

Saint Vincent Seminary Bulletin

2010-2011



*The Student Handbook of Priestly
Formation, Academic Programs and Policy*

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Introduction

Saint Vincent Seminary strives to be a place that encourages and enhances the growth and development of all its students. Diocesan and religious seminarians, resident and day students gather together in an academic setting to be nurtured by deeply human and Christian ideals and values. In an attempt to foster such a spirit this *Handbook* is presented to all Seminary students who, as a community of believers, prepare for ministry to the People of God.



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Mission Statement

Saint Vincent Seminary is a Roman Catholic Seminary grounded in the Gospel of Jesus Christ and the living tradition of the Church in accord with the magisterium, and shaped by the Benedictine heritage of liturgical prayer, study, hospitality and community. As such, the Seminary is a center for the spiritual formation, human development, and academic and pastoral preparation of candidates for the priesthood. Consistent with this primary mission and responsive to the contemporary needs of the Church, the Seminary provides programs for permanent diaconate candidates and offers degree programs to qualified men and women seeking a theological education.

Formation for the Priesthood

Like all U.S. seminaries, Saint Vincent seeks to “foster the formation of future priests by attending specifically to their human, spiritual, intellectual, and pastoral formation,” the four pillars of priestly formation presented by Pope John Paul II in the 1992 Apostolic Exhortation *Pastores dabo vobis*, and applied to the USCCB’s sixth edition of the *Program of Priestly Formation*, published in 2006 (no. 70). However, each seminary approaches these formation pillars in a manner that is unique to its institutional charism. For Saint Vincent Seminary, these “pillars” are understood as inter-relational dimensions that must be presented in an integrated manner, yet without compromising the unique character of each.

Here, one can appreciate how natural such an approach is to a Benedictine environment that seeks to cultivate personal holiness within the context of community life. Classic Benedictine mottos such as “work and prayer,” “stability and conversion of life,” and “obedience as the hallmark of free will,” demonstrate a predisposition toward integration. Nevertheless, each formation pillar is unique in its own right and requires specific coverage.

Saint Vincent Seminary requires priesthood candidates to complete a program of priestly formation that requires at least four years. An average course load consists of 16 credits per semester for eight semesters. Those who have not met the requirements for admission into the Seminary’s four-year Priestly Formation Program may be admitted into the Seminary’s Pre-Theology Program which is designed for students who have an undergraduate degree but are lacking in the philosophical, spiritual and religious foundation required for admission to first theology.

The Seminary is open to accepting undergraduate students who have successfully completed two full years of undergraduate work in an accredited college. They will take classes at Saint Vincent College to complete an undergraduate degree. They will participate in the Seminary’s pre-theology program and live in the Seminary community, while at the same time completing their undergraduate work.

Program Goals

The goals of the priestly formation program are as follows:

- To provide priesthood candidates with a formation curriculum that is in conformity with the *Program of Priestly Formation*, *Ratio Fundamentalis*, and *Sapientia Christiana*, and that offers the Master of Divinity, Bachelor of Sacred Theology, and Master of Arts degrees;
- To direct students in the formation process of human and spiritual development through prayer, study, supervised pastoral experience, discernment, and evaluation;
- To test, nourish, and guide students’ priestly vocations through Seminary formation conferences, spiritual direction, fostering devotion, and faith sharing;
- To prepare students for effective ministry of the Word, of worship, and of parish service through study and pastoral practice;
- To assist students in the development of an ecclesial identity and readiness to accept leadership roles of service in the Church through a formative environment, the witness of a committed faculty and administration, pastoral supervision, and personal guidance.

Admission Requirements

All applicants for priestly formation receive sponsorship from a diocese or religious order. The sponsoring diocese or religious order indicates sponsorship in a letter issued to the Seminary Academic Dean. A number of other documents are also required before the Admissions Committee can consider an applicant:

- Completed Application
- Proof of Medical Insurance

- Sacramental Documentation: Parents' Marriage Certificate, Baptismal Certificate, and Confirmation Certificate
- Criminal Background Check
- Psychological Profile; we recommend MMPI2; Rorschach Inkblot; Incomplete Sentence Blank; 6 PF; and a Clinical Interview. These reports remain confidential and do not become part of the student's permanent record
- Testimonial letters from previous seminaries or sponsoring dioceses (if applicable)
- Official Transcripts (high school, college, and graduate school, if applicable) sent by the College/University directly to the Academic Dean.
- TOEFL Score (International Students Only)

International students must submit scores from a recent TOEFL examination unless they have completed an undergraduate degree with an English language faculty. The Seminary accepts students who have a score of 550 on the paper examination and 213 on the computer examination.

- Admission Fee
- Personal Interview with the Rector, Vice Rector, and Academic Dean

The Seminary expects applicants to meet the requirements for admission to the Master of Divinity degree program. Thirty credits in philosophy and twelve credits in undergraduate theology are required for priesthood candidates by *The Program of Priestly Formation*, fifth edition (no. 161). Students lacking philosophy and theological studies prerequisites can enroll in the Seminary's pre-theology program.

The Formation Program

Formation in Community

The seminary community plays a significant role in the growth of seminarians toward the priesthood. The give-and-take between those who share the same vocational goals provides mutual support and promotes increased tolerance while allowing fraternal correction to take place. Community life affords the opportunity for the development of leadership skills and individual talents. It can also motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration. The seminarians and the formation faculty form the center of the seminary community. This center needs careful cultivation so that the distinctive aims of seminary formation are achieved.

Diocesan seminarians reside in Leander Hall and the Elizabeth J. Roderick Center and each one is a member of the Resident Forum. The Forum promotes the welfare of diocesan community life and its elected officers keep the administration aware of student needs. The *Diocesan Community Life Handbook* provides the Rule of Life and outlines the rights and responsibilities of diocesan students.

Benedictine monks and other religious seminarians who pursue theological studies in the Seminary reside in the monastery. As such, their human and spiritual formation follows the *Saint Vincent Archabbey Formation Handbook*. For access to this, please contact the Monastic Formation Director for Seminarians. Academic and pastoral formation for monastic seminarians is primarily the concern of the Seminary. Junior monks from monasteries other than Saint Vincent, and seminarians from other orders also study theology in the Seminary and continue their monastic formation in the monastery. Religious in final vows are accountable to the Director of Finally Professed Religious Seminarians and those in temporary vows to the Junior Master.

Priestly Identity

Saint Vincent Seminary's priestly formation program presumes that students who enter have manifested already clear and positive signs of a priestly vocation. We understand that dioceses and religious orders entrust their priesthood candidates to the Seminary so that this vocational choice may be tested, nourished, and guided. The Saint Vincent Seminary Priestly Formation Program will test a seminarian's vocation by engaging the candidate in an ever more complete and penetrating self-knowledge as he continues to listen and respond to God's call. Nurturing his vocation will clarify and reinforce his original call, as he comes to a deeper understanding of the direction of his own vocation. As each seminarian deepens his relationship with Jesus Christ and better realizes his own gifts, as well as the demands of ministry in the Church, he will grow in his priestly identity. By deepening his relationships with Christ and the Church, he will grow into the priest that God and the Church calls him to be; personally, spiritually, pastorally, and intellectually.

The Program of Priestly Formation commissions seminaries to evaluate whether or not the candidates possess sufficient intelligence, personal maturity, interpersonal skills, common sense, moral character, and aptitude for ministry to continue in the Seminary program and finally to be ordained to the priesthood. This the Seminary does throughout the year, by way of numerous avenues, but most formally in the annual evaluation process, which the Director of Human Formation administers in support and as an integral part of the Seminary's priestly formation program. The annual evaluation considers a priesthood candidate from the four pillars of formation.

Pillar I: Human Formation

According to *Pastores dabo vobis*, no. 43, an appropriate human formation is the necessary foundation for the whole task of priestly formation and, as such, the Seminary seeks to assist the future priest in developing his personality in such a way that he becomes a bridge for others in their meetings with Jesus Christ. The Seminary assists the priesthood candidate to know the depths of his own heart, to understand his own gifts and difficulties, to learn trust and cooperation, and to exercise serene and objective judgment, all the while guiding him to "listen carefully with the ear of the heart" to become the man and image of God only he can become.

In the mystery of his unfolding life, God calls each priesthood candidate to be a "man of communion." As such the future priest will be responsible for a community of faith. Such a call and trust requires that during his seminary years he learn to be affable, hospitable, sincere, prudent, discreet, approachable, generous, ready to serve, capable of opening himself to fraternal relationships, and quick to understand, forgive, and console (*Pastores dabo vobis*, no. 43).

Human formation builds upon affective maturity, which is a significant and decisive factor in the formation of candidates for the priesthood. Affective maturity itself presupposes the awareness that love has a central role to play in human life, a love that involves the entire person and is not impoverished by a social and cultural atmosphere that links it solely with the body and selfish pleasure (*Pastores dabo vobis*, no. 44).

It is in this context of responsible love and affective maturity that formation for celibacy takes place. In view of the commitment to celibacy, affective maturity brings to human relationships a love for Christ, which overflows into a generous dedication of oneself to Christ, the Church, and the whole of the human family. Candidates for the priesthood need to learn to be prudent in their relationships and to renounce anything that is a threat to celibate chastity so that as future priests they will be able to live celibate chastity with faithfulness and joy (*Pastores dabo vobis*, no. 44). This requires a clear and strong training in freedom, which allows the future priest to be master of himself, open to others, and generous in service to his neighbor (*Pastores dabo vobis*, no. 44).

Pillar II: Spiritual Formation

The core that unifies and gives life to being a priest and acting as a priest (*Pastores dabo vobis*, no. 45) originates in sound spiritual and liturgical formation. Indeed, these inter-related areas of formation are given priority at Saint Vincent Seminary. Consequently, the Seminary conducts its priestly formation program in a way that seminarians learn to live in intimate and unceasing union with God the Father, through his Son Jesus Christ, in the Holy Spirit (*Optatam totius*, 8). Most importantly, the sacred liturgy, as the summit toward which the activity of the Church is directed and the font from which all her power flows, is the privileged place of intimate communion with the Most Blessed Trinity. At Saint Vincent Seminary, the sacred liturgy holds pride of place in the spiritual formation of men for the priesthood. Daily Mass is an integral part of the seminarian's day, and the Seminary faithfully observes the Church's liturgical norms while at the same time incorporating the various options provided for in the *Roman Missal* according to the principle of progressive solemnity. The full range of the Church's treasury of sacred music is utilized, including Gregorian chant, sacred polyphony, and contemporary compositions (*Sacrosanctum concilium*, no. 116).

Priesthood candidates celebrate the Liturgy of the Hours daily, with Morning and Evening Prayer generally prayed in common. Occasionally, diocesan seminarians will pray privately in order to accommodate the schedule and accustom them to personal fidelity to the Office when they are not in the community. Solemn Evening Prayer is celebrated on Sundays and solemnities.

Growth in priestly identity and holiness requires a frequent and regular reception of the Sacrament of Penance so that the priesthood candidate can come before God who is "rich in mercy" (Eph. 2:4). To assist in this growth, there are daily scheduled opportunities for confession either at the Seminary itself or at Saint Vincent Basilica Parish. Coupled with regular recourse to the Sacrament, the Seminary encourages a healthy sense of asceticism and interior discipline, a spirit of sacrifice and self-denial, the acceptance of hard work and of the cross in a way that leads to a healthy transformation into the Priesthood of Christ himself (*Pastores dabo vobis*, no. 48).

Another vital element of the Seminary's priestly formation program is regular spiritual direction. Each student has a priest spiritual director with whom he meets at least once each month. Additionally, three Days of Recollection occur each year: two in the fall semester and one in the spring semester during Lent. The annual seminary retreat takes place directly before the start of the spring semester.

The spiritual formation program is also integrated with the academic curriculum. Pre-theologians take a fundamental course on Prayer and Christian Spirituality. Also, first theologians take a course on either Diocesan Priestly Spirituality or Monastic Spirituality, depending upon their vocational charism. Moreover, theology and scripture professors commonly point to spiritual and pastoral inferences in their academic material.

Devotional practices intended to nurture an ever deepening love of God are also fostered. *Lectio divina*, the prayerful and meditated reading of the word of God, is an essential element of spiritual and liturgical formation (*Pastores dabo vobis*, no. 47). One evening a week, seminarians have an opportunity to gather together, prayerfully reflecting over the readings for the upcoming Sunday. Eucharistic adoration is also highly esteemed, and students are strongly encouraged to make a daily holy hour. The Eucharist is exposed each morning, and Exposition and Benediction take place every Thursday and Sunday. Devotion to Our Lady is strongly fostered. The rosary is recited publically every Monday, and in preparation for the Solemnity of the Annunciation, students are encouraged to make or renew a consecration to the Blessed Virgin according to the formula of Saint Louis de Montfort, which was so strongly endorsed by Pope John Paul II. Seasonal devotional practices, such as Stations of the Cross in Lent, suffrages for the faithful departed in November, and Advent devotions, familiarize students with communal ways to enhance liturgical seasons and familiarize students with Church customs. Elective courses and workshops encourage and support this prayerful listening to enable the unfolding mystery of the candidate's priestly life.

In conjunction with the other pillars of priestly formation, the spiritual formation program fosters formation for chaste celibacy through encouraging an assiduous and authentic life of prayer, a spousal

relationship with the Church [the Lord Jesus], esteem for priestly friendship and self-discipline, the acceptance of solitude, and fostering physical and psychological health (*Pastores dabo vobis*, no. 50).

Pillar III: Intellectual Formation

Perhaps now more than in recent generations, a critical component to effective priestly ministry is a solid intellectual formation. The contemporary priest must have two key skills. “Intellectual formation applies not only to a comprehensive understanding of the mysteries of the Catholic faith, but also an ability to explain and even defend the reasoning that supports those truths” (*The Program of Priestly Formation* no. 164).

In order to promote conversion of mind and heart, we provide an academic curriculum that aims at the integration of a candidate’s human, spiritual, pastoral, and intellectual life. The curriculum addresses all four dimensions of priestly life and seeks to form the man into the priesthood of Christ. The distribution of courses throughout the eight semesters offers a developmental understanding of Sacred Scripture and Roman Catholic theology, and the faculty teaches from both historical and dogmatic perspectives so that students know what the Church teaches, as well as why. The distribution of courses also offers a developmental approach for the men themselves who, with each year of study and formation, become more fully formed as shepherds after Christ’s own heart.

The spirit of Benedictine culture has been summarized as “the love of learning and the desire for God.” Early Benedictine communities developed a form of spiritual discipline, *lectio divina*, which integrates study and prayer. Essentially, *lectio divina* is a quest for communion with the Lord through the devout reading of Scripture, philosophy, and spiritual writings. It is worth mentioning here that Benedictine monks, by virtue of this devotion, founded schools which developed into the cathedral schools and eventually the universities of Europe.

In light of this heritage, St. Vincent Seminary utilizes a critical reading program that incorporates elements of exegesis with *lectio divina*. The program implementation is as follows: new students have a weekly one hour formation conference throughout their first year becoming familiar with various critical reading techniques, as well as methods in research and graduate level study skills. The center piece of this formation period is teaching students how to construct a *divisio textus* of a theological text. Faculty members are encouraged to utilize this exercise in their course work in order to cultivate in our students the critical reading skills necessary to grasp a text’s deeper meaning and literary structure.

Cycle of Courses for Pre-Theology

Pre-Theology I:

Fall		Spring	
Intro to Philosophy	3	Metaphysics	3
Logic	3	Ancient/Medieval Philosophy	3
Basics of Catholic Faith	3	Intro to Catholic Morality	3
Ecclesiastical Latin I or Spanish	3	Ecclesiastical Latin II or Spanish	3
Intro to Music	0		12
	12		

Pre-Theology II:

Fall		Spring	
Philosophical Anthropology	3	Contemporary Philosophy	3
Modern Philosophy	3	Ethics	3
Thomistic Philosophy	3	Theories of Knowledge	3
Introduction to Spirituality	3	Philosophy as a Foundation for Theology	3
Introduction to New Testament Greek	2	Introduction to Sacred Scripture	3
	14		15

Students who have transferred credits from another institution, and need credits to fill out their schedule, may enroll in up to 6 credits a semester from First Theology. Vocation Directors may request to have their students take Spanish in place of Latin.

Cycle of Courses for Theology

First Theology:

Fall

Fundamental Theology	3
The Bible and the Liturgy	3
Patrology	3
Worship and Ministry	2
Catechetics	2
Intro to NT Greek or an Elective	2
Intro to Music	0
	15

Spring

Pentateuch and Exegesis	4
Synoptic Gospels	3
Christian Anthropology and Grace	3
Principles of Moral Theology	3
Fundamental Liturgy	2
Spirituality (Diocesan or Monastic)	2/3
	17/18

Second Theology:

Fall

Trinity	3
Prophetic Literature	3
Wisdom Literature & The Psalms	3
Catholic Social Ethics	3
Pastoral Visitation of the Sick/Practicum	2
Elective	2/3
	16/17

Spring

Christology	3
Writings of Saint Paul	3
Mariology	3
Medieval to Counter Reformation	
Church History	3
Introduction to Canon Law	3
Pastoral Visitation of the Sick/Practicum	2
	17

Third Theology:

Fall

Ecclesiology	3
Catholic Sexual Ethics	3
Modern Church History	3
Homiletics I	3
Canon Law & Sacraments	3
Elective	2/3
	17/18

Spring

Eucharist	3
The Fourth Gospel	3
Pastoral Counseling I	3
Homiletics II	3
Deacon Preparation Lab	2
Elective	2/3
	16/17

Fourth Theology:

Fall

Theology of the Priesthood	3
Pastoral Theology	3
Pastoral Counseling II	3
Parish Practicum	3
Parish Administration & Leadership	2
Liturgical Music	2
	16

Spring

Sacraments	3
Priesthood Preparation Lab	2
Catholic Biomedical Ethics	3
Catholic Church in the U.S.	3
Parish Practicum	3
	14

The Parish Practicum includes a two week intensive period in the parish assignment. Students are given work in their other courses to be completed as part of the experience in the parish.

Pillar IV: Pastoral Formation

The Program of Priestly Formation (no. 241) notes, "Pastoral formation not only connects with the other three pillars of priestly formation, but in itself it provides a goal that integrates the other dimensions. Human formation enables priests to be bridges to communicate Jesus Christ, a pastoral function. Spiritual formation enables priests to persevere in and give depth to their ministry. Intellectual formation provides criteria and content to ensure that pastoral efforts are directed correctly, properly, and effectively."

Pastoral formation can also engender cultural sensitivity and sensitivity for justice, charity, and the integrity of human life, as well as provide an opportunity for collaboration and an appreciation for religious pluralism (nos. 239, 251, 252).

Additional goals of the Pastoral Formation Program aim to assist students to develop a life-style that is consistent with the Gospel. In order to do so, one should strive to understand more fully the nature of the Church and its mission; to become more deeply committed to the Church's mission; to develop the habit of reflecting theologically on experience; to acquire a beginning professional competence for priestly ministry, which involves appropriating one's role as a spiritual leader and as a public person in the Church; and to develop the skills needed for effective priestly ministry.

Realistic pastoral formation is available in the Seminary's priestly formation program, with numerous opportunities for apostolic work at a local homeless shelter, a food bank, a mental hospital, or a state prison. Various pro-life activities are also available as are field education opportunities in local parishes and other ministries under the supervision of qualified priests, religious, and lay professionals. Apostolic work and field placement opportunities are unpacked through theological reflection to enhance learning opportunities for priesthood candidates. Each ministerial opportunity, in its own way, helps candidates to grow in ability and confidence to serve the people of God.

Grounded in the Gospel and sacred tradition, the pastoral emphasis of our priestly formation program echoes the Second Vatican Council's pastoral concern for the Church in the world. This concern is particularly clear in the directive found in the *Decree on Priestly Formation*: "pastoral concern ought to permeate thoroughly the entire training of the students (no. 19)."

The pastoral opportunities in our curriculum—and those extra-curricular works that support our curriculum—fulfill the requirements of the *Program of Priestly Formation* (no. 236) which states, "All four pillars go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process."

Theological field education fosters general integration in the formation process. The field-education program is an integrating factor in seminary education forging a close link between ministerial, academic and spiritual formation. Field education and work also provides opportunity for ecumenical and interreligious cooperation, another of the Council's pastoral concerns. It can also engender sensitivity for justice, peace and the integrity of human life and can provide an opportunity for collaboration, all of which are consistent with the pastoral vision of the Second Vatican Council.

Additional goals of field education are to assist students in:

- Developing a lifestyle consistent with the Gospel;
- Understanding more fully the nature of the Church and its mission;
- Becoming more deeply committed to the Church's mission;
- Developing a habit of reflecting theologically on experience;
- Acquiring a beginning professional competence for priestly ministry, which involves appropriating the role of spiritual leaders and public persons in the Church; and
- Developing the skills needed for effective priestly ministry, including sound liturgical proclamation.

Students register for field education with the approval of the Academic Dean and in consultation with the Director of Pastoral Formation.

Field Education

At Saint Vincent the pastoral formation of seminarians is built upon the pastoral foundation inherent in the entire curriculum, of which field education is an integral part. The purpose of field education is to engage students actively in parish and other ministries under the supervision of qualified priests, religious and lay professionals. Weekly theological reflection on ministry experiences is an essential component of the program.

Basic Components of Field Education Experiences

- Engagement in ministry in an approved setting;
- Supervision of the student's ministry by a qualified supervisor;
- Development of a Learning Agreement between the student and supervisor which defines the goals, objectives, tasks and resources for the ministry;
- Theological reflection on ministry experiences;
- Interaction with the Director of Pastoral Formation regarding the ministry experiences;
- Completion by student and supervisor of a written evaluation at the end of the semester.

Ministry Opportunities

A list of specific placement possibilities is available from the Director of Pastoral Formation. The types of ministry available are the following: parochial activity, counseling, campus ministry at the college and high school level, and many other ministries.

Field Education Policies

Attire: In accord with the policy of the Diocese of Greensburg, students who are ordained deacons wear clerical attire when performing their ministries. Other students are requested to dress in a professional manner, i.e. dress trousers and dress shirts, when engaged in Field Education placements.

Credit: A minimum of 2 hours per week is required in a Ministry setting. In addition, one hour of theological reflection and ministry research is required.

Evaluation: In order that a student may grow in ministry and learn from experience, the student and supervisor are asked to evaluate the experience. At the end of the semester, written evaluations are completed by both the student and supervisor. These are shared and discussed and then forwarded to the Director of Pastoral Formation. These evaluations serve as a basis to challenge the student to further growth. Subsequently, these evaluations become part of the profile process and are sent to the student's sponsor.

Grades: Students are given pass/fail grades for field education courses. Grades are awarded in accord with the way in which the Learning Agreement has been fulfilled and are based on the following criteria:

- Engagement in the ministry as agreed upon in the Learning Agreement;
- Cooperation with the supervision process;
- Completion of assigned tasks/readings, etc.;
- Submission of written evaluations as required.

Learning Agreement: The Learning Agreement, decided upon by the supervisor, student and Director of Pastoral Formation, defines the goals of the practicum, the time of supervision, and the specific responsibilities of both student and supervisor, and establishes a method of accountability for the project.

Registration: Registration for field education is completed prior to the beginning of the semester so that the student is prepared to begin the placement the first week of the semester. The student registers for the practicum after consulting with his academic advisor and the Director of Pastoral Formation.

Supervision: As stated in the *Program of Priestly Formation* (5th ed., 2006, #248) supervision, theological reflection, and evaluation are necessary components of an effective pastoral program. On-site supervisors should be carefully selected with emphasis on their dedication to the Church and respect for the priesthood.

Supervisors: Supervisors of Seminary students are chosen for their values, competence, knowledge in their field, and openness to serve as supervisors. Supervisors are oriented to the Field Education Program by the Director of Pastoral Formation. Since supervisors are trained to supervise in the area of their specialty, the Seminary has not needed to provide further supervisory training for them. The Seminary expects that supervisors:

- Be skilled in their ministries and committed to their work;
- Function in a teaching role with a student minister;
- Receive the student into the ministry and assist the student to develop a Learning Agreement;
- Meet with the student on a regular basis to discuss the student's progress and needs;
- Notify the Director of Pastoral Formation of any difficulty that may arise in the student's ministry;
- Complete an evaluation of the student at the end of the semester.

Theological Reflection: As noted in the *Program of Priestly Formation* (no. 239), in theological field education, reflection and integration are closely related. Theological reflection is critical for practical learning in a formational context. Students perceive how theology and the tradition of the Church shed light on the pastoral situations they experience. Theology is illumined in the process. Academic work and pastoral ministry come to reinforce one another. This mutual interaction also helps seminarians to sense the presence of God in these experiences and to relate their life in Christ to the service of God's people. Such learning can represent a significant moment of personal integration for seminarians as well.

Transportation: Students in all ministries are required to provide their own transportation to and from the ministry. This policy applies to all pastoral courses, including those structured into the curriculum.

The Formation Schedule

Classes meet two days each week: on Monday and Thursday or on Tuesday and Friday. Wednesday is reserved for formation. Each Wednesday, all classes except Fourth Theology participate in three distinct sessions: Two of these are in the morning, and will concentrate on the pillar of formation designated for that year of study. *All new students in Pre-Theology and First Theology are required to attend the intellectual formation conferences on critical reading in their first semester of study. Of these students, any First theologians that achieve a GPA of 3.5 or above at the end of their first semester are dispensed from taking the spring intellectual formation conference on Research and Study Methodology.* Each Wednesday afternoon, First, Second, and Third Theologians engage in a pastoral work. Pre-Theologians normally have college classes to attend at this time.

The formation goal for the reading Seminar promotes a love for learning outside the context of a graded course. By selecting texts which are both enriching and even entertaining, students come to integrate study as a means of personal enrichment, as well as a vehicle for prayer. Students are taught how to engage the text, as opposed to simply distilling data. The hope is that this intellectual exercise will inform prayer, influence homilies, and impart a desire for life-long learning. The Integration Seminar engages students on a more personal level, for instance, when discussing their impressions of a work of art, a film clip, or a poem and how to share these with their peers. The third part of the day helps students apply what they are learning in the classroom to concrete pastoral work.

Year of Study	Pillars	Time
Pre Theology	Conference One: Intellectual Formation Reading Seminar	9:00-10:00 am
	Conference Two: Human Formation Integration Seminar	10:15-11:15 am
	Afternoon courses	1:00-4:00 pm
First Theology	Conference One (Fall): Spiritual Formation Reading Seminar	9:00-10:00 am
	Conference Two (Fall): Pastoral Communication	Monday evening
	Conference One (Spring): Spiritual Formation Reading Seminar	9:00-10:00 am
	Conference Two (Spring): Spiritual Formation Integration Seminar	10:15-11:15 am
	Apostolic Work	1:00-4:00 pm
Second and Third Theology	Year One: Pastoral Sensitivity and Awareness	9:00-11:15 am
	Year Two: Pastoral Leadership and Organization	
	Apostolic Work	1:00-4:00 pm
Fourth Theology	Formation Integration	Monday

Special Formation Programs

Homiletics

In the following passage from the post-Synodal Apostolic Exhortation, *Sacramentum caritatis* (2007), Pope Benedict XVI highlights the role of the homily in the sacred liturgy: “Given the importance of the word of God, the quality of homilies needs to be improved. The homily is ‘part of the liturgical action,’ and is meant to foster a deeper understanding of the word of God, so that it can bear fruit in the lives of the faithful. Hence, ordained ministers must ‘prepare the homily carefully, based on an adequate knowledge of Sacred Scripture.’ Generic and abstract homilies should be avoided. In particular, I ask these ministers to preach in such a way that the homily closely relates the proclamation of the word of God to the sacramental celebration and the life of the community, so that the word of God truly becomes the Church’s vital nourishment and support. The catechetical and paraenetic aim of the homily should not be forgotten. During the course of the liturgical year it is appropriate to offer the faithful, prudently and on the basis of the three-year lectionary, ‘thematic’ homilies treating the great themes of the Christian faith, on the basis of what has been authoritatively proposed by the Magisterium in the four ‘pillars’ of the *Catechism of the Catholic Church* and the recent *Compendium*, namely: the profession of faith, the celebration of the Christian mystery, life in Christ and Christian prayer (n. 46).”

This statement articulates the goal of St. Vincent Seminary’s homiletics program. We strive to prepare men to be effective preachers by offering the following resources to our Seminarians:

- Three courses devoted to homiletics
- A Chair devoted to the teaching of Biblical Theology and Homiletics
- Formation conferences covering rhetoric and communication skills.
- The integration of homiletics across the Seminary curriculum.
- An annual lecture on biblical theology by the Chair-holder.
- Regular parish preaching opportunities for the Fourth year deacons.

The *Pope Benedict XVI Chair of Biblical Theology and Homiletics for Excellence in Preaching* was established to realize three purposes, all of which address Pope Benedict XVI's call for more effective preaching.

The **first goal** is to help seminarians grasp the mysteries of the Catholic faith contained in the word of God and celebrated in the Church's liturgy. Toward this end, in the *Bible and Liturgy* course, seminarians learn how the lectionary is structured for the liturgical year according to various biblical typologies, so that they might better understand and explain to the faithful how "the New Testament [lays] hidden in the Old and the Old Testament is unveiled in the New (*Catechism of the Catholic Church*, no. 129)."

The **second goal** is to provide opportunities for seminarians to acquire the skills and practices necessary to preach the lectionary and the liturgical rites of the Church. They do this in the Homiletics I and II courses. Regular faculty, especially the homiletics professor, provide seminarians with opportunities to develop and refine their skills for effective homily preparation and delivery, catechetical instruction, and evangelization.

The **third goal** is to assist alumni and those already ordained to improve their preaching skills. For this purpose, an annual summer symposium has been held on the Saint Vincent campus since 2006, led by the current chair holder, Dr. Scott Hahn. The last day of the symposium is devoted specifically to a preaching workshop, where presenters offer to the symposium attendees practical tips for effective preaching.

Other Special Programs

In addition to our regular formation program, other special programs are presented each year. These are as follows:

Spiritual Formation

- Opening of the academic year day of recollection;
- Mid-November day of recollection;
- The seminary retreat, which immediately precedes the first day of class of the spring semester;
- Lenten day of recollection.

Human Formation

- There are two community-wide events, one of which concerns celibacy (the Rector presents a conference or workshop on celibacy each year)
- *Virtus: Protecting God's Children*, a national program that all new students are obliged to attend, and for which they register to receive updates.

Pastoral Formation

- Two Pastoral Leadership events are held each semester for Second, Third, and Fourth year Theologians. These treat a cycle of specialized pastoral issues such as:
 - Marriage Preparation
 - Faithful Citizenship
 - Adult Faith Formation
 - Youth Ministry
 - Promoting Vocations in the Parish
 - Ministry to Families

Hispanic Ministries

Our priesthood candidates may take advantage of electives that offer them special training to serve a growing Hispanic population. People of Hispanic origin and culture constitute one of the most rapidly growing segments of the United States population. The Seminary seeks to provide well-trained ministers for this growing population, following the practical insight of its founder, Father Boniface Wimmer, who argued in the 1840s that, by offering a second language to priesthood students, a bishop would be ordaining two priests instead of one.

The Hispanic Ministries Program is designed to prepare a student who is engaged in the normal course of studies to learn Spanish or gain/add proficiency in the language and study Hispanic history and culture. An intensive summer immersion experience is an essential part of the Seminary's goal to prepare men for Hispanic Ministries in the United States. Deacon and priesthood preparation labs for ministering to Hispanic communities are also offered. For details of the program, please contact the Director of Hispanic Ministries.

Lay Formation

While the Seminary is first and foremost focused on priestly formation, our academic program is also open to qualified men and women seeking a theological education. The *Code of Canon Law* recognizes the right of lay persons "to acquire that deeper knowledge of the sacred sciences... by obtaining academic degrees" (c. 229.2). Programs developed to serve the needs of lay students and the sharing of existing programs are arranged both to preserve the integrity of the Ordination Program and to assist lay persons in preparing for service in the Church.

Continuing Education for Clergy and Laypersons

The Seminary welcomes students interested in taking classes on a continuing education basis to deepen their understanding of the Christian life and faith. We provide opportunities for continuing education in Sacred Scripture, Spirituality, Systematic Theology, Church History, and Monastic Studies. Those enrolled as continuing education students normally possess a bachelor's degree and the necessary background for the courses they wish to take. The Academic Dean admits continuing education students into the courses. Students pay the regular tuition rate unless they audit the courses. *Because some courses are designated for seminarians only, all lay students enrolling in Seminary courses must receive permission from the Academic Dean to register for courses.*

Academic Policies

Academic Advisors

The Seminary, recognizing the value of faculty-student relationships, considers the academic advising of students to be an important element of their intellectual formation. Students in the Master of Divinity and Ordination programs are assigned an academic advisor when they begin studies. In subsequent semesters, students who wish to change their academic advisors may contact the Academic Dean.

Master of Arts and Bachelor of Sacred Theology candidates request a faculty member to serve as their academic advisors.

Academic Committee

The Academic Committee is composed of the Academic Dean, two faculty members appointed by the Rector and two students from each class who are elected by their classmates. The Committee exists to deal with student suggestions for the general academic program and to serve as a channel to bring student concerns to the whole faculty. The Committee acts in an advisory role to the faculty and as a vehicle for expressing concerns of the student body in academic matters.

Academic Cooperation with Saint Vincent College

Sharing the same campus, the Seminary and the College take advantage of a mutually beneficial relationship. In some cases, pre-requisite courses can be taken in the undergraduate departments of the College. This is normally done during pre-theology for those in the Ordination Program.

A cooperative arrangement with the Theology Department in the College features some courses available to both undergraduates and graduates. A limited number of highly qualified undergraduates may be admitted to certain graduate courses as special students with the recommendation of the Chairperson of the Theology Department and the permission of the Academic Dean of the Seminary.

Academic Due Process

The Academic Due Process Committee exists to deal with academic difficulties between a student and a teacher, especially as these difficulties pertain to grades. The Committee is composed of the Academic Dean, two faculty member appointed annually by the Rector and one student elected annually by the Academic Committee from its membership. An alternate faculty member is elected by the Academic Committee to serve in case a Committee member is a party to the difficulty. The Academic Dean is an ex-officio member of the Committee and serves as its chair.

A student who has an academic difficulty is asked to resolve the difficulty with the faculty member involved. If a mutually acceptable decision can be reached, the matter is settled by the teacher and the student.

In the event that a mutually acceptable decision cannot be reached, the student informs the Academic Dean of the difficulty. The Dean then discusses the matter with the faculty member.

If no resolution can be reached through the intervention of the Dean, the student may ask for a meeting of the Academic Due Process Committee. This request must be made within fourteen days of the Dean's intervention. The student must present the Academic Dean with a written statement detailing the request for the convening of the Academic Due Process Committee.

Upon receipt of the student's statement, the Dean shall convene the Academic Due Process Committee, which shall determine if there is reasonable cause to proceed with a hearing. If the Committee determines that no hearing is warranted, the decision of the teacher stands. There shall be no further appeal.

In the event that a hearing is granted, the Committee will review the matter with the student and the faculty member. The Committee, following the hearing, will make a decision in the matter by a simple majority vote. Either the student or the teacher involved may appeal the Committee's decision to the Rector.

Upon review of the matter, the Rector will make a final decision that is not subject to further appeal.

Academic Fees

Fees for graduation and processing official transcripts are subject to change. These fees are determined annually by the Board of Directors.

Academic Honesty

Saint Vincent Seminary assumes that all students come for a serious purpose and expects them to be responsible individuals who demand of themselves high standards of honesty and personal conduct.

Fundamental to the principle of independent learning and professional growth is the requirement of honesty and integrity in the performance of academic assignments, both in the classroom and outside, and in the conduct of personal life. Accordingly, Saint Vincent Seminary holds its students to the highest standards of intellectual integrity. Thus the attempt of any student to present work which he or she has not done or to pass any examinations by improper means is regarded by the faculty as a serious offense. In case of academic dishonesty, the professor, together with the Academic Dean, who confers with the student, decides on the appropriate sanction. Possible sanctions include failure for the assignment, failure for the course, suspension or dismissal.

Academic Warning

The Seminary demands of every student a cumulative and semester grade point average of 2.5 at each semester grading period. If a student fails to attain this 2.5 average for the semester, the Academic Dean issues a letter of academic warning with a copy sent to the student's advisor. A student who receives an academic warning is required to consult with the academic advisor. Academic motivation, study habits and remedial programs are discussed. If a student fails to attain a cumulative average of 2.5 at each grading period, the Academic Dean issues a cumulative average warning with a copy sent to the academic advisor. A student may ultimately be dismissed for academic reasons.

Add/Drop Forms

Registered students who wish to add or drop a course must complete add/drop forms. There is no charge to process these forms on the first day of classes. Beginning with the second day of classes a fifteen dollar (\$15.00) fee per form will be charged. No fee will be charged for changes caused by the Seminary Administration.

Admissions

The Master of Divinity and the Master of Arts degree programs are open to qualified diocesan, religious, and lay students. The Bachelor of Sacred Theology program is open to qualified ordination students. The specific admission requirements for degree programs are listed under each degree.

Persons considering application to the Seminary are encouraged to come to the campus and experience firsthand the environment and the spirit of Saint Vincent.

Students for whom English is a second language are required to submit scores from a recent TOEFL examination, unless they have completed an undergraduate degree in an English language faculty. The Seminary looks for a score of 550 on the paper examination, 215 on the computer examination and 79 on the internet-based examination.

Acceptance to the Seminary is granted by the Admissions Committee. Applicants are notified of the decision of the Admissions Committee soon after all required documents are received. All correspondence should be addressed to the Academic Dean.

Applicants to the ordination program must already have legal authorization to be in the country for study or be sponsored directly by a religious order or diocese to be considered for admissions into the Seminary.

Audit

Students may register to audit a course with the permission of the Academic Dean. No credit and no grade points are earned for auditing a course. Auditors are not required to complete class assignments or examinations. The tuition for auditors is reduced.

Change of Requirements

Academic requirements in effect at the time a student enrolls in the Seminary generally remain applicable to that student. However, the Seminary maintains the right to modify programs and to add or delete courses at any time. Work that was completed before the changes were made will be recognized towards the fulfillment of the requirements. New courses or requirements, however, may be applied to the incomplete portion of the student's program.

If a student is readmitted to the Seminary, requirements for graduation are determined by the *Bulletin* in effect at the time of readmission.

Class Attendance and Make-Up Exams

Students are required to attend class. Students may be excused from class by the Rector, Vice Rector, or Academic Dean. The student is required to report any excused absence to the faculty member prior to the absence. In unusual circumstances, such as illness, a student may contact the Academic Dean, who will notify each instructor of the reason for absence from class. Individual faculty members may set more specific policies regarding absences and make-up exams.

Classroom Attire

Students are required to dress in a professional manner for class and formation conferences. While clerical attire is not required, casual recreational clothing (i.e., flop flops, torn jeans, athletic shorts) is to be avoided.

Computers and Information Services

By the decision of the faculty on August 23, 2005, computers may not be used in taking any examinations.

For further policies on computer use and information services, please see the Technology Policy on page 60.

Continuing Education

The Seminary welcomes students to take classes on a continuing education basis. Those enrolled as continuing education students are expected to have the necessary background for the courses which they wish to take. Continuing education students are admitted to the courses by the Academic Dean and pay the regular tuition rate unless they audit the course.

Credit Hours

All courses are recorded in terms of credits or semester hours. A semester hour is defined as one lecture or class period of fifty minutes duration per week for one semester. Credits for pastoral formation are determined by the Director of Pastoral Formation and the Academic Dean.

Dual Degree Candidacy

After two semesters of successful studies in the theologate, Master of Divinity students may request admission to either the Master of Arts or the Bachelor of Sacred Theology degree programs.

Master of Divinity students who apply for dual degree status must meet the admission requirements for the degrees, have at least a 3.25 G.P.A. for the MA program or a 3.5 for the S.T.B. program and be recommended to the Academic Dean by the Master of Arts Committee or Bachelor of Sacred Theology Committee.

English Language Study

Students for whom English is a second language are required to submit scores from a recent TOEFL examination, unless they have completed an undergraduate degree with an English language faculty. The Seminary looks for a score of 550 on the paper examination, 215 on the computer examination, and 79 on the internet-based examination in terms of readiness for graduate level work.

Pre-theology or theology students who are still in need of adequate proficiency in English will be required to take 1-3 credits of English Language Study at the Seminary each semester until they attain a satisfactory level of English fluency. Some students may be required to take a reduced course load in their theological studies until their English fluency is adequate to the demands of the academic program.

Students who find they are having difficulty in this area should consult with the Academic Dean.

Financial Aid

All financial aid will be distributed through the Scholarship Committee of the Seminary. The Committee must adhere to all stipulations as stated in the various trusts, funds, endowment funds, and scholarship bequests.

Grades

Grades are recorded by letter using a plus (+) and minus (-) system; grade points are used to compute averages.

A 4.00 93-100

Exceptional performance

- thorough mastery of the material
- articulate presentation of the subject matter
- demonstration of relationships to other material
- evidence of significant intellectual initiative

A- 3.70 90-92

Excellent work

- thorough grasp of the material
- ready and quick presentation of the material
- some connections to other material

B+ 3.30 87-89

Very Good work

- complete grasp of the material
- clear and ordered presentation of the subject matter

B 3.00 83-86

Good work

- good knowledge of the material
- clear and ordered presentation of the subject matter

B- 2.70 80-82

Acceptable work

- good knowledge of the material
- adequate presentation of the subject matter

C+ 2.30 77-79

Below average for graduate work

- knowledge of the main points and necessary details of the material
- adequate presentation of the subject matter

C 2.00 73-76

Inferior work for a graduate degree

- knowledge of the main points and some details of the material
- adequate presentation of the subject matter

C- 1.70 70-72

Poor work for a graduate degree

- basic knowledge of the main points of the material
- understandable presentation of these main points

D 1.00 60-69

Unacceptable work for a graduate degree

- marginal knowledge of most of the main points of the material
- minimal presentation of these points

F 0.00 0-59

Failure

Note: The "D" grade cannot be counted toward a degree and any student in the ordination program who earns a "D" grade in a regular ordination class must take the course again.

Other Grading Symbols

G Incomplete. A grade of incomplete may be given by the faculty member for sufficient reasons. An incomplete course must be completed within one month of the beginning of the following semester or the grade becomes an F. An extension of time may be granted by the Academic Dean and Instructor.

IP Course in Progress

P Pass. The student passed the course with at least the equivalent of a "C-" (1.7 or 70%) or better. Credit is given, but grade points are not.

T Transfer course. Credit is given for transfer work, from another, accredited institution, but grade points are not.

X Audit. No credit or grade points are given for auditing a course.

W Withdrawal

WF Withdrawal Failing. Withdrawal from courses is official only if done through the Academic Dean's Office. Deadlines on withdrawals are indicated on the academic calendar. Failure to withdraw from a course officially will normally result in the student receiving a failing grade in the course. Refunds are based on the date recorded on official withdrawal forms. A "W" on the transcript has no effect on the grade point average. A "WF" on the transcript is computed in the grade point average.

Grade Point Average

Records are evaluated through a grade point average (GPA). This average is obtained by dividing the total number of credits taken on a letter-grade basis into the grade points earned.

Honors

Effective with the 1999-2000 academic year, a cumulative GPA of 3.50 constitutes honors, 3.75 constitutes high honors and 3.90 constitutes highest honors.

Inclusive Language Guidelines

Saint Vincent Seminary has adopted the following guidelines with regard to inclusive language:

1. that a conscious effort be made to develop the inner freedom needed to relate to all persons with the sensitivity characteristic of our Lord;
2. that a conscious effort be made to use inclusive language in all forms of written and spoken communications.

Independent Study

A student wishing to pursue a special project, or who, for reasonable scheduling purposes, needs to take a required course as an independent study, may request a faculty member to direct and supervise independent work. If accepted by the faculty member for independent study, the student is required to complete the appropriate paperwork in conjunction with the faculty member and to seek final approval from the Academic Dean. Credits are determined by the faculty member and the Academic Dean. Ordinarily, M.A. students may not take more than two independent studies without permission from the Academic Dean.

Pass/Fail Option

Field Education courses, Introduction to New Testament Greek, and Introduction to Ecclesiastical Latin may be taken on a pass/fail basis. Such courses will carry credit toward graduation but will not be used to compute the student's grade point average if a "P" is earned. An "F" is computed in the grade point average.

With the Academic Dean's approval, a student may indicate desire to take one of these courses on a pass/fail basis by filing a form with the Registrar before the date indicated on the academic calendar. After that date a change back to the letter grade option may not be made. Full tuition is charged.

Records and Transcript Policy

The Seminary makes available a statement informing students of their rights under the "Family Educational Rights and Privacy Act of 1974" (The Buckley Amendment). The purpose of this act is to establish procedures which govern access to and release of student records kept by the Seminary. Questions about the access to, and release of, student records should be directed to the Rector or the Academic Dean.

An official transcript is issued upon written request from the student. Transcripts are sent directly to the institution named by the student. The fee for this service is \$5.00.

It is the policy of the Seminary to send official transcripts to sponsors of students at the end of each semester. Individual students who object to this practice are expected to notify the Rector in writing no later than ten calendar days into the semester.

Registration

Each year the times and procedures for academic registration are announced by the Academic Dean. All students are expected to register for themselves. A student's academic advisor and the Academic

Dean indicates approval of the schedule by signing the registration form. Students may also register through the College Web Information System. Please see your advisor for permission to do so.

Repetition of Courses

The student may repeat a course, in which case the last grade shall replace the first in computing the grade point average. The previous grade received is not removed from the transcript; only the credits earned in the repeated course count towards graduation.

Social Concerns Day

Each January the Seminary will hold a Social Concerns Day, which will coincide with the March for Life. Classes will be canceled that day. Each student will be involved in a social concerns activity by attending the march or participating in a social concerns activity recommended by the Seminary. Students unable to participate in the March for Life must utilize Social Concerns Day for some other appropriate social concerns activity, as approved by the Director of Pastoral Formation.

Student Evaluation

Students in the Master of Divinity-Ordination Programs are evaluated annually through the Profile Process. Students in all other degree programs are evaluated each semester by those faculty members who teach them. The evaluation is focused on academic skill and, when appropriate, suitability for ministry.

Student Evaluation of Courses

At the conclusion of each semester students are given the opportunity to evaluate each of their courses. Two weeks before finals or before the section of a particular course ends, each teacher will remind the class that evaluation forms for that course will be distributed at the beginning of the next week. Any student who wishes to prepare an additional statement about any course may do so. This statement may be attached to the course evaluation or submitted separately. The Dean will send a collation of page 1 and a collation of student responses to page 2 to the faculty member. The original data is not given to the faculty member. Those forms will be destroyed. The Academic Dean and faculty member review the results and respond in writing. Their responses and the collated pages are permanently kept in the faculty member's file.

Student Government

Students are encouraged to participate in the Student Association of the Seminary. Each student registered in a degree and/or ordination program is a member of the Association.

Style Sheet

Papers are to be prepared in accord with the approved style sheet of the Seminary (see Kate L. Turabian's *A Manual for Writers*, University of Chicago Press, latest edition).

Technology Policy

The Internet can be a valuable resource for research and education. However, when using the Internet one must be aware that not all material available is of reputable academic quality and representative of Church teaching. The Internet materials used for research must be published by a reputable academic and/or ecclesial establishment. Citation of Internet sources must include the address of the website and its affiliation and be in conformity with the *Manual for Writers of Term Papers, Theses and Dissertations*, Kate Turabian, 6th ed., 8.141, 11.57, 12.1, and 12.20.

Faculty members have the right to prohibit, limit or restrict the number or proportion of the Internet sources used in any given project.

Withdrawal from the Seminary Program

Students who withdraw from the Seminary are required to contact the Academic Dean and complete an official withdrawal form. This is especially important if the withdrawal is during the period when the student is entitled to a refund. Refunds are based on the date recorded on the official withdrawal form.

Policies for Degree Programs

Master of Divinity Degree

The Master of Divinity program is open to diocesan, religious, and lay students. This is a four-year program. The curriculum consists of four major areas: Sacred Scripture, Systematic Theology, Church History, and Pastoral Studies.

“The Master of Divinity degree is the normative degree to prepare persons for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings. It is the required degree for admission to the Doctor of Ministry degree program, and the recommended first theological degree for admission to advanced programs oriented to theological research and teaching” (The Association of Theological Schools *Bulletin* 47, Part 1, 2006, p. 191).

Goals

The goals of the program are as follows:

- To give students a further opportunity to develop a personal appropriation of the heritage of the Roman Catholic Church through academic classes in Systematic Theology, Sacred Scripture, Church History, and Pastoral Theology, as well as formation conferences and structured opportunities for faith sharing;
- To provide students with the academic and professional competency needed to begin ecclesial ministry by involving them in pastoral skills development, leadership training, and field education experiences;
- To nourish students’ spiritual lives in the spirit of the Gospel, especially through the study of Sacred Scripture and Systematic Theology, and by offering a spiritual formation program;
- To assist students in their understanding of the cultural context in which they will minister by providing them information and experiences of the multi-cultural dimensions of the Church.

Admission Requirements

The admission requirements are as follows:

- A bachelor’s degree from an accredited college;
- 18 credits in philosophy for non-ordination students and, in accord with the *Program of Priestly Formation*. 30 credits for ordination students; the following courses are required: Introduction to Philosophy, Philosophical Anthropology, Ethics, Logic, Metaphysics, Ancient and Medieval Philosophy, Modern Philosophy, Contemporary Philosophy, Theories of Knowledge and Thomistic Philosophy. Other appropriate philosophy courses include Natural Theology, Philosophy of Nature or Philosophy of God;
- 12 credits in Judeo-Christian theology which includes for ordination students, Basics of Catholic Faith and Culture, Introduction to Catholic Morality, Introduction to Spirituality and Introduction to Scripture (no. 187) or the equivalence of these courses as determined by the Admissions Committee;
- 2 credits in New Testament Greek and a working knowledge of Latin;
- Non-ordination students are required to have a personal interview with the Academic Dean and to submit three letters of recommendation, at least one of which must be from a person who knows their academic ability;

- In particular circumstances, the Admissions Committee will determine whether deficiencies may be corrected after admission;
- Students for whom English is a second language are required to submit scores from a recent TOEFL examination, according to the requirements on page X and Y;
- In order to apply previous course work to the Pre-Theology core requirements courses must have been taken within the last ten years; and
- Those applying for the ordination program must submit all of the required documents and meet the requirements listed on the current Admissions Checklist before being admitted into the ordination program.

Degree Requirements

The degree requirements are as follows:

- 100 credits as specified:
 - 14 credits in Sacred Scripture
 - 24 credits in Systematic Theology
 - 12 credits in Church History
 - 24 credits in Pastoral Studies, (6 of which must be in field education and 6 more in Pastoral Counseling)
 - 26 credits in electives (including one two-credit seminar);
- A grade point average of 2.5;
- A minimum of 60 credits must be accomplished at Saint Vincent Seminary. *Note that not all transfer credits and courses can apply to the ordination program*

The Ordination Program builds on the foundation of the Master of Divinity degree program *but goes beyond it*. Hence, **120 credits are required**, or 20 more than the number of credits required for the Master of Divinity degree. A maximum of 60 credits may be transferred. Note that transfer credits must have been earned within the previous ten year period and not all courses may be transferred into the Seminary Ordination Program. Ordination students will receive their Master of Divinity degrees after their fourth year of study.

A candidate must complete all degree requirements within ten years after acceptance into the M.Div. program.

Credit Load for Master of Divinity Students

A normal credit load for the Master of Divinity candidate is 16/17 credits per semester. This consists of a planned balance of courses, some more heavily academic, some more pastoral, to help facilitate a holistic integration of studies, reflection and ministerial skills.

Academic Dismissal from the Master of Divinity Program

A student may be dismissed by the Seminary for failing to attain a cumulative average of 2.5 by the end of the second semester. If a student's cumulative average falls below 2.5 in the second year of theology, a warning letter will be issued. If the required cumulative average is not attained by the end of the following semester, the student is subject to dismissal. A student may be readmitted to the Seminary if he or she does acceptable remedial work. Once readmitted, the student must maintain the required cumulative average at each grading period. A second dismissal is final.

Bachelor of Sacred Theology Degree

The Bachelor of Sacred Theology program (STB), granted in affiliation with the Dominican House of Studies in Washington, D.C., is open to ordination students. This four-year program consists of five major areas: Sacred Scripture, Systematic Theology, Church History, Pastoral Studies and languages.

Goals

The goals of the program are as follows:

- To present ordination students with an organic exposition of the whole of Catholic doctrine, together with an introduction to theological scientific methodology (*Sapientia Christiana*, 72);
- To provide ordination students with a solid, organic, and complete basic instruction in theology, which will enable them either to go on to the next cycle of higher studies or to exercise some office in the Church (*Norms of Application for the Implementation of "Sapientia Christiana,"* 52).

Admission Requirements

The admission requirements are as follows:

- A bachelor's degree from an accredited college;
- 24 credits in philosophy
- 12 credits in undergraduate Judeo-Christian theology;
- A letter of recommendation from the student's sponsor.
- 2 credits in New Testament Greek;
- 6 credits in Latin;
- dual degree candidates must have a cumulative GPA of 3.5 after two semesters of theology.

Degree Requirements

Sacred Scripture:

SC 810 Pentateuch and Exegesis	4
SC 811 Wisdom Literature and Psalms	3
SC 812 Prophetic Literature	3
SC 815 Synoptic Gospels	3
SC 816 Writings of Saint Paul	3
SC 817 The Fourth Gospel	3
	<hr/>
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Systematic Theology:

TH 820 Fundamental Theology	3
TH 821 Christian Anthropology and Grace	3
TH 832 Christology	3
TH 833 Trinity	3
TH 834 Ecclesiology	3
TH 835 Eucharist	3
TH 840 Fundamental Liturgy	2
TH 850 Principles of Moral Theology	3
TH 851 Catholic Biomedical Ethics	3
TH 852 Catholic Sexual Ethics	3
TH 853 Catholic Social Ethics	3
TH 864 Mariology	3
TH 865 Theology of Priesthood	3
TH 866 Sacraments	3
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Pastoral and Spiritual Theology:

PST 720 Worship and Ministry	2
PST 734 Introduction to Canon Law	3
PST 735 Canon Law and Sacraments	3
PST 750 Pastoral Theology	3
PST 710/MS 800 Diocesan Priestly/ Monastic Spirituality	$\frac{2}{3}$ *
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	13 or 14

* Diocesan seminarians are required to take Diocesan Priestly Spirituality, a two-credit course; monastic seminarians are required to take Monastic Spirituality, a three-credit course.

Church History:

HS 870 Patrology	3
HS 871 Middle Ages, Reformation, Reason	3
HS 872 Modern Church History	3
HS 873 Catholic Church in the U.S.	3
	<hr/>
	12

Seminars: 7 credit hours

Three electives in Sacred Scripture, systematic theology, church history, monastic studies, or spiritual

or pastoral theology, at least one of which must be an M.A. seminar.

MU 710 Liturgical Music 2
26

Pastoral Studies:

PA 712 Catechetics	2
PA 721 The Bible and Liturgy	3
PA 722 Homiletics I	3
PA 723 Homiletics II	3
PA 740 Deacon Prep Lab	2
PA 751 Pastoral Counseling I	3
PA 759 Parish Leadership and Administration	3
PA 767 Priesthood Prep Lab	2
PA 785 Pastoral Counseling II	3

Elective:

3/4

TOTAL **120**

- A minimum grade point average of 3.0;
- A minimum of 60 credits at Saint Vincent Seminary;
- Written and oral comprehensive examinations.

Academic Advisement

Each S.T.B. candidate is responsible for seeking an academic advisor from among the faculty of Saint Vincent Seminary. The student obtains from the Academic Dean a copy of an agreement form which is signed by the faculty member and indicates that member’s willingness to serve as advisor. It is the student’s responsibility to meet regularly with his faculty advisor to discuss the student’s progress in studies, seminar projects, research and preparation for comprehensive examinations.

Comprehensive Examinations

Purpose of the Examination: The principal purpose of the written component of the S.T.B. examination is to test the candidate’s ability to articulate theological matters, especially as it concerns doctrinal formulation, scriptural basis, historical development and theological context.

The principal purpose of the oral component of the examination will be to test the candidate’s ability to order these materials towards a reasoned theological judgment or conclusion.

Structure of the Examination

PART ONE: A three-hour written examination in which the candidate for the S.T.B. will be asked to write on three areas, one each from the assigned areas of Sacred Scripture, Systematic Theology and Moral Theology-Pastoral Studies. In each area the candidate will be able to choose from three possible questions. Students are expected to provide thorough and exhaustive answers to each question.

PART TWO: The oral component consists of a forty-five minute examination. The examination board for the oral examination consists of five individuals: 1) a representative of the Theological Faculty of the Dominican House of Studies in Washington, D.C. who will preside over the oral examination board; 2) the Academic Dean; 3) a professor of Sacred Scripture; 4) a professor of Dogmatic or Fundamental Theology; 5) a professor of Moral Theology.

The oral component of the S.T.B. examination will be scheduled within two weeks of the written component. No student will be admitted to the oral examination without having passed the written examination.

During the oral component of the examination a complete set of study questions will be provided in the examination room for reference by both the examiners and the candidate. A Bible will be provided for the oral examination. *Note that questions on the oral examination will not be limited to the list of questions utilized for the written exam. These questions are intended as a study guide to prepare students to field a variety of theological questions from the three areas of examination.*

Grading of the Examination

A percentage grade will be assigned for each part of the written exam in accord with the Seminary grading scale. An 83% constitutes a passing grade on each section of the examination.

The average of the three areas of the written examination counts for 50% of the total grade. For the oral examination, each examiner will assign a grade evaluating only those questions of the examination which he/she presented. The average of the grades given by the five examiners in the oral examination counts for 50% of the total grade. The grades for both the oral and written examinations will be available from the Office of the Academic Dean. The final result of the examinations are recorded on the official transcript.

In case of failure in any part of either the written or the oral examination, the failed section can be repeated once.

The results of the S.T.B. comprehensives will be incorporated into the student's cumulative G.P.A. for the S.T.B. course of studies according to the following formula:

comprehensive exam	25%
course work	75%

The results of the S.T.B. comprehensives do not affect the student's G.P.A. for the M.Div. or M.A. degree programs.

The final results of the student's S.T.B. grade point average will be recorded on the official transcript in the following way:

Passed with highest honors	96-100
Passed with high honors	91-95
Passed with honors	86-90
Passed satisfactorily	83-85
Failed	0-82

Credit Load for Bachelor of Sacred Theology Students

A normal credit load for the Bachelor of Sacred Theology degree student is 15 credits per semester. This consists of a planned balance of courses, some more heavily academic, some more pastoral, to help facilitate a holistic integration of studies, reflection and ministerial skills.

Credit Transfer

A maximum of 60 credits may be transferred from other graduate schools, though not all transfer credits or courses may necessarily apply to the program.

Academic Dismissal from the Bachelor of Sacred Theology Program

A student may be dismissed by the Seminary from the S.T.B. program for failing to attain a cumulative average of 3.0 by the end of the second semester of study. If a student's cumulative average falls below 3.0 in the second year of the program, a warning letter will be issued. If the required cumulative average is not attained by the end of the following semester, the student will be dismissed from the S.T.B. program. A student may be readmitted to the S.T.B. program if he does acceptable remedial work. Once readmitted, the student must maintain the required cumulative average at each grading period. A second dismissal from the program is final.

Master of Arts Degree

The Master of Arts program is open to diocesan, religious, and lay students. It is a two-year program leading to a Master of Arts degree with a concentration in Systematic Theology, Sacred Scripture, Monastic Studies, or Ecclesial Ministry. The program is designed to equip the student with the tools for critical thinking and research on a graduate level or for diaconal and lay ministry within the Church.

The program features M.A. level seminars and affords the student the opportunity to work through a program of studies best suited to his/her life circumstances, interests, and projected goals. Each candidate must choose an academic advisor in the area of concentration.

Master of Arts in Systematic Theology, Sacred Scripture, Monastic Studies

"The purpose of these degree programs (such as Master of Arts) is to provide a basic understanding of theological discipline for further graduate study and for general educational purposes." -- The Association of Theological Schools, *Bulletin 47*, Part 1, 2006, p. 207.

Goals

The goals of the program are as follows:

- To assist students in attaining academic competency in theology with a concentration in either Systematic Theology, Sacred Scripture, or Monastic Studies;
- To augment the students' knowledge of the Catholic theological tradition by engaging in research on the graduate level, through participation in at least one graduate research seminar and by writing two research papers;
- To prepare students for critical theological reflection through the academic program and discussion of research topics;
- To assist students with theological integration through a comprehensive written examination, two directed research papers, and a public lecture.

The courses in the Seminary curriculum which are acceptable for the Master of Arts program are in the 800 series. The courses in the 700 series, with additional work, may also be acceptable, if first approved by the Academic Dean.

Admission Requirements

The admission requirements are as follows:

- A bachelor's degree from an accredited college and indication of aptitude for advanced study;
- 18 credits in philosophy and Judeo-Christian theology with no less than six credits in each area;
- For a concentration in Sacred Scripture, an introductory course in Sacred Scripture is required;
- For a concentration in Sacred Scripture a working knowledge of Biblical Hebrew or Greek, at the intermediate level; for a concentration in Systematic Theology or Monastic Studies, a working knowledge of Biblical Greek or Latin is preferable, although French or German may be substituted. The determination of sufficient language ability is normally made through language exams;
- The score of a recent Graduate Record Examination, if requested;
- Three letters of recommendation, at least two of which must be from people who know the academic ability of the applicant;
- A personal interview with the Academic Dean.
- Dual degree candidates must have a cumulative G.P.A. of 3.25 after two semesters of theology.

Lay students admitted to this program must be available for taking courses during the day. The average course load for lay students is nine credits.

- All lay students are required to take a noncredit research and methodology course during the first year of studies. The course takes place on Wednesday from 9:00 to 10:00 a.m.

Degree Requirements

The degree requirements are as follows:

Concentration in Systematic Theology

Core Courses

TH 820: Fundamental Theology	3
TH 832: Christology	3
TH 833: Trinity	3
TH 850: Principles of Moral Theology	3
SC 810: Pentateuch and Exegesis	3
SC 815: Synoptic Gospels	3
SC 816: The Fourth Gospel	3
TH 834: Ecclesiology	3
TH 821: Christian Anthropology and Grace	3
HS 872: Modern Church History	3
TH 835: Eucharist or TH 866: Sacraments	3
	<u>33</u>

Electives

3 electives (9 credits), 1 of which must be a M.A. seminar. Students may complete a thesis for 6 of the 9 elective credits.

For ordination students only: elective courses may not include a core course from the ordination program. However, elective courses taken in the student's area of concentration do count toward fulfilling elective requirements of the Master of Divinity program.

TOTAL: 43



Concentration in Sacred Scripture

Core Courses

SC 810: Pentateuch and Exegesis	3
SC 811: Wisdom Literature and Psalms	3
SC 812: Prophetic Literature	3
SC 815: Synoptic Gospels	3
SC 816: Writings of St. Paul	3
SC 817: The Fourth Gospel	3
TH 820: Fundamental Theology	3
TH 832: Christology	3
HS 809: History of Hermeneutics	3
HS 872: Modern Church History	3
TH 833: Trinity	3
	<u>33</u>

Electives

3 electives (9 credits), 1 of which must be a M.A. seminar. Students may complete a thesis for 6 of the 9 elective credits.

For ordination students only: elective courses may not include a core course from the ordination program. However, elective courses taken in the student's area of concentration do count toward fulfilling elective requirements of the Master of Divinity program.

TOTAL: 43



Concentration in Monastic Studies

Core Courses

MS 810: Rule of Benedict	3
MS 800: Monastic Spirituality	3
MS 838: History of Monasticism	3
MS 837: The Institutes and Conferences of John Cassian	3
HS 870: Patrology	3
TH 840: Fundamental Liturgy (with 1 credit of monastic liturgy in the last 4 wks)	3
TH 832: Christology or TH 833: Trinity	3
TH 850: Principles of Moral Theology	3
SC 811: Wisdom Literature and Psalms	3
SC 815: Synoptic Gospels or SC 816: The Fourth Gospel	3
	<u>30</u>

Electives

3 electives in area of concentration (9 credits), 1 of which must be a M.A. seminar. Students may complete a thesis for 6 of the 9 elective credits. 1 elective (3 credits) from any area of concentration.

For ordination students only: elective courses may not include a core course from the ordination program. However, elective courses taken in the student's area of concentration do count toward fulfilling elective requirements of the Master of Divinity program.

TOTAL: 43

A candidate must complete all degree requirements within ten years after acceptance into the M.A. program. Normally a period of two years will be needed to complete all degree requirements for the Master of Arts degree.

Credit Transfer

A maximum of 12 credits may be transferred from other graduate schools. Transfer credits must have been earned within the previous ten-year period.

Academic Advisement

Each M.A. candidate is responsible for seeking an academic advisor from among the members of the regular faculty of Saint Vincent Seminary who teach in the student's area of concentration. The student obtains from the Academic Dean a copy of an agreement form which is signed by the faculty member and indicates that member's willingness to serve as advisor. The faculty advisor of an M.A. candidate:

- is chosen by the candidate at the time of admission to M.A. candidacy from among the faculty who teach in the candidate's concentration;
- advises the student regarding program requirements, methodology, the use of bibliography, and policies;
- assists the student in choosing courses that fulfill the elective requirements;
- is available to consult with the Academic Dean regarding the M.A. comprehensive examinations, if necessary.

Comprehensive Examinations

PART ONE: The M.A. degree in Systematic Theology, Sacred Scripture, and Monastic Studies requires a written exam based upon a list of comprehensive exam questions. This exam assesses the students' general knowledge of the Catholic theological tradition in his/her area of concentration. Questions will be distributed when the student is admitted to the program. The exam is to be taken early in the fall of Fourth Theology if one is an ordination student and in the last semester of studies if one is not.

PART TWO: The M.A. degree in Systematic Theology, Sacred Scripture, and Monastic Studies requires two 7500 word directed research papers in the student's area of concentration. The paper requirements are as follows:

- After being admitted into the M.A. program, students must obtain a faculty advisor who is willing to direct their research and has competency in the student's area of concentration.
- For the two papers, students are permitted to develop and build upon any previously completed paper from a course or seminar in their area of concentration, provided they do so according to the criteria articulated below.
- In their research, students must appropriate a minimum of 7 primary (original) sources and 20 secondary sources (as approved by their faculty advisor) and choose a general topic relevant to their area of concentration.
- With the aid of secondary sources, the papers must reflect the students' ability to integrate the primary sources with content from core courses in their area of concentration.
- Students should not seek to be "original" but rather should demonstrate their ability to articulate the content and development of the Catholic theological tradition in their specific area of research.
- As determined by the readers in consultation with the student's faculty advisor, the quality of papers should demonstrate the potential for publication.
- Papers will be evaluated by the faculty advisor and two readers. The first reader must have competency in the student's area of concentration. The second reader may be from a different area of concentration. The final grade for each paper will be comprised of the following: the grades determined by the faculty advisor and first reader will each count as 40% of the

paper's final grade. The grade determined by the second reader will count as 20% of the paper's final grade.

- For ordination students, the first paper is due at the beginning of Third Year, and the second at the beginning of Fourth. For non-ordination students, the first paper is due one year prior to graduation, and the second is due one month prior to the completion of the semester he/she graduates. Those wishing to write an M.A. thesis may utilize one of these papers and expand it to 15,000-17,500 words.

PART THREE: The M.A. degree in Systematic Theology, Scripture, and Monastic Studies requires a thirty minute public lecture on the topic of one of the above papers to be delivered before a faculty board and students. The presentation should distill the student's research for a parish-level audience. This presentation is followed by a 30 minute Q and A period. The presentation is to be delivered during the semester in which the student graduates.

Final Grade for Comprehensive Exam:

The final grade for the comprehensive exam will be comprised of the grades taken from the three parts of the exam and averaged together. Each part counts as 1/3 of the final grade. For Part II, the scores for each paper will be averaged together to determine one grade for this section of the exam.

The results of the M.A. comprehensives will be incorporated into the student's cumulative G.P.A. for the M.A. course of studies according to the following formula:

comprehensive exam	25%
course work	75%

The results of the M.A. comprehensives do not affect the student's G.P.A. for the M.Div. or S.T.B. degree programs.

The final results of the student's M.A. grade point average will be recorded on the official transcript in the following way:

Passed with highest honors	96-100
Passed with high honors	91-95
Passed with honors	86-90
Passed satisfactorily	83-85
Failed	0-82

In case of failure in any part of either the written or the oral examination, the failed section may be repeated once.

M.A. Seminar Paper Guidelines

General Principles

In submitting a M.A. seminar paper the student must:

- give evidence of knowledge of the sources available in the specialized area and demonstrate the ability to use the materials available;
- demonstrate knowledge of the general background of the seminar topic;
- indicate the precise insights gained and be able to demonstrate what the research means in terms of the Church and theology.

Specific Guidelines

The text of the paper, excluding notes and bibliography, must be at least 5000 words in length. A draft of the paper may be required a month before the close of the semester. The draft will be discussed with the student within ten days after the submission of the paper. The student will be advised about

the needed revisions and is expected to incorporate them. The final paper is to be submitted before the end of the semester. Grading criteria for the paper include:

- clear statement of the questions;
- substantial evidence for the position taken on the questions;
- evidence of comprehension of the questions through new insights and substantive conclusions;
- use of resources in the specialized area;
- notes, including analytical notes;
- correctness of form, coherence of style, clarity of expression;
- bibliography;
- student response to suggested changes in the draft.

Thesis

An M.A. candidate may request or be invited to write a thesis. Following agreement of a faculty member to direct a thesis and the concurrence of the M.A. advisor, the student submits a thesis proposal.

This proposal includes:

- statement and a brief synopsis of the topic;
- reasons for the choice of the topic;
- thesis outline;
- preliminary bibliography.

The thesis proposal must be signed by the thesis director and the M.A. advisor, and is sent to the M.A. Committee for approval.

Following the approval of the M.A. Committee, the student may register for the thesis. The student should work closely with the thesis director and, in conjunction with the advisor, secure a second reader. The student will submit the thesis work as required by the director.

The thesis should not be less than 15,000 nor more than 25,000 words in length.

The thesis grade will consist of the average of the grades submitted by the thesis director and the second reader.

The thesis grade will be determined by:

- satisfactory completion of the approved thesis proposal;
- thorough exploration of the state of the question within contemporary research at the Master's level;
- innovative reflections or approaches to the question;
- adherence to approved Seminary style regulations.

Thesis Credit

Students who successfully complete a thesis are granted 6 credits, which may be counted toward the completion of elective credits.

Thesis Preparation

The Master of Arts candidate is to submit four copies of the thesis prepared according to the official style sheet for the Seminary (see Kate L. Turabian's *A Manual for Writers*, University of Chicago Press,

latest edition). Additional Seminary style requirements are described in the Seminary Thesis Preparation Guidelines. Copies of these guidelines can be obtained from the Academic Dean.

Master of Arts in Ecclesial Ministry

The Master of Arts in Ecclesial Ministry program is open to candidates for the permanent diaconate and lay students seeking to do diocesan or parish level ministry in the Church. This is a three-year program. The curriculum consists of three major areas: Systematic Theology, Sacred Scripture, and Pastoral Studies. "The primary purpose of degrees that the [ATS] Commission designates as M.A. in (area of specialized ministry) is to equip persons for competent leadership in some form of specialized ministry in congregations and other settings." -- The Association of Theological Schools *Bulletin* 47, Part 1, 2006, 200.

Goals

- To help students appropriate and communicate the heritage of the Roman Catholic Church through academic courses in Systematic Theology, Sacred Scripture, and Pastoral Studies.
- To provide students, through our homiletics program and field education experiences, with the professional competency needed to begin ministry in the Roman Catholic Church;
- To assist students in their understanding of the cultural and ecclesial context in which they will minister.

Admission Requirements

- A bachelor's degree from an accredited college and indication of aptitude for advanced study;
- A minimum of 18 credits in Judeo-Christian theology. For permanent deacon candidates without these credits, admission into the program may be contingent upon a score of 85% or above on an entrance exam that tests the applicant's basic knowledge of Catholic doctrine.
- For permanent deacon candidates, a diocesan letter of sponsorship;
- A personal interview with the Academic Dean if requested.

Degree Requirements

Core curriculum:

Systematic Theology	21
Sacred Scripture	9

And 18 credits from either of the following tracks:

Diaconal Ministry

Sacraments and Liturgy	3
Field work	6
Integration seminar	3
Homiletics	6

Lay Ministry

Sacraments and Liturgy	3
Field work	6
Integration seminar	3
Electives	6

A grade point average of 3.0

Successful completion of a comprehensive capstone assessment project.

A normal load for students is 6 credits per semester for three years. There will be no courses in the summer of the third year of studies. With approval from the Academic Dean, a maximum of 12 credits may be transferred from other graduate schools. A candidate must complete all degree requirements within 10 years after acceptance into the program. Ordinarily, classes each semester will meet on Tuesday and Thursday evening from 6:00-9:00pm.

Due to the constraints of resources and the formative nature of this degree, a new cycle will begin every two years only. New students must enter the program with a cohort at the beginning of each new cycle. The first cycle began in the Fall of 2009; the next will begin in the Fall of 2011, and so forth.

Year One

Fall:

EM 700: Fundamental Theology	3
EM 705: Creation and the Christian God	3

Spring:

EM 710: Christology & Christian Anthropology	3
EM 715: Fundamental Moral Theology	3

Summer:

EM 720: Catholic Social Doctrine	3
EM 725: Sacramental Theology & Liturgy	3

Year Two

Fall:

EM 730: The Synoptic Gospels	3
EM 735: Christian Marriage & Sexuality	3

Spring:

EM 740: Johannine Literature	3
EM 745: The Epistles	3

Summer:

EM 750: Ecclesiology & Mariology	3
EM 755: Field Work I	3

Year Three

Fall:

EM 760: Field Work II	3
PA 722: Homiletics or an elective	3

Spring:

EM 765: Integration Seminar	3
PA 723: Homiletics or an elective	3

Total Credits	48
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In lieu of Homiletics, lay students not pursuing ordination in the permanent diaconate will take 2 electives from the Seminary's regular course schedule, including elective offerings from the other M.A. areas of concentration. Students are free to take these electives any time after the first two semesters of study.

Field Work

For permanent deacon candidates, oversight for the field work placements will be the responsibility of an assigned diocesan official. Field coordinators will be hired by St. Vincent Seminary as adjunct faculty.

For lay students, field work placements will be the responsibility of St. Vincent Seminary's Director of Pastoral Formation.

Students doing field work in the area of secondary education will need to do this during the course of a normal academic year and not during the summer.

Integration Seminar

To complete this degree students will meet together to discuss and evaluate their field work experience. This course will ask each student to produce a 7500 word paper displaying their command of Catholic pastoral theology and its application to the pastoral need they have identified in their field assignment and the solution or program they have prepared and implemented in EM 760 Field Work II. This work should reflect an understanding of the theological principles guiding the Catholic faith tradition, and how these are experienced in the practical order of a person's and a community's life of faith. The student is expected to articulate their role as an ordained deacon or lay minister in this description. A bibliography of theological and pastoral sources with appropriate citations in the text is expected to support the presentation.

Dual Degree Candidacy

Dual degree candidacy is open only to ordination students and may include any combination of two of the three degrees currently offered by Saint Vincent Seminary, with the exception of the M.A. in Ecclesial Ministry. In order that the integrity of each degree program be maintained, this policy requires dual degree candidates to complete degree requirements for each degree, including comprehensive exams for each program where applicable.

M.A - M.Div.

After two semesters of successful studies in theology, Master of Divinity (M.Div) students may request admission to the Master of Arts (M.A.) degree program. Master of Divinity students that apply for dual degree status must meet the admission requirements for the M.A. degree, which includes a cumulative grade point average of 3.25 after two semesters of theology, obtain a letter of recommendation from their sponsors, and be recommended by the Master of Arts Committee. Dual degree students must complete all requirements for each degree. Requirements for the M.A., as outlined in this *Handbook*, are normally completed first and the M.A. degree is awarded after the third year of study. The specified M.Div. degree requirements are normally completed by the end of the fourth year and the degree is awarded at that time.

M.Div - S.T.B.

After one semester of successful studies in the Seminary, ordination students who are pursuing the Master of Divinity (M.Div.) degree may request admission to the Bachelor of Sacred Theology (S.T.B.) degree program. Ordination students who wish to apply for dual degree status must meet the admission requirements for the S.T.B. degree, which includes a cumulative grade point average of 3.5, and be recommended by the S.T.B. Committee. Dual degree students must complete all requirements for each degree. Requirements for the M.Div. must be fulfilled, as outlined in this *Handbook*, as must all requirements for the S.T.B.

M.A. - S.T.B

After two semesters of successful studies in theology, ordination students who are pursuing the M.A. degree may request admission to the S.T.B. degree. These students must fulfill the admission requirements for the S.T.B. degree and be recommended by the S.T.B. Committee. These dual degree students must complete all requirements for each degree including taking separate comprehensive examinations for each degree. The M.A. requirements, as outlined in this *Handbook*, are normally completed first and the M.A. awarded in the third year of study. The S.T.B. is awarded after the fourth year of study.

Other Services

Saint Vincent Seminary wishes to share its educational resources in every way possible. This occurs basically through two programs, i.e., education of men for the Permanent Diaconate and Continuing Education.

The Permanent Diaconate Program Goals

The goals of the permanent diaconate program are as follows:

- To offer consultation to dioceses regarding formation for the permanent diaconate;
- To provide the M.A. in Ecclesial Ministry for candidates to the permanent diaconate;
- To provide theological instruction for the permanent diaconate candidates of the Diocese of Altoona-Johnstown.

Continuing Education Program

The Seminary welcomes students who take classes on a continuing education basis. Those enrolled as continuing education students normally possess a bachelor's degree and the necessary background for the courses which they wish to take. Continuing education students are admitted to the courses by the Academic Dean and pay the regular tuition rate unless they audit the course.

Course Descriptions

Pre-Theology Courses

TH 600 Introduction to Philosophy

This course is designed to acquaint pre-theology students with the rudiments of philosophical inquiry. In addition to an overview of the basic questions, concepts and approaches of the various philosophical disciplines (e.g. epistemology, ethics, metaphysics), special emphasis is placed on presenting philosophy as a propaedeutic to theological studies. In the grand tradition of Saint Anselm's *fides quaerens intellectum*, the course seeks to guide the student along the border regions where faith and reason touch.

Three credits.

TH 611 Ancient and Medieval Philosophy

Plato and Aristotle have exercised such unequalled influence on the course of Western ideas that the whole subsequent history of philosophy could be considered an extended footnote to their writings. This course, using the thought of Plato and Aristotle as a nucleus, explores the great metaphysical themes of "The One and the Many" as they unfold in both knowledge and the real. It considers the problems of participation and analogy. The contributions of Plotinus, Augustine, and Aquinas to the development of these themes are explored. Some considerations, though necessarily less, are given to what these thinkers maintained to be the purpose of human life and the means of achieving it.

Three credits.

PL 120 Logic

This introductory course seeks to formalize the everyday use of logic to distinguish correct and incorrect forms of reasoning. After setting general terms for argument analysis, the distinguishing features of deductive and inductive arguments are noted. Language as the vehicle of logic is considered, including the purposes and types of definition and recognition of common informal fallacies. The balance of the course is devoted to deduction, with special consideration given to Venn diagrams as a mechanical test of the validity of categorical syllogisms.

Three credits.

PL 200 Modern Philosophy

This is the period of intellectual history, stretching roughly from the late Renaissance to the latter half of the nineteenth century, that witnessed the birth and development of modern science. The outstanding feature of this history is its persistent preoccupation with the epistemological problems of certitude, verifiability, methods, and limits of reliable knowledge. Using these themes as the organizing principles of the course, the views of such thinkers as the following will be considered: F. Bacon, Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume, and Kant.

Three credits.

PL 205 Contemporary Philosophy

This course examines the philosophical thought of the 19th and 20th centuries. It takes as its starting point the rebellion against the Kantian world view, and focuses on the increasingly important roles played by history and human individuality in philosophical reflection. In pursuing this theme the approaches of positivism, existential phenomenology, and the Anglo-American analytic movement will be examined. The course considers, among others, such thinkers as Hegel, Marx, Nietzsche, Russell, and Heidegger.

Three credits.

PL 210 Philosophical Anthropology

The attention of this course is directed at the question: What does it mean to be a human being? The course will systematically examine some of the leading views of human existence set forth over the last 24 centuries. The guiding perspective for the investigation will come from contemporary suggestions. Thinkers of this century have urged us to pay close attention to the fact that while humans do have the capacity to act independently of the constraints of instinctual and biologically determined behavior, we are embodied, and thus must acknowledge the historical, linguistic, and cultural elements of our being. Within this context, the course will reflect on the objective, subjective, or ultimately fluid character of human nature. It will examine the variously suggested rational, passionate, playful, moral, religious, or gender-based character of humanity.

Three credits.

PL 215 Ethics

Ethics is practical philosophy indicating, in general, what humans ought to do in the light of appropriate rules of conduct and suitable ends. Some fundamental views of right and good are considered in their classical formulations by such thinkers as Plato, Aristotle, Aquinas, Hume, Kant, and Mill. Problems and examples are used to illustrate these views and to provoke judgments regarding concrete issues.

Three credits.

PL 220 Theories of Knowledge

This course explores, both topically and historically, the various avenues which philosophical thought has followed in its attempts to understand how humans gain knowledge of themselves and the world in which they are situated. Representative views of classical thought, Continental rationalism, British empiricism, transcendental idealism, 20th century realism, and phenomenology will be explained. In each case, the structure of consciousness and the relation of consciousness to known objects will be explored. Flowing from this will be a consideration of their respective accounts of perception, conception, memory, judgment, and truth. Throughout the course, each of the views will be critically evaluated as to its adequacy of the human experience.

Three credits.

PL 230 Metaphysics

This course is designed to introduce the student to some of the basic metaphysical themes. It will be concerned with various areas of theoretical philosophy, considering questions regarding: the nature of the world, knowledge and truth, freedom, the mind-body view of man, and various conceptions of God. The approach of the course will be problem-oriented, and the medium will be the views of various major thinkers in Western philosophy.

Three credits.

PL 235 Philosophy of God

This course discusses the term "god" as used among different peoples and cultures, with special emphasis, of course, on the Judeo-Christian understanding of it. Distinct from sacred theology, it examines by the light of reason the proofs for the existence of God and related questions. The course also considers modern problems about theism and atheism.

Three credits.

PL 280 Thomistic Philosophy

The works of Thomas Aquinas are generally regarded as the high-water marks of Medieval scholasticism, and they continue to have far-reaching effects on both philosophy and theology. In this course the students will read selections from some of Aquinas' major works organized, in general, along the lines developed in the *Summa Theologiae*. Some of the topics to be considered from a philosophical

perspective are the following: philosophy and theology; the existence of God, the attributes, names, and powers of God; predestination; the human end, human acts, habits, virtues, and vices; law in general, and the various kinds of law.

Three credits.

SC 600 Introduction to the Study of Sacred Scripture

The goal of this course is to introduce the pre-theologian to the basic tools needed for the study of Sacred Scripture. After a general introduction to the Bible, to Biblical languages, and to the basic resources for Biblical studies, it will consider canon, canonization, inspiration, biblical history, biblical criticism, and some of the major themes found in the Bible.

Three credits.

TH 612 Philosophy as a Foundation for Theology

Since the apostolic period, the Catholic Church has held philosophy in high esteem as being the *ancilla theologiae*. Certain philosophical traditions, in fact, have held a privileged place as being well suited to the work of explicating revelation and deepening our understanding of God's Word. The Catholic theological tradition has developed largely as a result of this fruitful engagement with philosophy. In light of this history, this course explores the relationship between reason and faith and provides students with an opportunity to understand how the Church has employed philosophy in the science of Sacred Theology. The ultimate objective is to help students grasp the unity of faith and reason as sources of knowledge and appreciate the indispensable role philosophy has played in the development of Catholic doctrine.

Three credits.

TH 620 Basics of Catholic Faith and Culture

This course introduces students to the foundational teachings of Catholicism as professed in the Nicene Creed and the liturgy. The primary source for this study is parts one and two of the Catechism of the Catholic Church. This introduction will touch upon the theological, cultural, or philosophical elements that have shaped the Church's profession of faith and liturgy. Students will examine some of the doctrinal and pastoral challenges associated with church teaching. Furthermore, the course will provide students with an opportunity to examine a variety of Catholic customs and practices comprising Catholic culture throughout the world.

Three credits.

TH 621 Introduction to Catholic Morality

This course provides students with a foundational understanding of the principles, virtues, and precepts that form the nucleus of Christian discipleship. The primary text for this introduction to Christian morality is part three of the Catechism of the Catholic Church along with numerous moral catecheses from the Gospels and the epistles, especially the Sermon on the Mount. Topics discussed include: Christian beatitude, law and grace, the cardinal and theological virtues, human freedom, sin, the gifts and fruits of the spirit, and the Decalogue.

Three credits.

TH 622 Introduction to Spirituality

This course introduces students to Christian spirituality through the wisdom, writings, and lives of the saints. As confirmed by the Second Vatican Council, holiness is not a call for the few, but for every person redeemed in Christ. Students will be given the opportunity to explore the various elements of Christian spirituality in order to understand how we are to live the vocation to holiness more fully. A particular emphasis is given to the importance of prayer as presented in part four of the Catechism

of the Catholic Church. The course will also trace the historical development of Christian spirituality from ancient times to the present.

Three credits.

English Language Study

ELS 612 English Writing Skills

This course offers a review of the writing process with a concentration on the basic rules of grammar and usage. The syllabus or course content is determined by the students and their particular needs. Rather than having additional writing assignments, students are encouraged to conference with the instructor before submitting the final drafts of papers for their other classes.

One credit.

ELS 615 English as a Second Language Study

The Seminary provides tutors to work with international students who need additional assistance with the English language. Students can register for English language courses each semester of their seminary education.

One, two, or three credits.

Hispanic Ministry

HM 701 Spanish Language I

This is a basic course in the Spanish language that provides instruction in grammar and vocabulary with practical oral and written exercises. It coordinates the study of language with a communicative approach to Hispanic culture and traditions. Audiovisual materials additionally provide a rudimentary introduction to daily-life aspects of the Hispanic world.

Three credits.

HM 702 Spanish Language II

This is a continuation of the foregoing course, designed to lead the student to activate, build upon, and expand his writing and grammatical skills. It reinforces the student's communication skills by fostering comprehension and oral proficiency in Spanish. Emphasis is placed on liturgical and ecclesial vocabulary.

Three credits.

HM 712 Hispanic Culture and Values

This course approaches the study of religious, political, economic, social, and cultural developments of the people who have populated Latin America and the whole Hispanic world throughout history. Special emphasis will be placed upon family life, religious practices, and intercultural dialogues.

One credit.

HM 714 Our Lady of Guadalupe and Hispanic Devotions

This course intends to reveal the cultural and religious significance of the role of Our Lady of Guadalupe upon the native people of the newly discovered world throughout the centuries. In addition, students will study general and widespread devotions of the present Hispanic world paying attention to cultural differences between some of the countries.

One credit.

HM 715 Practical Hispanic Ministries Seminar

This course is a round-table exploring such topics as the kinds of catechetical materials and liturgical publications available in Spanish, liturgical music, and the structures of Hispanic ministries in the United States, including the various regional offices and “encuentro” events. The assessment of resource materials will additionally cover raising the consciousness of the individual, empowerment of lay-leaders and styles of leadership, self-esteem and self-pride as issues in community development theory, pedagogical theory, and forming base communities.

One credit.

HM 717 Beginning Spanish Conversation

This course focuses on improving the skills learned in the previous language courses so that the student develops better narrative and conversational skills. By listening, speaking, writing, and reading authentic material, the student will review grammatical structures and gain new expressions in vocabulary, especially in regards to liturgical and ecclesial vocabulary.

Two credits.

HM 719 Intermediate Spanish Conversation

This course is a continuation of conversational Spanish for those who already have some knowledge of Spanish and its structure. The class will begin with a review of the basic structures and the learning and practice of new expressions and vocabulary. These will be incorporated into conversations. Music and poetry will also be utilized for learning vocabulary.

Two credits.

HM 723 Advanced Spanish Conversation

This course is the most advanced course of the conversation series and it targets oral skills in dealing with contemporary life and faith issues. Audiovisual material such as short films, documentaries and songs will be used to further develop the student’s sensitivity and understanding of Hispanic culture. By completion of the prerequisite courses and at the end of this course, students will be fully prepared for pastoral ministry in a full Spanish-speaking environment.

One credit.

HM 725 Hispanic Ministry — Immersion Experience

The immersion experience is completed at a site approved by the Director of Hispanic Ministries and the Academic Dean. It involves living in a country of Hispanic culture, intensive language study, and some involvement in ministry. Students who wish to receive credit for this experience must apply to the Academic Dean and be evaluated by the Director of Hispanic Ministries. The evaluation is based upon involvement in the experience, progress in knowledge of the culture, and facility in the language.

Three-six credits.

HM 740 Deacon Preparation Lab for Hispanic Ministry

This course is designed for those preparing to be ordained deacons and who will minister to Hispanic communities. Students are instructed in the exercise of the deacon’s role and the proper administration in Spanish of the Sacraments of Baptism and Marriage, as well as liturgies, blessings, and devotions particular to Hispanic culture such as Presentations and Quinceaneras. The course is to be taken in conjunction with PA 740 Deacon Preparation Lab.

One credit.

HM 767 Priesthood Preparation Lab for Hispanic Ministry

This course is designed for those preparing to be ordained to the priesthood and who will minister to Hispanic communities. Students are instructed in the exercise of the priest's role and proper administration of the Sacraments in Spanish. Emphasis is placed on presiding at Mass, celebrating the Sacraments of Penance and Anointing, and presiding at funerals. The course is to be taken in conjunction with PA 767 Priesthood Preparation Lab.

One credit.

HM 762 Independent Study

By arrangement.

Zero-three credits.

Church History

HS 870 Patrology

This is a survey of the lives and writings of the Fathers of the Church. It provides a study of the major events of the internal and external history of the Church and the establishment and expansion of the Church. Other topics included are: martyrdom, virginity and monasticism, patristic exegesis, and the early Christological and Trinitarian controversies.

Three credits.

HS 871 Medieval to Counter Reformation Church History

This course is a survey of the growth of the Church, from late antiquity to the early modern period, with emphasis on the ongoing tension between throne and altar, papacy and empire. Other themes explored will be the complementary nature of faith and reason, especially exemplified in the Church's role in founding universities, and the vibrant interaction between religious orders and the wider culture. The contributions of lay figures such as Dante and Gutenberg also feature.

Three credits.

HS 872 Modern Church History

This course is a survey of the history of Roman Catholicism from the Enlightenment to Vatican Council II. Major topics include the significance and impact of various movements and revolutions to and on the Church, the Church's response to these developments, the significance and negotiation of concordats between the Church and the governments of France, Italy and Germany, Vatican Council I, the papacy in the late nineteenth and twentieth centuries, and Vatican Council II.

Three credits.

HS 873 Catholic Church in the U.S.

This is a study of the development and growth of Roman Catholicism in the United States. It explores the historical background and considers contemporary church experience in light of that historical context. The colonial period, the episcopacy of the first Bishop, John Carroll, immigration and nativism, the "Americanist" controversy, the social Gospel tradition, and 20th century developments in the Church, among other things, are studied.

Three credits.

HS 882 M.A. Seminar in Church History

This seminar is designed specifically for M.A. candidates and focuses on a particular aspect of monastic studies. Special attention is paid to the use of reference tools, in-depth research, and the development of the topic as well as oral and written presentations.

Three credits.

HS 883 Directed Independent Study

By arrangement.

Three credits.

Monastic Studies

MS 800 Introduction to Monastic Spirituality

This course is an examination of classical and contemporary texts which have formative influence on the spirituality of the monk. There will also be a survey of various approaches to prayer, both private and communal, Eastern and Western, which have had an effect upon the monastic search for God. Special attention is given to *lectio divina*.

Three credits.

MS 810 Rule of Benedict

This course will study the Rule of Benedict in light of its monastic, liturgical, and patristic sources, in particular Cassian and the Rule of the Master. The Rule will be studied as a guide for a way of life and as “wisdom literature” which is essentially related to experience. Questions of adaptation are also considered.

Three credits.

MS 832 Monastic Liturgy

This course views the monastic tradition of the Liturgy of the Hours from its origins to the Vatican II era. It also considers the role of the Eucharist in monastic worship and spirituality. Liturgies for special occasions as well as liturgy-related practices and customs are also treated.

Three credits.

MS 837 The Institutes and Conferences of John Cassian

John Cassian stands as the bridge between Egyptian and Western monasticism and is considered by many to be the most significant influence upon the spiritual quest that is presented in the Rule of Benedict. This course will explore Cassian’s monastic vision and examine how he influences the Rule of Benedict.

Three credits.

MS 838 Monastic History: 3rd to the 18th Century

The course will deal with the history of the monastic movement from its origins to the French Revolution. It will examine the Patristic period, the Carolingian reform, the Middle Ages, and more briefly, the Reformation and the Baroque periods. The emphasis will be on familiarizing students with sources and bibliography to provide a basis and framework for other courses in monastic studies and to permit further individual study.

Three credits.

MS 861 M.Div./M.A. Seminar in Monastic Studies

This seminar is designed specifically for M.A. candidates and focuses on a particular aspect of monastic studies. Special attention is paid to the use of reference tools, in-depth research, and the development of the topic as well as oral and written presentations.

Two or Three credits.

MS 862 Directed Independent Study

By arrangement

Three credits.

MS 863 M.A. Thesis

By arrangement

Six credits.

Music

MU 700 Introduction to Music

This is a ten-week introduction to music for all ordination candidates. The course covers basic instruction in musical notation, basic liturgical chant for the Divine Office, and training for choral and congregational singing.

Zero credit.

MU 701 Schola Cantorum

This course provides instruction in group singing and choral literature. The repertoire includes works from the Baroque, Classic, Romantic, and Contemporary periods.

May be repeated.

Zero-one credit.

MU 710 Liturgical Music

Students receive musical instruction necessary for the interpretation of musical forms and are given both theoretical and practical experience in singing the presidential prayers, prefaces, Eucharistic prayers and other chants necessary for a full musical celebration of the Eucharist. Special emphasis is given to the chants for the rites of Holy Week and Easter. Also included are presentations on the role of music in sacramental celebrations, the use of musical instruments at liturgy, and models for music ministry programs in a parish community.

Two credits.

MU 720 Gregorian Chant

An introduction to the history and singing of Gregorian Chant.

Two credits.

MU 730 Private Voice Instruction

By arrangement.

One-two credits.

Pastoral Studies

PA 712 Catechetics

This course offers an overview of the catechetical ministry of the parish. The Rite of Christian Initiation of Adults is discussed as are models and methods of catechesis, the needs of families, children and youth, adult faith formation, sacramental preparation, and youth ministry.

Two credits.

PA 722 Homiletics I

This course, for ordination candidates, considers the rhetorical underpinnings of preaching, as well as the history, theology, and canon law of preaching. The role of the homilist as interpreter of texts and culture is also examined.

Three credits.

PA 723 Homiletics II

This course, for ordination candidates, is concerned with the actual preparation and delivery of the homily. Emphasis is placed upon preparing the candidate for regular preaching. Students spend time in common preparation and preach every week during the semester. Individual attention is given to style, and videotaping is used in the evaluative-critical process.

Three credits.

PA 740 Deacon Preparation Lab

This course is for those preparing to be ordained deacons, and begins with a brief history and theology of the diaconate. Students are instructed in the exercise of the deacon's role and the proper administration of the sacraments and sacramentals, blessings, and devotions.

Two credits.

PA 751 Pastoral Counseling I

Pastoral care and counseling rely on the capacity to relate to persons in a meaningful way. Learning to listen with all the senses, trusting in the inner resources of those to whom we minister, and welcoming the Divine Presence establishes this foundation. This course, for ordination candidates, teaches students useful methods in pastoral care and counseling relating to the types of crises priests are likely to encounter.

Three credits.

PA 759 Pastoral Leadership and Parish Administration

This course develops participants' vocabulary and understanding of fundamental issues in organizational and Church leadership. Particular application is made to their current experience and projected pastoral leadership roles in the local Church. Topics include: leadership theory and styles, interpersonal and group skills, organizational skills (collaboration, planning, managing others, evaluation), roles of pastor and staff, parish councils and mission of the laity, and decision-making.

Two credits.

PA 760 Pastoral Visitation of the Sick

This course provides the student with the experience and knowledge to develop basic pastoral skills for ministering to the sick and their families. Health care professionals provide students with information on the hospital setting and various health care issues. Through small group discussion students are given the opportunity to integrate Church teaching, theology, prayer, and life experiences in response to a patient's situation and needs. Students are also familiarized with the particular rites and prayers used for the visitation of the sick.

Two credits.

PA 764 Parish Practicum

In this practicum for ordination students, seminarians participate in parish ministry and parochial activities on weekends during the academic year, and for a two-week practicum each semester. Through hands on experience working with the pastor and parish staff, students further develop their pastoral skills and become better acquainted with liturgical celebrations, various parish ministries, and other aspects of parish life. Goals and objectives of the practicum are set through a learning

agreement between the student and pastor. Supervision and theological reflection are provided on site and in the Seminary. The pastor, student, and director of pastoral formation evaluate the experience.

Three credits.

PA 766 Pastoral Practicum

This practicum enables students to learn and practice pastoral skills in a supervised pastoral placement. Through their placement experience, students build upon their listening and presence skills, relationship-building skills, and faith-sharing skills. The practicum also helps students to grow in self-awareness, sensitivity, compassion, and understanding, while being challenged to reflect on their faith understanding, theology, and experiences in relation to those to whom they minister. A learning agreement which articulates the goals and scope of the practicum is developed between the student, supervisor, and Director of Pastoral Formation. Students meet weekly for theological reflection on their pastoral experiences. The student, field supervisor, and Director of Pastoral Formation evaluate the experience.

Two credits.

PA 767 Priesthood Preparation Lab

This course for priesthood students provides the necessary sessions on the art and principles of presiding, with application of the norms of the General Instruction of the Roman Missal for the priest at Mass, and the role of the priest in the Sacrament of Penance in its various forms. Videotaping and role-playing methods are employed. Discussions help students to integrate course material and experiences with theological studies and anticipated pastoral assignments.

Two credits.

PA 770 Directed Independent Study

By arrangement.

PA 785 Pastoral Counseling II

Attention in this course for ordination students focuses heavily on student experience with pastoral care and counseling in their respective assignments. Presentations accompanied by peer review, as well as supervision by the instructor provide a practical approach. In addition, there is an emphasis on helping couples learn methods that may improve marriage, as well as limited and focused counseling directed to certain other populations such as the mildly depressed and the elderly.

Three credits.

Pastoral and Spiritual Theology

PST 710 Diocesan Priestly Spirituality

This course for diocesan seminarians explores the foundations of the spiritual life pertinent to the diocesan priesthood. It helps the student to examine the reality of the life of a diocesan priest and the importance of developing and maintaining a well grounded spiritual life rooted in the Eucharist.

Two credits.

PST 720 Worship and Ministry

This basic course in pastoral liturgy is open to all students. Its major components are instruction in liturgical spirituality: the Liturgy of the Hours, the liturgical year, and the popular practices of Christian spirituality. Instruction for the Ministries of Reader and Acolyte is given. Patterns of ministry in the liturgical rites as well as the roles of the environment and music in the liturgy are included in this

course. A workshop on the exercise of the Ministry of Acolyte is conducted by arrangement with those about to be installed as acolytes.

Two credits.

PST 721 Introduction to Bible and the Liturgy

This course examines the relationship between the Bible and the liturgy, drawing especially from three authoritative sources: Scripture, the Lectionary, and the Catechism of the Catholic Church. Using the methods of biblical theology, students will examine the relationship between the Old and New Testaments; between Scripture and the Church's worship; and between exegesis and dogma. A particular emphasis is the integration and application of these sources and methods in the work of preaching and teaching.

Three credits.

PST 734 Introduction to Canon Law

This course provides the foundation for an understanding and application of law in the life of the Church and in pastoral ministry. The meaning of law in the ecclesiology of Vatican II and its role in the life of the People of God are the basic themes of this course. Topics considered include: canonical principles and general norms (Book I of the Code of Canon Law); the People of God and their rights and obligations in the Church; the organization of the universal, particular and local church (Book II); responsibilities governed by the teaching office of the Church, particularly as these relate to ordained ministry (Book III); temporal goods in the Church (Book V); and penalties and sanctions in the context of the Church as a communion of faith (Book VI).

Three credits.

PST 735 Canon Law and Sacraments

This course is designed to assist the ordination candidate in the application of principles of law in service to the People of God through the sanctifying office of the Church (Book IV of the Code of Canon Law). The first section of this course will consider questions of ecumenism and the sacraments; the rights and obligations of the minister and the recipient arising from the Sacraments of Initiation, Penance, and Anointing. The majority of the course will be devoted to the Church's law on matrimony. Special emphasis will be placed on the minister's task to prepare the parties for marriage; this will focus on the covenantal nature of the sacrament, the essential properties of marriage (unity and indissolubility) and ends of marriage. The special rights and obligations of the sacrament will also be examined. Tribunal procedures will also be reviewed to assist the student with the pastoral issues encountered in the nullity process.

Three credits.

PST 750 Pastoral Theology

This course focuses on the preparation of students for competent priestly ministry and provides a forum for the integration of academic studies, pastoral practice, and personal development. Using the Sacraments as the structure for conversation, emphasis is placed on enhancing the student's ability to communicate the mysteries of faith in a clear and comprehensible language.

Three credits.

Sacred Scripture

SC 701 Introduction to New Testament Greek

An introduction to Hellenistic Greek, its basic grammatical forms, and principal syntactical constructions, including some linguistic peculiarities of New Testament Greek. The exercises, based on New Testament texts, provide the students with a working vocabulary of about 400 words.

Two credits.

SC 703 Introduction to Biblical Hebrew

This course will introduce the student to the language of the Old Testament from within the Bible itself. The overall approach will follow the “inductive method” which is meant to immerse the student directly into the biblical text from the start. Grammar will be explained and learned by studying its usage in actual texts.

Two credits.

SC 801 Intermediate New Testament Greek

This course provides a review of grammar and the translation and analysis of selected New Testament passages, first century non-literary papyri, and a sampling of Hellenistic literary composition.

Prerequisite: at least three credits of college-level Greek or the Introduction to New Testament Greek course.

Three credits.

SC 802 Advanced New Testament Greek

Translation and analysis of some of the more difficult New Testament Greek texts and Hellenistic literary authors.

Prerequisite: Intermediate New Testament Greek.

Three credits.

SC 803 Intermediate Biblical Hebrew

This course will continue the work done in SC703. Building on that foundation, it will complete a survey of Biblical Hebrew grammar and syntax, illustrating this study by reading selected texts from the Old Testament.

Prerequisite: Introduction to Biblical Hebrew.

Three credits.

SC 805 Exegesis Seminar

This is a five-week exegesis practicum required of all students prior to enrolling in any upper-level Scripture course. This practicum is held as the first part of the Penteteuch course. Any exemptions to this requirement will be made at the discretion of the instructor of this practicum after an interview and review of the student’s academic records. In this practicum, the students are presented with a general introduction and overview of the historical-critical methods of exegesis and are given explanations on how to apply these methods to specific texts. The students are also presented with an introduction to a wide range of tools and resources which are used in the preparation and the exercise of exegetical interpretation of Biblical texts. Students are expected to become familiar with these tools and to be able to use them intelligently in exegetical work.

Exegesis Presentation: Each student will be required to fully prepare and present a 1 to 1 1/2 hour oral presentation of an historical-critical exegesis of a Biblical text to the professor.

SC 809 The History of Hermeneutics

This course will introduce the student to the development of the concept of “hermeneutics” and to the major developments in the history of the interpretation of the Sacred Scriptures, by presenting highlights from the hermeneutics of the Old and New Testaments, the hermeneutics of the Patristic Period, medieval hermeneutics, protestant hermeneutics, hermeneutics as a philosophical-theological problem, the hermeneutics of Bultmann and the various modern schools, and, Catholic hermeneutics.

SC 810 Pentateuch and Exegesis

The first five weeks of the semester will be comprised of training in Historical-Critical Exegesis (see above description of SC 805 Exegesis Practicum). We will then turn our focus upon the Pentateuch. The main goal of this course is to gain an introduction to, and familiarity with, the texts of the Pentateuch, the TORAH. A critical survey of the first five books of the Bible will be presented, focusing upon the major themes and personalities and studying them from the Jewish-Christian perspective. It is hoped that the student will gain enough of a familiarity with, and understanding of, the Pentateuch to be able to use these texts effectively in his own spirituality and prayer life, as well as in his pastoral ministry and preaching.

Four credits.

SC 811 Wisdom Literature and the Psalms

This course explores the Wisdom books of the Old Testament (including the deuterocanonical ones) along with the book of Psalms. Ancient Near East influences are noted. There is exegesis of selected "Wisdom" passages as well as of the book of Psalms.

Three credits.

SC 812 Prophetic Literature

This course is designed to give the student a general introduction to the phenomenon of Biblical Prophecy and to the Biblical Prophets themselves. The course will consider: the phenomenon of Biblical prophecy within its historical, social, and cultural settings; the various ways of categorizing prophets in the Jewish and Christian traditions; true and false prophecy; prophets and prophetesses; how prophets were authenticated, revelation and prophecy, types or modalities of prophecy, the prophetic message, and the distinctive character of Israelite prophets. After this we will briefly survey the Pre-literary Prophets and then the Literary Prophets will be studied within their historical settings and their salient theological points will be highlighted.

Three credits.

SC 815 Synoptic Gospels

The main goal of this course is to introduce the student to the phenomenon of "Gospel" and of the Synoptic Gospels in particular. By means of a substantial Introductory section, we will first consider the historical and religious background out of which the Synoptic Gospels arose. We will then use the texts of the Gospels to study some of the more significant passages, highlighting the similarities and the peculiarities of each. The General approach of the course to the Gospels will be TOPICAL, that is, we will compare and contrast the Synoptic Gospels based upon a series of historical, biblical and theological topics.

Three credits.

SC 816 Writings of Saint Paul

This course is an introduction to the life and writings of Saint Paul focusing on the background and circumstances of his authentic letters and the development of Pauline theology in the canonical writings attributed to him. It includes an exegesis of selected passages.

Three credits.

SC 817 The Fourth Gospel

This course begins with a survey of such background topics as genre, unity, sources, purpose, author and influences, as well as a discussion of the Johannine community. Then exegesis is done of select passages.

Three credits.

SC 821 M.Div/M.A. Seminar in Sacred Scripture

This seminar is designed specifically for M.A. candidates and involves exegesis of Old or New Testament writings on a particular theme. Special attention is paid to the use of biblical reference tools, in-depth research, and development of the topic as well as oral and written presentation.

Two or Three credits.

SC 822 Directed Independent Study

By arrangement.

Three credits.

SC 865 M.A. Thesis

By arrangement.

Six credits.

Systematic Theology

TH 704 Introduction to Ecclesiastical Latin

This is an introductory course that has as its goal a solid understanding of the fundamental elements of the syntax and morphology of the Latin language, leading the student to be able to read simple Latin sentences that have been adapted, but later taken directly from Sacred Scripture and liturgical texts. Practical application of Latin will be within the context of learning the basics of Gregorian chant and its traditional notation.

Three credits.

TH 804 Ecclesiastical Latin II

This course is a continuation of Introduction to Ecclesiastical Latin with emphasis on more advanced grammar and more complex sentence structures. Students will translate and analyze Scriptural and liturgical texts. The use of Gregorian chant and its traditional notation will help to give a contextual as well as practical application of the language.

Prerequisite: at least three credits of college level Latin or the Introduction to Ecclesiastical Latin course.

Three credits.

TH 820 Fundamental Theology

This course is a study of the character, methodology, and significance of theological knowledge, specifically of Christian revelation. The conditions of possibility, credibility, and authority of Christian revelation are examined, as is the Church's role in mediating and preserving the fundamental truths of the faith revealed in the Scriptures, most definitively in the person of Jesus Christ, and in the Church's living Tradition. Included are: a study of the theology of the Old and New Testaments, post-biblical witnesses to the faith, classical and contemporary models of revelation, hermeneutics, the role of reason, natural and religious human experience, the signs and means of God's self-communication, and the Magisterium as the authentic interpreter of the faith.

Three credits.

TH 821 Christian Anthropology and Grace

This course studies the human person in the light of Christian revelation and as open to the supernatural. It considers the human person as created, fallen, justified, and glorified. Included in this study are human experience, revelation, the dialectic between faith and reason, and the theology of the body. The Church's understanding of grace as the dynamic and liberating principle of the Christian life is also examined through a study of the biblical witness and classical and contemporary topics in-

cluding: grace and human nature, grace and freedom, justification and divinization, universal salvific will, virtue and merit, conversion, sacramental grace, and the experience of grace.

Three credits.

TH 832 Christology

This course presents a systematic study of the person and mission of Jesus Christ as found in Scripture and Tradition. It examines the following topics: The Mystery of Christ in Sacred Scripture: Old Testament foundations and the Christ-event in the New Testament and the early Christian community; The Mystery of Christ in the History of the Church: patristic and conciliar Christology and Christology in the history of theology until Vatican II; Systematic Christology: the hypostatic union, the pre-existence of the Word, the virginal conception, the freedom and sinlessness of Jesus, and the universality of the salvific work of Christ.

Three credits.

TH 833 Trinity

This course is a systematic, historical, and theological study of the Church's confession in the One God who is Father, Son, and Holy Spirit. Attention is given to the Trinitarian character of the Church's worship and theology as grounded in sacred scripture as well as the apostolic tradition and the ecumenical Councils of Nicaea I and Constantinople I. Special attention is given to the developing Trinitarian theology of the second to the fifth centuries in Irenaeus, Hippolytus, Tertullian, the Cappadocian fathers, and Augustine. From the fifth century to the present, the Trinity is studied also from the point of view of its dynamic integration into other areas of theology and spirituality. The Trinitarian doctrine of both East and West is covered.

Three credits.

TH 834 Ecclesiology

This course involves a discussion of the phenomenon of the Church as a people sharing a common belief in Jesus Christ. It begins by considering the Church from a number of methodologies including that of "models." The central portion is a study of the mystery, structure, and life of the Church in the documents of Vatican Council II. Particular emphasis falls upon ecumenism and dialog with other religions.

Three credits.

TH 835 Eucharist

The Eucharist is the celebration of the covenanted community of the baptized. The course begins with a consideration of Baptism. It then covers the biblical foundations of the Eucharist, the liturgical form of the Eucharist in the Church, and the Eucharist in tradition, and the documents of the Magisterium. The systematic treatment deals with the Eucharist as word and sacrament, memorial and thanksgiving, sacrifice, meal, and real presence. There is also a treatment of Eucharistic practices outside of Mass.

Three credits.

TH 840 Fundamental Liturgy

This course provides a brief history of the liturgy and deals with the theology of the liturgical sign and the spirit of the liturgy in the New Testament. The celebration of Sunday and Easter in the early Church is studied. Special emphasis is placed on the Eucharistic liturgy, i.e., the Last Supper, the Eucharist in the apostolic Church and the Eucharist in the second and third centuries. The basic structure and historical changes in the celebration of the Mass are treated. The parts of the Mass are studied in detail.

Two credits.

TH 850 Principles of Moral Theology

This course examines the history and present state of moral theology. The primary focus is on a study of fundamental themes and principles of moral theology, including the role of the Bible, conscience, moral law, sin, and moral decision making.

Three credits.

TH 851 Catholic Social Ethics

This course introduces students to the foundational principles of Catholic social teaching. This is accomplished by surveying the Church's social encyclicals and introducing students to the political, economic, and cultural developments that provide the historical context for the development of Catholic social teaching. Throughout the course, ways to address the pastoral implications of the Church's social teaching are explored.

Three credits.

TH 852 Catholic Sexual Ethics

This course examines the Catholic understanding of and contemporary theological discussions about human sexuality. The primary focus is on a study of magisterial teachings, but the course also includes a presentation of the biblical, historical, social, and pastoral dimensions of sexual issues. Topics covered include premarital sex, celibacy, contraception, homosexuality, and masturbation.

Three credits.

TH 853 Catholic Biomedical Ethics

This course introduces students to the foundational principles that shape a Catholic approach to biomedical ethics. In order to help students apply these principles, the course examines ethical issues arising from developments in medicine and biotechnology. Students examine these issues as they relate to human life, health, and suffering, from the beginning to the end of life. Throughout the course, ways to address the pastoral implications of the Church's teaching are explored.

Three credits.

TH 861 M.Div./M.A. Theology Seminar

This seminar is designed specifically for M.A. candidates and focuses on a particular aspect of theology. Special attention is paid to the use of theological reference tools, in-depth research, and the development of the topic as well as oral and written presentations.

Two or Three credits.

TH 862 Directed Independent Study

By arrangement.

Three credits.

TH 863 M.A. Thesis

By arrangement.

Six credits.

TH 864 Mariology

The role of Mariology is perhaps one of the most controversial themes in the contemporary Church. Before the Second Vatican Council, popular Marian devotions were almost a completely unquestioned fact of Catholic life. After the Council, however, in light of the growing movement toward ecumenism, the role of Mary in Catholic piety became a suspected hindrance to ecumenical dialogue. Subsequently, therefore, the study of Mariology and all things Marian were oftentimes played down as non-essential aspects of the Catholic faith. In recent years, however, the Church has witnessed a

renewed interest in Mary. The purpose of this course, therefore, is to present a balanced exploration of the development of the role of Mariology in the Catholic tradition in a way that is respectful to both devotion and honest academic inquiry.

Three credits.

TH 865 Theology of the Priesthood

This course takes a systematic approach to the theology of the priesthood by covering the following topics: Jesus Christ, source and model of Christian priesthood; the doctrinal foundations of Christian priesthood in the New Testament; the priest as the man of the sacred; the institution of the ministerial priesthood; the relationship between the priesthood of the faithful and the ministerial priesthood; the nature of priestly ministry; ranks in the sacrament of Holy Orders; the evolution of the liturgy of the ordination of priests; the meaning and value of the priestly character; the nature of priestly ministry; and the priestly way of life.

Three credits.

TH 866 Sacraments

This course presents a systematic theological treatment of the sacraments in general and all of the sacraments in specie. The history and spirituality of these sacraments from apostolic times to the liturgical reforms of the Second Vatican Council is considered. It should be noted that there are separate courses on the Eucharist and on the Theology of Priesthood. The main emphasis falls on Marriage (scriptural foundations, theological developments, pastoral preparation and liturgical celebration), Penance (scriptural foundations of conversion, theological and canonical developments, pastoral and liturgical guidelines), and Pastoral Care of the Sick and Dying (anointing and viaticum). Attention is also given to the Order of Christian Funerals.

Three credits.

Ecclesial Ministry

EM 700 Fundamental Theology

This course is a study of the character, methodology, and significance of theological knowledge, specifically of Christian revelation. The first part of the course treats revelation, understood as the fundamental concept of theology—the “science of faith”, as well as the transmission of revelation in the life of the Church. The second part of the course focuses on the attempt of Fundamental Theology to demonstrate how Christian revelation is credible theologically, historically, and anthropologically. We will analyze man’s openness to revelation; the relationship between faith and reason; Christology as the foundation of fundamental theology; and the place and credibility of the Church in handing on revelation.

Three credits

EM 705 Creation and God

This course is a systematic, historical, and theological study of the Church’s confession in the one God who is Father, Son, and Holy Spirit. Attention is given to the Trinitarian character of the Church’s worship and theology as grounded in scripture and tradition. This course will also include an exploration into the distinction between reason and faith in coming to know God. The course also investigates the doctrine of creation and its importance within the present cultural context of materialism and scientific positivism.

Three credits

EM 710 Christology and Anthropology

This course presents a systematic study of the person and mission of Jesus Christ as found in scripture and tradition. It traces the historical developments of how the person of Christ came to be under-

stood within the various theological traditions of the past and present. This course also examines the human person in the light of Christology, focusing upon themes such as the fall and redemption, grace and freedom, sin and conversion.

Three credits

EM 715 Fundamental Moral Theology

Building on its understanding of nature and grace, this course treats how the Church has developed a moral tradition that identifies the proper character of human actions, the virtuous character of the human person, and the opposite of these in sin and vice. The context for this moral profile is a proper understanding of the weight of law in moral discourse and an acknowledgement of the mystery of suffering and evil. Finally, the course presents how the object of Catholic Christian morality is to become a holy person, shaped by the spiritual practices derived from the faith Tradition.

Three Credits

EM 720 Catholic Social Doctrine

This course introduces students to the Church's social doctrine. This is accomplished by a survey of the most important social encyclicals of the Church's Magisterium. As part of this survey, students examine more recent historical and cultural changes that have necessitated the Church's ongoing development of its social teaching. Students also explore ways to prepare and form the laity to more effectively sanctify the world of politics, business, and culture. It will apply this understanding to the role of the deacon as a minister of charity.

Three credits

EM 725 Sacramental Theology and Liturgy:

This course will review the basic notion of sacramentality and see how it is realized in the sacramental economy of the Catholic faith tradition. The histories and theologies of the sacraments of initiation, healing and orders will be studied. The course will conclude with a treatment of liturgy as the application of sacramentality in specific rituals, with special emphasis on the Eucharistic liturgy.

Three credits

EM 730 The Synoptic Gospels

This course explores the theologies of each of the synoptic evangelists, their parallels and their distinctions. A study of the historical, social, economic and cultural conditions behind these treatments and their correspondence and contrast to our current situation will occur. Finally, the course discusses the hermeneutics of the preached Word of God, outlining the principles and strategies of moving from the printed text to the preached word in the context of prayer and worship.

Three credits

EM 735 Marriage and Sexuality

Beginning with the theology of the body that the late Pope John Paul II presented, this course will explore the understanding of marriage as a sacramental covenant in God. As such, it is also an ecclesial reality subject to canon law and the liturgical expressions of the Church. Marriage and family are the context within which to treat many of the bioethical issues facing the modern believer. This course explores how this context bears upon our moral judgment.

Three credits

EM 740 Johannine Literature: 3 credits

This course introduces students to the literary, historical, and theological study of John's writings, especially the Gospel. The objective is to gain a deeper knowledge and appreciation of the Johannine writings, including their use in the Church's tradition (e.g. lectionary, catechesis, and mystogogy).

Special attention will be given to how the Gospel of John is used in the Catholic Christian celebrations of Christmas and Easter.

Three credits

EM 745 The Epistles (Pauline and Catholic)

This course demonstrates how these texts taken together as a corpus display the mutual development of orthodoxy and orthopraxis. We will study how the Pauline and apostolic teachings lead to and are rooted in the prayer and worship of the early Church, and how these beliefs and practices lead to later moral, pastoral, and ecclesial developments.

Three credits

EM 750 Ecclesiology & Mariology: 3 credits

This course first presents a theology of the Church in its Marian dimension—Mary being the Exemplar of the Church—and how this notion is rooted in scripture and tradition. The central portion of the course is a study of the mystery, structure, and life of the Church in the documents of Vatican II. The course will focus finally on how the Church as a community of disciples extends the work of Jesus Christ in its mission. The relationship of the Church to God's Kingdom now and in the future will mark this mission's identity and limitations.

Three credits

EM 755 Field Work I

Each student is assigned to a supervised pastoral assignment related to their future ministerial goals—deacon, catechist, secondary education teacher, campus ministry, chaplain, etc. During the course of this assignment, students are required to reflect upon what their experiences disclose about their pastoral understanding, skills and the discernment of their qualities for ministry. Students will be asked also to reflect theologically on their field experiences for their ongoing spiritual development and the development of their theological vision for ministry. As an integral part of their formation, by the end of this semester students will be asked to identify a pastoral problem, challenge or need in their field assignment for which they will be asked in the second semester of field work to design a prospectus for responding to this challenge.

Three credits

EM 760 Field Work II

Continuing in the same pastoral assignment, and under the same supervision, students will be required to design a pastoral solution or program that will respond to the pastoral problem identified in the first semester. Students will be asked to identify the underlying theological issues that comprise the context of the problem as well as the pastoral response which should be given to address the perceived need of the situation. Students are then required to implement their pastoral solution or program and begin the process of evaluating this program and its effectiveness.

Three credits

EM 765 Integration Seminar

In this course, students completing this degree will meet together to discuss and evaluate their field work experience. This course will ask each student to produce a 30 page paper displaying their command of Catholic pastoral theology and its application to the pastoral need they have identified in their field assignment and the solution or program they have prepared and implemented in Field Work II. This work should reflect an understanding of the theological principles guiding the Catholic faith tradition, and how these are experienced in the practical order of a person's and a community's life of faith. The student is expected to articulate their role as an ordained deacon or lay minister in

this description. A bibliography of theological and pastoral sources with appropriate citations in the text is expected to support the presentation.

Three credits

Elective Course Offerings

For the Master of Divinity and the Master of Arts in Sacred Scripture, Systematic Theology, and Monastic Studies, elective courses are offered each semester on a rotating basis for each area of concentration. Every academic year, at least one elective course in each area of concentration is offered as a seminar. Pending the professor's approval, students may take these seminars as either a 2 credit M.Div. seminar or as a 3 credit M.A. seminar. The M.Div. seminar runs the first ten weeks of the semester; the M.A. seminar runs the full fourteen weeks of the semester. The topics for these electives include, but are not limited, to the following:

Sacred Scripture

- The Historical Books
- The Exile and its Prophets
- Preaching and Teaching the Synoptic Gospels
- Revelation and the Johannine Epistles
- The Catholic and Pastoral Epistles
- The Birth Narratives
- The Passion Narratives
- With Jesus in the Holy Land
- Selected Topics in Pauline Theology

Systematic and Pastoral Theology

- The Eastern and Western Fathers
- The Medieval Doctors
- The Theologians of Vatican I and II
- The Seven Deadly Sins
- Difficult Moral Problems
- Virtues and the Examined Life
- Theology of the Body
- Ministering to Families
- Spiritual Doctors
- Principles of Spiritual Direction
- Celibacy, Sexuality, and Intimacy
- The Writings of St. Thomas Aquinas

Monastic Studies

- Important Monastic Writers
- Monasticism in the 19th and 20th Centuries

Student Life

Athletics

Facilities on campus are available to those interested in swimming, weightlifting, basketball, and physical conditioning. The College and Seminary Corporation maintains soccer and lacrosse fields, tennis courts, as well as baseball, softball, and football fields for students interested in outdoor sports. A fitness trail and numerous areas for jogging and hiking are located on the campus grounds as well, and skiing facilities are within a half hour drive from the school; special group rates for skiing are available in cooperation with the College. The Seminary also has a fitness room in one of its Seminary residences for the convenience of the seminarians.

Attire

It is expected that all students dress neatly and in an appropriate manner for the occasion. Clerical attire is not required for classes.

Book Center

The campus bookstore is housed in Robert S. Carey Student Center. Here one can purchase assigned textbooks, supplementary texts, all school supplies, campus-style clothing, toilet articles, gifts, cards and miscellaneous items.

Cars and Parking

Students are permitted to have their personal cars on campus but must register them with the Public Safety Office located on the ground floor of Alfred Hall. There is a yearly parking and vehicle registration fee which is determined annually.

Counseling Service

Any student in need of personal counseling should see the Rector, Vice, Rector of Director of Human formation for a referral to an appropriate professional.

Cultural Events and Entertainment

Throughout the academic year, the College sponsors various art shows, concerts, exhibits, lectures, movies, plays and other events. Seminary students are permitted and encouraged to attend these functions. Usually admission is free, although some of these activities may charge a nominal fee. Occasionally, I.D. cards and/or reservations may be necessary. Specific information regarding these events is posted on Seminary bulletin boards and the College bulletin board opposite the Post Office in Headmasters Hall. Inquiries and requests for a schedule of events may be directed to the Events and Conference Services secretary in the Fred M. Rogers Center. The schedule may also be found on the College's intranet site.

Faculty Lounge

The Faculty Lounge is located in Roderick Hall and is reserved for the faculty and staff only.

Health Insurance

The College and Seminary have adopted a group hospitalization plan which provides for hospital room and board and for surgical and other expenses as defined in the contract. The coverage is effective for accident or sickness on or off the campus during a complete twelve-month period, from August to August. Students are required to have health coverage. For information concerning coverage, please contact the Rector's office.

Identification Cards

All Students are required to have I.D. cards. An I.D. card assures the student of access, though not necessarily free admittance, to all campus activities. An I.D. card also serves as a library card. It can be obtained at the Public Safety Office located on the ground floor of Alfred Hall.

Information

All information pertaining to Seminary events, activities and general notices is located on the Datatel Seminary Portal, on the bulletin boards in the Seminary dining room and residences, as well as the bulletin board on the first floor of The Brownfield Center.

Library

The Library fulfills the mission of the Seminary and maintains the tradition of the Archabbey both through its purchases and through its acquisition of gift items for the collection. While fulfilling its mission, the Library gives extra emphasis to preserving the institution's Benedictine patrimony by giving special attention to the acquisition and preservation of "Benedictina." The Library's renowned collection of rare, valuable, and unusual theological books and manuscripts, kept in a climate controlled special collection area, is evidence these traditions are being well preserved.

The Library's large holdings also cover relevant materials from cognate disciplines, as well as basic texts from various other religious traditions. There is also a collection of DVDs, audio tapes, and CDs, and appropriate players are also available for use in the Library. The Library also has equipment to read its extensive microfilm, microcard and microfiche collections.

Materials not available at Saint Vincent Library may be requested from other libraries through the Interlibrary Loan service (ILL). This service is available through the Interlibrary Loan Librarian, at the Circulation Desk, or by completing the on-line ILL Request Form on the Saint Vincent College website.

The Library uses a fully automated online public access catalog (OPAC), utilizing the integrated system of Innovative Interfaces, Inc., and patrons can search through sixteen EBSCOhost databases (including the American Theological Library Association Religion Database) and , LexisNexis Academic Universe, JSTOR and ProjectMUSE . These databases provide online access to an extensive list of bibliographic and full-text resources. Pamphlets and maps are available to guide Library patrons in the use of these various services, and members of the Library staff are available to help.

The Library employs five professional librarians and a number of paraprofessional and support staff. These individuals work to maintain the quiet atmosphere of the Library and are available to assist Library patrons with research needs, directions to the contents of the collection, and help with the print and digital resources available in the Library. The Library has two photocopiers available and currently houses a computer lab, and has both hard-wire connections and wireless access for laptop users to access the network and the Internet. When faculty, students, staff, and patrons are ready to settle down for some serious work, they will find private study carrels and tables available for this use throughout the library.

The regular library schedule of the Saint Vincent Library is as follows:

Sunday 12:00 p.m. - 11:45 p.m.

Monday - Thursday 8:15 a.m. - 11:45 p.m.

Friday 8:15 a.m. - 4:45 p.m.

Saturday 10:00 a.m. - 4:45 p.m.

During breaks the Library operates on a reduced schedule. For specific hours, consult the Seminary bulletin boards or the signs posted at the Library entrance.

Meals

A professional food service provides meals in the Seminary dining room five days a week. The times of the meals are as follows:

Breakfast	Monday - Friday	7:30 a.m.- 9:00 a.m.
Lunch	Monday - Friday	11:15 a.m.-12:45p.m.
Dinner	Monday - Friday	5:45 p.m.

In general, on weekends, the last meal in the dining room is the evening meal on Friday. Regular service begins again at the evening meal on Sunday. Seminarians take their other meals on weekends in the College Cafeteria.

The price for these meals is determined by the food service. A resident student pays a board fee per semester. Non-resident students can participate in a meal plan if they choose by contacting the Academic Dean's secretary.

Phones

In an emergency, the Saint Vincent switchboard can receive incoming calls and transfer them to the Rector's Secretary (ext. 2592) or a member of the Seminary staff. Saint Vincent's switchboard number is 724-539-9761 or 724-532-6600. In case of life-threatening emergencies on campus call 2911; for non-emergency assistance (security assistance, battery jump, lost keys, etc.) call 2311.

Printing and Duplicating

A photocopy machine is located in the computer room of Leander Hall. It is available for diocesan students' use. Other coin-operated machines are provided in the Library.

Rector's Council Meetings

Whereas the Rector's Council meets weekly in closed sessions to deal with student evaluations and confidential matters, regular public meetings can also be scheduled. These meetings are attended by officers of the Diocesan Community Forum and the Student Association. All students are welcome to attend these meetings.

Resident Life Handbook

Diocesan Student Community Life Handbook is printed under a separate cover. It serves the community needs of the diocesan residents who are in the ordination program.

Seminary Offices

Seminary Offices, which include the Rector's Office and the offices of the faculty, are located in Roderrick and Leander Hall. The *Pope Benedict XVI Chair of Biblical Theology and Homiletics for Excellence in Preaching*, Hispanic Ministries, and the ESL offices are located in the basement of the Brownfield Center across from the practice chapel.

Smoking

Smoking is prohibited in all classrooms and in the dining room. All areas of the Seminary campus are smoke-free except resident students' rooms.

Student Association

Each student registered in a degree and/or ordination program at Saint Vincent Seminary is thereby a member of the Student Association. The constitution governing this association is printed at the end of this *Handbook*.

Wellness Center

The Seminary promotes the health of its students. Saint Vincent maintains a well-equipped health center, operated by a registered nurse under the supervision of physicians who regularly visit the Center. All prescription medicines are chargeable to the student.

The College and Seminary have adopted a group hospitalization plan that provides for hospital room and board, surgical, and other expenses as defined in the contract. The coverage is effective for accident or sickness on or off campus during a complete 12-month period, from August to August. Students are required to have health coverage of some type. For information concerning coverage, please contact the Rector's Office.

Information Resources and Responsible Use Policy

Purpose

The purpose of this policy is to describe what is considered proper and improper use of Saint Vincent Seminary's technology infrastructure.

Summary

The seminary has implemented a computer and communications network to support its mission. While it is acceptable to use these facilities for other non-mission purposes, it is not acceptable to use it for purposes which negatively impact the mission or are unlawful.

Details

In support of its mission, Saint Vincent Seminary, within the parameters of institutional priorities and financial capabilities, intends to provide access for students, faculty and staff to local, national and international sources of information. It is also the intent of the Seminary to maintain a campus environment that facilitates access to knowledge and the sharing of information with colleagues at Saint Vincent and at other locations without fear that their work will be violated by misrepresentation, tampering, destruction and/or theft.

The policy for Responsible Use of Information Resources contains the governing philosophy for regulating faculty, student and staff use of the SEMINARY'S INFORMATION RESOURCES INCLUDING, BUT NOT LIMITED TO, LIBRARY, AUDIO VISUAL, ACADEMIC AND ADMINISTRATIVE COMPUTING, AND TELEPHONE SYSTEM RESOURCES. It also explicates the general principles regarding the appropriate use of these resources. In adopting this policy, the Seminary recognizes that all members of the Seminary community are also bound by local, state and federal laws governing the use of these resources.

Directory information for all students will be published on the Seminary website. A student is responsible for notifying the Office of the Rector if s/he desires that his or her information not appear on the directory and remain confidential.

Commuters are responsible for providing a current mailing address and telephone number to the Seminary. This information should be submitted to the Office of the Academic Dean.

For a full description and explication of all information resources policies please consult the Saint Vincent Seminary web site.

For Library policies and a full explanation of Library services please consult the Saint Vincent Seminary web site.

Respect for intellectual labor and creativity

Respect for intellectual labor and creativity is vital to academic discourse and enterprise. This principle applies to works of all authors and publishers in all media. It encompasses respect for the right to privacy and the right to determine the form, manner and terms of publication and distribution.

Access to the information resource infrastructure both within the Seminary and beyond the campus, sharing of information and security of the intellectual products of the community all require that every user accept responsibility for protecting the rights of the community and its members and abiding by the principle of respect for intellectual/academic work.

Access is a privilege

Access to the Seminary's information resources and facilities is a privilege granted to Saint Vincent faculty, staff and students. The Seminary reserves the right to limit or extend privileges and access to these resources. Any member of the Seminary community who, without authorization, accesses, uses, destroys, alters, dismantles, or disfigures Seminary information technologies, properties or facilities, including those owned by third parties, thereby threatens the environment of increased access and sharing of information. He/she also threatens the security within which members of the community may operate and, in the view of the Seminary, has engaged in unethical and unacceptable conduct.

Saint Vincent Seminary's information resources including the campus network and access paths it provides to off-campus resources such as the Internet are private facilities of the Seminary. These facilities are made available to users as the Seminary sees fit in accordance with its mission. The Seminary strives to operate the network reliably, efficiently, securely, legally, and in accordance with Seminary policies. To accomplish this, the Seminary may exercise its right to log access to and use of all resources on the network as well as the traffic that flows through the network. Management software on the network can log dates and times users log in and log out of the network. It can also identify resources used on or accessed from the network, messages and files stored on and passed through the network, servers and other sites accessed from the network, and applications executed by users of the network. In addition to logging user activity, management software can determine the identity and log the behavior of machines attached to the network.

Although information can be monitored and logged by the network, the Seminary does not routinely monitor individual user's activities or the content of their work while using campus resources. However, if circumstances indicate a user or a user's computer is causing problems with operation of the network or other information resources, or is violating laws or Seminary policies, the Seminary will take all appropriate steps to identify the cause of the problems. This may include using information logged by the system or collected about users and their computers. If policies are violated, offending users will be dealt with according to established procedures. If there are indications of local, state or federal law violations, Seminary personnel will cooperate with appropriate officials to identify and prosecute offenders. This will include providing information about machines and user activities that might be involved in the violations.

Mission of the Seminary has priority

If demand for specific information exceeds the capacity of available information resources; use of the resources for instructional or administrative activities directly related to the mission of the Seminary shall have priority over individual use of resources. Also, any information network traffic exiting the Seminary is subject to the acceptable use policies of the network through which it flows as well as to other Seminary policies pertaining to the use of information resources.

In the final analysis, the health and well being of the Seminary's information resources are the responsibility of all users who must guard against abuses that disrupt and/or threaten the long term viability of the systems and resources at Saint Vincent and beyond the campus. The Seminary requires that members of its community act in accordance with these responsibilities, its policies pertaining to the use of such resources, relevant laws and contractual obligations and the highest standard of ethics.

Inappropriate behaviors

In accordance with the Seminary Policy for the Responsible Use of Information Resources, the inappropriate behaviors by students or student organizations listed below are subject to Seminary disciplinary action. Moreover, the Seminary reserves the right to restrict a student's access to information resources, pending the outcome of Seminary judicial action, if, in the opinion of the Chief Information Officer, the student's continuing access to such resources endangers the resources, is a threat to other individuals or may result in additional violations of the Code of Conduct. In addition to Seminary disciplinary action, students may be subject to prosecution by legal authorities if they violate local, state or federal laws governing the use of information resources. Finally, the Seminary reserves the right to take disciplinary action against students who allow the use of their Seminary information resource accounts by others when such use entails violations of the Code of Conduct.

1. Use or attempted use, not authorized by the Seminary, of an information resource account;
2. Disguising or attempted disguising of the identity of an information resource account or information resource in use;
3. Allowing other persons to use your information resource account or the accounts of others in the absence of the owner of the account;
4. Use of Seminary telecommunications network to gain or attempt to gain unauthorized access to local or remote information resources. No machine configured to operate as a network server shall be connected to the campus network by any method (data jacks, hubs, wireless or other connections) without written approval from the Chief Information Officer.
5. Acts performed knowingly or deliberately which are intended to or have the effect of impacting adversely the operation of information resources and/or denying service to other users of the resources. This includes, but is not limited to, the unauthorized use of student accounts for the purpose of sending e-mail mass mailings or chain letters, or executing programs that impede the operation of the network;
6. Modification of computer diskettes, files, disks, programs or other information resources belonging to the Seminary or other persons without the owner's permission;
7. Use or installation of a program which is intended to damage an information resource file, system or network;
8. Circumvention or attempts to circumvent information resource protection measures;
9. Violation of licensing agreements for information resources;
10. Reading, copying, deleting or altering in any way information resource communications, files, or software belonging to others without their permission, unless authorized by the Chief Information Officer;
11. Use of any Seminary information resource for purposes other than personal communications or educational/ administrative work directly related to the mission of the Seminary, unless approved by the Chief Information Officer.
12. Use of information resources for commercial enterprises and/or financial gain, unless approved by the Chief Information Officer.

Network Protection

We Will be Scanning Student Computers. In an effort to ensure compliance with the network rules that have been set forth, we will be running random network scans. The scans can be either active or passive in nature. During an active scan, we will attempt to determine if you are operating a firewall technology that effectively protects your computer.

The other type of scan will be running on a continual basis is termed a "passive" scan and involves monitoring the traffic on the network for indications of viruses and/or unacceptable activity. If traffic

from your computer is symptomatic of computer viruses, your computer will be quarantined until the situation is resolved. If the monitored traffic from your computer indicates that you are sharing copyrighted materials, such as music or videos, your computer will be quarantined until you stop this behavior.

Will these scans hurt my computer? At no time will our scans alter anything on your computer. It is possible you might notice your computer running a little slower as its firewall software deals with our probes. However, it is unlikely the impact will be significant if even noticeable.

You must not infect other computers. Typically, when a computer becomes infected, it will subsequently try to infect other computers. This is a common characteristic of viruses known as worms. Not only do we require you to have a firewall and strongly recommend the use of anti-virus software, but we also insist that your computer not exhibit any of the behaviors associated with being infected. Simply put, your computer may not try to infect other computers.

How do I avoid this situation? The seminary requires you to operate firewall software. We also strongly encourage the use of anti-virus software. In addition, you should use caution with any files you receive from others via email, floppies, CDs, etc. If you take these three measures and keep your system current, then you're pretty much doing what needs done. However, we find users often disable anti-virus software because it slows down computer games. The same may be true for firewall software. We simply don't know the characteristics of all of the offerings.

How will we know if your computer is trying to infect others? We will be monitoring network traffic in the residence halls for signs of infected computers or other unacceptable behavior. If we detect activity that is inappropriate, your computer will be quarantined from normal network access.

What are the consequences if I don't comply? Your network privilege will be terminated temporarily or permanently as determined by Information Services in conjunction with your formation advisor.

Constitution of Saint Vincent Seminary Student Association

I. Name

Saint Vincent Seminary Student Association

II. Purpose

- A. To cooperate with the Rector, Rector's Council, and Faculty in realizing the Mission and goals of the Seminary;
- B. To provide a vehicle for collaboration among the students in spiritual and social activities beneficial to all members;
- C. To provide a means whereby students may voice their concerns regarding the life and activity of the Seminary;
- D. To promote a sense of unity and community among all the members of the Seminary community.

III. Membership

Each student registered in the ordination and/or a major degree program at Saint Vincent Seminary is thereby a member of the Saint Vincent Seminary Student Association.

IV. Functions

The Saint Vincent Seminary Student Association is concerned primarily with spiritual and social activities involving the entire student body. In order to fulfill this function, the Steering Committee of the Association:

- A. officially represents students at Rector's Council/student meetings;
- B. organizes those activities outlined in the "Customary of Saint Vincent Seminary";
- C. seeks the approval of the Rector for any activity that is proposed by the Association and is not outlined in the Customary.

V. Steering Committee

- A. The Steering Committee consists of the following duly elected members: President, Vice-President, Coordinator of Social Activities, Coordinator of Social Concerns Activities, Coordinator of Speakers Forum, and Coordinator of Spiritual Activities.
- B. The Staff Advisor shall be a member of the Steering Committee.
- C. The Committee shall have the right and the duty to execute policy in accord with the purposes and functions of the Student Association.
- D. Each member of the committee shall be responsible for maintaining and updating records detailing the duties of his/her respective office. These records are to be handed on to his/her successor.
- E. The Steering Committee shall annually review and, if necessary, update the Constitution of Saint Vincent Seminary.

VI. Duties of the Steering Committee Members

- A. President
 1. The President shall preside at all meetings of the general membership and the Steering Committee.
 2. The President shall be responsible for carrying out all the provisions of the Constitution.
 3. The President shall act as the representative of the students when no other person has been so designated for a specific purpose.
 4. The President shall have the power to authorize the Vice-President to disburse funds

not to exceed \$50 at any one time.

5. The President shall have the responsibility to plan Association events and schedule events on the Official Seminary Calendar one year in advance (i.e., fall and spring general meetings and social events involving the Association).

B. Vice-President

1. The Vice-President shall assume the duties of the President in his/her absence.
2. The Vice-President shall maintain an account of the finances of the Association, assist the other members of the Steering Committee in drawing up a budget for the Association and receive and disburse funds authorized by the Steering Committee or the President.
3. The Vice-President shall be responsible for maintaining the records of this Association.
4. The Vice-President shall be responsible for posting notice of an agenda for meetings of the Steering Committee and the general membership.
5. The Vice-President shall be responsible for the recording and posting of minutes of meetings of the Steering Committee and the general membership, and shall provide the Rector's secretary with a copy of all approved minutes for the archives.

C. Coordinator of Spiritual Activities

1. The Coordinator of Spiritual Activities shall be responsible for planning and executing those spiritual and/or liturgical celebrations which involve the membership.
2. The Coordinator of Spiritual Activities shall enlist help as needed from the general membership in the execution of his/her duties.

D. Coordinator of Social Activities

1. The Coordinator of Social Activities shall be responsible for planning and executing those social activities which involve the membership.
2. The Coordinator of Social Activities shall enlist help as needed from the general membership in the execution of his/her duties.

E. Coordinator of Speakers Forum

1. The Coordinator of Speakers Forum shall be responsible for scheduling of various speakers to address the membership of the Student Association on pertinent topics.
2. The Coordinator of Speakers Forum shall obtain help as needed from the general membership in the execution of his/her duties.

F. Coordinator of Social Concerns

1. The Coordinator of Social Concerns Activities shall be responsible for planning and executing those activities pertaining to social concerns, including, but not limited to, the areas of poverty, Right to Life, and environment.
2. The Coordinator of Social Concerns Activities shall enlist help as needed from the general membership in the execution of various social concerns activities.

G. Rector's Council Advisor

1. The Rector's Council Advisor shall be appointed by the Seminary Rector.
2. The Rector's Council Advisor shall act as a liaison between the Rector's Office and the Steering Committee.
3. The Rector's Council Advisor shall advise the elected officials of the Steering Committee.
4. The Rector's Council Advisor shall not have a voting privilege on the Steering Committee or at the general meetings.

VII. Elections and Replacement of Elected Officers

A. Elections

1. Members of the Steering Committee shall be elected for a term of one year. No officer of the Steering Committee may serve more than two consecutive terms.
2. At the end of the academic year, the Steering Committee shall appoint an Election Committee (of no less than three and no more than five members) which will assume responsibility for elections.
3. The Election Committee shall devise and execute a method of nomination for mem-

- bers of the Steering Committee during the last twenty (20) days of the academic year.
4. The Election Committee shall coordinate elections during the five (5) class days which follow the posting of nominations for the Steering Committee.
 - a. The election body shall be members of the Student Association.
 - b. All nominees for the Steering Committee must have been a member of the Student Association for one full year, and agree to serve if elected.
 5. Elections are to be held on a day on which the majority of students attend classes, in order that evening students can vote.
 6. Voting is to take place in the Brownfield Center during the morning and evening class times. Dates and times of voting are to be posted.
- B. Replacement of Officers
1. In the event the President should withdraw from the degree and/or ordination program, the Vice-President shall assume the duties of the President.
 2. In the event any other duly elected member of the Steering Committee should withdraw from the degree and/or ordination programs, the President and the Steering Committee members will appoint a replacement for the vacant position.
 3. Any newly appointed members to the Steering Committee serve for the remainder of the term of office. Their appointment extends and counts as one full term of service.
 4. Candidates for the replacement of a Steering Committee member must fulfill those requirements outlined in Article VII, Section 4b.

VIII. Committees

- A. The President and the Vice-President, or coordinators for Spiritual Activities, Social Activities, Social Concerns Activities, and Speakers Forum, are empowered to appoint a committee to fulfill duties.
- B. The Steering Committee is empowered to appoint an Ad Hoc Committee for any such purpose it deems appropriate.

IX. Meetings

- A. The Steering Committee shall meet monthly or more frequently if the President deems it necessary.
- B. The general membership of the Association shall meet at least once per semester or at the request of the Steering Committee for any necessary reason.
- C. One quarter of the membership constitutes a quorum.
- D. A simple majority is defined as one-half plus one ($\frac{1}{2} + 1$) of the members who are present at the meeting if a vote is to take place.
- E. All members of the Steering Committee shall attend the Rector's Council/Student meetings.

X. Finances

- A. The primary revenue of the Student Association consists of the annual fees paid by each student.
- B. This fee is to be determined by the Seminary Board of Directors.
- C. The budget of the Student Association shall be approved by the Steering Committee within twenty (20) days of the beginning of the academic year.
- D. All requests for funds not specified by item in the budget shall be made by the Vice-President. All disbursement of such funds shall require the approval of the Steering Committee.

XI. Amendments

- A. Amendments to the *Constitution* shall not conflict with the Mission Statement of Saint Vincent Seminary.
- B. The amendment process to the *Constitution* shall include a collaboration process, as encouraged by the *Program of Priestly Formation* (2006, #270), with the Rector, Rector's Council and Faculty of Saint Vincent Seminary and the membership of the Saint Vincent Student

Association.

- C. Proposed amendments to this *Constitution* shall be submitted in writing to the Vice-President for presentation to the Steering Committee. The amendment shall then be proposed to the membership. A two-thirds vote is required for adoption of an amendment.

XII. Adoption

- A. Initial adoption of this *Constitution* was made by an affirmative vote of two-thirds of the Saint Vincent Seminary students registered in a major program, i.e., the degree and/or ordination program during the spring semester, 1983.
- B. This *Constitution* was approved by the students on March 14, 1983. It was revised and amended in the fall semester, 1990.
- C. Revisions and amendments to this *Constitution* were voted and accepted by a two-thirds vote by the membership of the Association on January 16, 1995. The revision and the amendment process include the collaboration of the Rector, Rector's Council and Faculty of Saint Vincent Seminary.

The Customary of Saint Vincent Seminary

The Customary is based upon the common practice of recent years. It is intended to clarify responsibility for scheduling and planning community events. A chart is provided by the Vice Rector's Office as a quick reference for responsibilities.

Matching Funds Events

The Student Association has traditionally provided matching funds with the Diocesan Community for a Steering Committee-approved event which may not include the entire Student Association membership. Examples include the Lector and Acolyte installation ceremonies, Candidacy, Diaconate Ordination, and socials.

Opening Mass

All students, faculty and staff are invited. The Rector schedules time for liturgy and dinner; an evening social follows. The Coordinator for Spiritual Activities plans the liturgy with enlisted help from the membership. The Academic Dean plans the dinner, and an Ad Hoc committee, under the direction of the Coordinator for Social Activities, plans the social.

Orientation Picnic

All students, faculty and staff are invited. The Coordinator for Social Activities plans the picnic in cooperation with the Vice Rector and with enlisted help from the membership. The picnic has traditionally been scheduled for the Sunday before Labor Day and is usually held at the Ridge picnic area.

Fall Celebration

All students, faculty and staff are invited for an evening social. The Steering Committee and Rector's Council schedule the date. The Coordinator for Social Activities, in cooperation with the student membership, plans for the refreshments and other activities.

Thanksgiving Dinner

All students, faculty and staff are invited for an evening dinner. The Coordinator for Social Activities, in cooperation with the student membership, plans for the dinner, which has traditionally been cooked and served by student members. The dinner is usually held at the Saint Vincent Grove on the Sunday before Thanksgiving Day. When the day of the dinner falls on the Feast of Christ the King, the dinner is typically held immediately following Solemn Vespers.

Social Concerns Day

Each January the Seminary celebrates Social Concerns Day, the exact date of which coincides with the March for Life. No classes are held that day, and all Seminary students are required to be involved in some type of social concern. The Director of Spiritual Life will post a list of social-concerns opportunities available locally.

In addition, all students, faculty and staff are invited to attend the March for Life. Traditionally, a bus has been chartered to depart from Saint Vincent Seminary on the day before the March so that those interested can attend the all-night prayer vigil at the National Shrine. The Coordinator for Social Concerns Activities, along with the Social Concerns Committee, provides all scheduling, transportation and lodging arrangements. The Coordinator for Spiritual Activities, in cooperation with the student membership, plans the prayer service. The Coordinator for Social Activities, in cooperation with the student membership, provides for meals (bag lunches and bag dinners).

Mardi Gras

Just before the season of Lent begins, friends of Saint Vincent of Seminary are invited to join a “last-chance celebration” with our community. The evening provides an opportunity for our friends to meet, or become better acquainted with, Saint Vincent Seminary through both prayer and festivity. The celebration begins with a Saturday vigil Mass and then things become a bit more festive (secularly speaking). The seminarians provide every possible service: serving Mass, providing a car valet service, acting as coat checkers, waiting tables, preparing the meal, and providing an entertainment via a talent show. There are also raffles and opportunities to win prizes. Humor and good cheer reign on this night.

Fourth-Year Recognition Day

All students, faculty, staff and guests are invited. The Director of Pastoral Formation schedules the date, chooses a homilist, plans the dinner, and sends invitations. The Rector is normally the celebrant of the Liturgy. The Director of Liturgy plans the liturgy. The Coordinator for Social Activities, in cooperation with the student membership and the Director of Pastoral Formation, plans the preprandials and the social.

Commencement

All students, faculty and staff are invited. The Academic Dean sends invitations and graduates plan the liturgy. The Coordinator for Social Activities, in cooperation with the Academic Dean and with enlisted help from the student membership, plans the social.

Ultima

Saint Vincent Seminary sings and prays the “Ultima” as a final song of farewell at festive and liturgical events. “Ultima,” meaning “the last,” is a sacred song which petitions the Blessed Mother to intercede before Christ as the Christian prays for a happy death. Singing of the “Ultima” was customary in Bavaria, and it was Archabbot Boniface Wimmer, O.S.B., who brought the custom from St. Michael’s Abbey of Metten, Bavaria, to Saint Vincent Archabbey in 1846. Today Saint Vincent Seminary with the entire Saint Vincent community continues this venerable tradition.

Seminary Awards

Nova et Vetera Award for Outstanding Service by a Seminary Faculty Member **(Matt. 15:32)**

Criteria (to be applied by the Academic Dean in choosing recipient):

- long and meritorious service to the Seminary;
- record of teaching effectiveness;
- service to students and community;
- publications;
- research;
- creative work;
- professional activities;
- recommendation by faculty, staff and student body.

The faculty also adopted the following resolution in regard to the frequency of the award:

Be it resolved that the award *Nova et Vetera* be given to an outstanding faculty member on occasions determined by the faculty and following the criteria so approved. The recipient will be chosen by the Dean.

These awards are given at Seminary Commencements.

Diakonia Award for Student Service

Criteria (to be applied by the faculty in choosing recipient):

- a member of the graduating class;
- outstanding academic performance;
- service to the community by contributing to student morale and spirit;
- leadership;
- recommendation by the student body;
- creative outreach;
- one full year of study (full-time or part-time in ordination and/or degree programs) completed at Saint Vincent Seminary.

Students may be nominated by students, faculty members or the Rector's Council, either orally or in writing.

Sacred Scripture Award

Members of the Sacred Scripture faculty nominate and vote for a graduating student who has excelled in the study of Sacred Scripture.

Omer U. Kline, O.S.B., Homiletics Award

The Rector's Council chooses a fourth-year student who has excelled in preaching during his fourth year of study.

The Honorable Judge Bernard Scherer Award

Criteria (to be applied by the faculty in choosing recipient):

- a member of the graduating ordination class;
- the student who most exemplifies the qualities admired in Judge Scherer, i.e., breadth of learning, knowledge which allowed him to integrate theology and the life of the People of God with academic areas and his own professional life;
- a student who demonstrates wisdom, the ability to see the interconnectedness of all life and the practice of the corporal works of mercy, with particular attention to the needy, and who demonstrates discretion and self-effacement in performing these works;
- witness to the faith and a hope-filled attitude;
- consideration not only of a student's G.P.A. but also his "desire for learning" and love of God.

