The Student Handbook of Priestly Formation, Academic Programs, and Policies
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This is the Academic Catalog for use beginning with the 2012-2013 academic year. Students admitted to
a degree program for or after the 2012-2013 academic year will follow the academic guidelines set forth in
this Bulletin. This Bulletin may be superseded by an update. If you are uncertain about the academic re-
quirements for your particular degree program or for your particular admission year, please speak to your
Academic Advisor or the Academic Dean.

For the most up-to-date Academic Catalog, please consult the electronic version found at the Seminary
website: http://www.saintvincentseminary.org
Introduction

Saint Vincent Seminary is 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 Christian and human 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.

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.
Statement of Educational Effectiveness

“You will know them by their fruits.” (Matt. 7, 16-20)

Saint Vincent Seminary is the fourth oldest Roman Catholic Seminary in the United States. It has its canonical foundation in the papal bull Inter ceteras (1855), issued by Pope Pius IX, but its actual origins go back to the vision of a single Benedictine monk from Bavaria, Boniface Wimmer (1809-1887) who founded Saint Vincent Archabbey, College, and Seminary in 1846. Since then nearly 2500 men have been ordained to the priesthood, and among our distinguished alumni are 30 bishops, archbishops, and cardinals.

Perhaps the most definitive sign of the success of a seminary program is the perseverance of its priest-graduates in their priestly ministries in the years after their ordinations. An analysis of the data on the graduates of Saint Vincent Seminary speaks volumes regarding the effectiveness of the formation and educational programs of our seminary. As the following chart indicates, as of 2009, 93% of our graduates were still in active priestly ministry. As of the Spring of 2011, that percentage is still 94%.

Retention Statistics for Saint Vincent Seminary Graduates

<table>
<thead>
<tr>
<th>Year</th>
<th>Number Ordained</th>
<th>Departed Priestly Ministry as of Fall 2009*</th>
<th>Departed Priestly Ministry as of Fall 2012*</th>
<th>Retention Percentage as of Fall 2012</th>
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<tbody>
<tr>
<td>1989</td>
<td>13</td>
<td>1</td>
<td>1</td>
<td>92.3%</td>
</tr>
<tr>
<td>1990</td>
<td>9</td>
<td>3</td>
<td>3</td>
<td>66.7%</td>
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<td>5</td>
<td>1</td>
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<td>10</td>
<td>3</td>
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<td>1994</td>
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<td>1995</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td>1996</td>
<td>14</td>
<td>0</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td>1997</td>
<td>12</td>
<td>2</td>
<td>2</td>
<td>83.3%</td>
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<td>14</td>
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<td>1999</td>
<td>8</td>
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<td>2000</td>
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<td>18</td>
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<td>2</td>
<td>88.9%</td>
</tr>
<tr>
<td>2003</td>
<td>10</td>
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</tr>
<tr>
<td>2004</td>
<td>14</td>
<td>0</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td>2005</td>
<td>10</td>
<td>0</td>
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<td>100%</td>
</tr>
<tr>
<td>2006</td>
<td>13</td>
<td>0</td>
<td>1</td>
<td>92.3%</td>
</tr>
<tr>
<td>2007</td>
<td>13</td>
<td>0</td>
<td>1</td>
<td>92.3%</td>
</tr>
<tr>
<td>2008</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td>2009</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>256</td>
<td><strong>14 = 94.5%</strong></td>
<td><strong>17</strong></td>
<td><strong>93.35%</strong></td>
</tr>
<tr>
<td>2010</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td>2011</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td>2012</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>100%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>285</strong></td>
<td><strong>17</strong></td>
<td><strong>94.03%</strong></td>
<td></td>
</tr>
</tbody>
</table>

* By departure is meant definitive canonical departure from ordained priesthood.

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 Apostol Exhortation Pastores dabo vobis, and applied to the USCCB’s fifth 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 they finish their undergraduate work.

**Formation Program Handbook:** This provides an overview of our formation goals and the qualities and characteristics seminarians are expected to develop during this time of formation. Each seminarian is principally responsible for his own formation. The faculty and administration fully expect a seminarian to participate in all of the formation opportunities presented for his personal growth. This includes carefully reading through the Formation Program Handbook and reviewing it periodically in order to mark one’s progress in personal growth. Failure to fully engage the formation process may result in dismissal from the Seminary.

**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
- 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, 215 on the computer examination, and 79 on the internet-based examination.
- Admission Fee
- Personal Interview with the Rector, Vice Rector, and Academic Dean

Notice: No acceptance letter will be sent until ALL documents have been received.

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

Overview: The program of priestly formation is designed to provide the student who has been called to the priesthood with the formation and training needed for the performance of his priestly role. The program has four major components: (1) human formation, (2) pastoral formation, (3) academic formation, and (4) liturgical formation. The program is designed to be responsive to the formation needs of the diocese and the religious order sponsoring the candidate. The program is designed to be responsive to the formation needs of the diocese and the religious order sponsoring the candidate. The program is designed to be responsive to the formation needs of the diocese and the religious order sponsoring the candidate.

Pillar I: Human Formation

Overview: According to Pastores dabo vobis, no. 43, an appropriate human formation is the necessary foundation for the whole task of priestly formation. For this reason Saint Vincent Seminary seeks to provide the student with a well-rounded education that prepares him for the priesthood. The program is designed to be responsive to the formation needs of the diocese and the religious order sponsoring the candidate. The program is designed to be responsive to the formation needs of the diocese and the religious order sponsoring the candidate.

Monastic Residence: 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. 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 seminarians in final vows are accountable to the Director of Solemnly Professed Religious Seminarians and those in temporary vows to the Junior Master.

Priestly Identity

Discernment: 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.

Evaluation: 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 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.

Community: In the mystery of his unfolding life, God calls each priesthood candidate to be a “man of communion.” Saint Vincent Seminary therefore trains the future priest to 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).

Affective Maturity: Human formation builds upon affective maturity. 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. Through the human formation program Saint Vincent Seminary challenges and mentors its students to recognize and exercise proper discipline over the expression of their emotions, and to grow into “mature manhood, to the extent of the full stature of Christ” (Pastores dabo vobis, no. 44; Eph 4:13).
Celibacy: 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. At Saint Vincent Seminary candidates for the priesthood 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, and with realistic expectations about the challenges to the celibate life which they will confront. The human formation program includes clear and emphatic training in self-knowledge and personal 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; PPF no. 90-96).

Simplicity of Life: A priest is called to live a life of simplicity and detachment from the world. The diocesan and Benedictine faculty and staff members at Saint Vincent Seminary set a positive example for the seminarians in this regard, so that they may become generous and responsible in the stewardship of earthly goods, and especially in service to the poor. The seminarians are trained to be prudent and conscientious in the use of parish resources for the sake of building up the parish community under the direction of their bishop (PPF no. 97-99).

Ecclesial Authority and Obedience: The exercise of authority and the response of obedience are works of grace, goodwill, and human effort that play a part in the life of every priest. In light of this reality Saint Vincent Seminary teaches its students to appreciate and integrate the necessary role that authority plays in any vibrant community and to recognize the spiritual dimension of authority and obedience in the Catholic Church. Through instruction and the lived example of the faculty the seminarians are taught to manifest in heart and mind adherence to the Word of God, to the Church’s Magisterium, and to their own bishop or superior, as they seek the truth in charity. Such a disposition is manifested by a spirit of joyful trust, open dialogue, and generous cooperation with those in authority (Pastores dabo vobis, no. 27-28; PPF, no. 100-102).

Program Components:
• All new students are provided with a clear and thorough overview of and orientation to the Program for Priestly Formation. Topics covered in this orientation include: priestly identity, the necessary integration of the ontological and ministerial dimensions of the priesthood, authentic self-understanding, personal maturity, respect for authority, and the personal appropriation and acceptance of the PPF.
• Each student is assigned a priest formation advisor—distinct from his spiritual director—with whom he meets monthly to discuss his efforts to integrate the four pillars of priestly formation as well as any external forum issues that may arise.
• Each year a formation evaluation profile is written on each seminarian which is then sent to the seminarian’s bishop or religious superior. This document covers each of the four pillars of the PPF, it establishes clear goals for the student for the following year—for which he is held accountable—and it is comprised of evaluations from faculty members, peers, and the student’s formation advisor, as well as a self-evaluation.
• Twice each semester a day-long conference is presented on a topic related to human formation, including an annual conference on celibacy led personally by the Rector, as well as other topics such as sexual/internet addiction, alcohol and substance abuse, simplicity of life and responsible stewardship, nutrition and health, personal maturity and professionalism, and time management.
• Weekly (every Wednesday) classes and integration experiences are held for all Pre-Theology students on particular aspects of human, spiritual, intellectual, and pastoral formation (see the Formation Schedule on page 13).
• Throughout the year a variety of community events provide opportunities for students to work together for a common purpose and interact with the wider Saint Vincent community. Each event presents the occasion to provide service to others.
• All new students are obliged to attend Virtus: Protecting God’s Children, a nationally accredited child-abuse prevention and awareness program; they also receive ongoing updates from this program.

Pillar II: Spiritual Formation

Overview: 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.

The Holy Mass: 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).

The Liturgy of the Hours: 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.

The Sacrament of Penance: 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).

Spiritual Direction: 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.

Spiritual Theology: 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 make spiritual and pastoral inferences in their academic material.

Personal Prayer: Devotional practices intended to nurture an ever deepening love of God are also fostered. Lectio divina, the prayerful and mediated 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 publicly 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 with Church customs. Elective courses and workshops encourage and support this prayerful listening to enable the unfolding mystery of the candidate’s priestly life.

Asceticism: 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).

Program Components:
- The fall semester opens with a Day of Recollection, plus one in November and in Lent;
- The spring semester opens with a five-day retreat;
- Second Pre-theologians have a year-long spiritual reading formation conference;
- First theologians have a year-long spiritual formation integration seminar.

Pillar III: Intellectual Formation

Overview: 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).

Integrated Curriculum: 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.

Love of Learning: 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 that developed into the cathedral schools and eventually the universities of Europe.

Critical Reading: In light of this heritage, Saint 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 to become 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.

Program Components:
- Every student is assigned an academic advisor for schedule planning, registration, tutoring, and academic mentoring;
- Pre-theology I students have a year-long formation conference that covers research methodology, paper writing for graduate level theology, study skills, etc.;
- First Theologians have a semester long formation conference in the fall introducing them to critical reading and textual analysis. In the spring semester, they are introduced to the basic principles and skills of biblical exegesis in the Catholic tradition;
- A tutoring and writing lab is available to students 15 hours a week;
- A fully accredited Integrated Language Study (ILS — formerly ESL) program is available to any international student in need of assistance.

Pillar IV: Pastoral Formation

Overview: 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.”

Cultural Sensitivity: 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).

Pastoral Leadership: Additional goals of the Pastoral Formation Program aim to help students 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. This objective is achieved by means of a two-year pastoral formation conference covering a variety of topics related to organizational leadership, management, crisis intervention, and other relevant topics. Additionally, this program offers two day-long pastoral leadership symposia each semester for second- to fourth-year theologians. These treat a cycle of specialized pastoral issues such as: marriage/natural family planning (NFP) preparation, faithful citizenship, adult faith formation, youth ministry, promoting vocations, family ministry, and parish bible studies.

Apostolic Work: 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 unpackaged 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.

Pastoral Integration: Grounded in the Gospel and sacral 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."

**Field Education:** 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 an 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.

In sum, the 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 Program**

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 that 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

Each academic course meets on 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 concentrate on a particular pillar of formation, with a focus on human formation in the early years of the seminary curriculum, which shifts to a focus on pastoral formation in the later years, in accord with the Program for Priestly Formation, no. 70-73. All students in First Theology are required to attend the intellectual formation conferences on critical reading in their first semester of study. Each Wednesday afternoon, First, Second, and Third Theologians engage in an apostolic or pastoral work off-campus; this part of the formation day helps students to apply what they are learning in the classroom to concrete pastoral work. Pre-Theologians normally have college classes to attend at this time.

The formation goal for the intellectual formation conferences on critical reading is to promote a love for learning outside the context of a graded course. By selecting texts which are enriching, practical, and thought provoking, students come to integrate study as a means of personal enrichment, as well as a vehicle for prayer. Students are taught how to engage with a text, as opposed to simply distilling data from it. The hope is that this intellectual exercise will inform prayer, influence homilies, and impart a desire for life-long learning.

Pastoral Sensitivity and Awareness—"Stephen Ministries", which is listed as a formation course for Second and Third Theology students, is a nationally recognized program in bereavement ministry and grief counseling. This widely lauded program focuses on helping the seminarian develop personal psychological and emotional integrity, as well as an understanding of the requirements and effective methods of ministering to those who have experienced a great crisis or loss in their lives.

<table>
<thead>
<tr>
<th>Year of Study</th>
<th>Pillars of Formation</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-Theology I</strong></td>
<td>(Fall) Conference One: Intellectual Formation—Review of the PPF (weeks 2-7) followed by Research Methodology— weeks 8-14</td>
<td>9:00-10:00</td>
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<td></td>
<td>(Fall) Conference Two: Integration of Intellectual Formation with Human Formation</td>
<td>10:15-11:15</td>
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<tr>
<td></td>
<td>(Spring) Conference One: Intellectual Formation—The Arts of Rhetoric and Reason</td>
<td>9:00-10:00</td>
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<tr>
<td></td>
<td>(Spring) Conference Two: Integration of Intellectual Formation with Human Formation</td>
<td>10:15-11:15</td>
</tr>
<tr>
<td></td>
<td>(Fall and Spring) Afternoon Philosophy Classes</td>
<td>1:00-4:00</td>
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<tr>
<td><strong>Pre-Theology II</strong></td>
<td>(Fall) Conference One: Spiritual Formation</td>
<td>9:00-10:00</td>
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<tr>
<td></td>
<td>(Fall) Conference Two: Integration of Spiritual Formation with Human Formation</td>
<td>10:15-11:15</td>
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<td></td>
<td>(Spring) Conference One: Spiritual Formation</td>
<td>9:00-10:00</td>
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<td></td>
<td>(Spring) Conference Two: Integration of Spiritual Formation with Human Formation</td>
<td>10:15-11:15</td>
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<td></td>
<td>(Fall and Spring) Afternoon Philosophy Classes</td>
<td>1:00-4:00</td>
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<tr>
<td><strong>Theology I</strong></td>
<td>(Fall) Conference One: Intellectual Formation—Divisio Textus</td>
<td>9:00-10:00</td>
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<td></td>
<td>(Fall) Conference Two: Pastoral Formation—Pastoral Communication</td>
<td>10:15-11:15</td>
</tr>
<tr>
<td></td>
<td>(Spring) Conference One: Spiritual Formation</td>
<td>9:00-10:00</td>
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<tr>
<td></td>
<td>(Spring) Conference Two: Pastoral Formation—Forming Leaders for the Church</td>
<td>10:15-11:15</td>
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<tr>
<td></td>
<td>(Fall and Spring) Apostolic Works</td>
<td>1:00-4:00</td>
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<tr>
<td><strong>Theology II &amp; III</strong></td>
<td>Year I: Pastoral Sensitivity and Awareness—&quot;Stephen Ministries“</td>
<td>9:00-11:15</td>
</tr>
<tr>
<td></td>
<td>Year II: Pastoral Leadership and Administration</td>
<td>9:00-11:15</td>
</tr>
<tr>
<td></td>
<td>(Fall and Spring) Apostolic Works</td>
<td>1:00-4:00</td>
</tr>
<tr>
<td><strong>Theology IV</strong></td>
<td>Integration of the Four Pillars of Formation and Reflection on Weekend Ministry</td>
<td>Mondays 8:30-9:20</td>
</tr>
</tbody>
</table>
Special Formation Programs

Integrated Language Study Program (ILS—formerly ESL)
In collaboration with Saint Vincent College, Saint Vincent Seminary offers a full time, fully accredited Integrated Language Study program for our students. Students not ready to begin theological studies may reside and participate in the Seminary’s formation community and program while studying English and preparing for theological studies. Pre-theology or theology students who are still in need of adequate proficiency in English will be required to take ILS courses at the College each semester until they attain a satisfactory level of English fluency. 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.

Admittance into the ordination program will occur once the student achieves an intermediate level of English facility, provided that all other admission requirements are met. As a student progresses in his command of English, theology courses will be folded into the schedule on a gradual basis. Once a student achieves a TOEFL score of 550 on the paper examination, a 215 on the computer examination, or a 79 on the internet examination, he may enroll full-time in the ordination program. Depending upon the degree of progress in accent reduction, international students may be required to receive tutoring for accent reduction through Fourth Theology.

Pre-theology or theology students who are still in need of adequate proficiency in English will be required to take Integrated Language Study courses at the College each semester until they attain a satisfactory level of English fluency. 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.

Integrated Language Study Courses (previously known as ESL)

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<thead>
<tr>
<th>Course Code</th>
<th>Course Name</th>
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<tbody>
<tr>
<td>001</td>
<td>Reading</td>
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<tr>
<td>101</td>
<td>Reading II</td>
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<tr>
<td>002</td>
<td>Note Taking and Discussion</td>
</tr>
<tr>
<td>202</td>
<td>Note Taking and Discussion II</td>
</tr>
<tr>
<td>003</td>
<td>Grammar</td>
</tr>
<tr>
<td>103</td>
<td>Grammar II</td>
</tr>
<tr>
<td>004</td>
<td>Speaking and Listening</td>
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<tr>
<td>204</td>
<td>Speaking and Accent Reduction</td>
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<tr>
<td>005</td>
<td>Writing</td>
</tr>
<tr>
<td>105</td>
<td>Writing II</td>
</tr>
<tr>
<td>306</td>
<td>Advanced Speaking and Writing</td>
</tr>
<tr>
<td>307</td>
<td>Advanced Speaking and Writing II</td>
</tr>
<tr>
<td>308</td>
<td>Advanced Speaking and Writing III</td>
</tr>
</tbody>
</table>

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 Saint 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 members, 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. The afternoon session 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

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.
**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.

**The Pre-Theology Program at Saint Vincent Seminary**

**The Purpose:**
This two-year program has as its purpose the preparation of candidates for entry into the ordination program.

- For those who have completed college but lack the philosophical and theological background necessary to enter the ordination program, this two-year program will equip them with 30 credit hours of philosophy (PPF 152-160), plus Ecclesiastical Latin, Biblical Greek, and some basic introductory undergraduate theology.
- For those who have not yet completed an undergraduate degree, an individualized curriculum can, in most cases, allow students to complete the academic requirements for pre-theology (PPF 161) at the same time they complete the requirements for their bachelor’s degree.

**Content and Goals of the Pre-Theology Curriculum**
The spiritual and academic Formation Program during pre-theology aims at an adult level of affective maturity and interpersonal skills, a practical spiritual discipline, an exposure to apostolic life, and intellectual readiness for graduate theological studies. This takes place within the context of a strong community of faith and education comprised of the Benedictine community of Saint Vincent Archabbey, Saint Vincent Seminary, Saint Vincent Parish, and Saint Vincent College. This entire larger community seeks to support candidates in their vocational discernment. Pre-Theology students participate in all communal spiritual exercises of the seminary. These include daily celebration of the Eucharist, Morning and Evening Prayer, spiritual conferences, monthly days of recollection and an annual retreat. In addition each student chooses a spiritual director and meets with him regularly, focusing in these meetings on progress in prayer, spiritual reading and personal faith development.

The primary intellectual focus of the pre-theology program is the study of philosophy which is balanced, comprehensive, integrated, and coherent (PPF 155). It has the following specific goals:

- an introduction to the main historical periods, the major figures, and the main fields of philosophy (Ancient, Medieval, Modern, and Contemporary Philosophy);
- an introduction to major positions taken in the philosophical tradition that have significance for theology (Metaphysics, Philosophical Anthropology, Thomistic Philosophy);
- the development of analytic and critical abilities (Logic and Ethics);
- the development of a reflective awareness of the relation between reason and faith (Philosophy as a Foundation for Theology);
- the development of the possibilities for a coherent vision of reality (Theories of Knowledge). The second focus of the pre-theology program is to afford the student four courses designed to give them some of the essential and foundational “introductions” to faith, morality, spirituality, and Sacred Scripture as they prepare to begin their preparation for a life of ministry and service as priests. The entire ordination program will presume and build upon these introductions (The Basics of Catholic Faith and Culture, Introduction to Catholic Morality, Introduction to Spirituality, and Introduction to the Study of Sacred Scripture).

The majority of the Philosophy courses in our program are taught by our excellent College Philosophy Department in consultation and cooperation with the Seminary. The remainder of the philosophy and theological courses are taken through the seminary itself. Pre-theology students reside in the seminary residences, pray with the seminarians, and take their meals in the seminary dining facilities. They also partake of the integrated formation program of the Seminary for both pre-theologians and
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 advisor.

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 members 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.

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 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
At the recommendation of several bishops and vocation directors, as well as the Chancellor of the Seminary Archabbot Douglas R. Nowicki, O.S.B., effective immediately, diocesan seminarians are to wear clerics and religious seminarians are to wear their habits to all liturgical celebrations, in the seminary and monastery dining rooms, and for all classes.

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 Information Resources and Responsible Use Policy on page 82.

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 study 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 3.0 G.P.A. for the M.A. program or a 3.25 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.

Financial Aid
All full-time and part-time students are eligible for scholarships as determined by the administration of Saint Vincent Seminary. A full listing of available scholarships may be found on the Seminary website at www.saintvincentseminary.edu. The Committee must adhere to all stipulations as stated in the various trusts, funds, endowment funds, and scholarship bequests.

Financial Information
Tuition and Fees
Please see the inside front cover or the website for the most recent information.

Billing
Bills are sent prior to the start of each semester and will be due upon receipt. Failure to pay may preclude the possibility of receiving a degree or honorable dismissal.

Withdrawal/Refund Policy

<table>
<thead>
<tr>
<th>Time of Withdrawal</th>
<th>% Refund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prior to the second day of classes</td>
<td>100%</td>
</tr>
<tr>
<td>After second day thru the first day of third week</td>
<td>95%</td>
</tr>
<tr>
<td>After first day of third week thru first day of fifth week</td>
<td>40%</td>
</tr>
<tr>
<td>After first day of fifth week</td>
<td>0%</td>
</tr>
</tbody>
</table>

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: Students that receive a D are required to do additional work plus pass a comprehensive examination in order to complete the course satisfactorily [C-]. At the end of the semester, a D grade will be registered as “In Progress”. The student must complete the additional course work and pass the comprehensive examination by the end of the semester following the semester in which the D was earned. Failure to do so will result in an F.

Students that receive an F grade are responsible for repeating the course or they will not earn a degree. For Master of Divinity students only, due to the difficulty of scheduling repeat courses, students may need to take an equivalent course through an approved distance learning program or another accredited institution during the summer. Students must receive approval from the Academic Dean prior to enrolling in any credits taken and transferred from another institution for a failed course.

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
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, must first consult the Academic Dean, and then request a faculty member to direct and supervise independent work. If accepted by the faculty mem-
ber for independent study, the student is required to complete the appropriate paperwork in con-
junction 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; nor are students
permitted to utilize independent studies to repeat a failed course.

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.

Plagiarism
Plagiarism is the intentional representation of another person's written work or research as one's
own. It is critically important for students to properly credit all of the sources used in their writing.
Such sources include all individual persons, groups of persons, institutional entities, or web pages
from which written quotations, citations, or references are taken. In order to avoid even the appear-
ance of plagiarism, Saint Vincent Seminary students must follow the Chicago Manual of Style as expli-
cated in Nancy Jean Vyhmeister, Your Guide to Writing Quality Research Papers: For Students of Religion
and Theology, second edition (Grand Rapids, MI: Zondervan, 2008). For further information about the various types of plagiarism, please see http://www.plagiarism.org/

Recording of Lectures or Conversations with Faculty Members or Administrators
As of August 2012, the following is the official policy of Saint Vincent Seminary regarding the re-
cording of lectures or conversations with faculty members or administrators. According to our legal
counsel, Pennsylvania law prohibits the recording of conversations without the prior consent of all
parties. The recording of these conversations is treated as a felony violation according to Pennsylva-
nia Statutes. Also, teachers have legal rights to their lectures, and you cannot record them without permission, just as a commercial cannot use a song without permission from the person who wrote the
song. The recording of lectures in a classroom or public setting, without the prior consent of the
professor, could be a violation of copyright law of the state of Pennsylvania, and may violate federal
laws as well. Above and beyond legal realities, there are ethical standards that may be violated by any
surreptitious or clandestine recordings of conversations or lectures, especially if these recordings are
then distributed to others.

The policy of Saint Vincent Seminary is that it is both illegal and unethical behavior for anyone to se-
cretly record any conversation between individuals, or any classroom or public lecture given in Saint
Vincent Seminary, or sponsored by Saint Vincent Seminary anywhere on the Saint Vincent campus,
without first having received permission in writing and in advance from the lecturer. All permission
agreements should be signed by both (or, all) parties, dated, and should include all agreed-upon terms
(for one lecture, for the entire semester, etc.). These completed agreements should be depos-
it in the Academic Dean's Office PRIOR TO ACTUAL RECORDING. Disciplinary, or even possibly legal,
action could be taken if this behavior is discovered without the agreement of the lecturer, and espe-
cially if the fruits of this behavior are disseminated to others.

Records and Transcript Policy
The Seminary makes available a statement informing students of their rights under the “Family Edu-
cational Rights and Privacy Act of 1974” (The Buckley Amendment). The purpose of this act is to estab-
lish procedures that 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 must register
through the College Datatel System. Advisors must approve the completed registration form.

Repetition of Courses
Students that receive an F grade are responsible for repeating the course or they will not earn a de-
gree. For Master of Divinity students only, due to the difficulty of scheduling repeat courses, students
may need to take an equivalent course through an approved distance learning program or at another
accredited institution during the summer. Students must receive approval from the Academic Dean
prior to enrolling for any credits taken and transferred from another institution for a failed course.

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 year 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 using the online Survey Monkey program. Prior to the end of the semester, emails will be sent
to students with a link to the survey. The course evaluation surveys are open for a limited amount
of time. It is the responsibility of each student to complete a course evaluation for each one of their
courses before the end of exam week and prior to departing for break. Failure to complete the course
evaluations will result in a lock on the release of their grades to their diocese/abbey. Independent
studies and some pastoral courses are not evaluated.

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.
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 of study: Sacred Scripture, Systematic Theology, Church History, and Pastoral Studies.

"The purpose of the Master of Divinity degree is to prepare persons for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings. Because of its breadth, it is the recommended degree for admission to the Doctor of Ministry degree program and toward advanced programs oriented to theological research and teaching" (The Association of Theological Schools Bulletin 50, Part 1, 2012, G-39).

Goals

The goals of the program are as follows:

- Students will learn the doctrinal heritage of the Roman Catholic Church and acquire the capacity to communicate this heritage through academic courses in systematic theology, Sacred Scripture, Church history, pastoral and spiritual theology, and pastoral studies, as well as formation conferences and structured opportunities for faith sharing;
- Students will develop pastoral and leadership skills required by the diverse contexts and cultural dimensions of Roman Catholic parish ministry, by acquiring the academic and professional competency needed to begin ecclesial ministry;
- Students will develop a commitment to life-long learning, rooted in the Word of God and integrated with their spiritual lives;
- Students will acquire the competency requisite for preaching that is biblically grounded, doctrinally sound, pastorally focused and rhetorically effective.

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; 12 credits in Judeo-Christian theology (please see the Pre-Theology description and cycle of courses on page 8);
- 2 credits in New Testament Greek and a working knowledge of Latin (two semesters);
- 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 13;
- 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 ordinance program.

Degree Requirements

The Non-Ordination Master of Divinity Program

• 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 Degree Requirements for the Ordination Master of Divinity Program

Though the Ordination Program builds on the foundation of the Master of Divinity Degree, it goes beyond it. A normal credit distribution and plan of studies is found below. A maximum of 60 credits may be transferred. *Transfer credits must have been obtained within the previous ten-year period and not all courses may be transferred into the Seminary Ordination Program.* Ordination students who earn the Master of Divinity degree will be granted the degree only after their fourth year of study. All Ordination Candidates are required to fully participate in the human, intellectual, pastoral, and spiritual formation program described previously. Candidates for the Ordination M.Div. degree must maintain a GPA of at least 2.5 while completing no fewer than 120 credits, following the distribution below and the Cycle of Courses that follows. Electives may be chosen in addition to the required courses. A candidate must complete all degree requirements within ten years after acceptance into the M.Div. Program.

The Distribution of Ordination Master of Divinity Courses

(No Fewer than 120 Credits as specified)

<table>
<thead>
<tr>
<th>Area</th>
<th>Minimum Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sacred Scripture (SC)</td>
<td>19</td>
</tr>
<tr>
<td>Theology (TH)</td>
<td>41</td>
</tr>
<tr>
<td>Church History (CH)</td>
<td>12</td>
</tr>
<tr>
<td>Pastoral and Spiritual Theology (PST)</td>
<td>16</td>
</tr>
<tr>
<td>Pastoral Studies (PA)</td>
<td>28</td>
</tr>
<tr>
<td>1 M.Div. Seminar</td>
<td>2</td>
</tr>
<tr>
<td>MU 700 and MU 710</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>120</td>
</tr>
</tbody>
</table>

Electives: Students may take elective courses whenever their schedule allows for them to do so, as long as their total credit load per semester is 18 or lower. Any overload of course credit (above 18 credits) must have the permission of the Academic Dean.

Theology I

**Fall**
- HS 870: Pathology 3
- MU 700: Introduction to Music 0
- PA 712: Catechetics 2
- PST 720: Worship and Ministry 2
- PST 721: The Bible and the Liturgy 3
- SC 701: Introduction to NT Greek (Pre-req) 2
- TH 820: Fundamental Theology 3
- Elective or M.Div. Seminar 2/3

**Spring**
- MS 800: Monastic Spirituality 3
- or PST 710: Diocesan Spirituality 2
- SC 810: Pentateuch and Exegesis 4
- SC 815: Synoptic Gospels 3
- TH 821: Christian Anthropology 3
- TH 850: Principles of Moral Theology 3
- TH 840: Fundamental Liturgy 2

Elective or M.Div. Seminar 2/3

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.
Bachelor of Sacred Theology Degree

The Bachelor in Sacred Theology (S.T.B.) is a first level, four-year, ecclesiastical degree granted in the name of the Holy See through Saint Vincent Seminary in affiliation with the Pontifical Athenaeum of Saint Anselmo in Rome. By virtue of its affiliation with the Ecclesiastical Faculty of St. Anselmo, Saint Vincent Seminary is accredited by the Vatican Congregation of Catholic Education. The S.T.B. prepares one to pursue the Licentiate, the second-level, research-oriented ecclesiastical degrees—Licentiate in Sacred Theology (S.T.L.), the Licentiate in Sacred Scripture (S.S.L.), or the Licentiate in Canon Law (J.C.L.). These second-level degrees are necessary for acceptance into the third-level terminal ecclesiastical degrees—the Doctorate in Sacred Theology (S.T.D.), the Doctorate in Sacred Scripture (the S.S.D.), of the Doctorate in Canon Law (J.C.D.). The STB program at Saint Vincent Seminary is open to both non-ordination and ordination students.

This four-year program consists of studies in five major areas: Sacred Scripture, Systematic Theology, Church History, Pastoral Studies and Languages. As such, its aims are more academically directed than the civil Master of Divinity (M.Div.) degree, by definition a graduate professional degree. Courses in the S.T.B. program are designed to present an introduction to the scientific and academic study of theology, to enable each graduate to pursue further studies in the sacred sciences and to exercise appropriate responsibility in the Church.

Goals

The goals of the program are as follows:

- Students will acquire an organic exposition of the whole of Catholic doctrine, together with an introduction to theological scientific methodology (Sapientia Christiana, 72);
- Students will obtain 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 3.25 after two semesters of theology.

Academic Warning and 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.
Degree Requirements

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

Total: 12

Pastoral Studies:
- PA 712: Catechetics 2
- PA 722: Homiletics I 3
- PA 723: Homiletics II 3

PASTORAL AND SPIRITUAL THEOLOGY:
- PST 721: The Bible and Liturgy 3
- PST 734: Introduction to Canon Law 3
- PST 735: Canon Law and Sacraments 3

Total: 9

Electives:
- Four electives, three of which must be seminars in Sacred Scripture, Systematic Theology, and Moral Theology.

Total: 12

Sacred Scripture:
- SC 810: Pentateuch and Exegesis 4
- SC 811: Wisdom Literature and Psalms 3
- SC 812: Prophetic Literature 3
- SC 815: Synthetic Gospels 3
- SC 816: Writings of Saint Paul 3
- SC 817: The Fourth Gospel 3

Total: 19

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: Theology of the Sacraments 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: Mysteries of Faith 3

Total: 41

Academic Advisement
Each S.T.B. candidate is responsible for seeking an academic advisor from the faculty of Saint Vincent Seminary. The student obtains from the Academic Dean a copy of an agreement form that 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.

Credit Load for Bachelor of Sacred Theology Students
A normal credit load for the Bachelor of Sacred Theology degree student 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.

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

Academic Warning and 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 3.25 by the end of the second semester of study. If a student’s cumulative average falls below 3.25 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.

Comprehensive Examinations

Purpose of the Examination: The principal purpose of the written thesis component of the S.T.B. examination is to test the candidate’s ability to research and articulate theological matters, especially as it concerns doctrinal formulation, scriptural sources, historical development and theological context. The principal purpose of the oral component of the examination is to test the candidate’s ability to integrate what he has learned in his theological studies and to order these materials towards a reasoned theological judgment or conclusion.

I: Part One: The Thesis
The S.T.B. candidate must research and write a thesis of 10,000–12,500 words using the Times New Roman font (not counting footnotes and bibliography), under the direction of a faculty member. Following the agreement of a faculty member to direct the thesis and the concurrence of the Academic Dean, the student submits a formal thesis proposal to the Academic Dean. This proposal should include the following elements:
- a statement and brief synopsis of the topic;
- reasons for the choice of the topic;
- a tentative thesis outline;
- preliminary annotated bibliography;
- a two semester project schedule including due dates for drafts and revisions.

The thesis proposal must be signed by the thesis director and the Academic Dean, and is sent to the S.T.B. Committee for final approval. Following the approval of the S.T.B. Committee, the student may begin working on the thesis. The student should work closely with the thesis director, and in conjunction with the thesis director, he should secure the agreement of another faculty member to serve as a second reader. The director is the primary guide for the student in the progress of their work and should be the holder of a Pontifical degree. The second reader, who does not have to have a pontifical degree in the area of the thesis, is to be given at regular intervals (to be determined between the student and second reader), up-to-date versions of the manuscript. His or her job is to comment upon and critique the work and to make suggestions for needed improvement. The student is to take very seriously any feedback and critique offered by either their director or the second reader and to incorporate these into his work.

The thesis should be written during the last year of the student’s S.T.B. program. It is typically a two-semester project that results in serious research in the topic approved by the S.T.B. committee. Topics are only approved if the student has completed adequate course work or other preparation in the area of interest. In their research, students must appropriate a minimum of 10 primary (original) sources and 20 secondary sources (as approved by their thesis director) and choose a topic relevant to their area of interest. With the aid of secondary sources, the papers must reflect the students’ ability to integrate the primary sources with content from the S.T.B. courses. Students should not seek so much 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. The quality of the thesis should demonstrate the potential for publication.

During the first semester, the student should perform his research, formulate his thesis statement and create a final comprehensive bibliography and outline. This outline should be detailed enough
to indicate that the student is ready to begin the writing process. It should provide a complete sense of the arguments the thesis will make and the evidence that will be used to support them. At the director’s discretion, when all the preliminary work is completed, the student may begin writing. During the second semester, the student completes the thesis and is expected submit a final draft of the entire thesis to both the director and second reader at least two weeks prior to the final due date. The official date (usually 5-6 weeks before the end of the semester) is determined by the Academic dean when the S.T.B. committee approves the thesis and is communicated to the student in the letter of approval.

Role of the Thesis Director

The primary responsibility of the director is to play an active role in guiding the student towards appropriate sources, methods and approaches to the topic. This includes meeting with the student regularly during both semesters; advising him on appropriate research directions; and providing timely feedback on written work (bibliography, outlines, chapters, drafts), and suggesting revisions that can be incorporated into the final version of the thesis. The student is expected to submit drafts of his work to the director by the deadlines on the project schedule.

Role of the Second Reader

Though the second reader may play a substantially smaller role in guiding the thesis, the student is still expected to seek the reader’s input and keep him/her apprised of the status of his research and writing throughout the project (see above). Monthly meetings are recommended, though these can take place more or less often at the discretion of the second reader. The student is expected to submit drafts of his work to the second reader by the deadlines set in the project plan. The second reader’s responsibility is to offer comments, critique, and feedback for revisions that may be incorporated into the final version of the thesis.

Completion of the Thesis

The thesis is to be submitted to the director and to the second reader in its final and completed form two weeks before the due date. On the due date, the student will submit three (3) copies of the thesis to the Academic Dean (one for the Library, one for the Seminary records, and one to be sent to the Pontifical Athenaeum of Sant’ Anselmo in Rome. It is to be bound with plastic/heavy paper covers. The thesis title page should follow the standard format for thesis title pages (c.f. the style book used by the seminary) and the front cover should reduplicate the title page. Both the director and the second reader are to grade the thesis independently and submit their grades to the Academic Dean in writing by the due date. The final 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.

II: Part Two: The Oral Examination

The oral component consists of a forty-five minute examination. The examination board for the oral examination consists of five individuals:

1. the Rector, 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 after the due date for the thesis. No student will be admitted to the oral examination without receiving a passing grade on the thesis.

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.

III: Grading of the Examination

An 83% constitutes a passing grade on each section of the examination.

Part I: The Thesis:

An average of the director and second reader’s grades will comprise the grade for the thesis. The thesis grade will count as 50% of the total grade for the comprehensive exams.

Part II: 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 examination and the thesis will be available from the Office of the Academic Dean. The final result of the examinations is recorded on the student’s 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 student’s 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.

NOTICE:

As our S.T.B. affiliation is now (pending) with the Pontifical Athenaeum of Sant’Anselmo in Rome, there are a few important differences from our previous affiliation with the Dominican House of Studies.

1. Regarding the Thesis: The Rector and the Dean of the Pontifical Athenaeum of Sant’Anselmo require that we send to them a copy of each thesis, and the grades that our professors have given to each thesis. They will be reviewed and evaluated by one of their professors
The Master of Arts program is open to diocesan, religious, and lay students. It is a 2-3 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 is to provide a basic understanding of theological disciplines for further graduate study and for general educational purposes.”—The Association of Theological Schools, Bulletin 50, Part 1, 2012, G-52, D.1.1.1.

Goals
The goals of the program are as follows:

• Students will attain academic competency in theology with a concentration in either systematic theology, Sacred Scripture, or monastic studies;
• Students will acquire knowledge of the Catholic theological tradition by engaging in graduate-level research, including at least one graduate research seminar and the completion of two 7500 word research papers;
• Students will develop the skills needed for critical theological reflection through coursework and discussion of research topics;
• Students will demonstrate theological integration through a comprehensive written examination, two directed research papers, and the presentation of a public lecture.

The courses in the Seminary curriculum 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.

Lay students admitted to this program must be available to take 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. Consult the Wednesday Formation Schedule on page 13.

### Degree Requirements

The degree requirements are as follows:

#### Concentration in Systematic Theology

<table>
<thead>
<tr>
<th>Core Courses</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>TH 820: Fundamental Theology</td>
<td>3</td>
</tr>
<tr>
<td>TH 832: Christology</td>
<td>3</td>
</tr>
<tr>
<td>TH 833: Trinity</td>
<td>3</td>
</tr>
<tr>
<td>TH 850: Principles of Moral Theology</td>
<td>3</td>
</tr>
<tr>
<td>SC 810: Pentateuch and Exegesis</td>
<td>4</td>
</tr>
<tr>
<td>SC 815: Syntonic Gospels</td>
<td>3</td>
</tr>
<tr>
<td>SC 816: The Fourth Gospel</td>
<td>3</td>
</tr>
<tr>
<td>TH 834: Ecclesiology</td>
<td>3</td>
</tr>
<tr>
<td>TH 821: Christian Anthropology and Grace</td>
<td>3</td>
</tr>
<tr>
<td>HS 872: Modern Church History</td>
<td>3</td>
</tr>
<tr>
<td>TH 835: Theology of the Sacraments</td>
<td>3</td>
</tr>
<tr>
<td>or</td>
<td></td>
</tr>
<tr>
<td>TH 866: Sacraments: Mysteries of Faith</td>
<td>3</td>
</tr>
</tbody>
</table>

**Electives**

- 2 electives (6 credits), from area of concentration (TH courses), 1 of which must be a M.A. seminar.
- 1 elective (3 credits) from any area of concentration.

Student 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

<table>
<thead>
<tr>
<th>Core Courses</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>SC 810: Pentateuch and Exegesis</td>
<td>4</td>
</tr>
<tr>
<td>SC 811: Wisdom Literature and Psalms</td>
<td>3</td>
</tr>
<tr>
<td>SC 812: Prophetic Literature</td>
<td>3</td>
</tr>
<tr>
<td>SC 815: Syntonic Gospels</td>
<td>3</td>
</tr>
<tr>
<td>SC 816: Writings of St. Paul</td>
<td>3</td>
</tr>
<tr>
<td>SC 817: The Fourth Gospel</td>
<td>3</td>
</tr>
<tr>
<td>TH 820: Fundamental Theology</td>
<td>3</td>
</tr>
<tr>
<td>TH 832: Christology</td>
<td>3</td>
</tr>
<tr>
<td>SC 809: History of Hermeneutics</td>
<td>3</td>
</tr>
<tr>
<td>HS 872: Modern Church History</td>
<td>3</td>
</tr>
<tr>
<td>TH 833: Trinity</td>
<td>3</td>
</tr>
</tbody>
</table>

**Electives**

- 2 electives (6 credits), from area of concentration (SC courses), 1 of which must be a M.A. seminar.
- 1 elective (3 credits) from any area of concentration.

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

<table>
<thead>
<tr>
<th>Core Courses</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>MS 810: Rule of Benedict</td>
<td>3</td>
</tr>
<tr>
<td>MS 809: Monastic Spirituality</td>
<td>3</td>
</tr>
<tr>
<td>MS 838: History of Monasticism</td>
<td>3</td>
</tr>
<tr>
<td>MS 837: The Institutes and</td>
<td>3</td>
</tr>
<tr>
<td>Conferences of John Cassian</td>
<td></td>
</tr>
<tr>
<td>HS 870: Patology</td>
<td>3</td>
</tr>
<tr>
<td>TH 840 Fundamental Liturgy</td>
<td>3</td>
</tr>
<tr>
<td>(with 1 credit of monastic</td>
<td></td>
</tr>
<tr>
<td>liturgy in the last 4 wks)</td>
<td></td>
</tr>
<tr>
<td>TH 832: Christology or TH 833: Trinity</td>
<td>3</td>
</tr>
<tr>
<td>TH 850: Principles of Moral Theology</td>
<td>3</td>
</tr>
<tr>
<td>SC 811: Wisdom Literature and Psalms</td>
<td>3</td>
</tr>
<tr>
<td>SC 815: Syntonic Gospels or</td>
<td></td>
</tr>
<tr>
<td>SC 816: The Fourth Gospel</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td><strong>30</strong></td>
</tr>
</tbody>
</table>

### Electives

- 3 electives (9 credits) from area of concentration (MS courses), 1 of which must be a M.A. seminar.
- 1 elective (3 credits) from any area of concentration.

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:** 42

A grade point average of 3.0 and a B grade in each course and seminar required for the degree.

Successful completion of the comprehensive exam.

A candidate must complete all degree requirements within ten years after acceptance into the M.A. program. Normally a period of 2-3 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.
The exam will consist of eight randomly selected questions; the student must answer five—three from the area of concentration, two from other areas.

**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 (exclusive of footnotes and Bibliography).

**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 be 30 minutes in length and will be followed by a 30-minute Q and A period. The presentation is to be delivered during the semester in which the student graduates. The presentation will be graded by three professors, two of which are from the student's area of concentration. Students will be assessed on both the content of the lecture and the effectiveness of their delivery. A grading rubric will be distributed to the student prior to the presentation.

**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:

<table>
<thead>
<tr>
<th>Examination</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comprehensive Exam</td>
<td>25%</td>
</tr>
<tr>
<td>Course Work</td>
<td>75%</td>
</tr>
</tbody>
</table>

The results of the M.A. comprehensives do not affect the student's G.P.A. for the M.Div. 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

Students must have an 83% average for each part of the comprehensive exam to complete the degree. In case of failure in any part, the failed section may be repeated once.

**M.A. Seminar Paper Guidelines**

**General Principles**

In submitting an 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.

**M.A. 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;
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 50, Part 1, 2012, G-45, B.1.1.

Goals
• Students will appropriate the doctrinal heritage of the Roman Catholic Church and acquire the capacity to communicate this heritage through academic courses in systematic theology, Sacred Scripture, and pastoral studies;
• Students will develop pastoral and leadership skills required by the diverse contexts and cultural dimensions of Roman Catholic parish ministry by acquiring the academic and professional competency needed to begin ecclesial ministry;
• Students will demonstrate the capacity to integrate their theological training with the pastoral field work appropriate to their future ministry goals;
• Candidates for the permanent diaconate will acquire the competency requisite to preaching homilies which are biblically grounded, doctrinally sound, pastorally focused and rhetorically effective;
• Students will develop a commitment to life-long learning, rooted in the Word of God and integrated with their spiritual lives.

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 diaconate 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 diaconate candidates, a diocesan letter of sponsorship;
• A personal interview with the Academic Dean if requested.

Thesis Credit
Students who successfully complete a thesis are granted 6 credits that 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 Nancy Jean Vyhmeister, Your Guide to Writing Quality Research Papers: For Students of Religion and Theology (Grand Rapids: Michigan: Zondervan, 2008), Second Edition.). Additional Seminary style requirements are described in the Seminary Thesis Preparation Guidelines. Copies of these guidelines can be obtained from the Academic Dean.
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 evenings from 6:00-9:00 p.m.

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 second 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

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

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 diaconate candidates, oversight for the field work placements will be the responsibility of an assigned diocesan official.

For lay students, field work placements will be the responsibility of Saint 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 his 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 either the M.Div-MA or the MDiv-StB combinations. 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.Div. - M.A.

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 who apply for dual degree status must meet the admission requirements for the M.A. degree, which includes a cumulative grade point average of 3.0 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 two semesters 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 3.25, 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 Bulletin, as must all requirements for the S.T.B.

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 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.

Seminary Personnel

Board of Incorporators

Rt. Rev. Douglas R. Nowicki, O.S.B.
Br. Norman W. Hipps, O.S.B.
Rev. Martin Bartel, O.S.B.
Rev. Wulfstan Clough, O.S.B.

Board of Directors

Mr. J. Christopher Donahue, Chair
Right Rev. Douglas R. Nowicki, O.S.B., Chancellor, Vice Chair
Br. Norman W. Hipps, O.S.B., College President
Rev. Thomas Acklin, O.S.B.
Mrs. Marianne Reid Anderson
Atty. Joseph C. Bartolacci
Rev. Brian D. Boosel, O.S.B.
Ms. Linda McKenna Boxx
Most Rev. Lawrence E. Brandt, J.C.D., Ph.D.
Br. David Carlson, O.S.B.
Rev. Thomas Curry, O.S.B.
Dr. David A. Dzombak
John M. Elliott, Esq.
Rev. Mario Fulgenzi, O.S.B.
Thomas P. Gessner, M.D.
Mr. Paul Giunto
Most Rev. Roger W. Gries, O.S.B.
Mr. Donald A. Haile
Rev. Vernon A. Holtz, O.S.B.
Mr. Michael L. Keslar
Rev. Matthew T. Laffey, O.S.B.
Hon. Maureen E. Lally-Green
Rev. Philip Kanfush, O.S.B.
Br. David Kelly, O.S.B.
Rev. Rene Kollar, O.S.B.

Board of Regents

James V. Maher, Jr., Ph.D., Chair
Right Rev. Douglas R. Nowicki, O.S.B., Chancellor
Very Rev. Timothy F. Whalen, Rector
Ms. Deborah L. Acklin
The Most Rev. Mark L. Bartchak, J.C.D.
The Most Rev. Lawrence E. Brandt, J.C.D., Ph.D.
Mr. Frank V. Cahouet
Rev. Monsignor George R. Coyne
Mr. George C. Dorman
The Most Reverend Roger J. Foys, D.D.
The Most Reverend Wilton D. Gregory, S.L.D.
Ms. Marie Milie Jones
Hon. Maureen E. Lally-Green
The Most Reverend Joseph P. McFadden, D.D.
Rev. Nicholas J. Rouch, S.T.D.
Rev. Msgr. Robert J. Siffrin
Mr. L. Richard Zappone
The Most Reverend David A. Zubik, D.D.
Regular Faculty

Rev. Thomas Acklin, O.S.B.
Professor of Theology
B.A., M.A., Duquesne University; M.Div., Saint Vincent Seminary; S.T.D., Ph.D., the Catholic University of Louvain; Graduate, Pittsburg Psychoanalytic Institute. 1982.

Rev. Emmanuel Afunugo
Assistant Professor of Moral Theology

Rev. Msgr. Michael A. Becker
Lecturer in Homiletics
B.A., M.Div., Pontifical College Josephinum; M.A., University of San Francisco; D.Min., Aquinas Institute of Theology. 1987-2002. 2010-

Rev. Kurt Belsole, O.S.B.
Associate Professor of Theology and Liturgy

Dr. Kathleen Borres
Associate Professor of Systematic and Biblical Theology
B.A., University of Massachusetts; M.B.A., Plymouth State College; M.A., Ashland Theological Seminary; Ph.D., Duquesne University. 2002-

Rev. Cyprian G. Constantine, O.S.B.
Assistant Professor of Fine Arts and Director of Liturgical Formation
B. Mus. Ed., D.M.A., University of Colorado; M.Div., Saint Vincent Seminary; M.M., Northwestern University; M.A. in Liturgy, The Liturgical Institute, University of Saint Mary of the Lake, Mundelein, IL, EGD 2013. 1998-

Rev. Patrick Cronauer, O.S.B.
Academic Dean and Associate Professor of Sacred Scripture and Biblical Languages

Br. David Kelly, O.S.B.
Assistant Professor of Canon Law, Director of Libraries
B.S., Saint Joseph University; M.A., Providence College; M.A., Georgetown University; B.C.L., M.C.L., University of Ottawa; J.C.B., J.C.L., St. Paul University, Ottawa; M.L.I.S., University of Pittsburgh. 1994-

Br. Elliott C. Maloney, O.S.B.
Professor of New Testament and Biblical Languages
B.A., Saint Vincent College; S.T.L., Pontifical Athenaeum of St. Anselm, Rome; Ph.D., Fordham University. Jan. 1976-

Rev. Justin Matro, O.S.B.
Assistant Professor of Theology
B.A., Seton Hall University; M.A., M.Div., Saint Vincent Seminary; M.A., Duquesne University; S.T.D., Pontifical Gregorian University, Rome. 1993-

Rev. Edward Mazich, O.S.B.
Assistant Professor of Biblical Languages, Sacred Scripture and Systematic Theology
B.S., Pennsylvania State University; M.A. Saint Vincent Seminary; S.S.L., Pontifical Biblical Institute, Rome; S.T.L., Pontifical Gregorian University, Rome; D.Phil., University of Oxford. 2007-

Adjunct Faculty

Dr. Mary Ann Boyarski
Lecturer in Catechetical Programs
B.A., Marquette University; M.S. Ed., Queens College, City University of New York; Permanent Certificate as a school psychologist, State of New York; Ed.D., Temple University. 2000-

Mrs. Ximena DeBroeck
Lecturer in Theology
B.S., University of Texas at Austin; M.A., Saint Vincent Seminary; Ph.D. candidate, Duquesne University. 2008-

Br. Bruno Heisey, O.S.B.
Lecturer in Church History
B.A., Dickinson College; M.A., Saint Vincent Seminary; M.Phil., University of Cambridge. 2007-

Mr. Juan-Pedro Reyna
Director of Hispanic Ministries and Lecturer in Spanish
B.A., University of Sonora, Mexico and Normal Superior School of Nayarit, Mexico; 2006-

Rev. Msgr. Raymond E. Riffe
Lecturer in Pastoral Theology
B.A., St. Pius X Seminary; M.Div., Saint Vincent Seminary; M.A., Duquesne University; M.P.A., M.S.W., University of Pittsburgh. 1998-

Rev. Mr. Michael Russo
Formation Instructor
M.A., Saint Vincent Seminary. 2009-

Rev. Ralph Tajeak
Assistant to the Director of Spiritual Formation
B.S., University of Pittsburgh; M.S.B.A., East Texas State University; M.A., M.Div., Saint Vincent Seminary; S.T.L., Regis College; Ph. D. candidate, All Hallows College, through Dublin City University, Dublin, Ireland. 1995-1998, 2012-

Rev. Warren D. Murrman, O.S.B.
Professor of Theology and Liturgy
B.A., Saint Vincent College; M.A., Saint Vincent Seminary; S.T.D., University of Munich; Diploma, Liturgical Institute, Trier, Germany; Research Semester, American Indian Culture Research Center, Marvin, South Dakota; Instituto de Idiomas (Maryknoll) Cochabamba, Bolivia. 1969-1981, Jan. 1982-2000, 2001-

Rev. Chrysostom V. Schlimm, O.S.B.
Associate Professor of Languages and Special Collections Librarian
B.A., Saint Vincent College; M.Div., Saint Vincent Seminary; M.A., The Catholic University of America; M.L.S., University of Pittsburgh; Graduate Studies: Tufts University. 1961-1969. 1970-

Rev. John-Mary Tompkins, O.S.B.
Vice Rector and Instructor of Pastoral Theology
B.S., United States Military Academy at West Point; M.A., Div., Saint Vincent Seminary. 2010-

Very Rev. Timothy F. Whalen
Rector
B.A., Duquesne University; M.A., Mt. St. Mary’s Seminary; Graduate Studies: Duquesne University 2012-
Saint Vincent College Faculty Assisting in the Seminary

Dr. Robert Bufalini
Lecturer in English as a Second Language
B.A., Indiana University of Pennsylvania; M.A., Columbia University; M.Ed., Pennsylvania State University; M.A., University of Pittsburgh; Ph.D., Brown University. 2011

Dr. Eric Duffy
Lecturer in Philosophy
B.A., Hiram College; M.A., Duquesne University; Ph.D., Duquesne University. 2009-

Rabbi Jason Z. Edelstein
Associate Professor of Pastoral Theology
B.A., M.A., University of New Hampshire; B.H.L., M.A.H.L., D.D., Hebrew Union College; D.Min., Pittsburgh Theological Seminary. 1968-

Rev. Dr. William Hisker
Chair of the McKenna School of Business, Professor of Business Administration and Lecturer in Social Ethics
B.A., Saint Vincent College; M.R.C.P.L., Graduate School of Regional and City Planning, University of Oklahoma; Ph.D., Graduate School of Public and International Affairs, University of Pittsburgh; M.Div., Saint Vincent Seminary. 2012-

Sr. Hiliary Hooks, C.D.P.
Lecturer in English as a Second Language
B.S., University of Missouri; M.S., University of Dayton. 2011

Dr. Jason King
Associate Professor and Chair of the College Theology Department
B.A., Berea College; M.A., Ph.D., The Catholic University of America. 2005-

Dr. Christopher McMahon
Associate Professor in Theology
B.A., University of Scranton; M.A., St. Mary's Seminary and University; Ph.D., The Catholic University of America. 2011-

Ms. Lilian Mina
Lecturer in English as a Second Language
B.A., Cairo University; M.A., The American University of Cairo; Ph.D., Indiana University. 2012

Rev. Nathan Munsch, O.S.B.
Assistant Professor in Theology and Monastic Studies
B.A., University of Notre Dame; M.A., Duquesne University; S.T.B., The Catholic University of America; Ph.D., Boston College. 1996. 2003-

Faculty Emeritus

Rev. Demetrius R. Dumm, O.S.B.
Professor of New Testament

Course Descriptions

Integrated Language Program (formerly ESL)

ESL 001-01 Reading I
This is an academic reading course in which you get introduced to academic reading conventions and skills. This course builds your academic reading skills and your English academic vocabulary simultaneously. The course prepares you for both TOEFL iBT prep, and your academic studies afterwards. Through intensive and extensive reading activities, reading and vocabulary exercises, assignments, and quizzes and tests, you will finish this course ready for the next step in your academic studies in U.S. higher education institutions where reading is a major requirement in almost all disciplines.

ESL 002-01 Note-Taking and Listening
The course, Note-Taking and Listening, is designed to provide ESL students with effective listening and note taking strategies that will assist them in their future academic studies. Students learn to distinguish the sound system of English and to recognize the factors in lectures that assist in listening comprehension. This course includes learning the basic skills of productive note-taking: using only key words, abbreviations and symbols, the organization of notes, and separating important ideas from non-essential or irrelevant details.

ESL 003-01 Grammar
Intended for students who have acquired the basics, the course, Grammar, provides a review of skills for those who need to strengthen their competence so as to be successful in subsequent college-level courses. A variety of structures are examined and practiced emphasizing the correct use of grammar in writing. The course focuses on a review of the simple, perfect, and progressive tenses including the correct use of stative and action verbs, as well as the sentence, sentence fragments, and complex and compound sentences.

ESL 004-01 Speaking and Discussion I
This is an academic course on speaking and discussion that aims at sharpening your pronunciation, speaking fluency, and discussion skills. The course prepares you for your TOEFL iBT Speaking section, but it does not stop at passing your TOEFL test; it helps you live and communicate effectively and confidently inside and outside college. Through extensive listening, practice, and speaking activities you will feel more confident speaking with both native and non-native speakers of English in your community.

ESL 005-01 Writing
The purpose of this writing course is to help students whose native language is not English express their thoughts, opinions, and insights in clear English prose. Attention will be given to word choice, sentence style, paragraph structure, and coherence of the composition as a whole. There will be a review of the rules of English grammar and conventions of usage. The students will do a draft and revision of each assignment and collect them in a portfolio. There will be “editorial” exercises in spotting and correcting errors in grammar, punctuation, and idiom.

ESL 101-01 Reading II
This is an academic reading course in which you will be introduced to and trained on TOEFL iBT test format and questions. This course prepares you for both TOEFL iBT test, and your academic studies afterwards. You will receive intensive and extensive training on reading skills and test taking skills.
that will help you take the TOEFL iBT test at the end of this semester. The reading skills you will learn in this course will prepare you for not only the TOEFL test, but also for your academic studies in U.S. higher education institutions where reading is a major requirement in almost all disciplines.

ESL-102-01 Note-Taking and Listening II
This advanced course, Note-Taking and Listening II, focuses on listening and note-taking skills that lead students to develop an enhanced system for academic note-taking and to use their notes to answer comprehension questions and write summaries, critiques, and short essays based on information from academic lectures presented in class and readings assigned as homework. Most listening and note-taking activities include some reading and writing exercises.

ESL-103-01 Grammar II
Grammar II continues to prepare students for success in their college-level courses perfecting grammar skills in writing as well as speaking. Weak elements are continually reviewed and strengthened as they arise. Areas focused on are the passive voice, nouns and quantifiers, gerunds and infinitives, adjectives/adverbs and adjective/adverb clauses, direct and indirect speech, conditionals and the subjunctive.

ESL-104-01 Speaking and Discussion II
This is an academic course on speaking and discussion that aims at preparing you for your TOEFL iBT Speaking section. Through intensive and extensive training, this course will introduce you to the different tasks in the TOEFL iBT Speaking section, and the skills required to pass each task. As you are trained on timed speaking tasks, you will develop more confidence that will help you perform well in the TOEFL test.

ESL-105-01 Writing II
This course will focus on the demands of academic writing. The students will practice formulating and reworking a thesis statement, developing arguments, and presenting and addressing counterarguments. They will do a draft and revision of each assignment and collect them in a portfolio. There will be “editorial” exercises in correcting grammatical errors and stylistic infelicities.

ESL-307-01 Advanced Speaking and Writing
This course should be of help to those students who wish to improve their skill in conversing on scholarly topics, in reading aloud, and in writing academic essays. The students will read and discuss passages of prose and poetry from the great English authors and from Sacred Scripture. They will not have specific writing assignments but rather will be encouraged to bring to the class the papers they are working on. They will do advanced exercises in grammar and vocabulary.

ESL-306-01 Advanced Speaking and Writing II
The purpose of this course is to help students perfect their skill in conversing, in reading aloud, and in writing essays. The students will converse on scholarly topics, give presentations, and read and discuss passages of the highest literary beauty and sophistication. They will bring to class their own scholarly writing for their fellow students to review. They will do exercises dealing with stylistics and the intricacies of word choice. Attention will be given to the rhetorical tradition stemming from Greco-Roman Antiquity.

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.

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 201 Ancient Philosophy
Ancient Philosophy begins in the sixth century BC with Thales’ attempts to discover the first principle(s) of the universe, and ends in the third century AD with the Neoplatonists’ pursuit of the One. This course explores the birth of philosophy in the West, focusing on the major movements and figures that characterize this period. Attention will be given to the Precosratics, Plato, Aristotle, the Hellenistics (such as Stoicism, Scepticism, and Epicureanism), and Neoplatonism. This course serves both as a freestanding consideration of this important period of thought as well as the introduction to the history sequence offered by the Philosophy department.
Prerequisite: PL 101.
Three credits.

PL 202 Medieval Philosophy
While it is difficult to provide specific dates for the beginning and ending of Medieval Philosophy (roughly 4th century AD to 15th century AD), this period is characterized by attempts to bring Abrahamic religions (Judaism, Christianity, and Islam) into dialogue with the Greco-Roman philosophical tradition. Such thinkers as St. Augustine, Moses Maimonides, Averroes, St. Anselm, St. Thomas Aquinas, and Duns Scotus were noted for their systematic attempts to use both relation and reason in the pursuit of Wisdom. This course explores this period in the history of philosophy.
Prerequisite: 6 credits in Philosophy. PL201: Ancient Philosophy is recommended.
Three credits.

PL 203 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 exam-ines 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. 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. The primary source for this study is part one 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. 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 catechises 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.

Theology Programs

Church History

HS 870 Patrology
This survey course will introduce Roman Catholic seminarians and graduate students to the lives and writings of the Fathers of the Church. Although in the West the “last of the Fathers” is considered to be Saint Bernard of Clairvaux (1090-1153), this course will emphasize the first six centuries of the Church, from the generation after Christ founded His Church (CCC 763-766) to the pontificate of Saint Gregory the Great (r. 590-604). 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 church history. 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.
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 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.
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 will provide an introduction to catechesis in the Catholic Church. It includes a historical overview of catechetical ministry and models and methods of catechesis. The Rite of Christian Initiation of Adults will be discussed as will be the needs of families, children and youth adult faith formation, sacramental preparation and youth ministry. The role of the priest in catechesis will be addressed throughout the course.
Two credits.

PA 722 Homiletics I
This preaching course teaches the third year seminarian the ability to focus intensely on their responsibility to preach well by fine-tuning the disciplines of homily preparation, public speaking, developing a personal methodology and style of presentation. The seminarian will also be asked to develop an operative theology of preaching. We will strive for consistent improvement using peer and community feedback. This course will require some basic understanding of hermeneutics and a willingness to improve public speaking and language skills. This course will begin with a focus on public proclamation and daily homilies, moving toward a concentration on the Sunday homily within the context of Eucharist.
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 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 on limited and focused counseling directed to certain other populations such as the mildly depressed and the elderly.
Three credits.

PA 800 Ministry Capstone Seminar
This is capstone seminar which gives the fourth year theologian the opportunity to integrate areas of formation in order to facilitate the transition from the classroom to the parish. In order to be an effective teacher and preacher of the faith, it is necessary for the student to integrate and synthesize the following areas: Scripture, spirituality, morality, systematic theology, catechetics, and pastoral practices. Students will be assessed on their ability to prepare written and oral presentations on various catechetical topics to different audiences. Theological reflections are also essential components.
of this seminar. This course is designed to assist the student in preparing for the readiness for ministry exam to be taken in the spring of Fourth Theology.

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). This course is intended to give the student: (1) a general sense of the nature, structure, and role of law in the Church; (2) an understanding of the relationship between the pastoral mission of the Church and the law; and (3) an understanding of the content of the law as it may be encountered in parish ministry and the administrative reality of the local Church. The large body of material in the Code of Canon Law and the limited length of time in the semester make it impossible to treat the law in great depth; however, the course will cover some critical areas such as magisterium, the hierarchical organization of the Church and the rights and obligations of the Christian faithful in greater depth. This course will not make the student expert in the law; it should, nevertheless, give the student a sense of the ‘how and why’ of law in the Church.

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 Pentateuch 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 ½ hour oral presentation of an historical-critical exegesis of a Biblical text to the professor.

One credit.
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.

Three credits.

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 Seminar). 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 literature of the Old Testament along with the book of Psalms. Ancient Near Eastern influences are noted and discussed insofar as they relate to the Catholic theology of revelation. An exegesis of selected ‘Wisdom’ passages and Psalms is made.

Students acquire a familiarity with the genre of the biblical wisdom literature, its historical epochs and Ancient Near Eastern precedents, as well as an understanding of the date and location of composition, structure and content, historical and theological significance, and contemporary cultural relevance of each of the biblical wisdom books.

In addition to taking a scholarly and exegetical approach to the wisdom books and the Psalms, this course helps the student to develop the ability to use the Psalms and wisdom literature as sources of inspiration for personal and communal prayer, and as the foundation for catechesis and preaching. It further seeks to cultivate in each student the ability to utilize the wisdom books in pastoral contexts such as the preparation of engaged couples for marriage, the catechetical instruction of young adults, and the pastoral care of the sick and the dying.

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; 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
Students are invited to learn a critical approach to gospel study including: 1) the basic tools for critical Gospel interpretation as per the Pontifical Biblical Commission’s instruction, The Interpretation of the Bible in the Church; 2) a socio-cultural description of the world of Jesus; 3) a demographic portrait of the early Christian communities for which the Synoptic Gospels were written; 4) a clear picture of the theology, Christology and ecclesiology of each evangelist; 5) critical interpretation (exegesis) of selected texts with a view to a biblical theology.

Three credits.

SC 816 Writings of Saint Paul
The students will become familiar with the character and thought of the great saint and theologian, Paul of Tarsus. In order to gain a basic grasp of Pauline theology we shall examine the uncontroverted letters within the context of the life of the Apostle and the religio-cultural background of his communities as they existed in the Roman Empire. We shall consider Pauline theology, Christology, pneumatology and ecclesiology. We shall then observe the development of Pauline Theology in the “Deutero-Paulines,” the canonical writings that many scholars consider to have been written after his death. The class will include an exegesis of selected passages and their doctrinal application and each student will produce a written exegesis of a Pauline pericope.

Three credits.

SC 817 The Fourth Gospel
This course begins with a survey of such background topics as genre, unity, sources, purpose, theories of identity and authorship (patristic and modern), influences on the author, as well as a discussion of the Johannine community. Exegesis of selected passages is then done. In treating the content of the Fourth Gospel the course examines the literary elements of Johannine language, style, and literary structure and devices. The course also addresses historical and cultural background notes such as Jewish feasts and temple symbolism. The entire text of John is then studied, beginning with the prologue, noting its nature, purpose and background (Logos, Jesus’ divinity and divine sonship). As the study of John continues the twofold narrative structure (the book of signs (ch. 1-12), and the book of glory (ch. 13-21)) is observed, and the central doctrinal import of the gospel is examined, including matters related to Christology (Logos, wisdom, divine sonship and pre-existence, new Moses), pneumatology (living water, Baptism, the Paraclete, the Johannine “Pentecost”), Ecclesiology (family of God, temple of the Holy Spirit, Peter and the beloved disciple), Soteriology (divine sonship, divinity, sonship, fulfillment of Jewish feasts: temple, sacrifice, priesthood, and paschal mystery), and sacramental mystagogy (e.g., Baptism, Eucharist, Bread of Life discourse, liturgical imagery, Farewell discourse: Jesus’ high priesthood and priestly ministry of the new covenant).

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.
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 840 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 the 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 including: 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 is the basic theological course on the Church. The first part of the course addresses the issue how we might explore what the Church is. It discusses various methodologies, including that of “models.” This first part leads up to a consideration of the Church in the years following World War II. The bulk of the course is devoted to consideration of Vatican Council II’s teaching on the mystery, structure, and life of the Church, drawing on many of the Council’s 16 documents. The whole of the second part of the course focuses on the Dogmatic Constitution on the Church (Lumen Gentium), along with consideration of such topics as membership, episcopal collegiality, ecclesial infallibility, and authentic but imperfect holiness. The third section explores the Council’s teaching on ecumenical dialog, religious freedom, the Church’s role in the world (e.g. Gaudium et Spes), and missionary activity.
Three credits.

TH 835 Theology of the Sacraments
The Sacraments are dealt with historically and theologically in a number of courses. This course emphasizes the theology of the sacraments, disclosing its foundation in the Scriptures as well as its developments through history in the liturgy and life of the Church. In this study, the Eucharist is perceived as the culmination of the initiation process and as the heart and center of the Church’s sacramental action. In another course, on Theology of the Priesthood, the sacrament of Holy Orders receives additional attention. A further course on Sacraments: Mysteries of Faith addresses all of the sacraments, including the sacraments not treated in the foregoing courses: Marriage, Penance, and Anointing.
This course on the Theology of the Sacraments grows out of a consideration of the sacraments in the context of Christian Initiation. The first section reflects how sacramental theology developed in conjunction with the process of becoming a member of the covenanted People of God in Christ, in Baptism, Confirmation, and Eucharist, and how this covenantal relationship is expressed sacramentally in the Eucharistic celebration. The second and third parts of the course explore the growth and interrelation of several major perspectives of the Eucharist in community understanding, theological interpretation, and liturgical expression, and consider how these perspectives influenced the theological understanding and ritual celebration of the other sacraments.
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. The course begins by observing that the act of moral theorizing is a matter of free and intelligent decision in pursuit of an intelligible good. From this perspective we attempt to respond to questions such as the following: are we entitled to be confident that our moral judgments can be objective? Can they express insights into aspects of reality, rather than mere feelings, tastes, desires, decisions, upbringing, or conventions? Why must we consider some of our choices to be free and how do our free choices matter? How far should our moral judgments be based on assessments of expected consequences? The course also provides an assessment of the problems of Utilitarianism and other consequentialist or proportionalist theories.
Three credits.

TH 851 Catholic Biomedical Ethics
This course will introduce students to the principles and issues of Catholic Biomedical Ethics. The course is divided into three parts. First, we will do a thorough study of the encyclical Evangelium Vitae. Second, we will examine more recent issues concerning the beginning and mid-span of human life, such as the ethical use of reproductive technologies and the use of biotechnology in such areas as vaccinations, the food industry, and agriculture. Third, we will consider the ethical issues surrounding the organization of health care systems. Throughout the course, we will explore ways to address the pastoral implications of the Church's teaching.
Three credits.

TH 852 Catholic Sexual Ethics
This course will present the understanding of human sexuality and of sexual morality as it has been developed in the continuing Catholic Tradition, contrasting this with the understandings of human sexuality and sexual morality current in contemporary culture. 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. Its purpose is also to show the perennial truth of the Catholic teaching on Sexual Morality, taking up issues in sexual morality, exploring the broad meaning of human sexuality and the differences in male and female sexuality and the significance of these differences. With this clear knowledge, students will be well equipped to communicate the Church's teaching effectively as pastors of souls or in whatever capacity they serve.
Three credits.

TH 853 Catholic Social Ethics
The purpose of this course is to introduce students to the Catholic Church's social teaching. This will be accomplished by a survey of Catholic Social Doctrine. As part of this survey students will be introduced to the historical and cultural developments that have given rise to the Church's ongoing prophetic mission to proclaim the Gospel to the nations of the world. As a primary objective, the course will aim to provide students with a deeper appreciation for the Church's relationship to the world and her presence in the world as God's kingdom on earth. As well as providing knowledge concerning Catholic Social Ethics, this course is designed to nurture the student's skills in critical thinking, written expression and oral expression of concepts.
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, for priesthood candidates, takes a systematic approach to the theology of priesthood by covering the following topics: Jesus Christ, source and model of Christian priesthood; the man of the sacred; the institution of the ministerial priesthood; the priesthood in the doctrine and consciousness of Saint Paul; the priesthood of the faithful and the ministerial priesthood; the nature of priestly ministry; ranks in the sacrament of order; the meaning and value of the priestly character; the priestly way of life. Catholic priesthood is understood through the continuity of its development in the Catholic Church. Starting from a view of priesthood in general, we move to study priesthood in the Old Testament and particularly in the writings of the New Testament. Continuing through a survey of Church writings and teachings about the priesthood, including a study of the ordination rite, and culminating in the teachings of Vatican Council II, we aim to understand the priesthood as Avery Cardinal Dulles shows it to be, as Biblically grounded, as Catholic Church Tradition has lived it as instituted by Christ, and as Vatican II and post-conciliar teaching has sought to revitalize it under the guidance of the Holy Spirit and Christ the Eternal Priest. Throughout the course, there will be opportunities to reflect upon the scriptural foundations of priesthood, how the gift of Christ of a share in His priesthood has been handed on and had evolved through the ages from its unchanging heart, Jesus Christ. As we reflect upon this tradition, we will consider the practical implications of the witness of the priest, and speak as concretely as possible about how the sacramental graces of ordination can be lived out on a day to day basis by the priest.
Three credits.

TH 866 Sacraments: The Mysteries of Faith
This course's concern is the sacramental system of the Church. As such it builds upon the Church's own nature as a sacrament and considers its sacramental activities, especially those expressed and celebrated in the seven sacraments. This is but one of the courses in the curriculum dedicated to the sacraments. There is a course that considers the Theology of the Sacraments, which has arisen historically out of the process of Christian Initiation and so focuses on Baptism, Confirmation, and Eucharist. There is also a course on the Theology of the Priesthood that includes a treatment of the sacrament of
Holy Orders. There is also a course in canon law on the sacraments as well as lab courses that prepare Orders candidates for administration of the sacraments as deacons and as priests.

The first section of this course begins with a consideration of sacramentality as a basis for Christian sacramentology, and of the Lord’s Day as the celebration of the Eucharistic community covenanted in Baptism. It provides a description of the systematic theological treatment of the sacraments in *genere*. Then follow components on Christian Marriage and the sacrament of Orders, including the historical development of the rite for ordination of priests. Connected to the latter is a treatment of sacramentals and the Book of Blessings. Then comes a component on Christian Funerals, from the historical and theological perspective as well as from the liturgical, since the high point is most commonly the celebration of the Eucharist. The second part of the course first focuses on the Sacrament of Penance, from historical, theological, and liturgical perspectives. And then it considers an historical, theological, and liturgical component on the Sacrament of Anointing.

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 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
- Monastic Liturgy
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 within regard to 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 understood 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
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 mystagogy). 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
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 assignments 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 that 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 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 his or her 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

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**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.

**Book Center**
The campus bookstore is housed in the Robert S. Carey Student Center. Here one can purchase assigned textbooks, supplementary texts, all school supplies, campus-style clothing, toiletries, 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 that is determined annually. All students are required to park in their designated parking lot.

**Counseling Service**
Any student in need of personal counseling should see the Rector, Vice Rector, or 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.

**Dress Code**
At the recommendation of several bishops and vocation directors, as well as the Chancellor of the Seminary, Archabbot Douglas R. Nowicki, O.S.B., diocesan seminarians are to wear clerics and religious seminarians are to wear their habits to all liturgical celebrations, in the seminary and monastery dining rooms, and for all classes.

**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 that 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/Key Cards
All seminarians will be issued an identification/key card to access Leander Hall, Roderick Hall, and the seminary residences’ elevators. It will also serve as your library card. Card readers have been installed for security purposes in each of the buildings’ elevators and at floor access doors. An I.D. card assures the student of access, though not necessarily free admittance, to all campus activities. Cards 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 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 available for use in the Library. The Library 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 online 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 members. 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 members, students, staff members, 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 schedule of the Saint Vincent Library is as follows:
- Sundays 12:00 p.m. - 11:45 p.m.
- Mondays - Thursdays 8:15 a.m. - 11:45 p.m.
- Fridays 8:15 a.m. - 4:45 p.m.
- Saturdays 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 Mondays - Fridays 7:30 a.m. - 9:00 a.m.
- Lunch Mondays - Fridays 11:15 a.m. - 12:45 p.m.
- Dinner Mondays - Fridays 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 Administrative Assistant (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 and Hispanic Ministries office are located in the basement of the Brownfield Center across from the practice chapel.

Seminary office hours are 8:30 a.m. to noon and 1:00 p.m. to 4:30 p.m., Monday through Friday.
Seminary
Saint Vincent Seminary is a Smoke Free Facility. This brings us in compliance with State Law, “The Smoke Free Pennsylvania Act.” Smoking is forbidden in all seminary buildings, including all seminarian rooms. It is also prohibited to smoke within 25 feet of all buildings.

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 members 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.

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

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

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 members, staff members 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. Unauthorized use or attempted use of a Seminary information resource account;
2. Disguising, or attempting to disguise, 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 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 insist upon 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.
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.

Opening Mass
All students, faculty and staff are invited. The Rector schedules time for liturgy and dinner; an evening social follows. The Director of Liturgy plans the liturgy with enlisted help from the seminarians. The Academic Dean plans the dinner after the Mass.

Orientation Picnic
All students, faculty and staff are invited. The Social Activities Coordinator plans the picnic in cooperation with the Vice Rector and with enlisted help from the membership.

The Ridge Picnic and Volleyball Tournament
The Ridge Picnic has traditionally been scheduled for the Sunday before Labor Day and is usually held at the Ridge picnic area. The Student Association Social Activities Coordinator plans the picnic with enlisted help from the membership. One of the officers or seminarians organizes a semi-formal, round robin volleyball tournament.

Fall Celebration
All students, faculty and staff members are invited for an evening social, sometimes called "Oktoberfest." The Seminary Administration schedules the date. The Social Activities Coordinator, 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 Social Activities Coordinator, in cooperation with the student membership, plans for the dinner, which has traditionally been cooked and served by student members. The dinner is traditionally held at the Saint Vincent Grove on the Sunday before Thanksgiving Day, however it can be held in the Seminary Refectory. 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 Vice Rector 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 Social Concerns Coordinator provides all scheduling, transportation and lodging arrangements. The Liturgical Coordinator, in cooperation with the student membership, plans the Holy Hour at the National Shrine. The Social Activities Coordinator 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 Director of Pastoral Formation plans the preprandials and the social.

End of the Year Picnic and Softball Game
After the conclusion of finals week of the spring semester, which generally is on a Thursday, seminarians and faculty members gather for a picnic lunch near the athletic fields. The softball game ensues after the picnic.

Commencement
All students, faculty and staff members are invited. The Academic Dean sends invitations and graduates plan the liturgy. 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.

Diakonia Award for Student Service
Criteria (to be applied by the faculty in choosing recipient):
- Normally 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.

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):
- Normally 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.

These awards are given at Seminary Commencements.
Constitution of Saint Vincent Seminary Student Association

I. Name
A. 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
A. 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
A. 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 Student Association Officers:
   1. officially represents students at Rector’s Council/student meetings;
   2. organizes those activities outlined in the “Customary of Saint Vincent Seminary”;
   3. seeks the approval of the Rector for any activity that is proposed by the Association and is not outlined in the Customary.

V. Student Association Officers
A. The Student Association Officers consists of the following duly elected members: President, Vice-President, Social Activities Coordinator, Social Concerns Coordinator, and Community Activities Coordinator.
B. The Rector’s Council Advisor will work closely with the Student Association Officers.
C. The Student Association Officers shall have the right and the duty to execute policy in accord with the purposes and functions of the Student Association.
D. Each officer shall be responsible for maintaining and updating records detailing the duties of his respective office. These records are to be handed on to his successor.
E. The Student Association Officers shall annually review and, if necessary, update the Constitution and the Customary of Saint Vincent Seminary.

VI. Duties of the Student Association Officers
A. President
   1. The President will preside at all meetings of the general membership and the Student Association Officers.
   2. The President will be responsible for carrying out all the provisions of the Constitution.
   3. The President will act as the representative of the students when no other person has been so designated for a specific purpose (e.g., Academic Due Process Committee Representative).
   4. The Seminary administration will establish the dates of Association events and sched-
VII. Elections and Replacement of Elected Officers

A. Elections
1. The Student Association Officers are elected for a term of one year. No Student Association Officer may serve more than two consecutive terms in the same position.
2. At the end of the academic year, the Student Association Officers will assume responsibility for elections.
3. The Student Association Officers shall devise and execute a method of nomination for the Student Association Officers during the last full month of the academic year.
4. The Student Association Officers will contact each of the nominees to confirm their acceptance of the nomination and then compose the ballot for the election. If a student is nominated for more than one Student Association office, he must select one office for which to run. Additionally, no one student is to hold an officer post on both the Resident Forum and Student Association governments.
5. The election will be conducted based on the following guidelines
   a. The election body shall be members of the Student Association.
   b. All nominees for the Student Association Officers must have been a member of the Student Association for one full year, and agree to serve if elected.
   c. Voting is to take place in Roderick Hall during the morning and afternoon 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 will assume the duties of the President.
2. In the event any other duly elected member of the Student Association Officers should withdraw from the degree and/or ordination programs, the President will appoint a replacement for the vacant position.
3. Any newly appointed Student Association Officers 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 Student Association Officers must fulfill those requirements outlined in Article VII, Section 5b.

VIII. Committees

A. The President and the Vice-President, or the Community Activities, Social Activities, Social Concerns Coordinators are empowered to appoint a committee to fulfill duties.
B. The Student Association Officers are empowered to appoint an Ad Hoc Committee for any such purpose it deems appropriate.

IX. Meetings

A. The Student Association Officers will meet monthly or more frequently if the President deems necessary.
B. The general membership of the Association will meet at least once per semester or at the request of the Student Association Officers for any necessary reason.
C. One quarter of the membership constitutes a quorum.
D. A simple majority is defined as one-half plus one (1/2 + 1) of the members who are present at the meeting if a vote is to take place.
E. All Student Association Officers and the Rector’s Council Advisor shall attend the Rector’s Council/Student meetings. The Rector’s Council Advisor will only attend a Student Association meeting or a general membership meeting upon a request by the Student Association Officers.

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 Student Association Officers and the Rector’s Council Advisor 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. Disbursement of such funds shall require the approval of the Student Association Officers and Rector’s Council Advisor.

XI. Amendments

A. Amendments to the Constitution cannot conflict with the Mission Statement of Saint Vincent Seminary.
B. The amendment process to the Constitution shall be a collaborative effort, as encouraged
by the Program of Priestly Formation (2006, #270), with the Rector, the Rector’s Council Advisor 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 Student Association Officers. The amendment shall then be proposed to the membership. A two-thirds majority of the voting quorum 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.
D. The revision and the amendment process include collaboration with the Rector, the Rector’s Council Advisor and the membership of the Saint Vincent Student Association.
E. Revisions and amendments to this Constitution were voted and accepted by a two-thirds vote by the membership of the Association on April 7, 2011.

Saint Vincent Seminary Policy: Protection of Children and Vulnerable Adults

Introduction-Purpose:

This Policy is intended to insure a safe environment for children and vulnerable adults at Saint Vincent Seminary and to promote the moral values, teachings and attitudes of the Catholic Church among all who live, work and study in this Community.

This Policy is adopted to affirm the obligation of all clergy, administrators, faculty, staff, employees, volunteers and seminary students of Saint Vincent Seminary to assist in identifying and preventing suspected child abuse, sexual abuse, or sexual exploitation of children and vulnerable adults; and to establish the procedures for reporting such improper behavior in compliance with the Pennsylvania Child Protective Services Law (Pa. C.S. ss 6301, May 8, 2009). It is also the purpose of this Policy to institute guidelines to be complied with when an allegation/report is made against any member of the Saint Vincent Seminary Community who has allegedly engaged in improper sexual misconduct or abuse involving a child or a vulnerable adult.

Seminarians enrolled in Saint Vincent Seminary are subject to the policies and procedures of the program outlined in this document during the academic year and while participating in programs and assignments required and supervised at and away from Saint Vincent Seminary. The implementation and enforcement of this Policy in regard to Seminary Students is the responsibility of the Saint Vincent Seminary Rector, who will work in collaboration with the Director of the Office of Human Resources of Saint Vincent College, the Office of Legal Counsel, and the Office of the Delegate for Child Protection. Seminary students who are members of the Benedictine Order of Saint Vincent Archabbey are also subject to the procedures and guidelines set forth in the Saint Vincent Archabbey Policy: "Creating a Safe Environment for the Protection of Children and Vulnerable Adults."

Policy:

It is the policy of Saint Vincent Seminary that sexual misconduct, sexual abuse or exploitation of any type involving a child or a vulnerable adult by any member of the Saint Vincent Seminary Community shall not be tolerated under any circumstances. The Seminary will respond promptly to all allegations/reports of abuse, will reach out to offer spiritual comfort and pastoral care to victims and their families, will cooperate fully with the appropriate civil authorities, will educate the Seminary community, and will ensure the accountability of the guidelines and procedures established and set forth in this policy to address all allegations of abuse.

General Definitions:

1. **Seminary Community**: All clergy, administrators, faculty, staff, employees, volunteers and seminary students (seminarians) living or working at Saint Vincent Seminary.
2. **Seminary Student (Seminarian)**: All students, priesthood candidates, candidates for the permanent diaconate and lay persons enrolled in a course of study from pre-theology through fourth theology or the ecclesial ministry program or courses of continuing education at Saint Vincent Seminary.
3. **Minor Child**: Anyone under the age of eighteen (18).
4. **Vulnerable Adult:** Any person, over the age of eighteen (18), who, by reason of some mental infirmity, has such diminished reasoning or cognitive capabilities that they may be considered the equivalent of a minor child.

5. **Allegation:** A first person accusation of sexual misconduct, sexual abuse or exploitation of a minor brought against any Member of the Seminary Community which is reported to the Saint Vincent Seminary through any form of communication, including any that are anonymous.

6. **Report:** A third party accusation.

7. **Sexual Abuse or Exploitation:** (Legal Definition, Pa. C.S.s 6303) The employment, use, persuasion, inducement, enticement or coercion of any child to engage in or assist any other person to engage in any sexually explicit conduct, or any simulation of any sexually explicit conduct, for the purpose of producing any visual depiction, including photographing, videotaping, computer depicting or filming, of any sexually explicit conduct or the rape, sexual assault, involuntary deviate sexual intercourse, aggravated indecent assault, molestation, incest, indecent exposure, prostitution, statutory sexual assault, or other forms of sexual exploitation of children.

8. **Child Abuse:** (Legal Definition, Pa. C.S. ss 6303) The term "Child Abuse" shall mean any of the following:
   i. Any recent act or failure to act by a perpetrator which causes non accidental serious physical injury to a child under 18 years of age.
   ii. An act or failure to act by a perpetrator which causes non accidental serious mental injury to or sexual abuse or sexual exploitation of a child under 18 years of age.
   iii. Any recent act, failure to act or series of such acts or failures to act by a perpetrator which creates an imminent risk of serious physical injury to or sexual abuse or sexual exploitation of a child under 18 years of age.
   iv. Serious physical neglect by a perpetrator constituting a prolonged or repeated lack of supervision or failure to provide essentials of life, including adequate medical care, which endangers a child's life or development or impairs the child's functioning.

9. **Child Pornography:** Any written, printed, electronic, photographic or other depiction or description of a minor in a sexually explicit context or any material of any kind that is produced, created or displayed for the purpose of sexual gratification of adults through the exploitation of minors.

**Standards of Conduct:**

The following listed standards and guidelines are provided to assist Saint Vincent Seminary students in making decisions involving interactions with children and/or vulnerable adults:

**A. Prohibited Behaviors:**
1. Using, possessing, or being under the influence of illegal drugs while in the presence of minors or vulnerable adults.
2. Using, possessing, or being under the influence of alcohol while supervising minors or vulnerable adults.
3. Known or suspected acquisition, possession, distribution, downloading and/or intentionally viewing of real or virtual pornographic images of minors under the age of eighteen (18) for the purposes of sexual gratification by whatever means using whatever technology.

4. Providing or allowing minors or vulnerable adults to consume alcohol or illegal drugs.
5. Using profanity in the presence of minors or vulnerable adults.
6. Speaking to minors or vulnerable adults in a manner that could be construed by any observer as being harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating.
7. Discussing sexual activities or topics with minors or vulnerable adults unless it is a specific assignment requirement and the Seminarian is trained to discuss these matters and a supervising professor or pastor is present.
8. Engaging in any sexually oriented conversation with minors or vulnerable adults unless the conversations are part of a legitimate religious lesson and discussion for teenagers regarding human sexuality issues and a supervising professor or pastor is present. On such occasions, the lessons will convey to youth the Church's teachings on these specific topics. If the minors or vulnerable adults have any further questions not answered or addressed by their individual teachers, they should be referred to their parents or guardians for clarification or counseling.
9. Acquiring, possessing or distributing sexually oriented or otherwise morally inappropriate materials (magazines, cards, videos, films, books, computer downloads and printouts, clothing, etc.)
10. Sleeping in the same beds, sleeping bags, or confined spaces with minors and/or vulnerable adults.
11. Engaging in sexual contact with minors or vulnerable adults. For the purpose of this policy, sexual contact is defined as any touching of the person of a minor or vulnerable adult for the purpose of sexually arousing or gratifying either person.
12. Seminarians are prohibited from transporting minors or vulnerable adults without the express permission of their parent or guardian and must be accompanied by another adult.
13. Seminarians are prohibited from unnecessary and/or inappropriate physical contact with minors or vulnerable adults while in a vehicle.
14. Seminarians are prohibited from having minors or vulnerable adults stay in their seminary rooms or in their rooms when assigned for parish duties.
15. Seminarians are prohibited from using physical discipline in any way for behavior training of minors or vulnerable adults. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, and any other physical force as retaliation or correction for inappropriate behaviors by minors or vulnerable adults.

**B. Supervision of Programs or Activities that Involve Minors and/or Vulnerable Adults:**
1. Seminarians who are assigned to work with minors and/or vulnerable adults on a regular basis must participate in training that addresses their role in protecting them.
2. Extracurricular Programs, activities, or Church functions that involve seminarians working with minors and/or vulnerable adults, should be supervised by at least two adults.
3. Seminarians serving in leadership roles shall be aware of all programs for minors and vulnerable adults that are sponsored by their parish, school, or other institution of assignment. There shall be adequate adult supervision of these programs and activities at all times.

**C. Criminal Background Checks and Safe Environment Training:**
In compliance with the admission requirements, all seminary students are required to obtain and submit a current criminal history background record check, from the state(s) where they have resided, for the previous five years to their application. (FBI fingerprint record check is acceptable) A Pennsylvania Child Abuse History Clearance is required for all seminary students. Safe Environment Training and Child Abuse Awareness Training (Virtus) are offered and attendance is required for all pre-theology or first year seminary students, unless they have previously attended Virtus training. The Seminary Academic Dean and or Vice Rector may waive this training requirement upon receipt of a Virtus training certificate from the requesting student. Documentation relating to the criminal history background record
checks and Pennsylvania Child Abuse History Clearances along with attendance records for child abuse awareness training will be maintained in the seminary student’s academic file.

**Roles and Responsibilities:**

A. **Rector:**
Allegations/reports of sexual misconduct or abuse may come from a variety of sources, including alleged victims or their family members, diocesan officials, members of the community, a colleague in the work or school community, or from an alleged perpetrator. In a specific case where a seminary student of Saint Vincent Seminary is accused of child abuse, sexual abuse or exploitation or any form of abusive behavior toward a minor child or a vulnerable adult, the Rector will exercise the following responsibilities:

1. The Rector will ensure that all reported allegations/reports that are brought to his attention are immediately reported to the Director of Public Safety who shall thereafter take immediate action including conducting an investigation if the incident occurred on Saint Vincent Seminary property, and notifying the Office of Legal Counsel, the Director of Human Resources and the appropriate law enforcement agency.

2. The Director of Human Resources will thereafter be responsible to notify the Department of Public Welfare by telephone (“Child Abuse Hotline” at 1-800-932-0313), and in writing, by completing the required follow up written form CY-47, for reporting to the appropriate child protective services agency within 48 hours, and in any other way required by law.

3. The Rector will also ensure that the Archbishop of Saint Vincent Archabbey and the Delegate for Child Protection are both advised of any allegation/report involving a member of the Saint Vincent Seminary Community.

B. **Vice Rector:**
In the absence of the Rector, the Vice Rector of Saint Vincent Seminary will serve as his designee and will ensure that all notifications enumerated above are completed.

**Saint Vincent Seminary Community: Duty to Report**

All Members of the Saint Vincent Seminary Community, under this Child Protection Policy, are required to report to the Rector of Saint Vincent Seminary, or his designee, all instances of sexual abuse, sexual exploitation, or child abuse involving a minor child or vulnerable adult whom they come in contact with through any seminary sponsored or associated program or activity. This includes any “second-hand” reports of abuse if the community member has “reasonable cause to suspect” that child abuse has occurred. In addition, seminarians on assignment in a parish should notify the Pastor or Parochial Vicar of that parish of any allegations/reports of child abuse that come to their attention.

Seminary community members should be cognizant of “warning signs” of violations regarding boundaries with minors and/or vulnerable adults. These include inappropriate or improper behaviors which are not properly classified as abuse of a minor and the action, in and of itself, does not warrant notification of the civil authorities. Members are still required to report such incidents to the Rector or his designee. Additionally, seminarians must report known or suspected acquisition, possession, distribution, downloading, and/or intentional viewing of real or virtual child pornography.

It is the responsibility of the seminarian who has direct knowledge of the incident to report the conduct to the Rector or his designee. The Rector or his designee will document all reports, and ensure that the proper intervention and remedial action is addressed with the accused person.

The Child Protective Services Law (CPSL) in Pennsylvania specifically grants legal immunity to any individual who, in good faith, makes a report of suspected child abuse. (“Good faith” means that the individual acted in an honest belief that an act of child abuse occurred or is ongoing. An individual can act in good faith even though it ultimately turns out they were wrong in their belief). CPSL also specifies potential criminal penalties for those persons who fail to promptly and properly report instances of child abuse.

Members of the Clergy are not permitted by Church law, and are not required by State law, to report information received privately during sacramental confession.

A. **Review Board:**
In compliance with the United States Conference of Catholic Bishops “Charter for the Protection of Children and Young People” and the “Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons” all Dioceses and Eparchies are required to have a Review Board established to review and assess allegations/reports of sexual abuse involving minor children or vulnerable adults.

Any Diocesan seminarian, who has reached the level of study for the Diaconate, or any Diocesan clergy assigned or sponsored by a Diocesan Bishop at Saint Vincent Seminary, who is accused of an allegation/report of sexual abuse, sexual exploitation or child abuse, shall be governed by the guidelines, policies and procedures for child protection implemented and practiced in their sponsoring Diocese. That Bishop may request an investigation of the incident by the Delegate for Child Protection separate and independent from any law enforcement or civil authority investigation. The results of that independent investigation may be used for presentation to the specific Diocesan Review Board.

Benedictine Seminarians from Saint Vincent Archabbey are subject to the procedures and guidelines set forth in the Saint Vincent Archabbey Policy “Creating a Safe Environment for the Protection of Children and Vulnerable Adults.” All other religious members attending Saint Vincent Seminary shall be subject to the guidelines, policies and procedures of their sponsoring order or eparchy.

B. **Response to Victims:**
The appropriate spiritual guidance and pastoral response for any victim of sexual abuse by a Member of the Saint Vincent Seminary Community will be coordinated by the Rector or his designee. The intention of the pastoral response is to provide appropriate spiritual and psychological help to anyone affected by the alleged misconduct.

C. **Civil Authorities:**
As previously outlined in this Policy, all allegations/reports of sexual misconduct or abuse committed by a Saint Vincent Seminary Community Member shall be reported in a timely manner to the proper civil authorities in the jurisdiction in which the alleged incident occurred. Saint Vincent Seminary will comply with the reporting requirements of Pennsylvania Law (Title 23, Pa.C.S. ss 6301, Child Protective Services Law) and recognizes the right of an individual to report to civil authorities any allegation/report of sexual misconduct unlawful according to State and Federal Law. Saint Vincent Seminary Community Members are advised that in addition to notifying the Rector of Saint Vincent Seminary, neither this Policy nor the laws of the Commonwealth of Pennsylvania prohibit them from also directly contacting either the Pennsylvania State Police or the Department of Public Welfare to report instances of sexual misconduct or abuse.
Review-Emendation:

As Rector of Saint Vincent Seminary, I will ensure this policy is reviewed annually, evaluated, and revised if necessary to conform to any relevant changes in the criminal and civil statutes of the Commonwealth of Pennsylvania and to meet the needs of the Seminary Community and all whom we serve.

This policy supersedes all other policies established for the protection of minor children at Saint Vincent Seminary at the time of promulgation; it is not intended to supersede canon law or civil law.

As Rector of Saint Vincent Seminary, I retain the right at all times to address matters pertaining to this policy brought to my attention, on a case-by-case basis, in order to respond to specific situations and issues which may require an alternate response, with due respect for canon law and the criminal and civil statutes of the Commonwealth of Pennsylvania and the goals of this policy for child protection.

I approve and promulgate as policy for Saint Vincent Seminary, this 17th day of September, 2012.

Very Reverend Timothy F. Whalen
Rector
Saint Vincent Seminary
Statement of Acknowledgment

I have read and I understand the Saint Vincent Seminary Policy: Protection of Children and Vulnerable Adults (dated: 17 September 2012).

I understand, as an individual who will be involved with Seminary programs, activities and assignments that may include contact with minor children and vulnerable adults, that I will be required to undergo a thorough background check, which will include a criminal history record search and a Pennsylvania Child Abuse History Clearance. I also understand that I am required to attend a training session on the sexual abuse of children and vulnerable adults. As a Member of the Saint Vincent Seminary Community, I understand that if I become aware of behavior that could place a child or a vulnerable adult at risk, I have an obligation and responsibility to act in accordance with the Pennsylvania Criminal Statute 6301 (Child Protective Services Law) and the guidelines set forth in the Saint Vincent Seminary Policy: Protection of Children and Vulnerable Adults.

As testimony of the above, I affix my signature below.

___________________________________
Signature

Date: ____________________________