



# ST. PATRICK'S SEMINARY & UNIVERSITY

Menlo Park, California  
Established 1898



## Academic Catalog

2023 – 2024

(October 2023)



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# **I. GENERAL INFORMATION**

## **Institutional Mission**

St. Patrick's Seminary & University is a Catholic educational community that forms priests of Jesus Christ who is teacher, priest, and shepherd.

## **Institutional Vision**

St. Patrick's Seminary & University seeks to serve the Roman Catholic Church in the ministerial context of the Pacific Region of the United States by forming priests whose lives are configured to the sacrifice of Jesus, rooted in His Word and Sacrament, and dedicated to serve the people of God with the pastoral charity of Christ.

## **Core Values**

Our Core Values flow from our Mission Statement, which presents Jesus Christ as Priest, Teacher, and Shepherd. Thus, of the seven values, the first is overarching, integrating all the values, and then of the remaining six, two correspond to each of these three Christological dimensions. The core values are: Spiritual Fatherhood; Fidelity; Holiness; Wisdom; Evangelization; Resiliency; Compassion.







### **Teaching, Watching Over, and Guiding the People of God**

Spiritual Fatherhood is characterized by “apostolic maturity and spiritual fruitfulness”. (John Paul II, *Letter to Priests*, 1988, 4) It is seen especially in the prayerful self-sacrifice necessary for offering worthily the Mass and begetting new life through preaching the Word and celebrating the Sacraments. The priest constantly devotes himself in loving service to the people of God in imitation of Jesus Christ, watching over them, guiding them in the truths of the faith, and teaching them holy virtue, especially by his own example.



#### **Living in faithfulness to Scripture, Tradition, and the Magisterium**

Fidelity is a living relation of affection incorporating the whole person. It entails faithfulness “to the Word of God, committed to writing in the Scriptures, handed on in Tradition, and authentically interpreted in the Magisterium”. (*Ratio Fundamentalis*, 140) It binds the priest to his holy vocation, to the filial relationship he has with his bishop, and the personal encounter with the Lord, which defines his priesthood.



#### **Pursuing Truth through a deep immersion in the Tradition**

Wisdom is a gift of the Holy Spirit that enables one to embrace the pursuit of Truth. It enables one to see that all truths are rooted in the one Divine Truth. Both speculative and practical, truth is nourished and pursued through a deep immersion in the Catholic philosophical and theological tradition, and seminarians should “acquire a living sense of the Tradition from the works of the Fathers and Doctors of the Church, whom the Church holds in high esteem.” (*Ratio Fundamentalis*, 140)



#### **Embracing hardship and welcoming the Cross of Christ**

Resiliency is the exercise of the virtue of fortitude. It allows the priest to endure and withstand the trials and hardships of priestly ministry with calm, embracing and recovering from adversity and suffering. Always exhibiting a strong work ethic, resiliency allows the priest to welcome these periods of confusion, pain and stress, seeing in them opportunities to unite himself to the redemptive suffering of Christ, which redounds to a more fruitful ministry. St. John of the Cross wrote that though “the path is plain and smooth for people of good will, those who walk it will not travel far, and will do so only with difficulty if they do not have good feet, courage, and tenacity of spirit.” (*The Sayings of Light and Love*, no. 3)



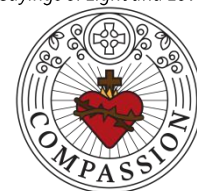
#### **Conforming to the Person of Christ**

Holiness is a conformity to the person of Christ. It springs from a ‘deep interior life’, disciplined ‘plan of prayer’, and unshakable ‘Eucharistic spirituality’. (*Directory for the Ministry and Life of Priests*, 44, 50) It consists in the recognition that the priest is called to a life of perfection in the theological virtues of faith, hope, and charity, as well as the moral virtues. It is manifest in a love of God and a love of one’s neighbor. Confirmed by divine grace, “he must cooperate with Christ, the only and eternal Priest; he must follow Him and imitate Him.” (*Menti Nostrae*, 12)



#### **Witnessing to the Gospel for the salvation of all**

Evangelization witnesses the Gospel by translating the person and life of Jesus Christ in an intellectual and affective manner for the salvation of all. As Pope Paul VI writes, at its heart, it is comprised of “kerygma, preaching or catechesis” that contains “as the foundation, center, and at the same time summit of its dynamism, a clear proclamation that in Jesus Christ the Son of God made man, who died and rose from the dead, salvation is offered to all men, as a gift of God’s grace and mercy.” (*Evangelii Nutiandi*, 22, 27)



#### **Seeking out the lost and suffering**

Compassion allows the priest to recognize the suffering of others and prompts him to make Christ present to them in prayerful accompaniment. Following the mercy of Jesus, the priest patiently and joyfully seeks out those who are lost and vulnerable and works to alleviate their suffering when possible or to suffer with them in solidarity. Pope Francis writes that compassion moves the priest to “go out to others, seek those who have fallen away, and welcome the outcast, out of a desire to show mercy, the fruit of his own experience of the power of the Father’s infinite mercy.” (*Wake Up the World*, 24)



## History of St. Patrick's Seminary

"St. Patrick's Seminary & University (STPSU) is a Catholic educational community that forms priests of Jesus Christ who is teacher, priest, and shepherd." Located in Menlo Park, CA, this graduate school of theology prepares men to become Roman Catholic priests. The Seminary was incorporated according to the laws of the State of California in 1891 and is owned by the Archdiocese of San Francisco.



During his long tenure as the first Archbishop of San Francisco (1853-1884), Joseph S. Alemany, O.P. twice tried to establish a seminary to train priests for his vast archdiocese. Although the Archbishop's vision was not realized during his tenure, his successor, Archbishop Patrick W. Riordan (1884-1914) adopted his goal. Archbishop Riordan recruited Sulpician priests, secured a financial base, and received a generous gift of land in Menlo Park from Mrs. Kate Johnson for the proposed seminary. St. Patrick's was incorporated in 1891; the first high school students were accepted into the Department of Classics in 1898; the Philosophy Department was added in 1902 and the Department of Theology in 1904. For the next two decades, all twelve years of seminary formation were housed at the Menlo Park campus.

By 1921, the Seminary had become so crowded that additional space was needed. In 1924, St. Joseph's College was opened in Mountain View to serve the high school and lower division college seminarians. Upper division college students moved to Mountain View in 1969 allowing St. Patrick's Seminary to become a Theologate whose sole purpose was to prepare men for ordained ministry. Following the closure of St. Joseph's College in 1990, the Pre-Theology Program moved to Menlo Park.

St. Patrick's Seminary became accredited by the Western Association of Schools and Colleges (WASC) in 1971 to offer the Master of Divinity (MDiv) degree. Over the years St. Patrick's has received approval to offer a MA in Theology (1985) and a BA in Philosophy (2007). St. Patrick's Seminary officially changed its name in 2005 to St. Patrick's Seminary & University to reflect the additional degree offerings.

For the past 124 years, St. Patrick's Seminary has successfully prepared men to become Roman Catholic priests in conformity to Christ. Its expansive, park-like grounds, historic chapel, modern classrooms, and extensive library provide an ideal environment for prayer, meditation, and study. The seminary's proximity to major urban centers also provides rich field education opportunities. The integrated process of human, spiritual, intellectual, and pastoral formation at St. Patrick's Seminary revolves around our core values of Spiritual Fatherhood, Fidelity, Holiness, Evangelization, Resiliency, and Compassion.

## II. ACCREDITATION AND AFFILIATIONS

St. Patrick's Seminary & University is accredited by the Western Association of Schools and Colleges—Senior College and University Commission (WSCUC) to offer the following degrees: Bachelor of Arts in Philosophy (Degree Completion Program); Master of Divinity; and Master of Arts in Theology.

### **WSCUC Contact Information**

Western Association of Schools and Colleges  
Senior College and University Commission  
985 Atlantic Avenue, Suite 100  
Alameda, CA 94501  
(510) 748-9001  
<https://www.wscuc.org>

St. Patrick's Seminary & University has a unique affiliation agreement with Bishop White Seminary in Spokane, Washington whereby men in their undergraduate formation program can take select STPSU Pre-Theology courses for undergraduate academic credit.

## Statement of Educational Effectiveness

St. Patrick's Seminary & University is dedicated to the quality, integrity, and effectiveness of its academic programs. The Seminary is committed to a solid formation program for the preparation of men to serve as Catholic priests. All graduates of St. Patrick's Seminary & University satisfactorily complete programmatic requirements and fulfill the stated learning outcomes. Upon successful completion of the program, all those who are ordained receive a pastoral assignment.

### Master of Divinity/Bachelor of Sacred Theology (MDiv/STB)

**Benchmark:** 90% of graduates will be ordained by the Roman Catholic Church within one year of graduating.

<b>2023:</b> 6 ordained (100%)	<b>2018:</b> 7/8 ordained (88%)
<b>2022:</b> 6 ordained (100%)	<b>2017:</b> 12 ordained (100%)
<b>2021:</b> 7 ordained (100%)	<b>2016:</b> 13/15 ordained (87%)
<b>2020:</b> 6/7 ordained (86%)	<b>2015:</b> 12 ordained (100%)
<b>2019:</b> 11 ordained (100%)	<b>2014:</b> 11 ordained (100%)

**10-year average = 96%**

**Benchmark:** 100% perseverance of graduates who were ordained to the priesthood will be active in priestly ministry five years post-graduation.

<b>2023:</b> 88% of 2018 graduates are still active five years post-graduation
<b>2022:</b> 91% of 2017 graduates are still active five years post-graduation
<b>2021:</b> 85% of 2016 graduates were still active five years post-graduation
<b>2020:</b> 92% of 2015 graduates were still active five years post-graduation
<b>2019:</b> 100% of 2014 graduates were still active five years post-graduation

**Comprehensive Exam Scores:** Graduates must pass a comprehensive exam process that serves as a core assessment tool designed to measure achievement and proficiency. Average scores are listed below using a 4-point grading scale. Students must earn > 2.5 for an MDiv and > 3.0 for an STB. \* Only includes 2020 graduates who took the STB comprehensive exams in February 2021 (4 of 7). MDiv comprehensive exam was waived due to the pandemic.

<b>2023:</b> 3.39	<b>2020:</b> 3.51*
<b>2022:</b> 3.44	<b>2019:</b> 3.25
<b>2021:</b> 3.39	<b>2018:</b> 3.26

**Retention and Graduation Rates:** The MDiv graduation rate is calculated using the entering Theology I cohort (Table 1). This accounts for those who graduated, discerned out, or transferred to other institutions.

**Table 1: Retention rates for seminarians entering the Theologate as a Theology I student.**

Year	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022
2012											
2013	84%										
2014	80%	95%									
2015	64%	95%	79%								
2016	64%	89%	79%	75%							
2017	52%	63%	50%	75%	64%						
2018	48%	63%	50%	75%	45%	82%					
2019	48%	63%	50%	75%	36%	73%	100%				
2020	48%	63%	50%	50%	36%	55%	70%	91%			
2021	48%	63%	50%	75%	36%	64%	60%	82%	100%		
2022	48%	63%	50%	75%	36%	64%	70%	91%	100%	100%	

**Benchmark:** According to CARA's Catholic Ministry Formation Enrollment: Statistical Overview (June 2019), the average retention rate of seminarians over the last ten years was 76%.

- **2017-2018 cohort** - seven out of eleven (64%) seminarians completed the program in an average of 4.67 years (+/- 0.52 SD).
- **2016-2017 cohort** - four out of eleven (36%) seminarians completed the program in an average of 4.75 years (+/- 0.50 SD).
- **2015-2016 cohort** - three out of four (75%) seminarians completed the program in an average of 5.7 years (+/- 1.15 SD).
- **2014-2015 cohort** - seven out of fourteen (50%) seminarians completed the program in an average of 5.0 years (+/- 0 SD).
- **2013-2014 cohort** - twelve out of nineteen (63%) seminarians completed the program in an average of 5.1 years (+/- 0.61 SD).
- **2012-2013 cohort** - twelve out of twenty-five (48%) seminarians completed the program in an average of 4.8 years (+/- 0.39 SD).

## Master of Arts in Theology

Since 2017, 57 seminarians have earned the Master of Divinity degree and of those, 17 (30%) also received the Master of Arts in Theology degree. Eighty-nine percent of the seminarians that earned the MA in Theology degree were ordained in the Roman Catholic Priesthood. Seventy-four percent of students that completed the degree since 2017 chose the coursework

option instead of the thesis option. The coursework option is no longer available, only the thesis option (effective 2021). Graduates must have a GPA greater than 3.0 and successfully defend their thesis.

**Table 2: MA in Theology graduate statistics last seven years.**

	2023	2022	2021	2020	2019	2018	2017
<b>Average Cumulative GPA</b>	3.85	4.0	3.85	3.88	3.8	3.78	3.74
<b>% Ordained</b>	50%	100%	100%	100%	100%	67%	100%
<b># Of Graduates</b>	2	1	2	2	2	3	6

### **BA in Theology Completion Degree Program**

- Since 2015, ninety percent of those that successfully completed the program advanced to Major Seminary.
- Since 2015, eighty percent of BA graduates have been ordained or are continuing their studies towards ordination in the Roman Catholic Priesthood.
- The average time to completion for the BA Degree Completion program is 2.0 years.

### **III. ACADEMIC RESOURCES**

#### **Library**

The Carl Gellert and Celia Berta Gellert Foundation Memorial Library (Gellert Memorial Library) is located on the first floor and basement of C Wing, which is located on the east side of the main building of the seminary. The library's collection encompasses over 150,000 books plus 5,000 bound periodical volumes. The Fenn Reference Room on the first floor contains standard theological and philosophical reference works. The mezzanine level houses the bound periodicals and the Rare Book Room. The bulk of the circulating collection is located on the lower floor of the library and includes the C. Albert Shumate Collection of California and Western Americana, which is co-owned by the Archives of the Archdiocese of San Francisco.

Audiovisual and non-book materials constitute a growing part of the library's holdings and include popular film and instructional/documentary DVDs, audio programs on CD, full-text journal databases, online indexes, e-book databases, and other assorted online publications and collections. All of these resources, along with the book collections, can be found through the library's online catalogue.

There is seating in the library for 70 patrons at tables, carrels, and lounge chairs. Four desktop computer stations provide Internet and library online catalog access; additionally, Wi-Fi is available throughout the facility for laptop, tablet, and mobile device use. As a community center for the seminary, the library is the site of three restrooms and makes available to patrons a daily newspaper, a drinking fountain, and an informal board game collection.

Multi-function machines are present on both floors of the library for photocopying, printing, and scanning to e-mail. A KIC Bookeye 4 face-up scanner is also accessible on the first floor. The library has a small collection of audiovisual equipment, including video cameras and tripods, which can be checked out by the seminary community. Library staff offer a full range of reference services, including research assistance, citation help, and interlibrary loan.

#### **Counseling Services**

St. Patrick's employs a full-time Psychological Counselor who is available to seminarians for consultation on a one-time or recurring basis. St. Patrick's Counseling Services supports mental well-being, promotes student success, and assists the men with their discernment process.

## **Student Learning Center**

### **Mission Statement:**

The STPSU Student Learning Center aims to foster a collaborative community of learning among faculty, staff, and students, centered in the STPSU Library and grounded in the Catholic faith. The Center will provide easily accessible academic support across the seminary curriculum to all students, with particular attention to developing written and oral communication skills and serving non-native English speakers and those overcoming learning challenges or remedial needs.

### **Student Learning Outcomes:**

Through the work of the Student Learning Center, students will:

- 1) Reach General Professional Proficiency in written English, as described on the STPSU Institutional Writing Rubric, before graduation from the seminary and/or ordination.
- 2) Learn strategies for all stages of the writing process: researching, reading, organizing, drafting, receiving feedback, and revising.
- 3) Gain knowledge of linguistic structures including grammar, punctuation, and sentence syntax.
- 4) Learn to apply the formatting and citation conventions of the STPSU Style Guide in their work.
- 5) Become aware of diocesan guidelines and best practices for digital communication.
- 6) Have opportunities to practice and be coached on public speaking.
- 7) Improve oral fluency and comprehensibility in the languages of their future ministries.
- 8) Have access to resources and referrals for one-on-one academic support in content areas specific to seminary studies, including support for work on MA thesis and other advanced research and writing projects.

### **Programs and Services Offered:**

The SLC conducts assessments of written and oral English communication skills during the admissions process and develops individualized learning plans for students whose proficiency is lower than the minimum standard set by the seminary.

The SLC offers workshops on a variety of topics and oversees peer tutoring and paper consultation services. Weekly groups meet for pronunciation and public speaking practice in English and Spanish. For the semester schedule, an appointment with a peer tutor for academic support, or a paper consultation, please stop by the SLC office in L1, or contact Dr. Kearns at [kristen.kearns@stpsu.edu](mailto:kristen.kearns@stpsu.edu).



## Information Technology

STPSU is committed to providing the appropriate technological infrastructure to support the institutional mission. A computer lab in the library is available for community use. Classrooms are equipped with SMART boards. Wi-Fi is available throughout the seminary. Multi-function machines for community use are available in the library.

STPSU contracts with The GDR Group to provide IT support to the STPSU community for seminary-owned devices. The GDR Group provides routine maintenance and updating services along with general troubleshooting services for seminary-owned devices. An on-site technician is available once a week. Support requests may be made by contacting The GDR Group Help Desk at 949-754-0777 or [service-request@gdrgroup.com](mailto:service-request@gdrgroup.com).



## IV. ADMISSIONS

Admissions policies conform in every respect to *The Program of Priestly Formation (PPF #66)* which states:

*“Applicants must undergo a thorough screening process appropriate to the admission process. Personal interviews with the applicants, evaluations from their pastors and teachers, records and evaluations from a previous seminary or institute of consecrated life or society of apostolic life if applicable, academic records, standardized test scores, psychological evaluations, and criminal background checks are all components of an effective admission program, and they are weighed together with an assessment of the applicant’s motivation. Those who do not fulfill minimal thresholds for admission must not be admitted.”*

An aspirant seeking admission to St. Patrick’s Seminary & University requires the sponsorship of his respective diocesan bishop or religious superior. An aspirant should contact his local Vocations Office, where the Vocation Director of the diocese can acquaint the prospective aspirant with the necessary steps to be admitted by the diocese and for application to the seminary. Admission to STPSU is open only to aspirants to the priesthood, though non-degree seeking students may take classes at STPSU with approval from the Rector and/or Academic Dean.

According to *The Program of Priestly Formation, Sixth Edition (PPF #79)*, “If an applicant has never been in a formation program, then he must complete a propaedeutic stage lasting not less than one calendar year and a discipleship stage lasting not less than two-years.” For admission directly into the graduate-level theology program, St. Patrick’s Seminary & University requires a bachelor’s degree or equivalent from an accredited institution and two years of prior formation. In addition, the completion of 30 units of philosophy and 12 units of religious studies is required (PPF #306). If these requirements have not been met, the applicant will be placed in the Propaedeutic Program or the Pre-Theology Program prior to entering Theology I.

All applicants go through an extensive screening process, including medical and psychological assessments performed within the **last two years** prior to application submission. Applicants must also undergo an interview process with the Admissions Committee.

The specific required documents for admissions are as follows:

- 1) A carefully completed application.
- 2) A letter of sponsorship from the (Arch)diocese or religious community.
- 3) Official transcripts from all colleges and theologates attended. One set of official transcripts should be requested by the applicant to be sent to the Vocations Office and one to be sent directly to the seminary Registrar.
- 4) Five Letters of recommendation are required:

- Two letters from priests: your pastor, principal, or religious superior (as applicable);
  - One letter from a professor;
  - One from an employer;
  - One letter, a character reference, from a friend or colleague (i.e., non-family member).
- 5) For students whose native language is not English, TOEFL minimum score of 550, paper-based; 215, computer-based; 80, Internet-based.
  - 6) A detailed autobiography (not to exceed 10 pages) describing:
    - a. Chronological history of the applicant's life;
    - b. Relationships with his family members, friends, teachers, and other important persons in your life;
    - c. School achievements, and /or difficulties;
    - d. Social life;
    - e. Faith experience;
    - f. Work experience;
    - g. Your greatest strengths and weaknesses;
    - h. Reason for applying to St. Patrick's Seminary & University.
  - 7) A comprehensive professional psychological assessment completed within the last two years.
  - 8) A completed Physical Exam with a copy of all laboratory results attached.
  - 9) Physical Examination Form in the application booklet completed by the applicant and physician including: health report, HIV testing, and record of immunizations.
  - 10) Written evaluations in English from seminaries or religious communities previously attended and if applicable, a document stating reasons for leaving.
  - 11) Certificates of Baptism, Confirmation, and Holy Communion;
  - 12) Certificates of any ministries received or Candidacy.
  - 13) If applicable, Marriage Annulment documents or Death Certificate of former spouse.
  - 14) If applicable, for those returning to the Catholic Church after having been a member of another denomination or religious, documentation verifying re-entry into the Catholic Church.
  - 15) A copy of Live Scan Form or equivalent Criminal Background Check Form.
  - 16) A recent photograph of the applicant.

All documents submitted in the application process become the property of St. Patrick's Seminary & University and the right to retain these is reserved. The Seminary also reserves the right to require students to sign a waiver regarding information sought for purposes of admission. Confidentiality of the psychological test results is assured.

## V. INTERNATIONAL STUDENTS

A seminarian in need of a student visa needs to observe the following guidelines:

- Be accepted by a diocese and have a letter of sponsorship in his file.
- Follow the regular admissions process for STPSU.
- Provide permanent full name, non-U.S. address, and proof of sufficient financing for his course of studies and living expenses.
- Upon acceptance, STPSU will issue an Initial Status I-20 form that must be signed and presented to the U.S. Consulate in the candidate's home country in order to obtain an F-1 visa.
- Present the F-1 visa and the I-20 form upon entrance to the United States within 30 days prior to the start of classes.

Once school begins, an international student must do the following:

- Meet with Ms. Grace Laxamana or Ms. Maggie Fazah who are Designated School Officials (DSO) who will review the F-1 visa requirements with each student to make sure they understand their responsibilities and the steps necessary to remain in good standing.
- Sign 3 copies of the Continued Attendance I-20 which will be provided by the DSO - one copy will be kept in the student's files and the other two to be returned to the Primary Designated School Official (PDSO).
- Inform the PDSO and the Vocation Director of **any and all** travel plans.
- Follow all instructions given by both the Primary Designated School Official and the Designated School Official.

**It is the student's responsibility to maintain his I-20 status.**

## VI. TUITION AND FEES

	<u>2023-2024</u>
<b>Per Seminarian</b>	
Tuition	\$24,100
Room & Board	\$20,800
Retreat Fee	\$1,100
On-going Psychological Services	\$510
<b>Total</b>	<b>\$46,510</b>
<b>Per Pastoral Year Seminarian</b>	
Pastoral Year Fee	\$4,835
Retreat Fee	\$1,100
On-going Psychological Services	\$510
<b>Total</b>	<b>\$6,445</b>
<b>Other Fees Per Seminarian if applicable</b>	
Room Deposit	\$150
<b>MA Students</b>	
Thesis continuation fee per semester	\$500
<b>STB Students</b>	
One-time enrollment fee	\$600

Rates are subject to change. Please contact the Director of Operations for current rate information.

### Return of Tuition and Fees Policy

If an unfortunate withdrawal from the seminary program occurs, we will observe the following return of tuition and fees policy. The Academic year is considered August-May.

**Tuition:**                     $\frac{3}{4}$  tuition if student leaves prior to Oct. 15 of the academic year;  
                                       $\frac{1}{2}$  tuition if the student leaves Oct. 15 – Dec. 31 of the academic year;  
                                       $\frac{1}{4}$  tuition if the student leaves Jan. 1 – Mar. 15 of the academic year;  
                                      No tuition refund after Mar. 15 of the academic year.

**Room & Board:**        Fees will be prorated by a 10-month academic year. STPSU will refund fees from any full month not in residence. For example, if a student leaves Nov. 4<sup>th</sup>, STPSU will refund fees for the months of Dec.-May.

**Pastoral Year:** If a student leaves prior to Dec. 31 of the Pastoral Year, ½ of the Pastoral Year fee will be returned. After Dec. 31, there will be no refund.

**Room Deposit:** Room deposit will be returned only after the room has passed inspection. All keys must be turned in. There will be a \$15 charge for every key not returned, which will be deducted from the Room Deposit.

There will be no refund for Retreat Fees and on-going Psychological Services Fees.

## VII. ACADEMIC CALENDAR 2023-24



### Fall Semester 2023

*Note – Classes will be held on Labor Day (Monday, September 4, 2023)*

Faculty Orientation	Monday, Aug 14
New Seminarians Arrive	Wednesday, Aug 16
Returning Seminarians Arrive	Thursday, Aug 17
Classes Begin	Thursday, Aug 24
Last Day for Adding and Dropping Courses	Thursday, Aug 31
No Classes	Monday, Sept 18
No Classes - Mid-Semester Break	Thursday, Oct 11 – Sunday, Oct 15
Last Day to Drop with a W Grade	Friday, Oct 27
No Classes – Priest Day	Tuesday, Nov 21
No Classes - Thanksgiving Break	Wednesday, Nov 22 – Sunday, Nov 26
Classes End	Friday, Dec 8
Final Examination Period	Monday, Dec 11 – Thursday, Dec 14
Fall Semester Ends	Thursday, Dec 14

### Spring Semester 2024

Seminarians Return	Tuesday, Jan 10
Winter Retreat	Thursday, Jan 11 – Tuesday, Jan 16
Classes Begin	Thursday, Jan 18
Last Day for Adding and Dropping Courses	Thursday, Jan 25
No Classes – Mid-Semester Break	Wednesday, Feb 21 – Sunday, Feb 25
Last Day to Drop with a W Grade	Friday, Mar 22
No Classes – Holy Week/Easter	Wednesday, Mar 27– Tuesday, Apr 2
No Classes	Monday, April 29
Classes End	Monday, May 6, 2024
Final Examination Period	Tuesday, May 7 - Friday, May 10
Spring Semester Ends	Friday, May 10
Commencement	Friday, May 10



## VIII. ACADEMIC POLICIES

### Academic Appeals and Grievances

A student who believes he has been unjustly treated academically or has a dispute with an instructor regarding the application of procedures or criteria published in the Academic Catalog or in the course syllabus must first seek to address his concern with the instructor within three months of the posting of the final grade. If the dispute is not resolved, the student may then seek the involvement of the Department Chair and/or the Academic Dean, who will work with the student and the instructor to seek a satisfactory resolution. If the student is not satisfied with the outcome of this informal process, he may then submit in writing a formal complaint to the President-Rector, summarizing the issue and the preceding process of attempted resolution. The Rector will have final authority in this matter. This policy does not apply to grade appeals, which are treated below in the “Grade Appeals” section.

Students who wish to make a formal complaint about any academic aspect of the institution should file a written statement with the Academic Dean. Such a statement should include details of the complaint, including a reference to some criteria or standard that STPSU is pledged to uphold and details about the alleged violation. The Academic Dean will respond to the complaint within one month of receipt. If, after receiving the Academic Dean’s response, the student does not believe that the complaint has been addressed adequately, he may submit the written statement, along with a summary of the process followed thus far, to the President-Rector, who will have the final decision.

The Western Association of Schools and Colleges (WASC) accredits the MDiv, MA, and BA Programs. Any student who believes that STPSU has violated WASC accreditation standards (found at <https://www.wscuc.org/>) should submit his complaint in writing to the Academic Dean. The Academic Dean will respond to the complaint and will maintain a record of formal student complaints for review by the WASC Commission.

### Academic Integrity

1. **Academic Honesty Policy:** Each student is expected to abide by St. Patrick’s Seminary & University’s Academic Honesty Policy. Written work must be the student’s own, and each student must take care to give full documentation for all material quoted or paraphrased from other sources, including the Internet.

2. **Plagiarism Policy:** STPSU defines plagiarism as the use of another person’s ideas or words without appropriately indicating them as such.

3. **Consulting Policy:** Students are encouraged to study together and to discuss information and concepts covered in lecture and the sections with other students. A student may give “consulting” help to or receive “consulting” help from other students. However, this

permissible cooperation should never involve one student having possession of a copy of all or part of work done by someone else, including but not limited to in the form of an e-mail, an e-mail attachment file, a portable electronic storage device, or a hard copy. Should copying occur, both the student who copied the work from another student and the student who gave material to be copied will automatically receive a zero for the assignment. Penalty for violation of this policy can also be extended to include failure of the course and further University disciplinary action. If a student has a paper proofread by another, the proofreader must use the Proofreading form (see Appendix II). The student should turn in the original paper, the rewrite, and the form to the instructor. This policy is in place to safeguard the student from the suspicion of plagiarism.

**4. Examination Policy:** During examinations, you must do your own work. Talking or discussion is not permitted during the examinations, nor may you compare papers, copy from others, or collaborate in any way. Any collaborative behavior during the examinations will result in failure of the exam and may lead to failure of the course and University disciplinary action.

**Consequences:** Any student who is suspected of cheating or copying or plagiarizing another person's work for an examination, a paper, or any other assignment will automatically receive an F for the assignment and undergo an investigation by a review board. The review board, consisting of the Academic Dean and two other appointed faculty members, will review the evidence and circumstances of cheating or plagiarism. Upon confirmation of the incident, the Board will recommend consequences to the faculty at its next meeting, which may include formation probation, failure of the assignment, failure of the course, dismissal from the seminary, or a combination of the above. Students who are caught cheating or plagiarizing more than once will be subject to dismissal from the seminary program. Students who knowingly allow their work to be used in such a manner will be liable to an equal penalty.

## **Academic Probation**

The Academic Dean may place on Academic Probation a pre-theology student whose GPA fails below 2.0, or a theology student whose GPA falls below 2.5, or any student whose performance or progress in any one semester is judged inadequate. If a seminarian is on probation for two or more semesters, the seminarian may be dismissed from the formation program.

## **Add/Drop a Course**

A student who wishes to add or drop a course from his schedule must do so by the designated Add/Drop date published in the Institutional Calendar. He must complete an Add/Drop form, which is available on the Registrar's webpage.

## **Attendance**

Academic success depends on regular class attendance and participation. Punctual attendance at classes is mandatory. If a student is ill and cannot attend class, he must inform both the Dean of Men and the instructor as soon as possible. Please consult the Health Care & Wellness Policy in the Rule of Life or in Appendix IV.

Other than for illness or recognized emergency, students may be excused once in each class per semester for a serious academic, personal, or ministerial reason, as initiated by the student. In addition to this one excused absence, the student may be excused once per class for a diocesan activity (as initiated by the diocese). Both types of absences (initiated by student and initiated by diocese) must be approved by the Dean of Men. It is the student's responsibility to inform the instructor after permission has been granted by the Dean of Men.

## **Auditing Courses**

A student may audit a course with permission from the Academic Dean and the Instructor. Audited courses will be marked with an "AUD" on the transcript and are not counted toward degree requirements. Students who audit a course do not complete exams and assignments.

## **Classroom Dress Policy**

**Theology students:** Attire for Mass, Morning Prayer, and the classroom is: slacks (no jeans), dress shoes (no sneakers or sandals), and either a clerical shirt or a dress shirt and tie. Clerical clothing is usually worn on pastoral assignments, but the student should check with his supervisor.

**Pre-Theology Students:** Attire for Mass, Morning Prayer, and the classroom is: slacks (no jeans), dress shoes (no sneakers or sandals), and a dress shirt and tie.

## **Course Numbering**

Typically courses with numbers from 100-499 are undergraduate-level courses in the Pre-Theology/BA Completion Degree Programs. Courses with 500-level designations are reserved for the Propaedeutic Year. Courses with numbers from 4000-9999 are graduate-level courses. Language courses may be taken for graduate or undergraduate credit.

## **Credit Hour Policy**

In accordance with the Federal definition of a credit hour, for one semester hour of credit, a traditional lecture course shall meet a minimum of 750 minutes. Final exam periods may be counted as class time when computing required minutes. This basic measure may be adjusted proportionately to reflect modified academic calendars and formats of study. Academic

programs can exceed the minimum standards within reason provided a rationale is given and approved by the Academic Dean. Semester credit hours are granted for various types of instruction as follows:

- **Lecture, seminar, quiz, discussion, recitation:** A semester credit hour is an academic unit earned for fifteen 50-minute sessions of classroom instruction with a normal expectation of two hours of outside study (including reading, homework, examination study) for each class session. Typically, a three-semester credit hour course meets for two 75-minute sessions per week for fifteen weeks for a total of 30 sessions (or 2,250 minutes). If the course requires a final exam, the exam period may count as class time.
- **Activity supervised as a group with little or no outside preparation (practicum classes, vocational workshops):** A semester credit hour is awarded for the equivalent of thirty periods of such activity, where each activity period is 75 minutes or more in duration with little or no outside preparation. Where such activity involves substantial outside preparation by the student, a reduction may be made in the required in-class time. The outside activities must be documented on the course syllabus and the revised credit hours designation must be approved by the Academic Dean.
- **Supervised individual work (independent study, directed study, or directed reading):** Credit for independent work (defined as study, which is given initial faculty guidance followed by repeated, regularly scheduled individual student conferences with a faculty member, and periodic as well as final evaluation of student performance) will be awarded on the basis of one semester hour credit for each equivalent of fifteen contact hours of regularly scheduled instructional sessions. Equivalency will be determined by the Academic Dean and documented in the syllabus.
- **Experiential Learning – Internships and Field Education:** Practicums and Field Education experiences are an integral part of a seminarian's education and provides them with practical experiences. As such, one semester credit hour may be awarded for each 40 hours of supervised learning acquired outside the institution.
- **Clinical Pastoral Education (CPE) Credits:** While STPSU does not require CPE units as part of its Field Education requirements, Clinical Pastoral Education is highly recommended for every student. The student's own diocese should arrange this during one of the summers. As an extension of the Field Education program, St. Patrick's will grant two units of Clinical Pastoral Education to a student who successfully completes a full quarter of CPE at an accredited CPE program. These units may substitute for two credits of the regular Field Education requirements, at the recommendation of the Director of Field Education and the discretion of the Academic Dean. Students must submit certified documentation of completion of the CPE program to the Academic Dean and the Director of Field Education.

- **Credit by Examination:** Upon approval by the Academic Dean, credit may be granted for some courses in the current catalog through successful completion of a special examination without regular class attendance. Approval is granted usually in cases when the Academic Dean judges that the student has an adequate background in the subject matter through personal study, catechetical experience, or other formation or educational experience. Credit earned in this fashion will satisfy degree and certificate requirements in the same manner as credit earned through regular class attendance. If the student passes the examination, the course will be recorded on the transcript with a “CR”. The student’s GPA will not be affected.
- **Short Sessions:** Shortened academic sessions (including condensed semesters, intersession classes, or summer classes) are expected to maintain an equivalent amount of time (contact and outside of class time) as those classes in the 15-week format.
- **Online/Hybrid Courses:** For hybrid or online delivery modes, the course will be designed and expectations established so that in order to achieve satisfactory performance, students will spend the equivalent of fifteen 50-minute periods per semester per credit per course and the appropriate amount of outside of class time engaged with the course material in a combination of ways such as: completing online modules, reading articles or text, viewing recorded lectures, completing assignments, presentations, synchronous or asynchronous discussion with the instructor or other students, taking exams, group projects, service learning, and other activities that include instructor interaction and involvement. Compliance with this policy will be documented on the course syllabus.

**Periodic Compliance Review of Credit Hour Policy:** To ensure that STPSU is in compliance with Federal and accrediting agency guidelines, the Registrar’s Office will review approximately 25% of syllabi each semester to make sure the credit hour assignments are appropriate for the amount of class time. The Academic Dean and Department chair will be notified if there is a violation of the policy so that the issue can be rectified.

## **Credit Load Limit**

All students are expected to take classes according to their prescribed curriculum. All overloads must be approved by the Academic Dean.

## **Diagnosed Learning Disabilities**

In accordance with the Americans with Disabilities Act, STPSU provides reasonable accommodations for students with documented diagnosed disabilities. Students must provide appropriate documentation (including diagnosis within the last 7 years) to the Academic Dean. The Academic Dean will then distribute a letter of accommodation to the faculty and to the student that will specify possible accommodations deemed reasonable by the institution and appropriate for the student’s needs. It is the student’s responsibility to meet with each faculty

member to discuss how his accommodation(s) may be met within each course. STPSU will attempt to meet reasonable accommodations requested. A reasonable accommodation is a modification to a non-essential aspect of a course, program, or facility which does not pose an undue burden, and which enables a qualified student with a disability to have adequate opportunity to participate and to demonstrate his ability. Such accommodations are determined on an individual basis depending upon the nature and extent of the disability.

## **Directed Reading Courses**

Directed Reading courses may be given to students if the following requirements are met: 1) a brief proposal of the course (topics, texts, assessments, etc.) submitted to the Academic Dean prior to the registration period; 2) permission granted by the Academic Dean and the consent of the instructor conducting the course; 3) a complete syllabus of the course must be given to the Academic Dean prior to the beginning of the course.

## **Enrollment Status**

Students are considered full-time if they are carrying at least 12 credits per semester in the pre-theology/BA degree completion program of studies, or 9 credits in the graduate theology program. Students in the propaedeutic formation program and those registered for a pastoral internship are also considered full-time students. Students who wish to take more than 17 credits must have the approval of the Academic Dean.

## **Extensions to Assignment Deadlines**

Students are expected to hand in papers and other assignments on time unless they have arranged for an extension with the instructor in advance. Instructors are never obligated to grant a student's request for a due-date extension on an assignment if they judge the request to be without sufficient merit or not in keeping with the fair requirements articulated in the course syllabus. Students may not assume the privilege of handing in work after a deadline has passed. Students who do so should expect a reduction of at least one letter grade for the assignment. They should also be aware that any instructor has the right to refuse unexcused late work, so that the student may receive no credit for the assignment.

## **Grade Appeals**

Students who believe they have a legitimate grievance over a grade should first consult the instructor as soon as possible to seek an explanation and try to resolve the dispute. If the dispute is not resolved, the student may submit in writing the details of the dispute to the Academic Dean no more than six weeks after the beginning of the next semester. If the Academic Dean is the instructor, then the appeal should be made to the President-Rector. The Academic Dean will then consult with the student and the instructor to act as negotiator. If necessary, the Academic Dean may convene and consult with an *ad hoc* committee of two

faculty members who have some knowledge of the academic area in question to review the matter. The Academic Dean makes the final decision whether to retain or change the grade.

## **Grade Changes**

Faculty members are required to submit course grades at the end of each semester by the deadline specified in the Institutional Calendar. If an instructor finds it necessary to change a student grade, he must notify the Registrar in writing for processing, along with an explanation for the grade change. All grades are final and cannot be changed after six months from the original grade submission deadline. Any appeals after six months must be made to the Academic Dean with a proper justification. Upon approval from the Academic Dean, the Registrar will process the grade change.

## **Grading Scale**

St. Patrick's Seminary & University uses the following grading scale:

A	100-93	C	76-73
A-	92-90	C-	72-70
B+	89-87	D+	69-67
B	86-83	D	66-63
B-	82-80	D-	62-60
C+	79-77	F	59 and below

## **Graduation**

Students may graduate at the end of the term during which degree requirements have been completed. Commencement exercises take place at the end of the Spring semester. Students who complete degree requirements either at the Fall or Spring semester of that academic year may participate in commencement exercises at the end of the Spring term of the academic year.

## **Incomplete Coursework**

A student may be given permission to complete course requirements after the close of the semester. Incomplete grades are usually given only due to extenuating, unavoidable, or uncontrollable circumstances.

The proper procedure for a student to receive a grade of Incomplete for a course requires the student to receive permission from the instructor and the Academic Dean prior to the end of the semester. Once permission is granted, an "I" will be recorded on the transcript at the end of the semester. All coursework for the Incomplete must be completed by the deadline specified in the Institutional Calendar. A grade for the course is then computed by the instructor and sent to the Registrar's Office to be recorded in the official transcript. The Incomplete grade will become an "F" if the work is not completed by the specified deadline.



## Leave of Absence

Seminarians who take a leave of absence should follow the policies stated in the Rule of Life.

## Re-Enrollment

Students who previously attended STPSU and have been away for two or more consecutive semester must apply for readmission through the Admissions Committee.

## Residency Requirement

Seminarians must complete at least 4 consecutive full-time semesters at STPSU to meet the residency requirement. Normally, all students at St. Patrick's Seminary & University are required to complete at least 45 percent of the coursework required for the degree program at STPSU in order to graduate with a degree from STPSU.

## Student Records

St. Patrick's Seminary and University is committed to the protection of the privacy of seminarians and their educational records. Annually, the Seminary informs students of their rights under the Family Educational Rights and Privacy Act of 1974 (FERPA), as amended, through publication in the Seminary's academic catalog and via an email from the Registrar's Office during the fall registration period. The Family Educational Rights and Privacy Act (FERPA) affords students certain rights with respect to their educational records, including the right to review and amend their record, the right to consent to disclosures, the right to restrict the release of directory information, and the right to file a complaint with the US Department of Education regarding the Seminary's compliance with FERPA. The following procedures are in place to implement this Policy as required by FERPA:

1. **Release of Academic Records:** Official copies of academic records will be released to a third party only upon the written request of the student. Written requests are to be made through the Registrar's Office. Seminarians who are affiliated with a diocese or religious order are asked to sign a consent form, valid for the duration of their enrollment, allowing regular transmittal of grades and evaluation reports to pertinent diocesan or religious officials.
2. **Right to Inspect and Review:** A seminarian shall have the right to inspect and review his education records within 45 days from the day the Seminary receives a request for access, except for those portions of the record protected from review by State or federal law.

3. **Destruction of Records:** The Seminary periodically may destroy education records as required or permitted by applicable law. However, the Seminary will not destroy any education records while there is an outstanding request to inspect and review those records, which has been made in accordance with this Policy.
4. **Request for Amendment:** A seminarian may challenge the content of his education record and request an amendment thereto if the student believes the records are inaccurate, misleading, or otherwise in violation of the student's privacy rights under FERPA.
5. **Right to a Hearing:** A seminarian who objects to a decision by the Seminary not to make a requested amendment to his education records or who otherwise wishes to challenge the content of his education records on the grounds that the information contained in the education records is inaccurate, misleading, or in violation of his rights of privacy will have the right to a hearing for this purpose, in accordance with the provisions of this Policy and applicable provisions of the seminarian appeals procedure.
6. **Release of Personally Identifiable Information:** No release of personally identifiable information shall be made by the Seminary without a seminarian's prior consent, except to the extent that FERPA authorizes disclosure without consent (see items 9 and 10 below).
7. **Right to file a complaint:** Seminarians have the right to file a complaint with the U.S. Department of Education concerning alleged failures by the Seminary to comply with the requirements of FERPA. The Office that administers FERPA is:

Family Policy Compliance Office  
US Department of Education  
400 Maryland Avenue, SW  
Washington, DC 20202-5901
8. **Privacy of Distance Education Seminarians:** The privacy of distance learners at St. Patrick's Seminary is protected in the same manner as those enrolled in traditionally delivered courses. A comprehensive system of storage has been developed which ensures that seminarian records are accessed by authorized persons only and will be stored in a safe and secure manner.
9. **Seminarian Directory Information:** FERPA also allows the Seminary to disclose directory information without the seminarian's permission. Directory information may include name, address, telephone number, email address, date and place of birth, dates of attendance, honors and awards, date of graduation, degree conferred, most recent educational institution attended, diocesan affiliation and other similar information, as defined by the Seminary, which would not generally be considered harmful to the seminarian, or an invasion of the seminarian's privacy. If a seminarian does not wish such

directory information to be released, the seminarian must file a request to prevent disclosure of directory information with the Office of the Registrar. This request must be on file within 30 days of the first day of class during the semester of initial enrollment and must be refiled annually thereafter.

**10. Exceptions:** Under FERPA the Seminary retains the right to disclose personally identifiable information to those deemed to have a legitimate educational interest in the seminarian's records. These include, but are not limited to:

- School officials with legitimate educational interest;
- Other schools to which a student is transferring;
- Specified officials for audit or evaluation purposes;
- Appropriate parties in connection with financial aid to a student;
- Organizations conducting certain studies for or on behalf of the school;
- Accrediting organizations;
- To comply with a judicial order or lawfully issued subpoena;
- Appropriate officials in case of health and safety emergencies; and
- State and local authorities, within a juvenile justice system, pursuant to specific state law.

## **Style Guide**

The St. Patrick's Seminary & University Style Guide contains institutional guidelines for the formatting of written work and the citation of sources. The Style Guide is available from the Academic Office and the Student Learning Center.

## **Successful Course Completion**

In the Pre-Theology Program, a seminarian has successfully completed a course with any grade above an F. In Pre-Theology, all failed courses must be retaken and successfully passed before a student can be advanced to theology.

In the Master of Divinity Program, courses fulfill requirements toward degree completion or ordination only when a seminarian earns a D+ or above. All courses where seminarians earn below a D+ in theology must be retaken and a grade of D+ or higher must be earned before graduation.

## **Transcript Requests/Enrollment Verifications**

Official transcripts and enrollment verifications may be requested by completing the online Transcript Request form (<https://www.stpsu.edu/transcript-requests>). The form must be completed by the applicant and submitted to the Registrar at least two weeks before the transcript/enrollment verification is needed.

## **Transfer Credits**

Credits will be accepted toward a degree at St. Patrick's Seminary & University for work completed by the student at another regionally accredited institution upon review of an official transcript and approval of the Academic Dean, in consultation with program faculty. For the Bachelor of Arts completion degree program, students must have completed 60 credit hours of general education courses from a regionally accredited institution in the following areas: verbal skills (12 credits); quantitative skills (6 credits); social sciences (18 credits); natural sciences (6 credits); and humanities (18 credits) prior to entrance into the program. Transfer of credit for pre-theology and graduate-level courses must be equivalent to those offered by STPSU and must fulfill the expectations for intellectual formation as stipulated by The Program of Priestly Formation. To make this determination, the Academic Dean reserves the right to request additional information from the student regarding his prior academic course, including a syllabus with student learning outcomes, a catalog description, and other materials. Transfer credit is allowed only in those courses in which a grade of B- or better has been achieved. Only credit that has been earned within the last ten years will be considered. Exceptions to this time limit may be granted by the Academic Dean. No more than 55% of the total credits in a degree program may be transferred from an outside institution or another degree program. Generally, transfer credit is not given for life experience, continuing education units (CEU's), and for courses taken at non-regionally accredited institutions. Credits from international institutions will be reviewed on a case-by-case basis.

St. Patrick's Seminary & University also has a unique affiliation agreement with the Bishop White Seminary in Spokane, Washington whereby men in their undergraduate formation program can take select STPSU Pre-Theology courses for undergraduate academic credit.

## **Withdrawal from a Course**

A student who wishes to withdraw from a course after the add/drop deadline and no later than the course withdrawal deadline as published on the Institutional Calendar may do so by submitting written notification to the Academic Office on or before the withdrawal deadline. Course Withdrawals are recorded on the transcript with a final grade of W, which is not used in calculating the GPA. Students who withdraw from a course after the withdrawal deadline will receive a "WF" on the transcript, which will be calculated as equivalent to an "F" in the GPA. Withdraw forms can be found on the Registrar's webpage.

## **Writing Skills Rubric**

STPSU maintains that skills of written communication are crucial for academic success and for effective priestly ministry. To ensure consistent expectations with respect to formal written assignments throughout the institution, STPSU has instituted a Writing Skills Rubric that should be used by the professor in grading all formal written assignments. The use of this rubric should

help the student to identify areas of strengths and areas of growth. See Appendix III for the Writing Skills Rubric.

## IX. ACADEMIC PROGRAMS

### Propaedeutic Stage Program

#### Intellectual Formation

The sixth edition of *The Program for Priestly Formation* includes intellectual formation as an integral component of the propaedeutic stage, though its nature, methods and goals should be distinct from academic studies in the sense of secular schooling or job training (cf. *PPF* #114).

Seminarians in the propaedeutic stage engage in intellectual formation of a mystagogical nature. “Mystagogy” means “learning about the mysteries.” It is a process of growing in the faith through prayer, learning, and practicing with other believers. Pope Benedict XVI’s encyclical *Sacramentum Caritatis*, Section 64, is entitled “Mystagogical Catechesis.” There it says, “The mature fruit of mystagogy is an awareness that one’s life is being progressively transformed by the holy mysteries.” Accordingly, all the courses in the propaedeutic stage are aimed primarily at a deeper personal encounter with the mystery of the Holy Trinity evidenced in ongoing conversion and “configuration to the heart and life of the Lord Jesus” (*PPF* #115). Such an aim requires that both the instructor and the seminarians approach the courses in a way that integrates doctrine and lived experience, theology and sanctity. While engaged in mystagogical catechesis, we may not isolate our thinking about God from our encounter with God. This intellectual engagement should be intimately and inseparably integrated with the spiritual and human dimensions of priestly formation.

Moreover, the inner transformation at which mystagogical catechesis aims is meant not only to benefit the seminarians personally but also to enable them to bear witness in their surroundings to the Catholic faith that inspires them (cf. *PPF* #263). In the words of Benedict XVI: “Communicating the faith means stating openly and publicly what they have seen and heard in their encounter with Christ, what they have experienced in their lives which has been transformed by that encounter.” This is a communication of the faith “born from a knowledge of God which is realized in familiarity with him”; it is a witness born from filial prayer.

The course content most suitable to the propaedeutic stage includes spirituality and prayer, catechesis/doctrine, and biblical literacy (cf. *PPF* #129). Seminarians should be taught “how to pray, especially scriptural meditation and the art of *lectio divina*.” They should also be introduced to “the great schools of spiritual theology and the spiritual masters.” Additionally, the propaedeutic stage is “an ideal opportunity to acquire an initial and overall familiarity with Christian doctrine by studying the *Catechism of the Catholic Church*.” Equally important is that seminarians “obtain an introductory knowledge of the Bible” (*PPF* #268 and *Ratio Fundamentalis*, no. 59).

Seminarians at STPSU typically take twelve courses in the propaedeutic stage, which are spread over four modules. The courses normally meet once a week for 90 minutes and are held in the morning or early afternoon. Although the seminarians’ coursework is not evaluated as is the

case in a formal academic program, instructors can require reading assignments, interviews, reflection papers, journaling assignments, and quizzes. Participation includes attentive listening to presentations, contributing to group discussions, as well as personal reflection and appropriation of course material. It is hoped that the insights and concerns that come up in these courses will enrich a seminarian's personal prayer and spiritual life, inform discussions that take place in spiritual direction and human formation workshops, and enhance the quality of formation discussions with the director of the program.





## Pre-Theology Program – The Discipleship Stage

St. Patrick's Seminary & University's (STPSU) Pre-Theology Program corresponds to the Discipleship Stage, as stated in the 6<sup>th</sup> edition of *The Program of Priestly Formation*, #278-279. The Pre-Theology Program provides an integrated introduction into the four dimensions of priestly formation for men with either no background in philosophy or no previous seminary formation experience. It helps seminarians to develop an understanding of the fruitful relationship between faith and reason in preparation for their theological studies (cf. *PPF*, #279-280). STPSU's Pre-Theology Program offers a comprehensive curriculum in the Catholic philosophical tradition. As the well-formed human intellect demands a truly liberal education, the Pre-Theology Program also features coursework in the Humanities, Introductory Theology (including Sacred Scripture and Catholic spirituality), and Latin (cf. *PPF*, #275 and 285).

### Learning Outcomes

*Upon completion of STPSU's Pre-Theology academic curriculum, students will be able to:*

1. Articulate the distinction and the relationship between faith and reason according to the Catholic tradition.
2. Trace the development of the Western philosophical tradition by identifying its major figures, issues, and theses, with particular focus on the thought of Thomas Aquinas.
3. Respond effectively to issues of particular relevance to contemporary culture by formulating sound and clear arguments and counterarguments.
4. Read carefully (both primary and secondary philosophical sources), think critically, and communicate clearly in formal academic writing.
5. Translate a variety of intermediate-level Latin texts into English.
6. Demonstrate a well-formed imagination by identifying the basic principles of analyzing and appreciating major works of music, art, poetry, and literature in the Western canon.
7. Demonstrate understanding of the foundations of Church teaching in the areas contained in the *Catechism of the Catholic Church* (doctrine, liturgy, morals, and Christian prayer) and in Sacred Scripture.

Pre-Theology/BA Completion Degree Program Sequence of Offerings	
Fall	Spring
Pre-Theology I	
LA-101: Latin I (3)	LA-102: Latin II (3)
PH-101: Academic Writing I (1)	PH-102: Academic Writing II (1)
PH- 114: Humanities I: Arts and Ideas: Catholic Approaches to Beauty in Music, Architecture, and Art (3)	PH-115: Humanities II: Theology through Literature (3)
PP-101: Logic (3)	PP-104: Philosophy of Nature (3)
PP-112: History of Philosophy I: Ancient Philosophy (3)	PP-113: History of Philosophy II: Medieval Philosophy (3)
TH-105: History of Christian Spirituality (3)	TH-107: The Spirit of the Liturgy (3)
Total: 16	Total: 16
Pre-Theology II	
PP-205: Philosophical Anthropology (3)	PP-207: Epistemology (3)
PP-206: Metaphysics (3)	PP-209: Philosophy of God (3)
PP-208: Philosophical Ethics (3)	PP-214: Political Philosophy (3)
PP-212: History of Philosophy III: Modern Philosophy (3)	PP-213: History of Philosophy IV: Contemporary Philosophy (3)
TH-204: God and Human Existence (2)	PP-215: Capstone Seminar (1)
TH-205: Sacred Scripture: Old Testament (2)	TH-206: Sacred Scripture: New Testament (2)
GR-101: Biblical Greek I (2) (Electives- not required)	GR-102: Biblical Greek II (2) (Electives- not required)
SP-101: Pastoral-Liturgical Spanish I (2) (Elective- not required)	SP-102: Pastoral-Liturgical Spanish II (2) (Elective- not required)
Total: 16	Total: 15
<b>Total Pre-Theology Units: 63</b>	

## BA Completion Degree Program

This degree is designed primarily for those men who wish to study for the Priesthood but who do not have the required college background. The program provides the opportunity for prospective students to finish college studies, earn a Bachelor of Arts in Philosophy, and continue their formation in the Seminary.

Prerequisites for entering this program are based on a typical college program of classes which are found in five coordinate groups. Students must have completed a variety of at least 60 units from these groups and must have a grade point average of at least a “C”. Students must also present SAT scores. Credits will only be accepted towards the BA Completion Degree for work completed by the student at another regionally accredited institution. Transfer credit is only allowed in those courses in which a grade of C- or better has been achieved. Please note that the required number of units or hours transferred in from another educational institution must correspond to the following distribution:

1. **Verbal Skills** (12 units): 4 courses or 12 units in the areas of grammar, speech, foreign languages. One course must be in composition and a second in speech.
2. **Quantitative Skills** (6 units): 2 courses or a minimum of 6 units in the areas of mathematics, algebra, geometry, calculus, statistics, or computer science.
3. **Social Sciences** (18 units): 6 courses or a minimum of 18 semester units in American history, western civilization, social and political history, psychology, sociology, economics, anthropology, archeology, political science.
4. **Natural Sciences** (6 units): 2 courses or a minimum of 6 semester units in physics, geology, chemistry, biology, physiology, physiological psychology, anatomy, embryology, general science, ecology or health science.
5. **Humanities** (18 units): 6 courses or a minimum of 18 semester units in world literature, drama, literary criticism, art, art history, intellectual/cultural history, history of science, music or history of music.

Once these prerequisites have been reviewed and approved by the Academic Dean, students will be able to apply for entrance into the BA Completion Degree Program. Students wishing to enter this BA Completion Program for the purpose of continuing on to ordination for the priesthood should contact the Bishop or Vocation Director of their home Diocese for preliminary consultation. As the well-formed human intellect demands a truly liberal education, the BA Completion Degree Program features coursework in Philosophy, Theology, and the Humanities. The learning outcomes and program of study are identical to the Pre-Theology program discussed previously. Upon successful completion of the coursework, students will then be prepared to enter the Theologate.

## Master of Divinity Program (MDiv) – The Configuration Stage

The Master of Divinity (MDiv) is a first professional degree. It is designed to foster basic theological understanding and develop initial pastoral competence in students preparing for priestly ministry. At STPSU, the MDiv Program corresponds to the Configuration Stage of priestly formation, in accordance with *The Program of Priestly Formation*, #291-292. The curriculum, in providing the intellectual foundation of an integral and initial formation program, involves an in-depth study of the Catholic theological tradition and a supervised practice of ministry.

All seminarians who enter into theological studies at STPSU are enrolled in the MDiv Program. Together with MDiv Program Requirements and 12 credit hours of Ordination Requirements, seminarians who successfully complete this course of study will have the intellectual formation necessary for priestly ministry. With STPSU's comprehensive and integrative theological curriculum, seminarians come to embody the Church's rich intellectual heritage so that they can communicate it faithfully and convincingly to others. Field experiences integrated with the curriculum equip the seminarians with the administrative and ministerial skills for parish leadership. Courses in Homiletics help form engaging preachers. Our courses on Liturgical Theology and Theological Aesthetics, community liturgies, and Practicum courses expose our seminarians to the beauty of the Liturgy so that they can celebrate the Sacraments reverently.

### Prerequisites for Admission

Applicants must have an undergraduate degree, have completed 30 semester credits of philosophy in the areas identified in the *Program of Priestly Formation* (6<sup>th</sup> ed.) and 12 semester credits of religious studies. All other admission requirements as outlined in Section IV of this catalog apply.

### Program Learning Outcomes

*By the end of the program, students will be able to:*

- 1) Explain the Catholic Faith as revealed in Sacred Scripture and Tradition and historically developed by the Magisterium.
- 2) Apply prudently the principles of faith and morals to the lived experiences of the Christian faithful.
- 3) Preach the Word of God faithfully and effectively.
- 4) Apply the relevant principles and norms in the reverent celebration of the liturgy and the sacraments.

- 5) Demonstrate the qualities of spiritual fatherhood in pastoral ministry.
- 6) Practice responsible and collaborative leadership in parish administration.

## Program Requirements

The first sequence of the MDiv curriculum equips seminarians with the necessary Scriptural and Theological foundations. The second sequence, "Pastoral Foundations," provides students with courses in Pastoral Theology and offers a Pastoral Internship experience. The Pastoral Internship (PI) is a 5-7 month, full immersion, diocesan-based, internship program conducted in the seminarian's sponsoring diocese, under the direction and administration of STPSU. Normally, the Pastoral Internship takes place after Theology II. After the Pastoral Internship, students return to the Seminary for the completion of their final two years of theological and pastoral training.

The academic courses, which contribute to the achievement of Program Learning Outcomes, cover the following specific areas and number of credits:

Sacred Scripture	16 credits
Moral and Spiritual Theology	12 credits
Dogmatics (incl. Sacramental/Liturgical and Church History)	43 credits
Pastoral Studies (including Canon Law)	18 credits
Sacred Music	2 credits
<b>Total:</b>	<b>91 credits</b>

## Ordination Requirements

In addition to the MDiv curriculum, all seminarians are required to complete the following 12 credits of Ordination Requirements:

SD-4124: Patristics (2)	
SS-5218: Matthew-Mark (2 credits)	
SS-5217: Luke-Acts (2 credits)	
SD-5213: Christology/Soteriology (3 credits)	
MT-7305: Bioethics (3 credits)	
<b>Total:</b>	<b>12 credits</b>

\*Some dioceses may require additional language studies

To successfully complete the program, students are expected to maintain an overall Grade Point Average (GPA) of 2.0. During the last semester, the MDiv student must pass an oral comprehensive exam with a score of 2.5 out of 4.0.

MDiv Sequence of Offerings for Configuration to Christ		Sequence 1: Scriptural & Theological Foundations
Fall	Spring	
Theology I: Candidate's Preparation for Lector		
MT-4101: Fundamental Moral Theology (2)	MT-4111: Spiritual Theology (3)	
SD-4101: Fundamental Theology (3)	MT-5202: Virtues and Vices (2)	
SD-4122: Church History I: Early-Medieval Church History (3)	SD-4103: Theological Anthropology (3)	
SL-5211: Liturgical Theology (2)	SD-4124: Patristics* (2)	
SS-4102: Pentateuch and Historical Books (3)	SS-4104: Prophets (3)	
PS-4121: Homiletics I (non-credit requirement)	Language Elective (not required) (2)	
Language Elective (not required) (2)		
Total: 13+	Total: 13+	
Theology II – Lector's Preparation for Acolyte		
SD-5213: Christology/Soteriology* (3)	MT-5206: Sexual Ethics and the Person (3)	
SD-5226: Church History II: Late Medieval to Modern Church History (3)	SD-5211: The Trinity (3)	
SL-5203: Intro. To Sacrs: Baptism and Confirmation (3)	SM-4100: The History and Principles of Sacred Music (2)	
PS-7311: Canon Law I: Introduction (2)	PS-5222: Homiletics II (3)	
SS-5218: Matthew-Mark* (2)	SS-5217: Luke-Acts* (2)	
Language Elective (not required) (2)	Language Elective (not required) (2)	
Total: 13+	Total: 13+	
Pastoral Internship	Theology III	Sequence 2: Pastoral Foundations
PS- 6503: Pastoral Internship (0)	MT-7304: Catholic Social Teaching (2)	
	PS-7323: Homiletics III (2)	
	PS-8432: Canon Law II: The Sacraments (2)	
	SD-8431: Ecclesiology (3)	
	SL-7302: Eucharist (3)	
	SS-4109: Gospel of John (3)	
Total: 0	Total: 15	
Theology III	Theology IV	Sequence 3: Synthesis and Application
MT-7305: Bioethics* (3)	PS-8413: Pastoral Counseling (3)	
PS-8456: Canon Law III: Marriage (2)	SD-7328: Sources of Renewal: A Theological & Historical Reading of the Church in the 20 <sup>th</sup> -21 <sup>st</sup> Centuries (2)	
SL-8406: Holy Orders and Marriage (4)	SL-8404: Penance & Anointing (3)	
	SS-5215: Hebrew, Catholic Epistles, and Revelations (2)	
SS-5211: Pauline Corpus (3)	Theology Elective - required (2)	
Total: 12	Total: 12	
Theology IV		
PS-8414: Spiritual Direction (2)		
PS-8438: Liturgical Practicum (2)		
SD-8433: Mariology (2)		
SD-8436: Apologetics and the New Evangelization (2)		
SS-5213: Wisdom Literature (2)		
Theology Elective - required (2)		
Total: 12		
Total MDiv Credit Units: 103+ (91+ credit units plus 12 Ordination credit units)		* = Ordination Requirement

## Bachelor of Sacred Theology (STB)

The Bachelor of Sacred Theology (STB) degree is an ecclesiastical degree program. The purpose of this program is to provide the student with a solid, organic, and complete instruction in theology at the basic level, enabling graduates to pursue further studies in the sacred sciences. Seminarians at St. Patrick's may pursue the MDiv and STB degrees concurrently.

### Prerequisites for Admission

Applicants for admission to the STB program must have a bachelor's degree from an accredited college or university. The applicant must have a minimum of thirty (30) semester credit hours in philosophical studies appropriate for theological coursework (including the History of Philosophy, Logic, Philosophical Anthropology, Philosophy of Nature, Metaphysics, Philosophy of God, Philosophical Ethics, and Epistemology) and a reading knowledge of Latin as verified by coursework, or the passing of a reading exam administered by the Academic Office.

All other admission requirements as outline in Section IV of this catalog apply. The academic prerequisites for admission will be evaluated by the Academic Dean who may, in individual cases, allow the student to remedy particular deficiencies during the first year of the program.

### Program Requirements

The program requires completion of 93 credits according to the following distribution:

Sacred Scripture	20 credits
Moral Theology	15 credits
Dogmatics (incl. Sacramental, Liturgical, and Church History)	48 credits
Pastoral Theology (Canon Law)	6 credits
Biblical Greek I and II	4 credits

If the student enters the STB Program with a reading competence in Greek, coursework in Greek may be waived if competence is demonstrated with the successful passing of a reading examination administered by the Academic Office.

The student in the STB Program must maintain a cumulative GPA of 3.0 in STB coursework. He must pass an oral and a written comprehensive examination in the final semester of the program with an average score of 3.0 out of 4.0 on each examination. Further details about the STB comprehensive exams may be found in the STB Study Guide made available from the Academic Office.

STB Sequence of Offerings	
Theology I	Theology I
MT-4101: Fundamental Moral Theology (2)	MT-4111: Spiritual Theology (3)
SL-5211: Liturgical Theology (2)	MT- 5202: Virtues & Vices (2)
SS-4102: Pentateuch and Historical Books (3)	SS-4104: Prophets (3)
SD-4101: Fundamental Theology (3)	SD-4103: Theological Anthropology (3)
SD-4122: Church History I: Early to Medieval Church History (3)	SD-4124: Patristics (2)
Total: 13	Total: 13
Theology II	Theology II
GR-101: Biblical Greek I (2)	GR-102: Biblical Greek II (2)
PS-7311: Canon Law I: Introduction (2)	MT-5206: Sexual Ethics and the Person (3)
SD-5213: Christology/Soteriology (3)	SD-5211: Trinity (3)
SD-5226: Church History II: Late Medieval to Modern Church History (3)	SS-5217: Luke-Acts (2)
SL-5203: Introduction to the Sacraments: Baptism and Confirmation (3)	
SS-5218: Matthew-Mark (2)	
Total: 15	Total: 10
Theology III	Theology III
MT-7304: Catholic Social Teaching (2)	MT-7305: Bioethics (3)
PS-8432: Canon Law II: The Sacraments (2)	PS-8456: Canon Law III: Marriage (2)
SD-8431: Ecclesiology (3)	SL-8406: Holy Orders and Marriage (4)
SL-7302: Eucharist (3)	SS-5211: Pauline Corpus (3)
SS-4109: Gospel of John (3)	
Total: 13	Total: 12
Theology IV	Theology IV
SD-7328: Sources of Renewal: A Theological & Historical Reading of the Church in the 20 <sup>th</sup> -21 <sup>st</sup> Centuries (2)	SD-8436: Apologetics and the New Evangelization (2)
SS-5215: Hebrews, Catholic Epistles and Revelation (2)	SD-9436: Mariology (2)
SL-8404: Penance & Anointing (3)	SD-9600: Comprehensive Oral (0)
Theology Elective – Required (2)	SD-9601: Comprehensive Written (0)
	SS-5213: Wisdom Literature (2)
	Theology Elective – Required (2)
Total: 9	Total: 8
Total STB Units: 93	



## **Master of Arts (MA) in Theology**

The Master of Arts (MA) in Theology is an academic degree for seminarians of superior academic ability who show the capacity for research and writing that may lead in the future to teaching, administration, or further studies. The MA degree is distinct in purpose from the Master of Divinity degree, which is a professional degree oriented to ministry.

### **Program Learning Outcomes**

1. Build a body of scholars who can apply the content of graduate-level theology to contemporary ministerial settings.
2. Twenty percent of Master of Divinity seminarians will pursue a MA in Theology degree concurrently in order to develop priests who are teachers.
3. Seventy-five percent of seminarians in the MA in Theology program feel strongly or very strongly that the MA degree has enhanced their vocational experience.

### **Application for Admission**

Seminarians may apply for admission midway through the spring semester of First Year Theology at the earliest or by the midway point of Third Year Theology at the latest. All documentation should be submitted to the Registrar.

### **Prerequisites for Admission**

1. BA or BS, with a GPA of 3.0 or above; and a 3.0 GPA in the regular seminary program.
2. Twelve undergraduate level hours of theology or religious studies, having earned a minimum GPA of 3.0 for these 12 hours.
3. Twelve undergraduate level hours of philosophy from among the topics listed below, having earned a minimum GPA of 3.0 for these 12 hours.
  - Coursework in the History of Philosophy
  - Epistemology
  - Metaphysics/Philosophy of Being
  - Ethics/Philosophy of Morality
  - Philosophy of Nature/Human Person
  - Philosophy of God

4. One letter of recommendation speaking to the applicant's aptitude for academic work, particularly research and writing skills. The letter must be submitted by a member of the faculty at St. Patrick's Seminary & University.
5. One letter of recommendation from the student's Formation Advisor ascertaining whether the applicant is capable of completing the program without detriment to his overall priestly formation.
6. Personal statement explaining applicant's interest.
7. A sample of the applicant's academic writing (6-page minimum).
8. International students must take the TOEFL: minimum score of 550, paper-based exam; 215, computer-based exam; 80, internet-based.

## **Student Learning Outcomes**

*At the conclusion of this program, the student will be able to:*

1. Demonstrate a general and integrated foundational knowledge in Sacred Scripture, Dogmatic Theology, and Moral Theology.
2. Conduct graduate-level theological research by assessing theological texts and materials critically.
3. Use theological texts in a language other than English.
4. Communicate the results of scholarship through a public presentation and an oral defense of theological research.

## **Program Requirements**

The MA program consists of 36 total academic credits. Of these 36 credits, 30 credits of coursework are required. Five courses totaling 12 credits are designated as M.A. Theological Core Courses (see below). A one credit Theological Research and Writing course is also required. The remaining 17 credits of coursework are taken from 4000-9000 level courses in Sacred Scripture, Dogmatic Theology including Liturgical and Church History, and Moral Theology. Additionally, 6 credits are granted for the writing and oral defense of a full-length thesis.

### **Theological Core Courses (12 credits)**

SD-4124: Patristics (2)

SS-5218: Matthew-Mark (2 credits)

SS-5217: Luke-Acts (2 credits)

SD-5213: Christology/Soteriology (3 credits)

### MT-7305: Bioethics (3 credits)

These five Theological Core Courses are not included in the MDiv program curriculum. Students must earn a minimum numerical grade of 85 in all five courses.

### **Thesis Writing and Oral Defense (6 credits)**

Students are required to complete a thesis with a minimum of 60 pages but not to exceed 80 pages in length (not including title page, table of contents, nor bibliography) under the direction of a faculty member, as well as orally defend the thesis before a board of two: the thesis director and one reader.

### **Theological Research & Writing (1 credit)**

Students must complete a one credit course in graduate theological research and writing. This course should be taken within the first two years of enrollment in the degree program.

### **Student Designated Courses (17 credits) - to be done in consultation with the MA Program Director and reported to the Registrar**

Courses transferable from the MDiv program should include a minimum of 3 credits from each Department (Sacred Scripture, Dogmatic Theology, and Moral Theology). The student must achieve at least a B in these courses for successful completion of the requirement.

## **Transfer Credits**

1. For those students earning MA and MDiv degrees concurrently, up to 17 credits may be transferred from the MDiv program to the MA program (excluding Pastoral Studies courses).
2. MA students can transfer up to 12 credits of graduate-level theology courses from an accredited outside institution.
3. For students enrolled concurrently in the MA and the MDiv programs, credits transferred to the MA program from an outside institution count among the total of 17 transferable credits.

## **The MA Thesis**

A thesis is a scholarly work that reflects the study, research, and writing skills that characterize higher education. The thesis must demonstrate the student's ability to do research, to analyze primary texts, and to consult, utilize, and evaluate scholarly literature on those texts. Students are required to complete a thesis with a minimum of 60 pages but not to exceed 80 pages in length (not including title page, table of contents, nor bibliography) under the direction of a

faculty member, as well as orally defend the thesis before a board of two: the thesis director and one reader.

Topics must be approved by the thesis director and Director of the MA Program prior to the student beginning his thesis. The student is advised to obtain thesis guidelines and to discuss thesis plans with the MA Program Director and his thesis director early in his program of study.

## **Additional Requirements**

- A minimum grade point average (GPA) of 3.0 is required.
- The thesis must be submitted within five years of the completion of all coursework unless a waiver is granted by the Director of the MA Program.
- The thesis board evaluates the writing and oral defense of the MA thesis. The board consists of the thesis director and one reader who will be appointed by the Director of the MA Program.
- The student must demonstrate reading proficiency in one ancient or one modern language that is relevant to their thesis research. This may be demonstrated by passing a language course or an exam.
- Students must participate in assessment of the academic program, including completion of a Graduating Student Questionnaire during their final year of coursework.

## **Costs**

There is a per credit hour continuance fee in the MA program for all seminarians who do not successfully defend their theses by the end of their Fourth Year of Theology. This continuance fee also applies to non-resident MA students after completion of all coursework requirements.

For more information, contact the Director of MA (Theology) Program.

\* \* \* \* \*

### **The MA and the MDiv degrees at a glance:**

The MDiv degree requires oral comprehensive exams, whereas the MA requires a full-length thesis and oral defense. 17 credits of MDiv coursework (excluding Pastoral Studies) can apply toward the MA, plus the student must take another 12 credits of Theological Core coursework, plus 6 credits for writing and defending a thesis, and a 1 credit course on Research and Writing.

### **The MA and the STB degrees at a glance:**

The STB degree requires both oral and written comprehensive exams, whereas the MA requires a full-length thesis and oral defense. 29 credits of STB coursework (excluding Pastoral Studies)

can apply toward the MA, plus the student must take a 1 credit course on Research and Writing and earns 6 credits for writing and defending a thesis.

### Comparison of MDiv/STB/MA Requirements

	MDiv	STB	MA
<b>Total Credit Hours</b>	103 (including 12 required for ordination)	93	36 17 can be transferred from MDiv
<b>Core Area Requirements (# credits)</b>			
<b>Sacred Scripture</b>	16 + 4 ordination	20	Luke-Acts* (2) Matthew-Mark* (2)
<b>Moral Theology</b>	12 + 3 ordination	15	Bioethics* (3)
<b>Dogmatics</b>	43 + 5 ordination	48	Patristics* (2) Christology/Soteriology* (3)
<b>Pastoral Studies</b>	18	6	None
<b>Additional Requirements</b>	Pastoral Internship Sacred Music (2)	Biblical Greek I and II (4)	Must earn an 85 in all Theological Core Courses*
			Theological Research & Writing (1) Thesis Writing & Oral Defense (6)
			Reading Proficiency in one ancient/modern language
<b>Comprehensive Exam</b>	Oral (min. grade = 2.5/4.0)	Oral & Written (min. grade = 3.0/4.0)	Thesis & Oral Defense
<b>Min. Cumulative GPA</b>	2.0	3.0	3.0

## X. COURSE DESCRIPTIONS

### Propaedeutic Stage Course Descriptions

Courses in the propaedeutic stage may include (but are not limited to) the following:

#### **PY-100: Introduction to Sacred Scripture**

This course introduces the student to the study of Sacred Scripture. Though occasional areas of the subject require a more focused scientific analysis, particularly with regard to the language of the original text of a particular passage, the majority of the course content emphasizes the macro narrative of salvation history, in both the Old and New Testaments, and the relationship of these two as understood by the Christians of the early Church, particularly those of the apostolic era.

#### **PY-101: God and His Image: An Outline of Biblical Theology**

This course leads seminarians to see Sacred Scripture in relation to the spiritual life and the drama of human existence in the concrete, post-lapsarian condition of this world. The course consists in a methodical exploration of Fr. Dominique Barthélemy's classic text, *God and His Image*. "This is a book about the history of God's love for man and the struggles that man has had in remaining faithful to God and keeping intact the divine image in which he was created. Fr. Barthélemy helps us see the profound unity between the Old and New Testaments, and he shows how the Old Testament is a necessary and valuable light for men of faith today, ... helping us to understand the full extent of our deep need for God and knowledge of our ultimate purpose in life." (publisher's description)

#### **PY-102: The Psalms: An Exercise in *Lectio Divina***

The psalms form the core of the official prayer book of the Catholic Church, the Liturgy of the Hours (the Breviary). The early Church used the psalms in its celebration of the Sacred Liturgy and also in the method of prayer and contemplation called *Lectio Divina*. *Lectio Divina* is designed to lead a person to contemplation which St. Gregory the Great described as "resting in God." This course is an informative and practical introduction to praying the psalms as an exercise in *Lectio Divina*. It aims to cultivate in the seminarians a greater receptivity to the presence and action of the Holy Spirit within them.

#### **PY-103: To Know Jesus Christ**

This course consists in a meditative reading of selected writings on the person and mission of Jesus, writings that are rich in both biblical theology and spiritual insight. The writings selected focus on key moments in the mission of Jesus Christ: his childhood, his baptism in the Jordan, the temptations in the wilderness, the Lord's Prayer, and his passion, death, and resurrection. The knowledge of Jesus Christ obtained is meant to inspire greater love that shows its genuineness in a greater "configuration to the heart and life of the Lord Jesus" (PPF #115).

**PY-104: The Face of the Father**

“Whoever has seen me has seen the Father” (Jn 14:9). This course is essentially an exercise in contemplating Jesus Christ as the definitive revealer and living icon of God the Father (Jn 1:18; Col. 1:15). Following the guidance of Sacred Scripture and the theological reflections of Popes John Paul II and Benedict XVI, the course uncovers and brings to light the true features of the face of the Father. This is the God and Father whom we are called to imitate and hence to glorify (with Christ and in Christ) as beloved sons/children of God (Eph 5:1; Mt 5:48). The course will situate its reflections on God’s Fatherhood in reference to the crisis of fatherhood today, which has impacted the lives of many young men; and it will draw on the Beatitudes to illumine a path to living true fatherhood, including the spiritual fatherhood of the priest.

**PY-105: The Catechism of the Catholic Church (Part 1)**

This course is a mystagogical survey of sacred doctrine as presented in the *Catechism of the Catholic Church*, Part One, the Profession of Faith (covering selected material from paragraphs 26 to 1065). This is the first of four courses in the propaedeutic stage that expound on the universal Catechism in preparation for graduate level theological studies. The course aims to make students conversant with the language of the faith, to have a basic grasp of important dogmatic definitions, but most of all, to lead them to a life-changing encounter with the incarnate Son of the Father – since only through submitting oneself to Christ as a disciple can the journey of priestly formation begin in earnest.

**PY-106: The Catechism of the Catholic Church (Part 2)**

This course is a mystagogical survey of the liturgy and the sacraments of the Church as presented in the *Catechism of the Catholic Church*, Part Two, the Celebration of the Christian Mystery (covering selected material from paragraphs 1066 to 1690). This is the second of four courses in the propaedeutic stage that expound on the universal Catechism in preparation for graduate level theological studies. The course aims to make students conversant with the language of sacramental and liturgical traditions of the Church, to have a basic grasp of the sacramental economy and the liturgical life of the Church, but most of all, to lead them to a life-changing encounter with the incarnate Son of the Father – since only through submitting oneself to Christ as a disciple can the journey of priestly formation begin in earnest.

**PY-107: The Catechism of the Catholic Church (Part 3)**

This course is a mystagogical survey of morals and the commandments in the life of the Church as presented in the *Catechism of the Catholic Church*, Part Three, Life in Christ (covering selected material from paragraphs 1691 to 2557). This is the third of four courses in the propaedeutic stage that expound on the universal Catechism in preparation for graduate level theological studies. The aim of the course is not simply gaining the knowledge of how to act rightly, but acting according to this knowledge and thereby growing in intimacy with the Holy Trinity. This can only be done through the transforming grace of Christ, which is why the whole of the moral life is summed up by the *Catechism* as “Life in Christ.”

**PY-108: The Catechism of the Catholic Church (Part 4)**

This course is a mystagogical survey of the *Catechism of the Catholic Church*, Part Four, Christian Prayer (covering selected material from paragraphs 2558 to 2865). This is the fourth of four courses in the propaedeutical stage that expound on the universal Catechism in preparation for graduate level theological studies. This course discusses the universal call to prayer, the primacy of God's grace in prayer, and the revelation of prayer as unfolded in both the Old and New Testaments. Particular attention is given to "Jesus' filial prayer as the perfect model of prayer in the New Testament" (#2620)

**PY-109: The Role of Beauty in the Spiritual and Intellectual Life**

This course leads students to discover how the beauty of the face of Christ calls them to live a life of deep communion with God, bolstered in their spiritual and intellectual lives by the beauty of the sacred liturgy, artistic masterworks, nature, the elegance and radiance of truth, and the analogical beauty of holiness. Beginning with an inquiry into the nature of beauty and beauty's link to knowledge, festivity, and worship, students will read about and discuss the role beauty plays in the development of moral and intellectual virtue, as well as its persuasive effect on the heart. Rooted in guided experiences with beauty, students will work to cultivate a love for beautiful and noble monuments of civilization, nature, and the Church.

**PY-110: Catholic Spirituality: An Introduction**

This course is an informative and practical introduction to Catholic spirituality generally, and the practice of prayer particularly (since "prayer is the very substance and soul of the Christian life," Pope John Paul II, *At the Start of the New Millennium*, #32). Topics include the attitudes or inner dispositions that we should bring to prayer, important principles to guide how we pray, fundamental transformations (movements of transition) in the life of prayer, problems or traps that can weaken prayer, and best practices endorsed by Scripture and the saints.

**PY-111: Selections from Spiritual Classics I**

One of the deepest wellsprings of wisdom in the Catholic tradition is found in its classic spiritual writings. This course leads the seminarian to drink deeply from this wellspring and thereby to discover the power of these texts to nourish and shape the spiritual life. It aims to demonstrate the enduring value and relevance of the spiritual classics to contemporary Christians who seek to follow the Lord more closely. In Part I, selections may be taken from the writings of St. Augustine, the Desert Fathers, St. Bernard, and others who wrote during the first 1400 years of Christianity.

**PY-112: Selections from Spiritual Classics II**

One of the deepest wellsprings of wisdom in the Catholic tradition is found in its classic spiritual writings. This course leads the seminarian to drink deeply from this wellspring and thereby to discover the power of these texts to nourish and shape the spiritual life. It aims to demonstrate the enduring value and relevance of the spiritual classics to contemporary Christians who seek to follow the Lord more closely. In Part II, selections may be taken from the writings of St. Ignatius of Loyola, St. John of the Cross, St. Teresa of Avila, St. Francis de Sales, St. Therese of Lisieux, St. John Paul II, and others who wrote from 1500 to the present day.



**PY-113: “Desert” Spirituality**

This course explores one of the most influential movements in early Christian history (3<sup>rd</sup> to 5<sup>th</sup> centuries): the withdrawal of some Christians from the worldly, materialistic Roman society to the deserts of Egypt and Syria. Aspiring to answer the Lord’s call to perfection (cf. Mt 5:48; 19:21), these Christians sought living conditions that promoted growth in self-knowledge, fostered freedom from delusions and addictions, and intensified trust in God. Known as the “desert fathers,” they have a special spiritual authority because of their proximity to the time of Jesus, the New Testament Church, and the radical nature of their discipleship; they left everything in search of knowing Jesus and making the Gospels integral to their daily lives. Even though they usually lived in solitude or in small communities, they offered spiritual guidance to large numbers of laity and clergy from the cities. This course introduces seminarians to the lives and teachings of the desert fathers and offers instruction in ways of prayer and meditation that spring from their teachings and experience. Seminarians will discover the relevance and applicability of this spiritual wisdom to many of the challenges facing disciples today.

## Pre-Theology/ BA Completion Degree Program Course Descriptions

### **PH-101: Academic Writing I** (1 credit)

This first course in a sequence of two 1-unit courses will introduce students to the skills necessary for academic writing and research.

### **PH-102: Academic Writing II** (1 credit)

This second course in a sequence of two 1-unit courses will help the student to further develop skills in academic writing and research.

### **PH-114: Humanities I: Arts and Ideas: Catholic Approaches to Beauty in Music, Architecture, and Art** (3 credits)

This course sharpens students' abilities to observe reality with wisdom and insight. By means of aesthetic education, students are guided through a history of the arts, with special attention to the philosophical ideas embedded in artistic artifacts. This course helps students both understand the significance and meaning of artistic works, as well as become capable of using the works as a tool for inspiration and teaching in priestly ministry.

### **PH-115: Humanities II – Theology through Literature** (3 credits)

This course leads students through a selection of works of literature. The works chosen all deal in some way with themes vital to the Christian vision of God, man, sin and guilt, redemption, and beatitude beyond death, and thus demonstrate how theological truths can be conveyed through literary art.

### **PP-101: Logic** (3 credits)

This course is an introduction to Aristotelian logic in which the rules of valid reasoning are studied as an aid to the analysis and construction of arguments, both in academic contexts and in everyday speech. Topics covered include the three acts of the mind, definitions, propositions, syllogisms, and formal and informal fallacies. A guiding theme of the course is the relationship between Aristotelian logic and philosophical realism.

### **PP-104: The Philosophy of Nature** (3 credits)

The study of the philosophy of nature treats fundamental principles like substance, form, matter, causality, motion, and the soul and provides the foundation for the study of metaphysics and natural theology. Students will also be introduced to issues in the philosophy of science, such as the relationship between philosophy and the empirical sciences.

### **PP-112: History of Philosophy I: Ancient History** (3 credits)

This course traces the development of philosophical issues in the Western tradition, from the Pre-Socratics to Plotinus. It explores the origins of the great philosophical questions and examines the progress that was made in answering those questions by pure reason alone, apart from the positive influence of Judeo-Christian revelation. In so doing it

emphasizes man's natural vocation to seek ultimate truth in wonder. Special attention is given to the Heraclitean-Parmenidean dichotomy (change vs. stability, plurality vs. unity), to the solutions to this dichotomy given by Plato and Aristotle, and to the implications of those solutions for the good life.

**PP-113: History of Philosophy II: Medieval Philosophy (3 credits)**

This course continues to trace the development of philosophical issues in the Western tradition, from Augustine to Ockham. It explores how the great philosophical questions were further developed under the influence of Christianity, Islam, and Judaism. In so doing, it emphasizes the mutually enriching relationship between Christian faith and philosophy, manifested especially in new philosophical insights into God's nature and relation to the world (particularly concerning the meaning of creation and the scope of providence) and into the nature of the human soul. Special attention is given to Augustine's transmission of Platonic philosophy to early Christian thinkers through Bonaventure and to the Arabs' transmission of Aristotelian philosophy to Aquinas and later Christian thinkers.

**PP-205: Philosophical Anthropology (3 credits)**

This course explores the Thomistic view of the human person and its unique dignity. Taking the Aristotelian understanding of life and the soul as its starting-point, this course studies the nature of sensory consciousness and affectivity; how rationality, freedom, and interpersonal love rise above the sensory level; and why the human soul must be spiritual and immortal, yet without prejudice to the person's hylomorphic unity. This holistic vision of man will be contrasted with dualist and materialist views, and applied to problems concerning the beginning and end of human life.

**PP-206: Metaphysics (3 credits)**

This course studies "being as being": the intelligibility of reality which transcends the empirical world. Pride of place is given to the metaphysics of St. Thomas Aquinas. Topics treated include: the problem of the "one and the many"; the possibility of shared essences; the real distinction between essence and existence; the twofold division of being into the transcendentals and the 10 categories (with particular attention to the intelligibility and self-diffusiveness of being); and the nature of separate substances.

**PP-207: Epistemology (3 credits)**

This course studies the nature and possibility of knowledge of reality. Drawing on St. Thomas Aquinas's realist epistemology, which is contrasted with post-Enlightenment "critical" epistemology, it focuses on our grasp of first principles and universal essences and on the possibility of objective metaphysical and moral knowledge. Special attention is also given to the rationality of religious belief and to the harmony between faith and reason, as articulated in St. John Paul II's *Fides et Ratio*.

**PP-208: Philosophical Ethics (3 credits)**

Ethics studies what it means for man to live well. In particular, this course explores the relationship between pleasure, happiness, and obligation; the nature and necessity of the moral virtues; the conditions for moral responsibility; natural law; the parts of the moral act; intrinsically evil acts and the principle of “double effect”; and God as man’s final end. This course is taught from the perspective of Aristotelian-Thomistic teleological virtue ethics, which sets the framework for evaluating utilitarianism, deontology, and other forms of contemporary moral thought. The course also develops a response to contemporary subjectivism and nihilism and considers ethical problems of particular contemporary and pastoral relevance.

**PP-209: Philosophy of God (3 credits)**

Natural theology studies what can be known of God by the light of natural reason. It thereby makes an indispensable contribution to the understanding and defense of Christian claims about God, and is a culminating expression of the harmony between faith and reason; at the same time, it points toward the mystery of God’s self-revelation which can be known only by faith. The course approaches this task especially in light of St. Thomas Aquinas, while also attending to 20<sup>th</sup> century contributions. The central themes of this course include God’s existence, God’s essential attributes, the need to speak analogically of God, God’s providential relationship to the created world, and the problem of evil.

**PP-210: Special Topics (1-3 credits)**

From time to time, Special Topics courses may be offered that are not listed permanently in the curricula and that are infrequently offered. These courses examine comparatively narrow subjects that may be topical or of special interest. A specific course title shall be used in each instance and shall be so noted on the student record. Special Topics courses carry elective credit and may not be transferable to other institutions. Available for repeat credit.

**PP-212: History of Philosophy III: Modern Philosophy (3 credits)**

This course continues to trace the development of philosophical issues in the Western tradition, from Descartes to Kant. It explores the origin of the Enlightenment and its influence on philosophical thought, especially its focus on methodical doubt and its resultant distrust of authority (both natural and supernatural), its increasing rejection of classical metaphysics, anthropology, and teleological morality, and its stress on subjectivity. Emphasis is placed on the contrast between post-Enlightenment and pre-Enlightenment thought, as well as on the contest between rationalism and empiricism leading up to Kant’s synthesis.

**PP-213: History of Philosophy IV: Contemporary Philosophy (3 credits)**

This course continues to trace the development of philosophical issues in the Western tradition, from Kant to the contemporary philosophies of the 20th century. It explores the impact on subsequent philosophy of Kant’s “Copernican Revolution” (man as the source of meaning rather than its discoverer) and of the corresponding account of

human freedom and autonomy. Attention is given to the transition from Kant's transcendental idealism to Hegel's absolute idealism; to Marx's transformation of Hegel's dialectic; to Kierkegaard's and Nietzsche's reactions to Hegel's rationalist determinism; to Husserl's transformation of Kant's transcendental idealism into phenomenology; to Heidegger's, Sartre's, and Buber's existential appropriation of the phenomenological method; and, in the English-speaking world, to Mill's utilitarianism, American pragmatism, and the "Linguistic Turn" in the analytic philosophy of Russell and Wittgenstein.

**PP-214: Political Philosophy (3 credits)**

Political philosophy examines the nature and scope of the political dimension of human life. Its central themes include the origin of political community and authority, the nature of the political common good, and the nature of the best community. This course will cover several viewpoints from the history of political philosophy, with special emphasis on the thought of Aristotle and Aquinas as a critical lens through which to view the presuppositions implicit in contemporary political society and theory. This course lays the foundation for further studies in Catholic social teaching.

**PP-215: Capstone Seminar (1 credit)**

The Capstone Seminar offers students in the last semester of the Pre-theology program an opportunity to grasp the unity of their philosophical studies and to integrate the fruits of these studies into their ongoing formation as future priests.

**TH-101: Catechism of the Catholic Church I: Doctrine and Creed (3 credits)**

This exploration of the Creed introduces the tradition of Sacred Doctrine as presented in the Catechism of the Catholic Church, Part One, the Profession of Faith. This is the first of four courses that introduce an undergraduate study of theological questions in preparation for graduate level intellectual formation for the priesthood. Covering selected material from paragraphs 26 to 1065, the purpose of this mystagogical survey is to prepare missionary disciples who impart the content of the faith in a manner that is suited to the catechetical ministry and the work of evangelization. This requires a mastery of the language of the faith, a basic grasp of important dogmatic definitions, but most of all, a life changing encounter with the Word of the Father — for only through submitting oneself to Him as a disciple can the journey of priestly formation begin.

**TH-102: Catechism of the Catholic Church II: Liturgy and Sacraments (3 credits)**

This investigation of the liturgy and the sacraments of the Church expounds on the Catechism of the Catholic Church, Part Two, the Celebration of the Faith. This is the second of four courses that introduce an undergraduate study of theological questions in preparation for graduate level intellectual formation for the priesthood. Covering selected material from paragraphs 1066 to 1690, the purpose of this mystagogical survey is to prepare missionary disciples who impart the content of the faith in a manner that is suited to the catechetical ministry and the work of evangelization. This requires a mastery of the language of sacramental and liturgical traditions of the Church, a basic grasp of the sacramental economy and the liturgical life of the Church, but

most of all, a life changing encounter with the Word of the Father — for only through submitting oneself to Him as a disciple can the journey of priestly formation begin.

**TH-103: Catechism of the Catholic Church III: Morals and Commandments (3 credits)**

This investigation of morals and the commandments in the life of the Church expounds on the Catechism of the Catholic Church, Part Three, Life in Christ. This is the third of four courses that introduce an undergraduate study of theological questions in the preparation of graduate level intellectual formation for the priesthood. Covering selected material from paragraphs 1691 to 2557, the purpose of this mystagogical survey is to prepare missionary disciples who impart the content of the faith in a manner that is suited to the catechetical ministry and the work of evangelization. This requires a mastery of the language of the moral tradition of the Church and learning to live the discipline of the Christian life in a way that draws others to the Lord.

**TH-104: Catechism of the Catholic Church IV: Spirituality and the Our Father (3 credits)**

This exploration of prayer and the Our Father expounds the Catechism of the Catholic Church, Part Four, Christian Prayer. This is the fourth of four courses that introduce an undergraduate study of theological questions in preparation for graduate level intellectual formation for the priesthood. Covering selected material from paragraphs 2558 to 2865, the purpose of this mystagogical survey is to prepare missionary disciples who impart the content of the faith in a manner that is suited to the catechetical ministry and the work of evangelization. This requires a mastery of the language of prayer in the tradition of the Church and authentic engagement in spiritual practices that befit the life of a missionary disciple and seminarian.

**TH-105: History of Christian Spirituality (3 credits)**

This course provides an historical overview of Christian spirituality from the New Testament to the present, with an introduction to its biblical and theological foundations. The essential and distinguishing elements of Christian spirituality, ascetical practices and spiritual exercises, major schools and pivotal figures of Christian spirituality are examined in historical and cultural context.

**TH-107: The Spirit of the Liturgy (3 credits)**

This course enables students to see the liturgy “as the animating center of the Church, the very center of Christian life” (Ratzinger). Topics include an introduction to the sacramental-symbolic-liturgical worldview, the essence of worship, the Jewish roots of Christian prayer, major themes from part two of the universal catechism, and the Second Vatican Council’s vision for liturgical renewal.

**TH-204: God and Human Existence (2 credits)**

This course investigates sources of modern atheist humanism, which purports to have “moved beyond God.” Particular attention is given to Feuerbach, Nietzsche, and Comte, as the fathers of systematic atheism, nihilism, and positivism respectively. In response to this atheist ideology, students will examine works by significant Christian thinkers such as Dostoevsky, Henri de Lubac, Joseph Ratzinger and others, which substantiate the truth that “only in the mystery of the incarnate Word does the mystery of man take on light. ... Christ...by the revelation of the

mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear” (*Gaudium et Spes* #22).

**TH-205: Sacred Scripture: Old Testament** (2 credits)

This course surveys the history of salvation leading up the coming of the Messiah and considers the covenants that God established to prepare for and anticipate the New Covenant. With a guided reading plan and accompanying lectures, seminarians read and discuss the Pentateuch and Historical Books, the Prophets, Psalms, and Wisdom Literature to gain an overall familiarity with the Old Testament. Lectures also unfold the historical events of the Ancient Near East in relation to the Biblical text and the history of Catholic exegesis from the Church Fathers up until the twentieth century. Key concepts surrounding human authorship, inspiration, inerrancy, and the role of the Scriptures in the teaching of the Church are introduced and seminarians are exposed to basic exegetical methods and approaches in preparation for the further study of Sacred Scripture.

**TH-206: Sacred Scripture: New Testament** (2 credits)

This course surveys the New Testament and the revelation of God in the fullness of time through Jesus Christ. With a guided reading plan and accompanying lectures, seminarians read and discuss the Gospels and Acts of the Apostles, letters of St. Paul, the Catholic Epistles, and the writings of St. John. Lectures on the history of Judah in the Roman Empire and Catholic exegesis supplement readings. Concepts surrounding human authorship, inspiration, inerrancy, the role of the Scriptures in the teaching of the Church are developed and seminarians are further exposed to exegetical methods and approaches in preparation for graduate level study of Sacred Scripture.

## Language Course Descriptions

### **LA-101: Latin I (3 credits)**

This course is the first half of an introduction to Latin, which encompasses two consecutive semesters of study. This broad foundation in Latin grammar and vocabulary with the ecclesiastical pronunciation will both expose students to excerpts from classical Latin texts and will also prepare the student for future theological studies by enabling the student to utilize the Vulgate and to translate and memorize common Latin prayers.

### **LA-102: Latin II (3 credits)**

This course is the second half of an introduction to Latin grammar and vocabulary with the ecclesiastical pronunciation. The foundations of Latin grammar and vocabulary in Latin I will be reinforced and further developed to enable the student to translate a variety of Latin texts into standard modern English, including excerpts from classical texts, the Vulgate, and other ecclesiastical writings.

### **LA-103: Latin III (2 credits)**

This is an intermediate-level course where students review advanced vocabulary, grammar and syntax and further their linguistic and translation skills by reading a selection of different Latin texts.

### **LA-104: Latin IV (2 credits)**

This is an advanced course in Latin where students translate selections of Latin literature while exploring a specific topic or theme chosen by the instructor.

### **LA-203: Directed Reading in Latin (2 credits)**

Independent study under the guidance of a faculty member. Available for repeat credit.

### **GR-101: Biblical Greek I (2 credits)**

The first semester of an introduction to the study of New Testament Greek covering basic grammar, vocabulary, and reading skills with representative sections from the New Testament.

### **GR-102: Biblical Greek II (2 credits)**

The second semester of an introduction to the study of New Testament Greek covering basic grammar, vocabulary, and reading skills with representative sections from the New Testament.

### **GR-200: Directed Reading in Greek (2 credits)**

Independent study under the guidance of a faculty member. Available for repeat credit.

### **GR-207: Special Topics in Greek (2 credits)**

Selected topics in Greek.



**SP-101: Pastoral-Liturgical Spanish I (2 credits)**

This course will focus on language acquisition, the development of pronunciation, vocabulary, grammar from approved liturgical books and common devotions. Seminarians will be introduced to liturgical vocabulary to facilitate the comprehension of liturgical readings from the Lectionary of Holy Mass in Spanish approved for use in the United States and will learn all the Spanish prayers necessary to recite the Holy Rosary.

**SP-102: Pastoral-Liturgical Spanish II (2 credits)**

Pastoral-Liturgical Spanish II is a continuation of the development of grammar, vocabulary, and speaking skills, along with the acquisition of liturgical vocabulary to facilitate the comprehension and lectoring of liturgical readings of the Lectionary of Holy Mass. The course will also introduce seminarians to specific vocabulary used in the sacraments for the Rites of the Catholic Church approved for use in the United States, especially Roman Missal and rituals for Baptism, Presentation, Quinceañera, and Confession.

**SP-103: Pastoral-Liturgical Spanish III (2 credits)**

Pastoral-Liturgical Spanish III will reinforce and build on the foundations laid in Pastoral-Liturgical Spanish I & II. In particular, the course will focus on specific vocabulary used in the sacraments for the Rites and devotions of the Catholic Church approved for us in the United States. The course will also include an introduction to the culture and traditions of Spanish-speaking countries.

**HE-101: Biblical Hebrew I (2 credits)**

An introduction to the study of Biblical Hebrew of the Old Testament through basic grammar and vocabulary with exercises in translation and analysis of selected biblical readings.

**HE-102: Biblical Hebrew II (2 credits)**

The second semester introduction to the study of Biblical Hebrew of the Old Testament through basic grammar and vocabulary with exercises in translation and analysis of selected biblical readings.

**HE-103: Biblical Hebrew III (2 credits)**

This is an intermediate-level course where students review advanced vocabulary, grammar, and syntax and further their linguistic and translation skills through direct study of the Hebrew Bible and interaction with secondary literature.

**HE-104: Biblical Hebrew IV (2 credits)**

This is an advanced course in Hebrew where students translate selections of Hebrew literature while exploring a specific topic or theme chosen by the instructor.

**HE-200: Directed Reading in Hebrew (2 credits)**

Independent study under the guidance of a faculty member. Available for repeat credit.

**HE-202: Biblical Hebrew: Special Topics (2 credits)**

Selected topics in Hebrew. Available for repeat credit.

## Master of Divinity Course Descriptions

### Sacred Scripture

#### **SS-4102: Pentateuch and Historical Books** (3 credits)

This course introduces students to the Hebrew Scriptures through an examination of its first five books (Gen to Deut) and the historical books (Josh, Judg, I-II Sam, I-II Kings, I-II Chr, Ezra, Neh, I-II Macc). The course will focus on the interaction between God and his people in the Old Testament. The scriptures will be examined in both their literal and spiritual understandings. Special emphasis will be placed on the Catholic interpretations of these books as well as their usage in the liturgy and the lectionary.

#### **SS-4104: Prophets** (3 credits)

In this course, students are introduced to the prophetic literature of the Old Testament. Focus will be on the three Major Prophets (Isa, Jer, and Ezek), with some discussion of each of the twelve Minor Prophets (Hos, Joel, Am, Ob, Jon, Mic, Nah, Hab, Zeph, Hag, Zech, and Mal) and Daniel, Baruch, and Lamentations. The course will place each of these prophets in his historical and literary context. Focus will also be given to the Christian interpretation of these texts, their uses in the New Testament, and their application to Christian liturgical worship.

#### **SS-4109: Gospel of John** (3 credits)

This course discusses the biblical texts written by St. John. The primary focus of the course will be on the Gospel of John, with some discussion on the letters of St. John. The course will provide a solid literary and historical framework for these various works. This will serve as the foundation for discussing the spiritual and theological meanings of the texts, especially as understood in the Catholic tradition. Some attention will be paid to its liturgical use, especially the use of the Gospel of John in the seasons of Lent and Easter.

#### **SS-5211: Pauline Corpus** (3 credits)

The class introduces students to St. Paul and his writings. Students will learn about St. Paul himself, what is known about him through his writings and as described in the Acts of the Apostles, his historical context, and his missionary work. The various letters of St. Paul will be examined in the light of history, literary genre, and especially their spiritual meaning. The course will examine the significant theological themes in St. Paul, including their Christological, sacramental, moral, and soteriological meanings. The course will also examine the Jewish and Greek influences on St. Paul as well as the more important Catholic interpretations of the Pauline works.

#### **SS-5213: Wisdom Literature** (2 credits)

The course is intended as a survey of wisdom literature in the Old Testament (Prov, Job, Eccl, Sir, Wis, Ps, Song, and Tob). The class will examine the history of the various books, examine the

wider genre of wisdom literature, present the more significant Catholic uses and interpretations of wisdom literature, and study their use in the New Testament.

**SS-5215: Hebrews, Catholic Epistles, and Revelation** (2 credits)

The class introduces students to the Catholic epistles of the New Testament and the Book of Revelation. The class will discuss the historical development of the literary form, questions of authorship, audience, and dating of each. This will serve as the foundation for the more in-depth analysis of the liturgical imagery and major theological themes of each, including notions of sacrifice and the priesthood. Special attention will be paid to the Letter to the Hebrews, both in its context and its importance in the history of Christian theology. The course will also examine the question of the authorship of Hebrews and its connection to the Pauline texts.

**SS-5217: Luke-Acts** (2 credits)

This course serves as an introduction to the revelation of Jesus Christ focused on the writings of St. Luke. The Gospel and the Acts of the Apostles form a literary whole that not only shed light on the work of salvation accomplished through the ministry of the Risen Lord but also how this was communicated through the Gift of the Holy Spirit in the Apostolic Church. Students will learn of the various historical and literary approaches to the study of Luke-Acts, including their connections to the other Synoptic Gospels and the Johannine texts. The spiritual and theological meanings of the Lukan corpus in the Catholic tradition are a special focus of this exploration.

**SS-5218: Matthew-Mark** (2 credits)

This course serves as an introduction to the written revelation of Jesus Christ focusing on the Gospels of Matthew and Mark. Students will learn of the various historical and literary approaches to the study of the Synoptic Gospels, their advantages and disadvantages. The emphasis of the course will be on understanding the revelation of the Gospels in informing Catholic theology.

**Dogmatics (including Liturgical and Church History)**

**SD-4101: Fundamental Theology** (3 credits)

This course discusses the nature, object, normative sources, and methods of Catholic theology. It also examines the transmission and development of revelation (Tradition, Scripture, and its canonicity, inspiration, and inerrancy) as well as theories of revelation and faith in conversation with the First and Second Vatican Councils. Additionally, the course discusses the nature and principles of legitimate development of doctrine.

**SD-4103: Theological Anthropology** (3 credits)

This course studies the biblical foundations and theological development of the Christian understanding of man. It examines human beings as created in God's image, their vocation to share in the life of the Holy Trinity, their fall into sin and its consequences, and the missions of the Son and the Holy Spirit to redeem them and bring them to their eschatological fulfillment. Specific topics include the theology of the body and the essential sexual differences that both

separate and unite men and women, the realization of the purpose of the sexual difference in marriage or celibacy, the relation of human nature to grace, the relation of uncreated to created grace, and a biblical and Christological theology of death and bodily resurrection.

**SD-4122: Church History I: Early to Medieval Church History (3 credits)**

This course surveys the first millennium of Christianity and considers the historical, theological, spiritual and cultural developments therein. Topics include the conversion of Constantine and the Church's rise as the official religion of the Roman Empire, the role of the emperor, the Christian monastic movement, the Fall of the Roman Empire, the rise of Byzantium, the development of the Petrine ministry, the conversion of the barbarians, the rise of Islam, the lengthy and traumatic dispute about iconoclasm, and the crowning of Charlemagne. Important figures such as Constantine and Justinian, the great popes (Damasus, Leo, Gregory, Stephen II), Charlemagne, Antony of Egypt, and Benedict of Nursia will be discussed. Important contributions the Church made to building Western Civilization will be highlighted in the areas of learning, art and architecture, law and governance.

**SD-4124: Patristics (2 credits)**

This course is an introduction to the spirituality and overall theological vision of the Greek and Latin Church Fathers from the first to eighth centuries. Students will read some of the most important theological, spiritual, and exegetical texts of the patristic period, including those authored by Ignatius of Antioch, Justin, Irenaeus, Origen, Athanasius, the Cappadocian Fathers, Hilary, Ambrose, Augustine, Jerome, John Chrysostom, Cyril, Maximus the Confessor, and John Damascene.

**SD-5211: The Trinity (3 credits)**

This course approaches the mystery of the Trinity from three perspectives: Scriptural foundations, historical development of doctrine, and systematic exposition. The development of the doctrine is explored at length by examining the teaching of the Fathers, relevant councils and creeds, major controversies, medieval and scholastic theologians, as well as contemporary efforts to synthesize Greek and Latin Trinitarian thought.

**SD-5213: Christology/Soteriology (3 credits)**

This course investigates the biblical foundations, historical development, and some systematic expositions of Christology, by examining the understanding of the person and mission of Christ in the writings of the Fathers, the councils and creeds, medieval and scholastic theologians, and various contemporary efforts to synthesize the tradition.

**SD-5226: Church History II: Late Medieval to Modern Church History (3 credits)**

This course traces the history of the Church and its contribution to Western civilization, circa AD 900-1650. Covering the development of the Church's governing institutions (e.g., the Roman Curia), its internal movements of spiritual, intellectual, and artistic renewal, and its relationship with the surrounding world, the course foregrounds the importance of the Gregorian Reform both for the distinctive features assumed by the Church in the second millennium of her history and for the part played by the Church in the emergence, by 1300, of a distinctive Western

European civilization. In its later stages, the course examines the long crisis of this civilization from the so-called Avignon Captivity via the Renaissance and Protestant Reformation to the Council of Trent. It concludes with the Catholic revival visible in the founding of the Society of Jesus, the discovery of the New World and establishment of the Church in Asia, Africa, and the Americas as well as the new style of Catholic culture that emerged with the Baroque in the setting of the early European Enlightenment.

**SD-7328: Sources of Renewal: A Theological & Historical Reading of the Church in the 20<sup>th</sup>-21<sup>st</sup> Centuries** (2 credits)

Building upon the foundations laid in Church History I & II, this course begins with an examination of the historical, theological, and philosophical scene in which the Church found itself at the beginning of the twentieth century and the challenges posed to it, under the general rubric of “modernity”, by Marxism, liberalism, and secularization. Thereafter the course explores the nature of the Church’s response to these challenges, with particular reference to the *ressourcement* movement and the Second Vatican Council.

**SD-8431: Ecclesiology** (3 credits)

This course examines the origin, nature, and mission of the Church in its biblical foundations, and especially those relevant passages in the Acts of the Apostles and key moments of its historical understanding throughout its history. Topics – including the mystery, constitution, character, and end of the Church – are presented within the context of magisterial documents and especially those of the Second Vatican Council. It includes a study of the marks of the Church, the relation between the local and Universal dimensions of ecclesial reality, and an introduction to ecumenical and inter-religious issues.

**SD-8433: Mariology** (2 credits)

This course surveys the Catholic Church's doctrine of Mary, the Mother of God, from biblical, historical, spiritual, liturgical, and dogmatic perspectives. By examining the major biblical texts that support a theology of Mary, a foundation is laid for a treatment of patristic understandings of Mary as well as the development of Marian spirituality and piety in the Middle Ages. The four defined dogmas concerning Mary and major approved apparitions are discussed, as well as Marian devotion as it relates to the priesthood.

**SD-8436: Apologetics and the New Evangelization** (2 credits)

This course equips students to use their knowledge of scripture, theology, and philosophy to give an account of the rationality and truth of the Catholic faith to parishioners, would-be believers, doubters, and opponents of Catholicism. Topics include the existence of God, the refutation of rationalism and relativism, the historicity of the Bible, and answers to various protestant objections. Additionally, the course discusses the Church’s evangelical mandate in connection with magisterial documents concerning the new evangelization. Students are led to see evangelization as a deeply christological reality and as an oblation on their part out of love for the world.

**SD-8500: Special Topics (1-3 credits)**

From time to time, Special Topics courses may be offered that are not listed permanently in the curricula and that are infrequently offered. These courses examine comparatively narrow subjects that may be topical or of special interest. A specific course title shall be used in each instance and shall be so noted on the student record. Special Topics courses carry elective credit and may not be transferable to other institutions. Available for repeat credit.

**SD-8500: Special Topics: Eschatology (2 credits)**

This course is a systematic theological inquiry and reflection on the last things and human teleology. The inquiry is grounded in Scripture and Tradition, historically informed, and faithful to the Magisterium.

**SD-8500: Special Topics: Faith and Science (2 credits)**

This course examines the apparent tension between the method and discoveries of modern science and the Christian faith's theological approach to nature and the human person. The resources developed by the Christian tradition for approaching secular learning are used as a foundation for examining and critiquing contemporary theories of the relation between science and faith, with a focus on issues such as the origin of the universe and the evolution of the human species.

**SL-5203: Introduction to the Sacraments: Baptism and Confirmation (3 credits)**

This course begins with an extensive presentation of the foundational principles of sacramental theology, which includes an analysis of the sacraments in terms of sign, matter, form, cause, effects, minister, and recipient. The course then investigates the biblical foundations, history, and theology of Baptism and Confirmation.

**SL-5211: Liturgical Theology (2 credits)**

This course examines the liturgy by studying its historical and theological development from the rites of the early centuries to the modern day. Topics include ritual, symbol, and liturgical discipline. An important place will be given to recent magisterial documents.

**SL-7302: Eucharist (3 credits)**

This course examines the Eucharist in light of Scripture, Tradition, and the Magisterium. Topics include the Biblical concept of sacrifice and Christological origins of the Eucharist. Patristic and medieval theologies of the Eucharist will be studied as well as Tridentine and 20<sup>th</sup> century developments concerning the Sacrifice of the Mass and communion ecclesiology, with attention paid to *Sacrosanctum Concilium* at Vatican Council II. Consideration will also be given to the relation of the Eucharist to various forms of liturgical rites as well as canon law.

**SL-8317: Theology of Marriage and State of Life (2 credits)**

This course builds on the foundations laid in *MT 5203: Sexual Ethics and the Person* as it explores spousal and virginal meanings of the body in relation to masculinity and femininity, and illumines them in light of "the law of the gift" engraved on the human heart. The exploration is undertaken within the broad framework of the primordial, historical, and eschatological

dimensions of human existence. Among the topics discussed are the goods and ends of marriage as a sacrament of the New Covenant, the indissolubility of the marital union, continence for the sake of the Kingdom, the evangelical counsels as foundational to consecrated existence, and the meaning of priestly celibacy in light of the other states of life. The course situates these topics in relation to current pastoral challenges in the Church.

**SL-8404: Penance & Anointing (3 credits)**

The sacraments of Penance and Anointing are examined in this course in terms of the mystery of sin and the mission and sacramentality of the Church. Topics include the scriptural bases and historical development of both sacraments, a study of relevant canons, Indulgences, and good pastoral practice, including a discussion of First Penance and the pastoral care of the sick and dying. A practicum for Penance and Anointing is included. Students are also introduced to healing and deliverance ministry.

**SL-8405: Holy Orders (2 credits)**

This course presents the theology of the ordained priesthood. It studies biblical foundations, historical development, official teaching in Vatican II, and subsequent magisterial statements. Also included are topics such as spirituality of the diocesan priest, history and theology of celibacy, and the doctrinal position on the reservation of ordination to men.

**SL-8406: Holy Orders and Marriage (4 credits)**

This course presents a theological account of holy orders and marriage, building on baptismal priesthood as access to both sacraments. First, an exploration of the biblical foundations, historical development, official teachings in Vatican II, and subsequent magisterial statements on the ministerial priesthood is brought to bear on the nature of priesthood in relation to the Eucharist and Reconciliation, the spirituality of the diocesan priest, the history and theology of celibacy, and the doctrinal position on the reservation of ordination to men. Second, the course also examines matrimony as a sacrament in relation to the fidelity, indissolubility and fecundity that already characterize the natural institution of marriage, while paying due attention to the pastoral care of spouses and the cultivation of a lay spousal spirituality. Third, the course explores the relationship between the two sacraments, showing their unity-in-difference and complementarity as regards consecration for service, fecundity and sharing in Christ's eucharistic sacrifice.

**SM-4100: The History and Principles of Sacred Music (2 credits)**

This course provides an overview of the history of sacred music. Attention will be given to Church/papal and episcopal legislation of sacred music with the goal of understanding the principles that have guided the Church's sacred music to the present day. The course also covers resources needed to plan music for the liturgy, criteria and skills in evaluation of music in the liturgy, inculturation of the Church's sacred music, and all aspects of parish life that involve liturgical music, including implementing and administering a parish (and school) music program.



## Moral and Spiritual Theology

### **MT-4101: Fundamental Moral Theology** (2 credits)

This course treats the final end of man as deification—a supernatural participation in the life of the Trinity, and how we reach this end through our graced free human actions. It therefore treats the Blessed Trinity as our happiness and final end, human actions and their evaluation (object, intention, circumstances, double effect, cooperation with evil), the grace of Christ as the principle and foundation of acts which lead us to our end, the passions and the moral life, virtues in general as principles of good actions leading us to God as our end, the gifts of the Holy Spirit as habits which allow us to be docile to Holy Spirit at work within us leading us back to the Father, and law (especially the new law) as God's assistance in directing us back to himself. Emphasis is given to the supernatural character of our calling, and the primacy of God's grace and action in our lives allowing us to become his children and heirs to his Kingdom. The course concludes with Pope John Paul II's encyclical *Veritatis Splendor*.

### **MT-4111 Spiritual Theology** (3 credits)

This course provides a systematic overview of sanctification and transformation in Christ. Topics include the universal call to holiness, the gifts of the Holy Spirit, the indwelling of the Trinity, the nature of ascetical and mystical theology in the Christian tradition, the life of meditation and contemplation, the discernment of spirits, spiritualities of the Christian states of life, and Marian piety.

### **MT-5202: Virtues & Vices** (2 credits)

This course investigates how the follower of Christ, transformed by the grace of the Holy Spirit, is given a new heart which enables him to follow the example of Christ, and to live according to the new law through virtuous habits. The four cardinal virtues and three theological virtues (as well as their opposed vices) will be treated as principles of graced human acts which lead us to our ultimate end—participation in the life of the Trinity. Charity, as the form of the virtues and essential gauge of holiness, will be given special attention as our fullest imitation of Christ, whose grace empowers us to virtuously fulfill the twofold commandment to love God and neighbor.

### **MT-5206: Sexual Ethics and the Person** (3 credits)

Following the insights of Pope St. John Paul II's theology of the body, this course will give an overview of the Church's teaching about human sexuality. It seeks to give an adequate anthropological foundation for the Church's teachings about sexual ethics and the person. This course will explore the scriptural understanding of man as created male and female in God's image and likeness, and redeemed by Christ. The Church's teaching regarding sexual sins will be treated within the context of the self-mastery required to find oneself in the gift-of-self. Marriage and virginity for the sake of the Kingdom will be examined so as to reveal the dignity of both vocations seen as two complementary ways of finding oneself in the gift-of-self.

**MT-7304: Catholic Social Teaching (2 credits)**

This course examines key themes in Catholic social teaching, especially as developed in the social encyclicals and conciliar documents. Special attention is given to the kinds of justice, the common good, subsidiarity and the dignity of the human person, private property and the universal destiny of goods, solidarity and the preferential option for the poor, economic justice and the rights of workers, the morality of war, unjust discrimination, and capital punishment. Care for our common home, the earth, will also be examined in light of the papal encyclical *Laudato si'*.

**MT-7305: Bioethics (3 credits)**

This course presents the Church's teaching on the morality of bioethics. Consideration is given to the person's right to health care; the physician-patient relationship, informed consent, and refusal of treatment; beginning-of-life issues such as abortion and reproductive technologies; and end-of-life issues such as euthanasia and care for the aged and dying.

## Pastoral Studies

**PS-4121: Homiletics I (0 credit)**

This is an introductory course in proclaiming the sacred texts, including the public proclamation of Scripture and the prayers of the liturgy. Students will learn the fundamentals of public speaking in the context of liturgical prayer.

**PS-5222: Homiletics II (3 credits)**

Building on Homiletics I, students learn the theology of preaching and the place of the homily in the life of the Church. Students will begin to learn the practical elements of preparing and delivering homilies, with some opportunity to practice with discussion and evaluation.

**PS-6501: Pastoral Year I (3 credits)**

The Pastoral Year (PY) is a nine- and one-half month (September through mid-June), full immersion, diocesan-based, internship program conducted in the seminarian's sponsoring diocese, under the direction and administration of STPSU. While the PY is focused primarily on the experience of pastoral service, it is also a time of discernment and education. Therefore, in the midst of experiencing the PY, the PY Supervisor and seminarian must allow time for reflection upon and learning from those experiences. Three credits will be awarded for the fall semester.

**PS-6502: Pastoral Year II (3 credits)**

The Pastoral Year (PY) is a nine- and one-half month (September through mid-June), full immersion, diocesan-based, internship program conducted in the seminarian's sponsoring diocese, under the direction and administration of STPSU. While the PY is focused primarily on the experience of pastoral service, it is also a time of discernment and education. Therefore, in the midst of experiencing the PY, the PY Supervisor and seminarian must allow time for

reflection upon and learning from those experiences. Three credits will be awarded for the spring semester.

**PS-6503: Pastoral Internship (0 credits)**

The Pastoral Internship (PI) is a 5-7 months, full immersion, diocesan-based, internship program conducted in the seminarian's sponsoring diocese, under the direction and administration of STPSU. While the PI is focused primarily on the experience of pastoral service, it is also a time of discernment and education. Therefore, in the midst of experiencing the PI, the PI Supervisor and seminarian must allow time for reflection upon and learning from those experiences.

**PS-6511: Pastoral Theology I: Introduction to Parish Ministry (2 credits)**

This course introduces seminarians to the practical side of ministering as a priest in a parish. Seminarians review the universal law and learn their respective diocesan policies concerning sacramental records, the 7 sacraments, the declaration of nullity process, vocations, funerals, and parish devotional life. The course assignments integrate the theoretical through practical exercises such that the seminarians develop communication skills, conflict management, leadership, group dynamics, time management, and theological reflection to minister to the Christian faithful from a variety of cultural backgrounds.

**PS-6512: Pastoral Theology II: Introduction to Parish Administration & Finance (2 credits)**

This course will teach students the managerial skills necessary to run a medium to large-size parish. Students will explore different models of parish leadership and learn effective ways to collaborate with lay staff, volunteers, and fellow priests. Students will also learn the legal and canonical requirements of the administration of temporal goods. This course is structured as an online course, to be completed during the pastoral year.

**PS-7311: Canon Law I: Introduction (2 credits)**

This course introduces students to the *Code of Canon Law*, especially its importance for priests in parochial ministry. The focus will be especially on the general norms (Book I) and the law as applied to the People of God (Book II). In addition, students will learn the basic history of canon law and the place of law within the Church.

**PS-7323: Homiletics III (2 credits)**

With the previous homiletics courses as a foundation, students will engage in more intensive homiletic preparation, with frequent opportunities for practice, discussion, and evaluation. The course will focus primarily on liturgical preaching, especially the Sunday homily, but also preaching at baptisms, funerals, and important feast days.

**PS-7331: Deacon Practicum (1 credit)**

This course, taken in the semester before ordination as a deacon, prepares students for some of the more practical elements they may encounter in diaconal ministry. Students will learn how to serve as a deacon reverently and according to the proper rites of the Church at Mass, exposition of the blessed sacrament, baptisms, weddings, etc. Students will also discuss some of the practical and pastoral questions that arise in diaconal ministry.

**PS-8413: Pastoral Counseling (3 credits)**

This course introduces students to the practice of counseling, especially in the light of modern psychology. The course will, however, examine elements common to all types of counseling and will develop a model which can be used in pastoral counseling. The roles of supportive, crisis, referral, confrontational, and religious counseling are explored as students practice and assess counseling skills.

**PS-8414: Spiritual Direction (2 credits)**

This course addresses spiritual direction as a part of the priest's duty in the *cura animarum*. The student will learn the historical development of spiritual direction, as well as its theological foundations. The course will distinguish between spiritual direction, counseling, and psychotherapy, focusing especially on prayer by which souls are directed to union with God in the life of grace.

**PS-8432: Canon Law II: The Sacraments (2 credits)**

This course looks at the canon law of the sacraments, especially as set forth in Book IV of the *Code of Canon Law*. Students will learn the canonical requirements for the licit and valid celebration of the sacraments and, in the confessional context, the lifting of penalties.

**PS-8437: Priest Practicum (1 credit)**

This course, taken in the (second) semester before ordination as a priest, prepares for the practical experiences of ordained parochial ministry. Students will learn how to administer reverently the Sacraments according to the ritual established by the Church, especially the celebration of Holy Mass. Students will also discuss some of the practical and pastoral questions that arise in priestly ministry.

**PS-8438: Liturgical Practicum (2 credits)**

This course prepares students for the more practical elements they encounter in ministry. Students will learn how to serve as a deacon and priest reverently and according to the proper rites of the Church at Mass, exposition of the Blessed Sacrament, baptisms, weddings, and other sacraments according to the rituals established by the Church. Students will also discuss some of the practical and pastoral questions that arise in diaconal and priestly ministry.

**PS-8456: Canon Law III: Marriage (2 credits)**

This course looks at marriage as seen by Canon Law, especially by what canons 1055 to 1165 of the Code of Canon Law teach. Students will learn the role of the law in service of those who seek to be married and those who are married. In addition, the students will become familiarized with the paperwork different dioceses require for (1) the celebration of marriage, (2) the dissolution of bonds that are not ratified and consummated, and (3) the challenging of the validity of a marriage celebrated in the Latin Catholic Church. The students that take this course must have completed Canon Law I and II. This is not a course on the theology of marriage. The course will equip the students to understand the essentials for the marriage bond as an interpersonal objective reality between a baptized party in the Latin Catholic Church or in her received and another person.

## Master of Arts in Theology Course Descriptions

### **MA-5101: MA Thesis Writing** (1 credit)

This course is designed to assist the student to advance toward the goal of completing a successful MA thesis. The course includes the stages of defining a topic, formulating a working thesis statement, selecting and reviewing relevant literature, drafting a proposal/outline, and completing a working draft of at least one section of the thesis by the end of this semester. The course will be run as a workshop and will require significant student participation.

### **MA-8000: Thesis: Master of Arts I** (3 credits)

Thesis requirement for Master of Arts program.

### **MA-8002: Thesis: Master of Arts II** (3 credits)

Thesis requirement for Master of Arts program.



## XI. FACULTY AND ADMINISTRATION

### **Administration**

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**Exec. Director of Institutional Effectiveness:**

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**Director of Advancement:**

Ms. Martha Sheridan, M.A.

**Director of Human Resources:**

Ms. Linda Greco, B.S.

**Director of Counseling Services &****Admissions:**

Dr. Cynthia Hunt, M.D.

**Library Director:**

Mr. Matthew Horwitz, M.A.

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### **Staff**

**Assistant to the Rector & Academic Dean:**

Ms. Maggie Fazah

**Assistant to the Rector & Office Manager:**

Ms. Grace Laxamana

**Advancement Associate:** Ms. Myra Phelan**Library Technical Assistant:** Mrs. Sharon Hamrick**Facilities Supervisor:** Mr. Trinidad Martinez**Maintenance Worker:** Mr. Miguel Avila**Housekeeping:** Mrs. Elisa Ochoa**Kitchen Manager:** Sr. Maria Concepcion Rangel Mendoza, OJS**Chef:** Mr. Salvador Z. Gonzalez**Kitchen Staff:** Mr. Gabriel Ochoa, Mr. Adolfo Ortiz, Sergio Vargas Turrado, and the Oblate Sisters of Jesus the Priest

### **Academic Faculty**

**Rev. Blaise Berg, Assistant Professor of Dogmatics**

S.T.D., John Paul II Institute for Studies on Marriage and Family, Pontifical Lateran University

**Very Rev. Daniel J. Barnett, Adjunct Professor of Dogmatics**

Ph. L., St. Michael's Institute

**Mr. Mark Brumley, Adjunct Professor of Dogmatics**

M.A., University of Dallas

**Rev. Sebastian Carnazzo, Adjunct Professor of Sacred Scripture**

Ph.D., Catholic University of America

**Dr. Eric Cunningham, Adjunct Professor of Dogmatics**

Ph.D., University of Oregon

**Dr. Matthew Dal Santo, Associate Professor of Dogmatics**

Ph.D., University of Cambridge

**Very Rev. Mark D. Doherty, President-Rector**  
S.T.L., Université de Fribourg**Dr. Jennifer Donelson-Nowicka, Associate Professor of Sacred Music/Director of Sacred Music**

D.M.A., University of Nebraska-Lincoln

**Dr. Jeffrey Froula, Associate Professor of Moral Theology/Chair of Moral Theology**

Ph.D., Ave Maria University

**Rev. Kevin Joyce**, *Associate Professor of Pastoral Studies/Spiritual Director*  
Ph.D., Catholic University of America

**Dr. Kristen Kearns**, *Assistant Professor of Theology/Director of Student Learning Center*  
Ph.D., University of Chicago

**Dr. Anthony Lilles**, *Professor of Spiritual Theology/Co-Chair Dogmatics – Liturgical & Sacramental Theology/Director of M.A. Program*  
S.T.D., Pontifical University of Saint Thomas Aquinas

**Rev. Geronimo (Jerome) Magat**, *Associate Professor of Moral Theology*  
STh.D., Pontifical Lateran University

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D. Litt., Drew University

**Rev. Joshua Neu**, *Assistant Professor of Sacred Scripture/Director of Liturgy*  
S.S.L., Pontifical Biblical Institute

**Dr. Brendan Palla**, *Associate Professor of Philosophy*  
Ph.D., Fordham University

**Dr. Mark Shiffman**, *Associate Professor of Philosophy*  
Ph.D., University of Chicago

**Rev. Lucas E. Tomson**, *Adjunct Professor of Dogmatics*  
Ph.D., Pontifical Lateran University

**Dr. Margaret Turek**, *Academic Dean/Professor of Dogmatic Theology/Chair of Dogmatics*  
S.T.D., Université de Fribourg

**Rev. Marc, Valadao, S.J.**, *Vice Rector/ Dean of Men/Assistant Professor of Sacred Scripture/Chair of Pastoral Studies*  
S.S.L., Pontifical Biblical Institute

**Dr. Adrian Walker**, *Professor of Dogmatics/Chair of Philosophy*  
Ph.D., Pontifical Gregorian University

**Rev. Samuel Weber, O.S.B.**, *Professor of Dogmatics*  
S.T.L., Pontifical Athenaeum of Saint Anselm

**Rev. Vincent Woo**, *Assistant Professor of Pastoral Studies*  
J.C.D., Catholic University of America

### **Formation Faculty**

**Rev. Khoa Nguyen**, *Director of Field Education*  
D. Min., Catholic University of America

**Rev. David Robinson, S.J.**, *Spiritual Director*  
M.Div., Milltown Institute of Philosophy and Theology

**Rev. Gary Thomas**, *Director of the Propaedeutic Year Program*  
M.Div., St. Patrick's Seminary & University

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## XIII. APPENDICES

### Appendix I: Institutional Writing Scale

**Writing 0 (No Proficiency)** No functional writing ability.

**Writing 0+ (Memorized Proficiency)** Writes using memorized material and set expressions. Can produce letters. Can write numbers and dates, own name, address, etc., on a form. Otherwise, ability to write is limited to simple lists of common items or a few short sentences. Spelling and even representation of letters and numbers may be incorrect.

**Writing 1 (Beginning Proficiency)** Can write to meet limited practical needs. Can create by writing statements and questions on topics very familiar to him/her. Writing vocabulary is inadequate to express anything but elementary needs; writes in simple sentences making continual errors in spelling, grammar and punctuation. Writing tends to be a loose collection of sentences (or fragments) on a given topic and provides little evidence of conscious organization. Examples of topics that are "very familiar" include phone messages, excuses, notes to service people and simple notes to friends.

**Writing 1+ (Beginning Proficiency, Plus)** Can write comprehensible sentences and short paragraphs to meet most survival needs and limited social demands. Can express present and future tenses accurately and some past verb forms but not always accurately or with correct usage. Can relate personal history, discuss topics such as daily life, preferences and very familiar material. Shows good control of elementary vocabulary and some control of basic syntactic patterns but major errors still occur when expressing more complex thoughts or using more complex grammatical structures. Dictionary usage may yield incorrect vocabulary or terms. Can write simple letters, summaries of biographical data and work experience with fair accuracy.

**Writing 2 (Limited Working Proficiency)** Able to write routine social correspondence and prepare documentary materials required for most limited work requirements. Has writing vocabulary sufficient to express himself/herself simply with some circumlocutions. Can write simply about a very limited number of current events or daily situations. Still makes common errors in spelling and punctuation but shows some control of the most common formats and punctuation conventions. Elementary constructions are usually handled quite accurately, and writing is understandable but uses a limited number of cohesive devices (e.g., introduction, transitions, conclusion).

**Writing 2+ (Limited Working Proficiency, Plus)** Shows ability to write with some precision and in some detail about most common topics. Can write about concrete topics relating to particular interests and special fields of competence. Often shows fluency and ease of expression but under time constraints and pressure language may be inaccurate and/or incomprehensible. Generally strong in either grammar or vocabulary but not in both, resulting in occasional miscommunication. Areas of grammatical weakness range from simple constructions such as plurals, articles, prepositions and negatives to more complex structures such as tense usage, passive constructions, word order and relative clauses. Uses dictionary to advantage to supplement vocabulary. Can take fairly accurate notes on material presented orally and handle with fair accuracy most social correspondence. Writing is understandable though style may still seem simplistic, repetitive, or awkward. Topics may be one-dimensional, claims repeated instead of developed, and support for claims may be inconsistent.

**Writing 3 (General Professional Proficiency)** Able to write effectively in most formal and informal settings on practical, social and professional topics. Can write reports, summaries, short library research papers on particular areas of interest or on special fields with reasonable ease. Control of structure, spelling, and general vocabulary is adequate to convey his/her message accurately, but style may still be awkward or tone inappropriate. Errors virtually never interfere with comprehension. Punctuation and grammar are usually correct even in compound and complex sentences. Relationship of ideas is consistently clear but argumentative structure may remain simplistic. Ideas often not explored deeply enough but support for claims is drawn mostly from credible sources.

**Writing 3+ (General Professional Proficiency, Plus)** Able to write in a few prose styles pertinent to professional/educational needs. Phrasing is generally effective, but not always tailored precisely to suit audience. Weaknesses may be in poor control of complex structures, vocabulary, or the ability to express subtleties and nuances. Organization may suffer due to lack of variety in organizational patterns or in variety of cohesive devices. Introduction, conclusion, and transitions are present but formulaic.

**Writing 4 (Advanced Professional Proficiency)** Able to write precisely and accurately in a variety of prose styles and on topics pertinent to professional/educational needs. Errors of grammar are rare including those in complex structures. Consistently able to tailor language to suit audience and able to express subtleties and nuances. Expository prose is clearly, consistently and explicitly organized with a logically evident argumentative structure. Claims are well supported by valid, reliable sources. The writer employs a variety of organizational patterns, uses a wide variety of cohesive devices such as ellipses and parallelisms, and subordinates in a variety of ways. Breadth of vocabulary used enhances expression of all his/her experiences and ideas.

**Writing 4+ (Advanced Professional Proficiency, Plus)** Able to write the language precisely and accurately in a wide variety of prose styles pertinent to professional/educational needs. May have some ability to edit but not in the full range of styles. Has some flexibility within a style and shows some evidence of skilled use of stylistic or rhetorical devices.

**Writing 5 (Exemplary Proficiency)** Has writing proficiency equal to that of a well-educated college graduate or graduate student. No errors of structure, spelling, style, or vocabulary and can write and edit both formal and informal correspondence, official reports and documents, and professional/educational articles including writing for special purposes which might include legal, technical, educational, literary and colloquial writing. In addition to being clear, explicit and informative, the writing and the ideas are also significant, intellectually challenging and imaginative. The writer employs a very wide range of stylistic devices, using adept management of voice and tone and apt word choice.

## Appendix II: Editing/Proofreading Form

**This form is to be used when a student asks anyone, on or off campus, to proofread and make corrections on a paper that is to be turned in to an instructor. It is a safeguard for the student in case there is a question about the student's work. To the student: Please attach the original and the corrected copy to this form and hand it in to the instructor with your corrected copy.**

### Editing/Proofreading Form

Student:

Editor/Proofreader:

Appointment date and time:

Sufficient advance notice given for proofreading request? Y / N

Number of pages:

Amount of time spent proofreading:

Professor/Person paper will be turned in to:

Paper Title:

Primary Issues in this paper were with

\_\_\_\_\_ grammar

\_\_\_\_\_ punctuation/capitalization

\_\_\_\_\_ style/clarity/wordiness

\_\_\_\_\_ coherence/organization

Comments or specific recommendations:

### Appendix III: Writing Skills Rubric

	<b>Unacceptable 1</b>	<b>Beginning 2</b>	<b>Competent 3</b>	<b>Skilled 4</b>	<b>Exemplary 5</b>
<b>Main Idea/Thesis</b>	Overall position is not evident. Topic as expressed is superficial or undeveloped.	Overall position is evident, but often too simplistic. Topic is also simplistic and one-dimensional.	Overall position is clear with a sense of developed ideas. Topic is interesting and significant, but not deeply explored in needed areas	Overall position is clear and developed. Topic is interesting, significant, and is engaged from several angles.	Overall position is well articulated and thoroughly developed. Topic is interesting, significant, and intellectually challenging with multiple facets addressed.
<b>Argument</b>	No argumentative structure is evident. Ideas are unconnected.	Argumentative structure is rudimentary. Claims are repeated rather than developed. Few objections are addressed and may be misrepresented.	Argumentative structure is evident but sometimes simplistic. Objections are addressed but formulaically.	Argumentative structure is evident. Objections are taken seriously and typically addressed fairly-mindedly.	Argumentative structure is clearly evident. Objections are taken seriously and addressed fairly-mindedly with great skill.
<b>Evidence</b>	Claims are not supported by reliable evidence from credible sources, making the paper unconvincing	Some claims are supported by valid, reliable evidence, but support is inconsistent, making the paper less than convincing.	Claims are typically supported by valid, reliable evidence from credible sources, making the paper for the most part convincing.	Claims are almost always supported by valid, reliable sources, so that the paper is generally convincing.	Claims are supported by reliable, valid evidence from credible sources and effectively synthesized in a very convincing manner.
<b>Organization</b>	Ideas appear unconnected. Several paragraphs are incoherent, lacking clear topic sentences and developed by restatement; they may contain irrelevant information. Paper shows serious lack of unity and coherence. Introduction and/or conclusion may be weak, trite, or nonexistent.	The paper is organized, though simplistically. Paragraphs are occasionally incoherent, without strong topic sentences and clear development. An introduction and conclusion are attempted but are perfunctory or formulaic. The introduction may be overly general and the conclusion may simply restate the thesis.	The introduction provides some context for the paper and states a thesis, though in a predictable way. Paragraphs are usually clear with serviceable topic sentences, development, and information. Main points are logically structured. Transitions provide coherence but may be formulaic. The conclusion summarizes the paper but does not explore implications or significance.	The introduction sets the context for the paper and states a clear thesis. Nearly all paragraphs are coherent with strong topic sentences, developing systematically so that meaning is clear. Main points are clear and logically structured. Transitions provide a sense of coherence. The conclusion summarizes the paper and makes some effort to explore implications and significance.	The introduction skillfully captures reader attention while establishing the context for the paper. All paragraphs are coherent with apt topic sentences, developed so the meaning is exceptionally clear and easy to follow. All the main ideas are clear and logically structured. Transitions provide a strong sense of coherence. The conclusion summarizes and explores implications and significance.

<b>Readability</b>	Awkward phrasing, unskillful or inappropriate voice/tone, and unsophisticated and/or imprecise vocabulary hinder understanding.	Awkward phrasing, unskillful or inappropriate voice/tone, and unsophisticated and/or imprecise vocabulary distract from the paper's ideas.	Phrasing is generally effective; voice/tone and vocabulary are generally suitable for the paper's ideas and only occasionally work against its ideas.	Clear phrasing, appropriate management of voice and tone, and vocabulary enhance the paper's ideas.	Skillful phrasing, adept management of voice and tone, and apt word choice create an inviting paper.
<b>Conventions</b>	Numerous errors in grammar, usage, spelling and punctuation seriously impede meaning. Necessary documentation is missing.	Several errors in grammar, usage, spelling, and punctuation distract the reader and impede meaning. Problems with needed documentation exist	Errors in grammar usage, spelling, and punctuation are noticeable, but do not seriously impede the reader. Documentation is usually correct.	There are occasional errors in grammar, usage, spelling, and punctuation that do not impede the reader. Documentation of sources is correct.	There are very few or no mechanical errors in the paper. Documentation of sources is correct.
<b>Overall Impression</b>	The writer struggles in constructing and presenting a significant position. Paragraphing and overall organization hinder effectiveness. Ideas are asserted rather than developed or are largely underdeveloped. Language suffers from distracting errors at the sentence level. Falls short of college-level writing.	The writer presents a significant position that falls shy of being convincing. Overall organization and support need significant development. Frequent though not pervasive problems at the sentence-level. Paragraphing is inconsistent. Marginal college-level writing.	The writer presents a significant position that is generally convincing but has some weaknesses. Paragraphs are typically organized and add to the development of ideas. Support is good, but sometimes inadequate. Organization is evident but sometimes undeveloped. There are occasional but not overly distracting, sentence-level errors. Acceptable college-level writing.	The writer presents a significant and thoughtful position that is for the most part convincing. Paragraphs are well organized and contribute to the development of ideas. Support is good with infrequent weak areas. Organization is clear. Sentence-level errors are infrequent. Good college-level writing.	The writer presents a significant and interesting position that is convincing and thought provoking. Paragraphs are skillfully organized and add to the development of ideas. Support is sound with rare or no weak areas. Sentence-level errors are rare to non-existent. Exemplary college-level writing.

## **Appendix IV: Health Care & Wellness Policy**

**In an effort to aid in the overall health of students, staff and faculty members, the following recommendations are given:**

### **PREVENTION OF ILLNESS**

1. Try to obtain flu shot on a yearly basis.
2. Wash hands frequently. Carry a hand sanitizer with you, especially during cold and flu seasons.
3. Avoid sharing utensils, cups and other items when you or another is ill.
4. Avoid shaking hands when you or another is ill.
5. Do not attend classes when ill (see guidelines below).
6. Avoid losing sleep when possible.
7. Exercise regularly.
8. Maintain healthy nutrition.

### **REASONS TO STAY HOME FROM CLASSES OR WORK**

1. Fever of 101 or above, especially with onset of symptoms such as cough, sore throat, muscle aches.
2. Onset of 'common cold' with sneezing, cough, runny nose. \*\*
3. Onset of gastrointestinal symptoms of diarrhea and/or vomiting.
4. Onset of severe sinus infection.
5. Flu symptoms of weakness, muscle aches, fatigue.
6. Severe sore throat, especially with fever.
7. Onset of productive cough with 'colorful sputum'.
8. Conjunctivitis (pink eye).

\*\*In general, the first 24 to 48 hours are most contagious. It is also important that the ill person heals; rest is essential.

### **REASONS TO SEEK MEDICAL EVALUATION**

1. Any significant symptoms that are worsening or not resolving.
2. Persistent high fevers.
3. Severe sore throat with fever (to rule out Streptococcal infection).
4. Productive cough with fever or persistent for several days.
5. Shortness of breath or chest pain (REQUIRES MEDICAL ATTENTION).
6. Severe headache or abdominal pain.

\*\*This list is not exhaustive: call or see a medical provider with any significant concerns.

***Seminarians: When ill, email the Dean of Men when you must miss class or formation activities.***

**LITURGICAL CONSIDERATIONS**

When suffering from an illness please refrain from the following:

1. Sitting close to others.
2. Receiving Holy Communion from the chalice.
3. Receiving Holy Communion on the tongue.
4. Exchanging the Sign of Peace.