 credits. (3 credits each semester) This course focuses on grammar trouble spots in writing and incorporates several different skill areas: syntax, vocabulary, and rhetoric in order to improve students' writing skills.

ENG306 *Speech*

3 credits. This course is designed to improve personal articulation for effective communication and public speaking.

HUMS201 *The Catholic Intellectual Tradition in Literature and the Arts*

3 credits. This course is an introduction to the Western ethos as articulated in various forms of art, music, literature, theater and architecture, and the interaction of these in the formation of culture.

HUMS500 *Cultures*

3 credits. This course provides an introduction to global Catholic culture in order to help students recognize different cultural patterns, understand the history and traditions behind these cultural patterns, and develop skills to interact appropriately in a variety of contexts.

ENG203 *Communication for Pastors I/II*
3 credits. (1.5 each semester)
This course is designed to provide students with an understanding of the communication process. It treats diverse ways of communicating in a pastoral setting, beginning with effective and clear written communication proceeding through oral proclamation and public speaking, finishing with media and public relations.

BL201-
202 *Ecclesiastical Latin I and II*
3 credits each semester.

SPAN201-
202 *Pastoral Spanish I and II*
3 credits each semester.

Philosophy

PHIL101 *An Introduction to Philosophical Argumentation*
3 credits. This is an introductory course in logic and critical thinking. It draws from the thought of Western philosophy since Aristotle, and includes consideration of the nature of formal arguments, especially syllogisms; truth, validity, and soundness; the distinction between deduction and induction in reasoning; and the types of informal fallacies.

PHIL203 *Philosophical Anthropology*
3 credits. This course is a historical and systematic survey of major theories of human nature beginning with world religions and classical Greek thought. It includes modern and contemporary philosophical thought, as well as detailed treatments of the anthropology implicit in the Bible and the philosophical and theological reflections of St. Augustine, St. Thomas Aquinas, and current Church teaching. Certain contemporary views of the person are also considered in order to complement the anthropology presupposed by the pastoral, ethical, and sacramental life of the Church.

PHIL204 *Metaphysics*
3 credits. This course is a systematic survey of the philosophical discipline which concerns itself with Wisdom and the first principles and causes of being, in short, the highest aspirations and attainments of human reason. It does so via a study of important thinkers in the tradition of metaphysical thinking, with special attention given to Aristotle and St. Thomas Aquinas as well as Benedict XVI. The relationship between metaphysics and theolo-

gy is a focal theme. Key concepts in the course include substance, form, actuality, creation, esse, participation, and relation.

PHIL205 *Philosophical Ethics*

3 credits. This course treats general principles of ethical decision-making and moral action. It considers topics such as conscience, natural law, freedom, responsibility, virtue and vice. It treats the notions of the common good, solidarity, and subsidiarity which are central to Catholic social ethics. Students also will be introduced to influential ethical theories such as utilitarianism, deontology, and emotivism. The moral thought of St. Thomas Aquinas is emphasized.

PHIL301 *Ancient Philosophy*

3 credits. This introductory course focuses on the emergence and early development of philosophy among the Greeks; Socrates, Plato, and Platonism; Aristotle's philosophical achievement; and the Church Fathers' engagement with Hellenistic thought, culminating with St. Augustine. Important concepts of the course include nature, cosmos, logos, form, cause, science, wisdom, prudence, virtue, creation, communio, and the disciplinary terms "philosophy" and "theology" themselves.

PHIL302 *Medieval and Modern Philosophy*

3 credits. A continuation of PHIL 301, this course introduces the student to highpoints of the medieval period of thought, especially scholasticism, with special attention given to St. Thomas Aquinas ("sacred doctrine," natural law, virtue, creationist meta-

physics, and the relationships between natural law, human law, and divine law). In modern philosophy the course considers the new conceptions of Nature and natural science authored by Bacon and Descartes; new articulations of human nature and the human person (Machiavelli, Hobbes; Locke); and various philosophical reactions to the foregoing by Rousseau; Kant; Hegel; Marx; and Nietzsche. These include concepts such as compassion, autonomy, and values. A sustained comparison and contrast with pre-modern thinking is intended to help the student synthesize historical and systematic learning.

PHIL305 *Epistemological Issues in Theology*

3 credits. This course focuses upon the human capacity for, and achievement of, objective knowledge and truth. It surveys the classical (Plato/Aristotle/St. Thomas Aquinas) schema of cognitive powers-acts-and-objects; phenomenology's analyses of "intentionality"; and concludes with Benedict XVI's analysis of the contemporary situation vis-à-vis truth, as well as his development of several avenues (conscience, cultural dialogue, communio) for attaining and "living-in" the truth.

PHIL306 *Contemporary Issues in Philosophy*

3 credits. An introduction to political philosophy, this course considers modern science, especially when it influences culture and practice; and the moral foundations of liberal democracy: human equality, freedom, and dignity. After a general consideration of science as a worldview

and these moral principles, the course consider contemporary topics involving them, including debates over the nature of marriage and issues in biotechnology and bioethics. This course is particularly intended to help the student synthesize and apply previous philosophical learning.

PHIL307 *Philosophy of Nature*

3 credits. This course covers essential terms and categories of Aristotelian philosophy of nature (matter/form/motion/cause/teleology/etc); developments in modern physics and biology in relationship to Aristotelian physics and biology; and the relationship between revealed truths about human origins and destiny and modern science, especially evolutionary theory. It particularly emphasizes the concept ofhylomorphism as a foundation of philosophical anthropology and ethics.

PHIL308 *Philosophy of God*

3 credits. This course considers the truths about the existence, nature, and attributes of God that can be arrived at by natural reason. This includes St. Thomas Aquinas' five ways, the metaphysics of esse, the divine simplicity, and God's wisdom, goodness, and justice. In addition, the course considers the nature and problems of philosophical discourse about God; the relationships among divine omnipotence, providence, and human freedom; the problem of evil; and the theme of modern atheism.

Religious Studies

RLST202 *Introduction to Scripture*

3 credits. This course is an introduction to the growth and content of the Bible, contemporary Roman Catholic theological perspectives on the study of Scripture, and various biblical research tools.

RLST203 *Introduction to Catholic Catechism I*

3 credits. This course provides an overview of the Catholic dogmatic tradition contained in Part One of *The Catechism of the Catholic Church*.

RLST204 *Introduction to Catholic Catechism II*

3 credits. This course provides an overview of the Catholic moral tradition contained in Part Three of *The Catechism of the Catholic Church*.

RLST206 *Prayer and Priesthood*

3 credits. (1.5 each semester) This course provides an overview of the Catholic spiritual tradition contained in Part Four of *The Catechism of the Catholic Church*.







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