



# SAINT CHARLES BORROMEO SEMINARY OVERBROOK

Catalog  
2010-2011





SAINT CHARLES BORROMEEO  
SEMINARY  
OVERBROOK

Catalog  
2010-2011

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Wynnewood, Pennsylvania 19096  
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# **OUR MISSION**

## **SAINT CHARLES BORROMEEO SEMINARY MISSION STATEMENT**

The fundamental mission of Saint Charles Borromeo Seminary is the formation of Catholic men of the Archdiocese of Philadelphia and of other dioceses and religious communities for pastoral service in the priesthood of Jesus Christ.

The Seminary is committed to providing a unified college and theology program of formation in priestly spirituality, pastoral ministry, celibate witness, emotional maturity, intellectual integrity, and physical wellness.

Formation towards the ministerial priesthood centers on the Word of God and the Sacraments of the Church; most especially Eucharist and Reconciliation. This is complemented by personal and community prayer, a comprehensive academic program of liberal arts and theological studies, and a program of pastoral preparation designed primarily for parochial ministry.

The Seminary welcomes the diverse challenges of our time and promotes in the seminarian a commitment to work in unity with others in the Church with a pastoral solicitude which is exercised in fidelity to the Magisterium of the Church.

Offering its resources to the larger Church community, Saint Charles Borromeo Seminary, through its Religious Studies Division and in cooperation with other institutes, provides a variety of academic and pastoral programs to serve the needs and interests of priests and deacons in parochial and other ministries, other parish workers, teachers of religion, and interested lay persons. The Seminary is committed to serve the need for on-going formation and pastoral education, as this need continues to be discerned in collaboration with the leadership of the local Church.

Saint Charles Borromeo Seminary is accredited by the Middle States Association of Colleges and Schools and by the Association of Theological Schools. Comprising one institution under a common administration, it consists of three divisions: College, Theology and Religious Studies. Potential candidates for the Roman Catholic priesthood pursue a program which consists of a four-year liberal arts curriculum within the Seminary College followed by a four-year curriculum within the professional school of theology. Seminarians who have earned a bachelor's degree from an accredited non-seminary college before entering Saint Charles Borromeo Seminary are admitted to a Pre-Theology program of two years' duration designed to prepare them to enter the Theology Division. Special provisions are made for those students who have previously completed appropriate studies and formation elsewhere. The College, Pre-Theology, and Theology Programs are envisioned as parts of a single unified program of formation for the priesthood which gives Saint Charles Borromeo Seminary its distinct identity.

In addition to its responsibility for the formation of candidates for the Roman Catholic priesthood, Saint Charles Borromeo Seminary also serves as a center of theological education for laity and religious in the Greater Philadelphia area and the entire country. Its Religious Studies Division conducts evening, summer, and online courses on both the graduate and

undergraduate levels in Catholic theology, Sacred Scripture, and related fields. The Religious Studies Division offers a fully accredited Master of Arts Degree Program, a variety of courses leading to certificates in Liturgical Studies, Pastoral Ministry to African-American Catholics, Catholic Social Ministry, and a Roman Catechetical Diploma. The Religious Studies Division also offers adult Catholic catechesis and continuing education for priests. Along with the programs offered at the Overbrook campus, courses are offered at satellite locations in the Archdiocese of Philadelphia and in the Dioceses of Allentown and Camden. All programs are designed to foster greater knowledge and deeper appreciation of the Catholic faith and keener awareness of the religious needs of all men and women.



## **OUR HISTORY**

Saint Charles Borromeo Seminary was founded in 1832 by the Most Reverend Francis P. Kenrick, third Bishop of Philadelphia. The initial location of Saint Charles Borromeo Seminary was the home of Bishop Kenrick on Fifth Street in Philadelphia. Circumstances required the subsequent relocation of the Seminary to the northwest corner of Fifth and Prune Streets, then to St. Mary's Rectory on Fourth Street, and eventually to the southeast corner of Eighteenth and Race Streets in Philadelphia. For an eleven-year period the preparatory division of the Seminary was located at Glen Riddle in Delaware County, Pennsylvania. The preparatory program consisted at that time of what is equivalent to today's last two years of high school and four years of college. The high school program was discontinued in 1968.

In 1863, Archbishop James F. Wood made the first of three purchases of the property that today comprises the campus at Overbrook. In September 1871, the preparatory college and theology divisions were reunited on the present campus. In December 1875, the Chapel of the Immaculate Conception was formally dedicated by Archbishop Wood. Subsequent Archbishops of Philadelphia have initiated improvements on the Seminary campus. Archbishop Patrick J. Ryan began the building of the library. Archbishop Edmond Prendergast oversaw the building of a student residence hall. Dennis Cardinal Dougherty sponsored the construction of the college building. John Cardinal O'Hara added an indoor swimming pool to the physical assets of the Seminary. In 1971, under the leadership of John Cardinal Krol, a residence hall and multi-purpose building dedicated to Saint John Vianney were constructed. In 2005, the Anthony Cardinal Bevilacqua Theological Research Center was established at the Ryan Memorial Library. The building was completely renovated in the process. The buildings that make up the current Theology Division along with the Ryan Memorial Library stand at the western end of campus. The Seminary College is located at the eastern end.

## **OUR BOARD OF TRUSTEES**

Cardinal Justin F. Rigali, D.D., J.C.D., J.D., Archbishop of Philadelphia, Chairman

Most Reverend Daniel E. Thomas, D.D., V.G., B.A., M.Div., S.T.L., M.A., Vice Chairman

Reverend Shaun L. Mahoney, A.B., M.Div., S.T.L., S.T.D., Secretary

Mr. James D. Delaney, B.A., M.B.A., M.S., Treasurer

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Most Reverend Michael F. Burbidge, B.A., M.A., M.A., D. Ed. D.D.

Deacon Alvin A. Clay, C.P.A., C.F.P., B.S., M.T.

Mr. James D. Danella, B.A.

Reverend Monsignor Joseph P. Garvin, M.S.W., M.Div.

Most Reverend Joseph E. Kurtz, B.A., M. Div., M.A., D.D.

Most Reverend Joseph F. Martino, D.D., Hist. E.D.

Reverend Monsignor Thomas M. Mullin, B.A., M.Div., M.A., S.S.L.

Mr. James A. Nolen, III, B. Arch.

Very Reverend Bernard F. O'Connor, O.S.F.S, B.A., M.A., M.A., Ph.D.

Sister M. Francesca Onley, C.S.F.N., Ph.D.

Most Reverend Timothy C. Senior, M.B.A., M.S.W., M.A., M.Div.

Reverend Monsignor Daniel J. Sullivan, M.Div.

## **OUR ADMINISTRATION**

Reverend Shaun L. Mahoney, A.B., M.Div., S.T.L., S.T.D., Rector

Reverend Joseph W. Bongard, B.B.A., M. Div, M.A., Vice Rector

Mrs. Elaine K. Rice, B.B.A., M.B.A., Vice President for Finance and Operations

Ms. Cait Kokolus, B.A., M.S.L.S., M.A., M.S., Vice President for Information Services and Assessment

Ms. Mary D. D'Urso, B.A., M.B.A., Director of Financial Services

Mr. Lawrence A. Heyman, B.S., Ed.M., M.S., Registrar

Dr. Theodore Kiefer, B.A., M.A., D.M.A., Director of Music

Mr. Nicholas Mancini, B.S., Director of Security and Safety Services

Mr. David Osborne, M.A., M.B.A., Director of Development

Mr. Steven D. Sankey, Director of Information Technology

### **College Division**

Mr. James F. Growdon, B.A., M.A. (Theology), M.A. (Church History), Ph.D. (ABD), Academic Dean

Reverend Robert B. McDermott, B.S., M.Div., Dean of Men

Reverend Anthony J. Costa, B.S., M.Div., M.A., S.T.L., S.T.D., Director of Spiritual Formation

Reverend Michael H. Spitzer, B.A., M.Div., M.A., S.T.L., Director of Pastoral and Apostolic Formation

### **Theology Division**

Reverend Robert A. Pesarchick, B.A., M.Div., M.A., S.T.L., S.T.D., Academic Dean

Reverend Patrick J. Welsh, B.A., S.T.B., M. Div., M.A., S.L.L., Dean of Men, Director of Liturgy

Reverend Joseph F. Gleason, B.A., M.Div., M.S., M.A., Director of Spiritual Formation

Reverend Michael H. Spitzer, B.A., M.Div., M.A., S.T.L., Director of Pastoral and Apostolic Formation

**Religious Studies Division**

Reverend Joseph W. Bongard, B.B.A., M. Div, M.A., Acting Academic Dean

Mr. Jared Haselbarth, B.A., M.A., Assistant Academic Dean

## OUR FACULTY AND ADMINISTRATORS

### **Ms. Kelly Anderson**

*Assistant Professor, Department of Sacred Scripture*

B.A., Iona College

M.A., Saint Joseph Seminary

S.T.B., Pontifical Gregorian University, Rome

S.S.L., Pontifical Biblical Institute, Rome

### **Mrs. Ene Andrilli**

*Public Services Supervisor, Ryan Memorial Library*

B.A., Monmouth University

M.L.S., Rutgers University

### **Dr. Candida Antonelli**

*Assistant Professor and Chair of the Department of Humanities and Science*

A.B., Rosemont College

M.Ed., Temple University

Ed.D., Saint Joseph University

### **Reverend Dennis J. Billy, C.Ss.R.**

*The John Cardinal Krol Chair Professor of Moral Theology*

*Acting Chair of the Department of Moral Theology*

A.B., Dartmouth College

M.R.E., Mount Saint Alphonsus Seminary

M.Div., Mount Saint Alphonsus Seminary

Th.D., Harvard University

M.A., University of Toronto, Canada

M.M.R.Sc., Katholieke Universiteit Leuven, Belgium

S.T.D., Pontifical University of St. Thomas, Rome

D. Min., The Graduate Theological Foundation

### **Reverend Joseph W. Bongard**

*Vice Rector*

B.B.A., Temple University

M.Div., Saint Charles Borromeo Seminary

M.A., Villanova University

**Reverend Patrick J. Brady**

*Assistant Professor and Chair, Department of Sacred Scripture*

B.A., Saint Charles Borromeo Seminary

M.Div., Saint Charles Borromeo Seminary

S.S.L., Pontifical Biblical Institute, Rome

S.T.D., Pontifical Gregorian Institute, Rome

**Dr. Peter J. Colosi**

*Assistant Professor, Moral Theology Department*

B.S., Franciscan University of Steubenville

M. Phil., International Academy of Philosophy, Principality of Liechtenstein

M.A., St. Bonaventure University

Ph.D., International Academy of Philosophy, Principality of Liechtenstein

**Reverend Anthony J. Costa**

*Director, Spiritual Formation, College Division*

B.A., Widener University

M.Div., Saint Charles Borromeo Seminary

M.A., Saint Charles Borromeo Seminary

S.T.L., Pontifical University of Saint Thomas Aquinas, Rome

S.T.D., Pontifical University of Saint Thomas Aquinas, Rome

**Mr. James M. Despres**

*Instructor, Department of Philosophy*

B.S., Merrimack College

M.A., The Catholic University of America

Ph.D. (ABD), The Catholic University of America

**Reverend William G. Donovan**

*Professor, Department of Philosophy*

B.S., Saint Joseph University

M.Div., Saint Charles Borromeo Seminary

Ph.L., Pontifical Gregorian University, Rome

Ph.D., Pontifical University of Santa Croce, Rome

**Reverend Stephen J. Dougherty**

*Assistant Professor and Acting Chair, Department of Pastoral Theology*

M.Div., Saint Charles Borromeo Seminary

M.A., West Chester University

**Ms. Mary D. D'Urso**

*Director of Financial Services*

B.S., Drexel University

M.B.A., Saint Joseph University

**Reverend Frank Giuffre**

*Assistant Professor, Department of Sacred Scripture*

B.A., Our Lady of Grace Seminary

B.A., Cardinal Stritch University

M.Div., Saint Charles Borromeo Seminary

M.A., Saint Charles Borromeo Seminary

S.S.L., Pontifical Biblical Institute; Rome

**Reverend Joseph F. Gleason**

*Director, Spiritual Formation, Theology Division*

B.A., Saint Joseph's University

M.Div., Saint Charles Borromeo Seminary

M.S., Villanova University

M.A., Creighton University

**Mr. James F. Growdon**

*Academic Dean, College Division*

B.A., Huntingdon College

M.A., Theology, Franciscan University of Steubenville

M.A., Church History, The Catholic University of America

Ph.D. (ABD), Church History, The Catholic University of America

**Dr. Janet Haggerty**

*Associate Professor, Department of Systematic Theology*

*Chair, Department of Theology, College Division*

B.A., Saint Joseph's University

M.A., Fordham University

Ph.D., Fordham University

**Mr. Jared Haselbarth**

*Assistant Academic Dean*

B.A., Franciscan University of Steubenville

M.A., Saint Charles Borromeo Seminary

**Mr. Lawrence A. Heyman**

*Registrar*

B.S., Duquesne University

Ed.M., Temple University

M.S., Villanova University

**Mr. James Humble**

*Technical Services Supervisor, Ryan Memorial Library*

B.A., DeSales University

M.S.L.S. Clarion University of Pennsylvania

**Dr. Theodore E. Kiefer**

*Director of Music*

B.S., West Chester University

M.A., Teachers' College Columbia University

D.M.A., The Catholic University of America

**Ms. Cait Kokolus**

*Vice President for Information Services and Assessment*

B.A., Dunbarton College of the Holy Cross

M.S.L.S., The Catholic University of America

M.A., Saint Charles Borromeo Seminary

M.S., Neumann College

**Dr. Atherton C. Lowry**

*Professor and Chair, Department of Philosophy*

B.A., Georgetown University

M.A., Fordham University

Ph.D., Fordham University

**Reverend Monsignor Michael K. Magee**

*Associate Professor and Chair, Department of Systematic Theology*

*Associate Professor, Sacred Scripture Department*

B.S. Econ., Wharton School, University of Pennsylvania

M.Div., Saint Charles Borromeo Seminary

M.A., Saint Charles Borromeo Seminary

S.S.L., Pontifical Biblical Institute, Rome

S.T.L., Pontifical Gregorian University, Rome

S.T.D., Pontifical Gregorian University, Rome



**Reverend Shaun L. Mahoney**

*Rector*

A.B., Harvard University

M.Div., Saint Charles Borromeo Seminary

S.T.L., Pontifical Gregorian University, Rome

S.T.D., Pontifical Gregorian University, Rome

**Mr. Nicholas Mancini**

*Director of Security and Safety Services*

B.S., Saint Joseph's University

**Reverend Robert B. McDermott**

*Dean of Men, College Division*

B.S.E.E., Pennsylvania State University

M.Div., Saint Charles Borromeo Seminary

**Reverend Monsignor Francis X. Meehan**

*Assistant to Spiritual Directors*

B.A., Saint Charles Borromeo Seminary

S.T.L., Gregorian University, Rome

S.T.D., The Alphonsian Academy of The Pontifical Lateran University, Rome

Post Doctoral Study in Spirituality, Saint Louis University

**Mr. Mark J. Mourachian**

*Instructor, Classical Languages*

B.A., Christendom College

M.A., The Catholic University of America

Ph.D. (ABD), Early Christian Studies, The Catholic University of America

**Mr. David L. Osborne**

*Director of Development*

B.A., Franciscan University

M.A., Franciscan University

M.B.A., Mount Saint Mary's University

**Reverend Robert A. Pesarchick**

*Academic Dean, Theology Division*

*Professor, Department of Systematic Theology*

B.A., Saint Charles Borromeo Seminary

M.Div., Saint Charles Borromeo Seminary

M.A., Saint Charles Borromeo Seminary

S.T.L., Pontifical Gregorian University, Rome

S.T.D., Pontifical Gregorian University, Rome

**Reverend James A. Rafferty**

*Assistant Professor, Department of Moral Theology*

B.S., University of Scranton

S.T.B., Pontifical Gregorian University, Rome

S.T.L., Pontifical Gregorian University, Rome

S.T.D., The Alphonsian Academy of The Pontifical Lateran University, Rome

**Mrs. Elaine K. Rice**

*Vice President for Finance and Operations*

B.B.A., Saint Bonaventure University

M.B.A., Temple University

**Mr. Steven D. Sankey**

*Director of Information Technology*

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*Director of Pastoral and Apostolic Formation*

*Assistant Professor, Department of Moral Theology*

B.A., Temple University

M.Div., Saint Charles Borromeo Seminary

M.A., Saint Charles Borromeo Seminary

S.T.L., The Alphonsian Academy of The Pontifical Lateran University, Rome

**Reverend Patrick J. Welsh**

*Director of Liturgy and Dean of Men, Theology Division*

B.A., Saint Charles Borromeo Seminary

S.T.B., Saint Charles Borromeo Seminary

M. Div., Saint Charles Borromeo Seminary

M.A., Saint Charles Borromeo Seminary

S.L.L., The Pontifical Athenaeum of Saint Anselm, Rome, Italy

## **OUR SEMINARIANS AND STUDENTS**

The seminarians enrolled in the College and Theology Divisions are sponsored by numerous dioceses and religious orders. These include the Archdioceses of Philadelphia, Hartford, and Mobile; the Dioceses of Allentown, Arlington, Brooklyn, Charlotte, Harrisburg, Knoxville, Lincoln, Lubbock, Ogdensburg, Raleigh, Scranton, Trenton, and Tyler; Servants of Charity, the Order of Francis Minor, Capuchins, and the Order of Our Lady of Mercy.

Students enrolled in the Religious Studies Division include laity, permanent deacons, members of male and female religious orders, and priests. The Master of Arts Degree has been granted to nearly one thousand students from thirty-five states and several foreign countries. Among those currently enrolled in the Religious Studies Division are persons engaged in religious education, youth ministry, parish ministry and social ministry, as well as a number of students pursuing continuing education for their own personal enrichment.

Saint Charles Borromeo Seminary was chartered in 1838 by the Commonwealth of Pennsylvania, under the legal designation of the Philadelphia Theological Seminary of Saint Charles Borromeo, and is empowered by that authority to grant academic degrees. A revised version of this charter was approved May 18, 1987. The Seminary is accredited by the Commission on Higher Education of the Middle States Association of Colleges and Schools, 3624 Market Street, Philadelphia, Pennsylvania 19104, 215.284.5000 and by the Association of Theological Schools, 10 Summit Park Drive, Pittsburgh, Pennsylvania, 15275-1103, 412.788.6505.

In accordance with the Family Education Rights and Privacy Act of 1974 (P.L. 93-380) as amended (P.L. 93-568-Buckley Amendment), post-secondary students 18 years of age have the primary right to (1) control the disclosure of information from their education records, (2) inspect and review their education records, and (3) seek to amend their education records. Students must submit to the Registrar or another appropriate Seminary official written requests that identify the record(s) they wish to disclose and/or inspect on such form as the Registrar or official provides. These records include academic, medical, financial, discipline records, as well as any other records used for other specified purposes.

## **OUR CAMPUS**

The campus of Saint Charles Borromeo Seminary provides the setting for numerous activities in the course of the year. While not directly related to the Seminary program, events such as prayer meetings, clerical and professional conferences, alumni reunions, vocation weekends, and a summer camp for inner-city children give evidence of Saint Charles Borromeo Seminary's spirit of openness for the sake of service. In addition, a number of Archdiocesan offices have been located on the campus: the Vocation Office for Diocesan Priesthood and the Office for the Permanent Diaconate. The various educational projects and workshops conducted on the campus together with the services that the Ryan Memorial Library extends to the larger community create a spirit of vitality for the contemporary seminarian.

## **OUR LIBRARY – THE ANTHONY J. CARDINAL BEVILACQUA THEOLOGICAL RESEARCH CENTER AT RYAN MEMORIAL LIBRARY**

The Anthony J. Cardinal Bevilacqua Theological Research Center at the Ryan Memorial Library serves the College, Theology, and Religious Studies Divisions of Saint Charles Borromeo Seminary. The Library building, opened in 1911 and extensively renovated in 2005, is dedicated to two Archbishops of Philadelphia, Cardinal Bevilacqua and Archbishop Ryan.

The Library's primary mission is to support the Seminary curriculum by providing for the informational needs of the faculty and students. The collections currently number 148,000 volumes including books, videos, DVDs, CDs, and other audio-visual materials. The Library subscribes to over 2,500 periodicals, in paper and electronic format including the major national Catholic magazines and scholarly theological journals from around the world.

The main strengths of the Library's collections – Sacred Scripture, Systematic Theology, Church History, Moral Theology, and Pastoral Theology – support the graduate programs in the Theology and Religious Studies Divisions. There is a significant philosophy collection (especially in Scholasticism), and smaller collections in the areas of European and American History, English Literature, and Fine Arts to serve the curriculum in the College Division.

Computerized databases in theology, philosophy, and social sciences help to expand research. Information literacy and term paper consultation are available for class groups and for individuals. The Library is open eighty hours each week during the academic semesters.

Library resources are further strengthened by participation in a number of national and regional library networks and cooperatives. Locally, the Library's membership in the Southeastern Pennsylvania Theological Library Association (SEPTLA) and the Tri-State College Library Cooperative (TCLC) provides students with direct borrowing privileges at sixty college, university, and seminary libraries in the region. The Library participates in a national inter-library loan network and a bibliographic database of one billion records that provide access to the holdings of thousands of libraries throughout the world.

The Library collections also provide materials to meet the needs of those engaged in specialized theological or historical research. The Rare Book Collection is a rich resource for the study of American Catholic history, Church history, theology, classical literature, and other topics. This collection of over 25,000 volumes includes books from the earliest days of printing through the twenty-first century.

The Fine Arts Collection, also administered by the Library and on display throughout the Seminary buildings, contains over two hundred paintings by a number of important artists, including Thomas Eakins, as well as a large number of contemporary prints by Philadelphia area printmakers.

The Library's recent renovation project has created a state-of-the-art library while retaining the beautiful architectural features of a turn-of-the-century building. Wired throughout for

Internet access, the new library is ADA compliant. Study rooms provide space for small group work or seminars. A computer lab with projection capabilities is available for seminarians twenty-four hours a day, and is used for information literacy instruction.

## **THE RYAN MEMORIAL LIBRARY WEBSITE – WWW.SCS.EDU/LIBRARY**

The Library's website includes:

1. Online Catalog – contains all the materials in the general, special, reference, and audio-visual collections, with the ability to search by title, author, subject, keyword and several other descriptors.
2. Electronic journals – includes periodicals that are available either in full-text or by abstract.
3. Websites – lists websites, particularly those with a Catholic identity that are approved by faculty or by the professional literature.
4. Reference Services – presents a form to allow patrons to electronically ask reference questions.
5. Interlibrary Loan – includes a form that allows patrons to electronically request Interlibrary Loan service.
6. Special Collections – presents a sample of the paintings, rare books, and holy card collections.

## **LIBRARY HOURS**

### **DURING REGULAR SEMESTERS**

Monday and Tuesday ..... 8:30 A.M. - 11:00 P.M.  
Wednesday and Thursday ..... 8:30 A.M. - 10:00 P.M.  
Friday ..... 8:30 A.M. - 4:30 P.M.  
Saturday ..... 9:30 A.M. - 4:30 P.M.  
Sunday ..... 1:00 P.M. - 10:00 P.M.

**SUMMER SEMESTER**

Monday through Thursday..... 8:30 A.M. - 10:00 P.M.

Friday ..... 8:30 A.M. - 4:30 P.M.

Saturday ..... 9:30 A.M. - 4:30 P.M.

Sunday..... 1:00 P.M. - 10:00 P.M.

*SPECIAL HOURS AS POSTED*

# **STANDING COMMITTEES OF SAINT CHARLES BORROMEO SEMINARY**

## **BOARD OF TRUSTEES**

Academic Affairs Subcommittee  
Building and Grounds Subcommittee  
Development Subcommittee  
Finance and Budget Subcommittee

## **INSTITUTIONAL**

Administrative Council  
Admissions Committee  
Institutional Assessment and Strategic Planning Committee  
Faculty Development and Review Committee  
Formation Committee  
John Cardinal Krol Chair of Moral Theology Advisory Committee  
Lay Alumni Association  
Learning Resources Committee  
Priest Alumni Committee  
Safety Committee

## **COLLEGE DIVISION**

College Division Faculty  
Seminarian Council  
Spiritual Life Committee

## **THEOLOGY DIVISION**

Theology Division Faculty  
Seminarian Council  
Spiritual Life Committee

## **RELIGIOUS STUDIES DIVISION**

Academic Affairs Committee  
Admissions Committee  
Advisory Committee  
Alumni/ae Association  
Student Life Committee

## **PROFESSIONAL MEMBERSHIPS OF SAINT CHARLES BORROMEIO SEMINARY**

American Catholic Historical Society

American Library Association

American Theological Library Association

Association of Governing Boards of Universities and Colleges

Association of Theological Schools

Canon Law Society of America

Catholic Library Association

Council for Higher Education Association

Delaware Valley Association of Collegiate Registrars and Officers of Admissions

East Coast Academic Deans Association

Eastern Association of College and University Business Officers

Fellowship of Catholic Scholars

Mariological Society

Middle States Association of Colleges and Schools

Middle States Association of Collegiate Registrars and Officers of Admission

National Association of College and University Business Officers

National Association of College Seminaries

National Catholic Education Association

National Federation of Spiritual Directors

North American Association of Summer Sessions

Pennsylvania Association of Catholic College Admissions Officers

Pennsylvania Association of College Admissions Counselors

Philadelphia Area Consortium of Special Collections Libraries

Society for Catholic Liturgy

Southeastern Pennsylvania Theological Library Association

Tri-State College Library Cooperative

Twin Valley Registrars Association



## CALENDAR

Saint Charles Borromeo Seminary has a Master Calendar which contains the dates that regulate the academic year. Copies of the Master Calendar are available on line at [www.scs.edu](http://www.scs.edu).

### Academic Year 2010-2011

Opening Day .....	August 25, 2010
Rector's Weekend.....	October 8 (after last obligation) to 11, 2010
Mid-term Examinations .....	October 18 to 22, 2010
Candidacy .....	November 4, 2010
Christmas Break.....	December 22, 2010-January 17, 2011
Spring term begins .....	January 17, 2011
Rector's Weekend.....	February 18 (after last obligation)-20, 2011
Easter Break .....	April 16 to May 1, 2011
Ministry of Reader .....	April 16, 2011
Easter Sunday.....	April 24, 2011
Ministry of Acolyte.....	May 7, 2011
Ordination to the Diaconate for the Archdiocese of Philadelphia .....	May 14, 2011
Concursus.....	May 20, 2011
Ordination to the Priesthood for the Archdiocese of Philadelphia .....	May 21, 2011

## **DIRECTIONS**

Saint Charles Borromeo Seminary is located on City Line Avenue (US 1) between Lancaster Avenue (Route 30) and Wynnewood Road. The entrance to the campus is on Wynnewood Road, within walking distance of the Overbrook and Merion Stations of the SEPTA commuter trains. Driving directions can be found on the Seminary web site: [www.scs.edu](http://www.scs.edu).

## **DEPARTMENT OF SAFETY AND SECURITY**

The Department of Safety and Security Services provides twenty-four hour service, seven days a week. The Department cooperates with the state police agency and maintains an excellent working relationship with the Lower Merion Township Police Department, which assists as needed. All crime statistics are reported as required by the Pennsylvania State Police, Chapter 33 of the College and University Information Act (Act 73 of 1988) and Chapter 3 of the Federal Student Financial Aid Handbook as published in regulations of April 29, 1994, and June 30, 1995. All current students and potential students have the right to review and receive a copy of the annual security report. If desired, this report can be obtained from the Coordinator of Security and Safety Services.

## **ENVIRONMENT**

Saint Charles Borromeo Seminary and its student body support the rights of all its members to pursue their work in an environment free of unlawful harassment, including sexual, racial, and national origin harassment, whether physical or verbal.

In accordance with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act (ADA) of 1990, Saint Charles Borromeo Seminary provides services for students with documented disabilities to ensure equal access to programs, services, facilities, and activities. All applicants to the Seminary and the Religious Studies Division are reviewed through the respective admissions process and the applicant's qualifications and record of achievement are considered without regard to a disability. Admissions of candidates for priestly formation are based on the applicant's suitability for formation in priestly life and ministry.



# Admissions



## **ADMISSIONS**

### **APPLICANTS FOR THE ARCHDIOCESE OF PHILADELPHIA**

Catholic men who are seriously considering preparation for the Roman Catholic priesthood and priestly service for the Archdiocese of Philadelphia are eligible to seek admission to Saint Charles Borromeo Seminary. Saint Charles Borromeo Seminary does not discriminate on the basis of race, color, or national origin, and complies with all applicable non-discrimination laws.

The Director of the Vocation Office for Diocesan Priesthood will provide the applicant with an application packet to start the admissions process. All applications and required documents must be in the Vocation Office for Diocesan Priesthood by July 15 for admission for the Fall Semester. Candidates should contact:

Reverend Kevin J. Gallagher, Director  
Vocation Office for Diocesan Priesthood  
100 East Wynnewood Road  
Wynnewood, PA 19096-3001 Telephone: 610.667.5778  
Fax: 610.667.5936  
Email: frkgall@adphila.org  
Webpage: <http://www.scs.edu/vocations-office.htm>

When the Archbishop of Philadelphia accepts a man as suitable for study for priestly ministry in the Archdiocese of Philadelphia and appoints him to study at Saint Charles Borromeo Seminary, the Director of the Vocation Office for Diocesan Priesthood delivers all pertinent admissions materials to the Saint Charles Borromeo Seminary Admissions Office.

### **APPLICANTS FROM OUTSIDE THE ARCHDIOCESE OF PHILADELPHIA**

Any man who wishes to study at Saint Charles Borromeo Seminary for service in another archdiocese, diocese, or religious community must contact the proper Vocation Director for the necessary sponsorship for admission.

All the information regarding application to Saint Charles Borromeo Seminary is contained in the admissions packet. All communication related to the admissions packet takes place between the Vice Rector of Saint Charles Borromeo Seminary and the Director of Vocations for the Diocese or Religious Community.

#### ***Statement***

Saint Charles Borromeo Seminary reserves the right both to investigate and verify all information provided by the applicant and to conduct background checks of the applicant.

#### ***Forms and Documents Required for the Admissions Review for Full Formation Program***

The following items should be sent to the Vice Rector of Saint Charles Borromeo Seminary by the Director of Vocations of the sending (Arch)Diocese.

1. Documents from the Director of Vocations:
  - a. Cover Letter from the Vocation Director indicating that the candidate is sponsored by the (Arch)Diocese or Religious Community and the reasons why the (Arch)Diocesan Admissions Board and/or the Vocation Director thinks the applicant is a strong candidate.
  - b. Confidential Statement of Suitability to be completed by the Director of Vocations.
2. Saint Charles Borromeo Seminary Application for Admission Form
3. Applicant's Release Form
4. Autobiography
5. Photographs: Two (2) passport or wallet size photographs of the applicant. A JPG picture may also be emailed to the Vice Rector at vicerectorscs@adphila.org.
6. Letters of Recommendation:
  - a. Pastor's Letter of Recommendation
  - b. Two Letters of Recommendation from individuals who are not relatives
7. Psychological and Medical Forms:
  - a. Medical History and Report
  - b. Physician's Release of Protected Health Information Form
  - c. Psychological Report
  - d. Psychologist/Psychiatrist's Release of Protected Health Information Form
8. Sacramental Records:
  - a. Baptismal Certificate (must be issued within the past six months, and signed by one of the staff members of the parish where the sacrament took place);
  - b. Confirmation Certificate (must be issued within the past six months and signed by one of the staff members of the parish where the sacrament took place);
  - c. Parents' Marriage Certificate
9. Academic Records:
  - a. Transcripts
  - b. SAT or ACT Standardized Testing Results
  - c. TOEFL Results (if required)
10. Financial Forms
11. Immigration Information:
  - a. I-20 Request Form (in order to process I-20 for Student Visa) (if applicable)
  - b. Copy of Visa (if applicable)
12. Copy of Military Discharge (if applicable)

13. Release form for applicants who were previously in another formation program or sponsored by a different diocese or religious community.

*For applicants who have previously been in a formation program, copies of formation reports and testimonial letters from the appropriate authorities of former (Arch)Dioceses and/or Religious Communities are required. A report or letter is required for each seminary and/or (Arch)Diocese or Religious Community by whom the candidate was sponsored and should be submitted with the application.*

***Admission to Saint Charles Borromeo Seminary – Intellectual Formation Program Only (non-resident)***

Applicants to Saint Charles Borromeo Seminary who are sponsored by a(n) (Arch)Diocese or Religious Community who are applying for the intellectual formation program alone will need to complete the following items:

1. Documents from the Director of Vocations:
  - a. Testimonial Letter from the Vocation Director or Religious Superior verifying baptism, confirmation, psychological evaluation and medical history.
  - b. Confidential Statement of Suitability to be completed by the Director of Vocations.
2. Saint Charles Borromeo Seminary Application for Admission Form
3. Applicant's Release Form
4. Autobiography
5. Photographs: Two (2) passport or wallet size photographs of the applicant. A JPG picture may also be emailed to the Vice Rector at [vicerectorscs@adphila.org](mailto:vicerectorscs@adphila.org)
6. Academic Records:
  - a. Transcripts
  - b. SAT or ACT Standardized Testing Results
  - c. TOEFL Results (if required)

*For applicants who have previously been in a formation program copies of formation reports and testimonial letters from the appropriate authorities of former (Arch)Dioceses and/or Religious Communities are required. A report or letter is required for each seminary and/or (Arch)Diocese or Religious Community by whom the candidate was sponsored and should be submitted with the application.*

***Autobiography***

The applicant should write a detailed autobiography on the appropriate accompanying sheet. It should include the following: chronological history of the applicant's life, brief description of his relationship with parents, family members and other people significant to him; experience and achievement in school; work experience if applicable; social life; relationship with God, experience in prayer and life in the Church; one significant success that the

applicant has experienced in his life; one significant failure that the applicant has experienced in his life.

### ***Letters of Recommendation***

The applicant must include three letters of recommendation in his application packet: one letter from his home pastor, and two other letters from individuals who are not relatives.

Letters of recommendation can be accepted from any individual who knows the applicant well, is not a relative of the applicant, is not currently a seminarian of this or any other Seminary and is not a Spiritual Director, present or former for the applicant.

### ***Academic Transcripts***

The applicant must submit certified original transcripts of academic credits from high school and every college or university attended regardless of the number of courses taken.

These transcripts must be official, bear the seal of the institution and be mailed directly from the institution to the Admissions Office of Saint Charles Borromeo Seminary. Photocopies cannot be accepted in place of official transcripts. Academic transcripts are used to verify the applicant's educational background and to determine academic placement. They also must be available for examination by financial aid auditors.

Transcript requests are made in writing by the applicant. Request requires the applicant's signature and, in most instances, must be accompanied by a transcript fee. If the sponsoring (Arch)Diocese or Religious Community needs official transcripts for its files, the applicant may wish to reduce costs by submitting one request to a school asking that official transcripts be sent to multiple destinations.

Transcripts are released solely for the use of the recipient. For this reason, official transcripts should not be sent by the Vocation Director to Saint Charles Borromeo Seminary.

All documents certifying successful completion of advanced placement courses should be submitted with the application packet.

### ***TOEFL Testing***

Any applicant who has English as a second language will be required to undergo the standardized TOEFL examination. A copy of these results should be submitted with the application materials.

### ***Student Loan Deferments***

If an applicant has had a student loan, he may be eligible to defer payment on the loan. It is essential that he file a student loan deferment form at the start of his seminary studies.

It is the applicant's obligation to contact the school or agency which granted the loan to obtain deferment forms. This should be done prior to entering Saint Charles Borromeo Seminary. The forms should be completed by the applicant and brought to the Saint Charles



Borromeo Seminary Financial Aid Office. This office will review the materials, and if all is in order, will obtain the certification of the Registrar.

### ***Psychological Evaluation***

#### ***Evaluation Process and Testing Instruments***

##### **Behavioral Observations/Clinical Interview**

Mental status evaluation (Required)

Clinical interview regarding family of origin, psycho-social development, self-perceived strengths and weaknesses, psychosexual development, vocational interest, and leisure activities. (Required)

Many professionals find the Multi-Modal Life History Questionnaire to be helpful. (Suggested)

##### **Objective Measure**

MMPI or MMPI-2 (Required)

Another instrument such as the 16-PF, CAQ, MCMI, FIRO-B, etc. at the discretion of the evaluating psychologist is to be used. (Required)

##### **Projective Techniques**

Rorschach Ink Blot Test (Required)

Techniques such as the TAT, Human Figure Drawings, HTP, Sentence Completions, etc. are to be added at the discretion of the psychologist. (Suggested)

##### **Intelligence Testing**

Usually high school and college transcripts along with SAT, or ACT, etc. are sufficient to assess capacity for seminary study and are considered in other parts of the application process.

The Shipley Institute of Learning Scale and sub-test of the Wechsler Adult Intelligence Scale III (WAIS-III) may be used. (Optional)

If the applicant is identified as learning disabled, Saint Charles Borromeo Seminary requires that the Wechsler Adult Intelligence Scale III (WAIS-III) be included in the psychological profile.

***Focus Questions/Issues for Report (Required)***

**Overall level of functioning**

Axis I or Axis II disorders

Level/presence of tendencies or elements of symptoms of depression, anxiety, personality disorders, etc.

**Assessment of residual conflicts from family of origin**

**Assessment of psychosocial maturity**

**Assessment of psychosexual maturity**

**Assessment of impulsivity, tolerance for frustration and level of commitment**

**Assessment of attitude towards authority**

**Assessment of level of insight and motivation to address areas for growth.**

***Learning Disability Documentation***

If the applicant has been diagnosed with a learning disability by a professional all appropriate documentation which identifies the disability and the extent to which it affects the learning process for the applicant must be provided.

## ***Archdiocese of Philadelphia “Safe Environment” Policy***

Due to regulations of the Archdiocese of Philadelphia’s *Safe Environment Program* as well as the State of Pennsylvania (regulations governing teaching and some social work positions that are part of the Field Education Program), Saint Charles Borromeo Seminary requires the following background checks:

Applicants are required to have: (1) Pennsylvania State Police Request for Criminal Record Check, (2) a Pennsylvania Department of Public Welfare Child Abuse History Clearance, and (3) an FBI fingerprint check. The process for obtaining these documents will begin at the start of the school year. Saint Charles Borromeo Seminary is not responsible for the cost of these background checks.

Each seminarian is also required to attend an Archdiocese of Philadelphia “VIRTUS: Protecting God’s Children Program” Workshop. A workshop will be scheduled at Saint Charles Borromeo Seminary at the beginning of each school year and attendance is mandatory for newly accepted seminarians.

### ***Statement of Financial Responsibility***

Sponsorship by a(n) (Arch)Diocese or Religious Community includes attestation by the sponsor of the applicant’s suitability to pursue studies in preparation for ordination to the priesthood and represents a commitment on the part of the sponsor to provide to the Seminary the applicable tuition, room and board charges.

Saint Charles Borromeo Seminary invoices the sponsoring (Arch)Diocese or Religious Community directly for such charges. Arrangement for reimbursement, if any, to a diocese or religious community can be made directly by the seminarian with his sponsoring diocese or religious community. Other Seminary-related expenses, including activity fees, health insurance premiums, textbooks, laundry, automobile expenses, et cetera are generally paid by the individual seminarian. Any questions concerning these matters can be directed to the Office for Financial Services 610.785.6553.

### ***Requirements for Non-American Citizens***

If an applicant is not a United States citizen, proof of immigration status should be submitted to Saint Charles Borromeo Seminary. A student who is a resident alien, for example, should include a copy of his green card, as part of the documentation to be forwarded to his Vocation Director, who in turn will forward the materials to the Saint Charles Borromeo Seminary Admissions Committee.

If an applicant is seeking admission to Saint Charles Borromeo Seminary under F-1 status, an I-20 form is required, and his passport/visa must meet all immigration requirements.

An applicant should be aware that it is his obligation to maintain proper immigration status at all times. The F-1 status is only for full-time students. If a student in F-1 status withdraws from Saint Charles Borromeo Seminary, he must notify the Department of Immigration and

Naturalization of his change of address and must apply for the proper immigration status if he wishes to remain in the United States.

***FAFSA - Free Application for Federal Student Aid – [www.fafsa.ed.gov](http://www.fafsa.ed.gov)***

The applicant must complete and submit a *Free Application for Federal Student Aid* (FAFSA) to apply for most federal, state and college aid. This application can be completed electronically on the Internet by visiting [www.fafsa.ed.gov](http://www.fafsa.ed.gov). The online *FAFSA on the Web Worksheet* allows the applicant to read and complete the questions before entering information online.

The applicant should contact the Saint Charles Borromeo Seminary Financial Aid Office for additional information: 610.785.6533.

## **APPLICANTS FOR THE COLLEGE DIVISION**

All applicants, whether for the Archdiocese of Philadelphia or another diocese or religious community, must be at least high school graduates and must give clear evidence that they have the ability to meet scholastic requirements. Applicants are required to have taken the Scholastic Aptitude Test of the College Entrance Examination Board or an equivalent. Applicants who use English as a second language must take the TOEFL examination, the results of which are to be included in the application.

College courses already successfully completed are evaluated by the Academic Dean of the College Division in the light of the curriculum of Saint Charles Borromeo Seminary and, wherever possible, credits already earned are accepted in transfer as general education or elective requirements of the Seminary's college program.

Through its admissions process, Saint Charles Borromeo Seminary is interested in determining that an applicant is of high moral character and manifests the right intention of studying for the priesthood. Saint Charles Borromeo Seminary's Admissions Office relies heavily on the judgment of the respective vocation director and bishop or religious superior concerning the suitability of applicants. Serious attention is given to recommendations attesting to the exemplary standing of each applicant within his parish community.

## **APPLICANTS FOR THE THEOLOGY DIVISION**

Admission to the Theology Division is open to applicants who have completed a recognized four-year program or its equivalent in a college seminary or in another college or university, who have attained an undergraduate baccalaureate degree from an accredited institution (or who can demonstrate such equivalency) and who give evidence of the commitment and qualities desired for pastoral leadership and the academic ability to engage in graduate education.

Applicants who have not attended a college seminary are ordinarily expected to have completed a two-year pre-theology program as mandated in the Fifth Edition of *The Program of Priestly Formation* (2006). The following specific requirements for admission also apply:

1. Admission to the Theology Division requires: a) the successful completion of a minimum of thirty semester credit hours in philosophy courses whose content includes metaphysics, anthropology, natural theology, epistemology, ethics, logic, and the history of ancient, medieval, modern, and contemporary philosophy; this course work must be substantiated by appropriate academic transcripts; b) the successful completion of a minimum of twelve semester credit hours in undergraduate theology, substantiated by appropriate academic transcripts (cf., *The Program of Priestly Formation*, 2006, § 161, 162, 178, 179, 187, 188; Code of Canon Law, cc. 235.1, 250).
2. Applicants to the Theology Division who have not already fulfilled Saint Charles Borromeo Seminary's minimum undergraduate prerequisites in Latin and Biblical Greek may be admitted provisionally to the Theology Division, provided that such matriculants are able to complete language prerequisites concurrently and in addition to the normal course of studies in the Theology Division, or provided that such matriculants will have successfully completed language prerequisites during the summer prior to their admission.
3. The two-year Pre-Theology Program is the norm for all applicants to Saint Charles Borromeo Seminary who have earned a Bachelor's degree yet have no previous seminary or religious formation experience. Within the two-year Pre-Theology Program, candidates earn thirty semester credit hours in philosophy and twelve semester credit hours in undergraduate theology.
4. Adjustments to the two-year norm for the duration of the Pre-Theology Program may be granted by Saint Charles Borromeo Seminary when an assessment of the applicant's background demonstrates complete or partial fulfillment of the above requirements, thus enabling the applicant to complete the above minimum prerequisites for admission to the Theology Division in less than two years. This adjustment may be granted after a review of the applicant's background and transcripts by the Academic Dean and with the approval of the Rector.





# Tuition and Financial Aid





## **TUITION AND FINANCIAL AID**

Through the generosity of the people of the Archdiocese of Philadelphia, the Seminary tuition has been kept to a minimum so that no man sincerely interested in the priesthood will be deterred because of financial inability.

It is the responsibility of the diocese or religious community to make payment in full for its seminarians each semester, except as described below for seminarians of the Archdiocese of Philadelphia. Final grade reports or transcripts will not be issued for any person having outstanding financial obligations to Saint Charles Borromeo Seminary.

It is the obligation of each seminarian to provide his own books and supplies. Seminarians may join the Student Health Insurance Plan at the time the group permits. Membership in this or some similar hospitalization plan is required. Expenses of hospital confinement or treatment at a hospital must be met by the seminarian or his family.

The following fees are applicable for the 2010-2011 academic year; they are subject to change for subsequent academic years.

### **COLLEGE DIVISION—TUITION AND FEES**

The cost per seminarian for the academic year (Fall and Spring Semesters combined) is \$29,700 (Tuition \$17,088, Room and Board \$11,472 and Comprehensive Fee \$1,140).

### **ARCHDIOCESE OF PHILADELPHIA SEMINARIANS**

Each College Division seminarian of the Archdiocese of Philadelphia is required to pay a minimum amount of \$8,910 toward the cost of tuition, room, and board. College seminarians for the Archdiocese of Philadelphia are expected to apply for Federal and State Grants and/or Federal Direct Student Loans for the maximum amount for which they are eligible each year. Should the monies from those sources fall short of the current expenses for tuition, room, and board, Saint Charles Borromeo Seminary will grant a scholarship for the balance due, up to a maximum of \$20,790 for 2010-2011.

Seminarians for the Archdiocese of Philadelphia who are admitted to Pre-Theology I and Pre-Theology II are required to make a minimum payment of \$8,910 toward the cost of tuition, room, and board for the years of the Pre-Theology Program. Saint Charles Borromeo Seminary will grant a scholarship for the balance up to a maximum of \$20,790 for 2010-2011.

Seminarians for the Archdiocese of Philadelphia who cannot meet their expenses should make this fact known in writing to the Vice President for Finance and Operations so that arrangements may be made with Saint Charles Borromeo Seminary for assistance.

The repayment of money obtained through Federal Direct Student Loans is deferred while the seminarian remains in a formal academic program.

Archdiocese of Philadelphia seminarians are expected to pay tuition and fees upon receipt of billing. Installment plans may be negotiated with the Vice President for Finance and Operations.

Upon ordination, the Archdiocese of Philadelphia will underwrite the student loan debt of priests ordained to serve the Archdiocese of Philadelphia, to the extent that such loans originated to cover the cost of studies at Saint Charles Borromeo Seminary, in accord with procedures established by the Council of Priests and approved by the Archbishop.

### **OTHER SEMINARIANS**

Resident seminarians for dioceses other than Philadelphia and for religious communities are required to pay a minimum of \$29,700 per year for tuition, room, and board and comprehensive fee.

In lieu of Saint Charles Borromeo Seminary tuition charges, resident seminarians who are taking language courses full-time (such as the ESL Program) at other institutions are required to pay the following: Room and board charges as well as a fee of \$2,000 per semester for Human, Spiritual and Pastoral Formation, and administrative fees.

Non-resident seminarians for religious communities are required to pay a minimum of \$17,088 for tuition and \$1,140 for comprehensive fee. Meal plans can be arranged through the Office of the Vice President for Finance and Operations for an additional fee.

Dioceses other than Philadelphia and religious communities will be billed for their seminarians by the Financial Services Office each semester. Payment is due upon receipt of the bill.

## **THEOLOGY DIVISION—TUITION AND FEES**

The cost per seminarian for the academic year (Fall and Spring Semesters combined) is \$31,500 (Tuition \$18,888, Room and Board \$11,472 and Comprehensive Fee \$1,140).

Seminarians of the Archdiocese of Philadelphia are not required to make any payment for tuition, comprehensive fee, room, and board. The cost of their studies is underwritten by the Archdiocese of Philadelphia. Resident seminarians for dioceses other than Philadelphia and for religious communities are required to pay the total of \$31,500 per year.

Non-resident seminarians for religious communities are required to pay a minimum of \$18,888 for tuition and \$1,140 for comprehensive fee. Meal plans can be arranged through the Office of the Vice President for Finance and Operations for an additional fee.

Dioceses other than Philadelphia and religious communities will be billed for their seminarians by the Financial Services Office each semester. Payment is due upon receipt of the bill.

### **REFUND POLICY**

Refunds for tuition, room, and board are made when a seminarian withdraws from all courses or applies for a leave of absence within the first five weeks of the semester. Refunds must be requested in writing to the Financial Services Office. The total amount refunded is determined by the following schedule, starting from the first day of class: up to two weeks 80%, between two and three weeks 60%, between three and four weeks 40%, between four and five weeks 20%, over five weeks no reimbursement. If a student receives financial aid, Federal refund requirements will be followed.

In the case of a seminarian's withdrawal or leave of absence, written notification of the effective date of withdrawal will be issued by the Rector.

### **FINANCIAL AID**

Supporting Saint Charles Borromeo Seminary's commitment to helping seminarians meet educational costs, the Financial Aid Office assists seminarians in obtaining grants and loans.

No man interested in Saint Charles Borromeo Seminary should hesitate to apply because of financial circumstances. The Financial Aid Office will help make it financially possible for an applicant to enroll.

Saint Charles Borromeo Seminary's Financial Aid Office coordinates the awarding of institutional funds with aid from government agencies. Thus, financial aid is usually awarded in "packages" (combinations of "gifts" and "self-help") according to federal, state, and Seminary regulations. Each "package" is individually designed according to the seminarian's (or family's) financial need.

Saint Charles Borromeo Seminary participates in the Federal Direct Student Loan Program, the Federal PLUS loan, the Federal Pell Grant Program, the Federal Academic Competitiveness Grant (ACG), the Federal Supplemental Educational Opportunity Grant Program, and the Pennsylvania Higher Education Assistance Agency (PHEAA) Grant Program. Besides these federal and state programs, private donors and foundations may also provide financial aid. All these dollars are disbursed in the form of grants, scholarships, and loans.

Grants and scholarships are “gifts” to the seminarian that do not have to be repaid. These two forms of aid may carry certain requirements which the seminarian must meet in order to qualify.

Loans are “self-help.” Loans are monies that must be repaid to the Federal Government by the seminarian. These are usually characterized by interest rates and monthly payments that are much lower than personal loans.

Students are required to make satisfactory academic progress in order to qualify for financial assistance each year. Full-time students must complete at least twenty-four credit hours and obtain at least a 2.00 overall grade point average each year in order to receive financial assistance.

## **APPLYING FOR FINANCIAL AID**

**N.B.** Financial aid cannot be awarded until admission is granted.

### **1. *Saint Charles Borromeo Seminary Application for Financial Assistance***

New and continuing students: complete the Saint Charles Borromeo Seminary Application for Financial Assistance. This is available by calling 610.785.6553 or at [www.scs.edu](http://www.scs.edu).

### **2. *Free Application for Federal Student Aid (FAFSA)***

All aid applicants must complete the Free Application for Federal Student Aid at: <http://www.fafsa.gov/>. Saint Charles Borromeo Seminary Title IV school code number for federal aid is: 016229.

Upon completion of the FAFSA, the applicant will receive an electronic Student Aid Report (SAR) indicating financial aid eligibility. If all the information on the SAR is correct, no further action is necessary. If it is not correct, make the necessary changes on the web.

The FAFSA will enable the applicant to be considered for all federally funded, Title IV programs, including the Federal Pell Grant Program, the Federal Academic Competitiveness Grant, the Federal SEOG Grant Program, the Federal Direct Loan Program, financial aid from Saint Charles Borromeo Seminary sources, and for Commonwealth of Pennsylvania students, the Pennsylvania State Grant Program (PHEAA). Note: to be considered for PA State Grant Assistance you must file for financial aid by May 1.

**N.B.** Non-Commonwealth of Pennsylvania residents should check with their guidance counselor, financial aid counselor, or state grant agency to see if a separate application is

required for state grant consideration. They should also check on the application deadline for their state's grant program and the transferability of their state grant to Pennsylvania.

### **3. *Verification of Information***

The federal government requires that some students attending Saint Charles Borromeo Seminary complete a verification process for students who are eligible for federal funds. Verification requires that the student complete a worksheet, which provides information about family size, the number of family members in college, sources and amount of untaxed income and child support (if any) received. The Seminary is also required to have on file signed copies of the parents' and student's Federal income tax returns, or a signed statement if income tax returns were not filed. The Financial Aid Office will provide families with the Verification Worksheet if the student is selected for verification. If a student is selected by the U.S. Department of Education for verification, signed copies of student and/or parent Federal tax returns are required and must be submitted within 3 weeks of notification.

## **FINANCING OPTIONS**

### ***A strategy for financing your education expenses***

In the process of paying for college, your objective should be to satisfy the balance of tuition costs without spending too much on interest from loans. Our objective is to provide you with a strategy to accomplish this. We developed the customizable Saint Charles Borromeo Seminary Financing Option to encompass the best available financing options to meet your needs.

**The Saint Charles Borromeo Seminary Financing Option includes the following recommendation, in order of cost-efficiency:**

1. The cornerstone of all financial aid award packages is the Federal Direct Loan. It offers the best available rates and repayment terms, regardless of credit history. In many cases, the Direct Loan is completely subsidized (interest-free) during the period of school attendance.
2. The next-most efficient loan is the Federal PLUS (for parents). PLUS loans have very good rates and repayment terms, but the parents' creditworthiness must be assessed first. Graduate students should investigate the Grad PLUS program.
3. If the options above do not satisfy your balance, a private loan may fill the gap.

### **Financial Aid Code of Conduct**

In the administration of its student financial assistance programs Saint Charles Borromeo Seminary abides by the National Association of Student Financial Aid Administrators (NASFAA) Statement of Ethical Principles. In addition, Saint Charles Borromeo Seminary has adopted a Code of Conduct for Financial Aid which can be found below.

## **Saint Charles Borromeo Seminary's Code of Conduct for Financial Aid**

Saint Charles Borromeo Seminary abides by the following Code of Conduct, which is intended to comply and be interpreted in conformity with the Higher Education Opportunity Act of 2008:

### **Loan Award and Certification**

- Saint Charles Borromeo Seminary shall not assign any first-time borrower's education loans, through award packaging or other methods, to a particular lender.
- Saint Charles Borromeo Seminary shall not refuse to certify, or delay certification of, any loan based on the borrower's selection of a particular lender or guaranty agency.

### **Ban on Receipts of Gifts**

- No officer, employee or agent of Saint Charles Borromeo Seminary shall solicit or accept any "gift" from a lender, guarantor, or servicer of education loans. "Gift" includes any gratuity, favor, discount, entertainment, hospitality, loan or other item having monetary value of more than a de minimus amount.
- This prohibition also applies to gifts to family members of the above individuals when the gift was given with the knowledge and acquiescence of such individual, and the individual has reason to believe the gift was given because of such individual's official position.

### **Ban on Revenue-Sharing Arrangements**

Saint Charles Borromeo Seminary will not enter into any "revenue-sharing arrangement" with any lender. A "revenue sharing agreement" is an arrangement whereby the Seminary recommends a lender of educational loans, and then in exchange, the lender pays a fee or provides other material benefits, including revenue or profit sharing, to the Seminary, or an officer, employee or agent of the Seminary.

### **Ban on Contracting Arrangements with Lenders**

No officer or employee of Saint Charles Borromeo Seminary who is employed in the financial aid office of the Seminary or otherwise has responsibilities with respect to education loans, or an agent who has responsibilities with respect to education loans, shall accept from any lender or affiliate of any lender any fee, payment or other financial benefit (including the opportunity to purchase stock) as compensation for any type of consulting arrangement or other contract to provide services to a lender or on behalf of a lender relating to education loans.

### **Ban on Offers of Funds for Private Loans**

Saint Charles Borromeo Seminary shall not request or accept from any lender any offer of funds to be used for private education loans for students, including funds for an "opportunity pool loan," in exchange for the institution providing concessions or promises to provide the lender with: (i) a specified number of loans, made, insured or guaranteed; (ii) a specified loan volume; or (iii) a preferred lender arrangement.

An “opportunity pool loan” means a private education loan made by a lender to a student attending the Seminary or a family member of the student, that involves a payment, directly or indirectly, by the Seminary of points, premiums, additional interest, or financial support to the lender for the purpose of the lender extending credit to the student or the student’s family.

### **Ban on Staffing Assistance**

Saint Charles Borromeo Seminary shall not request or accept from any lender any assistance with call center staffing or financial aid office staffing. However, this prohibition does not preclude requesting or accepting assistance from a lender related to: (i) professional development, training for financial aid administrators; (ii) providing educational counseling, financial literacy or debt management materials to borrowers that identify the lender who assisted in preparing or providing the materials; (iii) staffing services on a short term, nonrecurring basis to assist the Seminary with financial aid-related functions during emergencies.

### **Ban on Compensation for Service on Advisory Board**

No employee who is employed in the Saint Charles Borromeo Seminary financial aid office, or who otherwise has responsibilities with respect to education loans or other student financial aid of the Seminary, and who serves on an advisory board, commission, or group of lenders or guarantors, shall be permitted to receive anything of value from the lender, guarantor, or group of lenders or guarantors, except for reimbursement for reasonable expenses incurred in serving on such advisory board, commission, or group.

### **Other things to consider**

It is likely that you will receive numerous paper or electronic solicitations from lending institutions. **Please know that you may choose any lender(s) that you wish.** However, in making your selections, we suggest that you consider items such as annual maximum loan limits, fees, interest rates (including how often they could change), deferral of payments while in school and any other questions you may have.

We suggest that you consider Federal Direct and Federal PLUS loans before alternative or private loans, as the federal loans have lower interest rates. Saint Charles Borromeo Seminary’s Financial Aid Office has dealt with a number of lenders in the past and we will be happy to assist you through the process if you need help.

### **Federal Direct Loan**

In many cases, the financial aid resources awarded through the state and federal grant agencies and from Saint Charles Borromeo Seminary may not be enough to meet all expenses. It is therefore assumed that students applying for financial aid will indicate their interest in receiving a Federal Direct Loan on the Saint Charles Financial Aid Application. The Federal Direct Loan Master Promissory Note, which serves as the application for the Federal Direct Loan, is available at [www.studentloans.gov](http://www.studentloans.gov).

Saint Charles Borromeo Seminary’s loan identification number is: 00336400.

## **Federal PLUS Loan**

Parents of undergraduate students seeking to borrow funds for a child's education may borrow up to the cost of education minus any other financial assistance through the PLUS loan. PLUS loan applications and Plus Loan Master Promissory Notes are available at [www.studentloans.gov](http://www.studentloans.gov).

Graduate students who would like to borrow in addition to the Federal Direct Loan may borrow up to the cost of education minus any other financial assistance through the Graduate PLUS Loan. Graduate students should complete the Federal PLUS loan Master Promissory Note (MPN) at [www.studentloans.gov](http://www.studentloans.gov).

### **Notification will be sent by the Saint Charles Borromeo Seminary Financial Aid Office**

Notification will be sent by the Saint Charles Borromeo Seminary Financial Aid Office that loan funds have been received and are ready to be credited to your account. Borrowers will have their funds automatically credited to their account.

First-time borrowers at Saint Charles Borromeo Seminary must complete Entrance Counseling requirements before your loan can be credited to your account. You may do this online at [www.studentloans.gov](http://www.studentloans.gov).

For more information regarding financial aid, please call 610.785.6553.

## **MINIMUM STANDARDS FOR SATISFACTORY ACADEMIC PROGRESS FOR FINANCIAL AID APPLICANTS**

Federal regulations require that an institution establish, publish, and apply reasonable standards for measuring whether a student, who is otherwise eligible for aid, is maintaining satisfactory academic progress in his or her course of study. The standards must be the same or stricter than the institution's standards for a student enrolled in the same academic program who is not receiving financial aid. In light of this federal requirement and the existing Saint Charles Borromeo Seminary academic requirements, listed below is the complete statement of Minimum Standards for Satisfactory Academic progress for financial aid recipients.

### **Saint Charles Borromeo Seminary Academic Maximum Time Frames for Completing Degree Requirements**

Students are expected to complete their program of study (degree) in the number of semesters indicated in the catalog. Transfer students will be placed in an appropriate semester on the basis of credits transferred. Such students will be expected to complete their degree according to the remaining semesters in their program plus one additional semester to allow for scheduling difficulties.

The maximum time frame for completing baccalaureate degree requirements is six years for full-time students. Transfer credits earned at other institutions that are applicable to the student's program of study will be considered in determining the student's maximum time frame for program completion.



Students must make quantitative and qualitative progress toward their educational goals each academic year to receive financial aid. The academic year consists of two regular semesters and the summer session.

### **Quantitative Standards**

Full-time students must successfully complete a minimum of 24 credit hours each academic year. Students admitted in January must successfully complete a minimum of 12 credits during their first Spring semester.

### **Qualitative Standards**

Students in I and II College must maintain a 1.60 cumulative GPA to be considered a student in good standing. Students in III and IV College and Theology Division and Religious Studies Division students must maintain a 2.0 GPA at the end of each academic year to be considered a student in good standing.

### **Measurement of Academic Progress Requirements**

Academic progress will be measured in May of each year. Measurement begins with the Fall semester and ends with the Summer session. Students who were enrolled during the Fall and/or Spring semesters and failed to meet the qualitative and quantitative requirements for academic progress can attempt to complete additional credits and bring up their GPA during the Summer session. Upon completion of additional credits, a new determination of academic progress will be made.

Transfer students are evaluated for academic progress in May, after the first Spring semester attended at Saint Charles Borromeo Seminary. Students who transfer in for the Fall semester are evaluated on their academic performance during their first Fall and Spring semesters. Students who transfer in beginning with the Spring semester are evaluated on their performance during their first Spring semester.

All financial aid applicants are subject to the Satisfactory Academic Progress Standards whether or not they received financial aid previously.

Failure and withdrawals are courses attempted but not completed. Incompletes are not counted toward credits completed until the course is successfully completed and posted by the Registrar. A repeated course will not count toward credits completed for satisfactory academic progress, since the credits were already counted toward the quantitative standards the first time the course was completed.

### **Suspension and Reinstatement of Financial Aid**

Students not making satisfactory academic progress will be placed on financial aid suspension until stated academic standards are met. If standards are not met, the student will be notified in writing that financial aid eligibility has been suspended. The student may appeal the decision to the Financial Aid Office. The appeal must be submitted in writing and specify the extenuating circumstances which prevented satisfactory academic progress.

The following types of mitigating circumstances may be considered when a student appeals: extended illness, death in the family, or changes in educational objective. The Financial Aid Office may request additional documentation and/or require a personal interview with the student. After the review, the Financial Aid Office will notify the student in writing of the action taken.

If the Financial Aid Office determines that the Academic Progress Standards can be waived for one semester, the student will be placed on Financial Aid Probation. At the end of the probationary semester, the Financial Aid Office will determine if academic progress requirements have been met. If the requirements have been met, the probationary status will be removed. If academic requirements have not been met, the student will be placed on financial aid suspension.

Once financial aid has been discontinued, it will be reinstated provided:

1. The student has successfully achieved the required number of credits and grade point average.
2. The student has requested reinstatement in writing.
3. Funds are still available.

Reinstatement is not automatic. The student is responsible for making certain that the grades and credits completed have been properly posted with the Registrar prior to requesting reinstatement of financial aid. Students are encouraged to file all financial aid application forms by Saint Charles Borromeo Seminary's established deadline so that, once reinstatement has been achieved, they can be considered for aid as quickly as possible.

Students denied aid based on qualitative or quantitative standards will be considered for aid when those standards have been achieved. Aid will not be awarded retroactively for the semester(s) in which the academic standards were not met. Only the Direct and PLUS loan programs will be applied retroactively.

#### **RETURN OF FEDERAL TITLE IV**

If a student completely withdraws from the Seminary and has utilized Federal Title IV funds (e.g., Federal Pell Grant, Federal Academic Competitiveness Grants, Federal Supplemental Educational Opportunity Grant [SEOG], Federal Direct Student Loan, Federal Graduate PLUS Loan, Federal Parent Loan for Undergraduate Students [PLUS]) during the semester in which they withdraw, the Seminary will observe the federally mandated process in determining what, if any, amount of money must be returned to the federal program(s).

Students who intend to withdraw from the Seminary must complete the process as outlined in the Saint Charles Borromeo Seminary Catalog under the Academic Policies section. In cases where a student has received federal financial assistance during that semester, the Financial Aid Office will determine what, if any, adjustment must be made. This determination will be based on the formula prescribed in the federal regulations for the return of Title IV funds. This determination is made on the basis of the number of calendar days completed in the semester prior to the student's notification to withdraw, divided by the total number of days

in the semester. If the resulting percentage is greater than or equal to 60%, no return of federal funds will take place.

If the percentage is less than 60%, this percentage will be used to determine the portion of Title IV aid that has been “earned.” The remaining amount must be returned in the following order:

- Unsubsidized Federal Direct Loan
- Subsidized Federal Direct Loan
- PLUS
- Graduate PLUS
- Pell Grant
- Academic Competitiveness Grant
- SEOG
- Other Title IV Aid

**N.B.** Refunds as a result of official withdrawal or leave of absence will be made in accordance with the Seminary’s refund policies which appear in the Tuition and Fees section of this Catalog.

If the amount of money that must be returned to Title IV programs exceeds that which exists in the student’s account as a result of the Seminary’s refund policy, the student will be notified as to the amount of any grant money that must be repaid. This repayment must take place in order for a student to reestablish eligibility to receive federal funds in the future. Any loan proceeds that must be repaid will become part of the normal repayment procedures for the loan program.

## **SCHOLARSHIPS AND ENDOWMENT FUNDS**

The Office for Institutional Advancement shares in the fundamental mission of Saint Charles Borromeo Seminary in forming Catholic men for pastoral service in the Roman Catholic priesthood. Through the assistance of benefactors and donors for the support of the Seminary, the Office for Institutional Advancement joins in the preparation of seminarians who will someday serve as Priests of the Archdiocese of Philadelphia and other Archdioceses, Dioceses, and Religious Communities of Men.

The Office for Institutional Advancement welcomes the financial stewardship of all persons for the Seminary. In addition, the Office shares the commitment of Saint Charles Borromeo Seminary to be a community resource to the entire Church through nurturing support for the academic and pastoral programs of the Religious Studies Division.

Finally, the Office for Institutional Advancement is charged with the responsibility of communicating the mission of Saint Charles Borromeo Seminary to the public. The Office is the representative voice of Saint Charles Borromeo Seminary to other dioceses and religious communities and is dedicated to educating all people as to how the work of God is being accomplished in our Seminary community.

The following Founded Scholarship Endowment Funds are held in trust, and the income therefrom is used annually to provide scholarship assistance to seminarians who are in need of financial assistance and who are studying for the Archdiocese of Philadelphia, unless otherwise specified in the fund. For information on contributing to any of these funds or on establishing a new fund, please contact the Office for Institutional Advancement at 610.785.6231.

### *Helen K. Andreski Scholarship Fund*

Established through the estate of Helen K. Andreski.

### *Edward A. Barbieri, M.D., F.A.C.S., Scholarship Fund*

Established by Irene K. Barbieri in honor of her husband, Dr. Edward A. Barbieri, M.D., F.A.C.S.

### *John G. Bednar Memorial Scholarship Fund*

Established through the estate of John G. Bednar.

### *Reverend Stephen Boscovsky Scholarship Fund*

Established through the estate of Reverend Stephen Boscovsky.

### *Francis and Agnes Brennan Scholarship Fund*

Established by the Alumni of Saint James High School to honor Francis and Agnes Brennan and the former priest faculty. This fund is to provide financial aid for needy seminarians, especially from Chester, Pennsylvania.

*Reverend J. Paul Brennan Scholarship Fund*  
Established through the estate of Reverend J. Paul Brennan.

*Reverend Monsignor J. John Busco Scholarship Fund*  
Established by Reverend Monsignor J. John Busco.

*Domenica Chieffo Scholarship Fund*  
Established by Reverend Ralph Chieffo, his family and friends in loving memory of his mother, Domenica Chieffo.

*Samuel L. Clauser Scholarship Fund*  
Established by Anne A. Clauser in loving memory of her late husband, Samuel L. Clauser.

*Helen M. Connelly Scholarship Fund*  
Established by Helen M. Connelly.

*John and Monica Connor Scholarship Fund*  
Established in memory of John and Monica Connor.

*The Doctor and Mrs. Richard Coyne Scholarship Fund*  
Established in memory of Dr. Richard and Catherine Coyne.

*William M. Cullen, Sr., Scholarship Fund*  
Established in memory of William M. Cullen, Sr.

*Reverend Reynold A. Czarnota Memorial Scholarship Fund*  
Established through the estate of Reverend Reynold A. Czarnota.

*Permanent Diaconate Class of 1986 Scholarship Fund*  
Established by the Permanent Diaconate Class of 1986.

*Reverend Charles J. Dombay Memorial Scholarship Fund*  
Established by the friends of Father Dombay. Preference shall be given to seminarians from Our Lady of the Sacred Heart Parish in Hilltown, Bucks County, Pennsylvania.

*Reverend William F. Drobek Scholarship Fund*  
Established through the estate of Reverend William F. Drobek.

*Francis G. Dwyer Scholarship Fund*  
Donated by Francis G. Dwyer, Senior Scientist at Mobil Research and Development Corporation on the occasion of his 40th service anniversary.

*Catherine M. Farren Scholarship Fund*  
Established through the estate of Catherine M. Farren.

*Reverend John F. Fay Scholarship Fund*

Established through the estate of Reverend John F. Fay.

*Reverend Vincent B. Gallagher Scholarship Fund*

Established through the estate of Reverend Vincent B. Gallagher for seminarians studying for the Archdiocese of Philadelphia with preference to seminarians from Blessed Virgin Mary Parish, Darby, Pennsylvania. In the event no seminarian from the parish qualifies, the Archbishop of Philadelphia may designate a seminarian to receive the scholarship.

*John R. Gallick Scholarship Fund*

Established by John R. Gallick in memory of Eva and John Gallick, Sr. and John R. Gallick in the hope that by the aid so given, inspired young men will be educated in the Roman Catholic Religion for a dedicated life of service as clergy of the Roman Catholic Church.

*Anna D. Golias Scholarship Fund*

Established by Reverend Monsignor Andrew J. Golias, S.T.D., in memory of his mother, Anna D. Golias.

*Mr. John V. Guba and Mrs. Josephine A. Guba (nee Zukoski) Scholarship*

Established in loving memory of John V. Guba by his devoted widow Josephine A. Guba (nee Zukoski) to benefit the education and formation costs of a seminarian or seminarians studying at Saint Charles Borromeo Seminary. In the event that Saint Charles Borromeo Seminary ceases its status as a seminary, then this fund is to be transferred to the Archdiocese of Philadelphia and to continue to benefit the education and formation costs for seminarians of the Archdiocese of Philadelphia.

*Theodore Happ and Frieda M. Burns Endowment Fund*

Established by Mrs. Frieda M. Burns.

*Reverend Walter J. Hartnett Scholarship*

Established by Reverend Walter J. Hartnett to assist minority seminarians in formation for the priesthood of the Archdiocese of Philadelphia.

*Beatrice B. Jackson Memorial Fund*

Established by Beatrice B. Jackson.

*The Saint John the Baptist Vianney Scholarship Fund*

Established by the Parish of Saint John the Baptist Vianney, Gladwyne, Pennsylvania.

*The Reverend Peter Keenan Scholarship Fund*

Established in memory of Reverend Peter Keenan.

*Monica Kelly Scholarship Fund*

Established by friends of Monica Kelly in her memory.

*The Knights of Columbus Home Association of the City of Philadelphia Scholarship Fund*

Established by the Philadelphia Chapter of the Knights of Columbus.

*John Cardinal Krol Scholarship Fund*

Established by His Eminence John Cardinal Krol and the Catholic Philopatrian Literary Institute.

*The Elizabeth Hilda Loughery Burses*

Established through the estate of Elizabeth Hilda Loughery. There are three burses included within this scholarship: the Mr. and Mrs. Bernard Lambert and James B. Lambert Memorial Burse in memory of Mrs. Loughery's father, mother, and brother; the Michael and Bridget Loughery and Mary Loughery Burse in memory of Mrs. Loughery's father-in-law, mother-in-law, and the deceased wife of Michael Loughery; and the Mr. and Mrs. John B. Loughery Memorial Burse in memory of Mrs. Loughery and her husband. All three of the burses included within this scholarship are established in honor of the Sacred Heart of Jesus.

*Mary's Purse*

Established by an anonymous donor through a charitable lead trust.

*Marguerite and Thomas Mastromatteo Scholarship Fund*

Established by Joseph V. Mastromatteo in loving memory of his mother, Marguerite, and his father, Thomas.

*The John J. and Ruth McCarthy Scholarship Fund*

Established through the estate of Ruth M. McCarthy.

*Joan McCloskey Scholarship Fund*

Established by Matthew H. McCloskey III, in loving memory of his wife, Joan.

*Reverend James T. McDonnell Scholarship Fund*

Established through the estate of Reverend James T. McDonnell.

*The Brothers McGarrity Scholarship Fund*

Established in memory of Joseph McGarrity, Reverend Monsignor Peter J. McGarrity and Joseph M. McGarrity.

*The John and Katherine McGettigan Scholarship Fund*

Established in loving memory of John and Katherine McGettigan.

*The Reverend David M. McGowan Scholarship Fund*

Established in loving memory of Reverend David M. McGowan.

*Helen C. McKienan Scholarship Fund*

Established through the estate of Helen C. McKienan by her sisters, Nan Boyle and Mary McKienan, in Helen's memory.

*The John and Mary McLaughlin Scholarship Fund*

Established in loving memory of John and Mary McLaughlin.

*Patrick H. McLoone Scholarship Fund*

Established by the McLoone family in memory of Patrick H. McLoone.

*Vincent DePaul McMahan Scholarship Fund*

Established through the estate of Vincent DePaul McMahan.

*Helen F. Minalgo Scholarship Fund*

Established through the estate of Helen F. Minalgo.

*Joseph T. Mooney, Sr., Scholarship Fund*

Established in loving memory of Joseph T. Mooney, Sr.

*The Saint Thomas More Alumni Scholarship Fund*

Established by grateful alumni in memory of and in thanksgiving for the dedicated service of the priest faculty to the students of Saint Thomas More High School.

*The Reverend Monsignor J. J. O'Neill and Family Scholarship Fund*

Established by Reverend Monsignor John J. O'Neill.

*The James Pascuzzi Estate Scholarship*

Established for the education of young men for the Roman Catholic Priesthood from Corpus Christi Parish, Lansdale, Pennsylvania. In the event no one from Corpus Christi Parish qualifies, the funds may be used for a seminarian from any other parish in the Montgomery County Vicariate of the Archdiocese of Philadelphia. In the event no one from the Montgomery County Vicariate qualifies, the funds may be used for a seminarian from any other parish in the Archdiocese of Philadelphia.

*Elizabeth Pearson Scholarship Fund*

Established by Elizabeth Pearson.

*The Keith V. Pinciotti Scholarship Fund*

Established in memory of Keith V. Pinciotti.

*Anna Powell Burse Scholarship Fund*

Established through the estate of Anna M. Powell.

*The Priest Alumni Scholarship Fund*

Established by the Priest Alumni Association of Saint Charles Borromeo Seminary.

*William J. Quigley Scholarship Fund*

Established in loving memory of Clare M. Quigley.

*Annamarie Sabatini Scholarship Fund*

Established through the trust of Annamarie Sabatini.



*Robert M. Schackelford, M.D. Scholarship Fund*

Intended to aid seminarians from the Archdiocese of Philadelphia or the Diocese of Lincoln, Nebraska, at Saint Charles Borromeo Seminary.

*The Sevick and Kuzmik Family Scholarship*

Established in memory of Anna M. Sevick and Harry G. Sevick for the education of young men for the Roman Catholic Priesthood of Czech or Slovak descent from St. Agnes-St. John Nepomucene Parish, Philadelphia, Pennsylvania. In the event no one from St. Agnes-St. John Nepomucene Parish qualifies, the funds may be used for any other seminarian.

*Edward F. and Margaret D. Silvoy Scholarship Fund*

Established by Edward F. & Margaret D. Silvoy.

*Reverend John A. Sitko Scholarship Fund*

Established in memory of Reverend John A. Sitko.

*Spanish Language and Hispanic Cultures Scholarship Fund*

Established through the generosity of Marie R. Furlong and Edwin L. Knetzger, Jr., to endow a program of classroom instruction, language laboratory settings, and summer immersion opportunities for seminarians.

*William and Florence Stanton Scholarship Fund*

Established by Reverend William J. Stanton in memory of his parents.

*Reverend Monsignor Frederick J. Stevenson Memorial Scholarship Fund.*

Established through the generosity of an anonymous donor from St. John Chrysostom Parish.

*John and Eleanor M. Stewart Scholarship Fund*

Established by John and Eleanor M. Stewart.

*Helen A. Sudnick Estate Fund*

Established through the estate of Helen A. Sudnick.

*Francis W. Sullivan Memorial Fund*

Established by Francis W. Sullivan.

*Reverend Monsignor Raymond J. Teller Scholarship Fund*

Established in memory of Reverend Monsignor Raymond J. Teller by the people of Our Lady of Mount Carmel Parish, Doylestown, Pennsylvania, and his family and friends. The scholarship will benefit a seminarian from Our Lady of Mount Carmel Parish studying for the Archdiocese of Philadelphia. If there is no seminarian from the parish, the Seminary will designate a seminarian from the Archdiocese of Philadelphia to receive the scholarship.

*Estate of Elizabeth Tucker Scholarship Fund*

Established through the Estate of Elizabeth Tucker.

*Raymond C. Wetherell Scholarship Fund*

Established in memory of Raymond C. Wetherell, a faithful Ohio civil servant. This scholarship is intended to encourage and aid young men sponsored by any (Arch)diocese in the state of Ohio, to follow their call to Priesthood.

*Robert Wood Estate Scholarship*

Established for the education of young men for the Roman Catholic Priesthood from Queen of Peace Parish, Ardsley, Pennsylvania. In the event no one from Queen of Peace Parish qualifies, the funds may be used for a seminarian from any other parish in the Archdiocese of Philadelphia.

Saint Charles Borromeo Seminary offers a number of gift opportunities to assist your financial planning. You can support Saint Charles through gifts of cash, securities, life insurance, and retirement plans, and through the establishment of scholarships, life income gifts, and bequests.

For assistance with your contribution to Saint Charles Borromeo Seminary, please contact:

The Office for Institutional Advancement, Saint Charles Borromeo Seminary, Overbrook, 100 East Wynnewood Road, Wynnewood, PA 19096; 610.785.6231.



# College Division



# COLLEGE DIVISION

## OVERVIEW

The College Division shares and implements the philosophy of the overall formation program at Saint Charles Borromeo Seminary. Its specific programs are designed to clarify vocational awareness and to prepare seminarians for entrance into the Theology Division.

By providing a challenging context for prayer, study, and social experience, the College Division assists each seminarian in making his vocational commitment with discernment and reasonable certitude. Its programs seek to impart maturing insights appropriate to the initial phases of priestly formation.

The various programs of the College Division provide the seminarian with the human, intellectual, spiritual, and apostolic resources that he will need as a priest. Assisted by the structures of Saint Charles Borromeo Seminary College Division, each seminarian can mature in his identification with Christ, with the Church, and with the people whom he will one day serve as a priest.

Efforts are made in each dimension of the Formation Program to introduce seminarians to the importance and use of the Spanish language. Spanish serves as part of the liturgical celebrations in the College Division and is a required aspect of the BA curriculum. A working knowledge of Spanish and an experience of the Hispanic Culture(s) serve the seminarian in terms of future ministry to Hispanic Catholics and enable the seminarian to come to a deeper appreciation of the importance of knowledge of the Spanish language.

Part of the practice of the Archdiocese of Philadelphia in order to train their candidates for the priesthood in the Spanish language is to provide a summer experience in which they live and study in Mexico. A Philadelphia seminarian is expected to complete a program of study of Spanish in the summer between either his graduation from college and matriculation into Theological studies or in the summer between I and II Theology. The Philadelphia Seminarian will alternate the study of Spanish with participation in a program of Spirituality at Creighton University in either the summer after graduation from College or between I and II Theology.

The Saint Charles Borromeo Seminary Formation Program is intended to aid the seminarian as he integrates the development of the various aspects of his life as elaborated in Pope John Paul II's Apostolic Exhortation, *Pastores Dabo Vobis*, viz., the human, spiritual, pastoral and intellectual (cf. *The Program of Priestly Formation, Fifth Edition* § 68-73). Priestly formation is the work of the entire faculty but, in particular, the focus of the Formation Committee.

## ***HUMAN FORMATION***

Among the faculty assigned to Saint Charles Borromeo Seminary there are priests assigned who serve as formation advisors. In addition to their role of individually assisting the seminarian in his discernment of God's call, formation advisors moderate weekly formation conferences with seminarians at every level. Within an eight-year curriculum, conference topics include the call to priesthood, the life of grace, and aspects of the pastoral life of the Church. In the College Division, a particular emphasis is given to understanding and living the virtues, the foundations and practice of diverse types of prayer, and a study of the Communion of Saints as a model for the practice of living in community. The conferences consist of a formal presentation, followed by discussion between the seminarians and the priest presenter, and dialogue among the seminarians themselves. The conferences aim to foster a more thorough integration of the human, spiritual, intellectual, and pastoral/apostolic aspects of the topic, to intensify the seminarian's personal appropriation of these matters, and further to improve his capacity to articulate his convictions in this regard.

The college seminarians are involved in a growth process which involves their personal commitment to God and their final choice of a vocation of service. Growth in self-awareness and sound personal identity are the hallmarks of a healthy personality that establishes a secure basis for the spiritual life. Such growth may be demonstrated by: sound prudential judgment; sense of responsibility and personal initiative; a capacity for courageous and decisive leadership; an ability to establish and maintain wholesome friendships; and an ability to work in a collaborative, professional manner with women and men, foregoing self-interests in favor of cooperative effort for the common good.

At Saint Charles Borromeo Seminary, the seminarians live, pray, recreate, study, and work together to form and test themselves for the priesthood. During their seminary years, seminarians prepare themselves to be qualified and ordained heralds of the Good News of salvation and ministers of the Christian mysteries. This high purpose separates Saint Charles Borromeo Seminary from other educational institutions and makes unique demands of self-education on the seminarians themselves.

The rules and directives of the College Division are related to the goals of that division: the development of seminarians into educated, mature persons and the building of a community of genuine relationships. Within the Seminary community, the Administration and Faculty are committed to the sensitive work of priestly formation. The College Division has clear structures of discipline that must be squarely faced by potential candidates for the Roman Catholic priesthood. A mature response to the structures entails authentic free choice, personally motivated and prompted from within. While recognizing that freedom is crucial in the personal development of the individual seminarian, the College Division is cognizant of the fact that community accountability is also a component in each seminarian's vocational maturity. Considerations for accountability are heightened when the ultimate goal of Saint Charles Borromeo Seminary is understood: the preparation of men as priests dedicated to the service of humanity and committed to the saving mysteries of God. Mass is at the core of the seminarian's day. All seminarians also participate daily in Morning and Evening Prayer and, at other times, in a variety of liturgical services and devotions such as Eucharistic Adoration, Benediction, and the rosary. Seminarians share responsibility for planning the liturgical music for these services and devotions.

For the development of the social maturity and leadership abilities of seminarians, all aspects of life at Saint Charles Borromeo Seminary are vitally important. Both the formal and informal experiences of Seminary life contribute to each seminarian's exploration of his vocation.

## **HEALTH SERVICES**

Saint Charles Borromeo Seminary maintains the services of two part-time Registered Nurses for the benefit of the seminarians. For more serious medical emergencies, a hospital is in close proximity. Expenses of confinement in or treatment at a hospital must be met by the seminarian or his family; thus, membership in some type of hospitalization plan is required. All presently enrolled seminarians are eligible to join the Saint Charles Borromeo Seminary Blue Cross/Blue Shield Medical Plan at the time the group permits.

Besides physical health, Saint Charles Borromeo Seminary is also concerned about the emotional and mental health of its seminarians. Professional counseling is available to seminarians from counselors, psychologists, and therapists. These professionals have a close association with the Seminary. A seminarian may request counseling on his own accord, or may be recommended for counseling by the Formation Committee. If the Seminary suggests counseling, formal reports by the counseling professional are forwarded to the Rector at regular intervals.

## **HUMAN FORMATION CONFERENCES – COLLEGE DIVISION**

The Formation Conferences in the College Division spring from the Human Virtues which "make possible ease, self-mastery, and joy in leading a morally good life." (*Catechism of the Catholic Church*, §1805-§1809). The conferences also emphasize the Theological Virtues which "dispose Christians to live in a relationship with the Holy Trinity." (*Catechism of the Catholic Church*, §1812-§1829). Specific priestly characteristics and specialized topics are presented throughout the year.

### **I COLLEGE**

The First College conferences revolve around acclimating the seminarian to the formation program, issues of transition, growth, awareness of self and self-care, awareness of others, and the communal life. The primary focus is to introduce these new students to the four areas of priestly formation and the role of the formation conferences.

Presentations are given on the awareness of self and others, psychological development, fitness and nutrition, and boundaries (emphasizing the *Charter for the Protection of Children*). Conferences address living with others and the importance of etiquette and protocol. *The College Division Seminarian Handbook* and *Code of Conduct for Saint Charles Borromeo Seminary* are essential sources.

Being given a basic understanding of the process of human development, they are invited to reflect upon their own unique vocational call. The importance of community and the role of community life is to be explored. The importance of the integration of prayer in all aspects of formation is emphasized. An integrated human sexuality and basic elements of chastity are developed for the seminarian. Masculine attributes are viewed in the light of the virtues of

proper language, reputation, loyalty, self-sacrifice, and courage. Presentations include an introduction to the formation process and transition into seminary life using the first two chapters of *Pastores Dabo Vobis*.

## **II COLLEGE**

The Second College conferences emphasize a mature response to the possible call of priestly ordination. These conferences expand on the growth necessary to assume responsibility for one's own development. The aim of these conferences is to lead the seminarians into a growing awareness of themselves. Grace builds on nature, so the discovery of oneself is a prerequisite to growing in grace and growing in priestly understanding.

Through the year, there are conferences on the development of self-discipline which involve attention to prayer time and the use of a seminarian's free time. This year is unique in that a seminarian is beginning his official apostolic work, which would involve openness to new challenges and the avoidance of perfectionism.

Topics include respect for common property, respect for self (including proper hygiene and overall appearance), and obedience. The understanding of self-motivation is highlighted through the use of the Myers-Briggs Test. The interaction between the various personality types is discussed. Finally, respect for the gift of sexuality is expanded upon by addressing issues around intimacy, generativity, pleasure, purity, the avoidance of pornography, fantasy, and self abuse.

## **III COLLEGE**

The Third College conferences deal with developing a wholehearted response to God's call to holiness and to possibly serve as a priest. Theological and moral virtues are presented and discussed. Explanations and examples of virtues are offered so as to invite and challenge the seminarians to identify and increase the virtues in their lives. The habitual and firm disposition and desire to do good, which is virtue, are presented as found in everyday life as well as the lives of the saints and other holy men and women.

This year the conferences begin with the notion of "freedom from" certain behaviors leading to "freedom for" certain virtues. Examples are freedom from lust leading to freedom for chaste loving, freedom from lying allowing for freedom to live in the truth. Proper development of friendships and the sacrifice of self for others are highlighted. Mastery over instincts is a large part of the conferences emphasizing the notion of personal struggle, the role of the passions, and self-gratification as seen in opposition to giving oneself to others. The role of fasting and discussing ways to avoid temptations around self-abuse, addictions, and inappropriate internet usage is employed. Appropriate confrontation with others in a proper and masculine manner is presented. One of the topics presented is discerning a possible call to chaste celibate commitment using Christ as a model, examining the spousal relationship of the priest with the Church, and the possible call of a man to embrace celibacy for the sake of the Kingdom of God. The importance of etiquette, comportment, self-presentation, and organization with an emphasis on time management are explored; as well as a discussion on the attributes of spiritual fatherhood. Finally, obedience is seen in light of seminarian life and its impact of obedience on the future promise to his bishop.



## **IV COLLEGE**

The Fourth College conferences explore the call in seeing conversion as a way of life. The Fourth Chapter of *Pastores Dabo Vobis* is a theme for the conferences presented at this level. Presentations are dedicated to unfolding the call of the first disciples and the response the candidates themselves give to God's call.

The conferences begin by discussing the decision-making process in the life of the Christ-centered seminarian. Taking responsibility for one's own formation is emphasized. Awareness of the poor is highlighted. This topic is explored in seeing the danger of entitlement for the future priest. Time management is seen as a way to avoid the trappings of an overemphasis on recreation. The dignity of the human person and the dignity of hard work are also brought to light through the seminarians' apostolic experiences. A life of sacrifice is discussed. Tolerance for different opinions is addressed without compromising Church teaching along with respect for women and the gifts the laity bring forth. Boundary issues are regularly discussed in these conferences. Healthy living is discussed, emphasizing nutrition, exercise, cleanliness, and proper friendships. The ability to articulate a stronger integration of all four areas of formation (human, spiritual, intellectual, and pastoral) is expected of the seminarian. In the area of chaste celibacy, the emotional aspects of sexual development and the need for a healthy social development is presented. True intimacy is explained along with the difference between aloneness and loneliness. Obedience is also looked at from a stance of obedience to lay authority (e.g. a principal or lay professor). The proper use of authority is examined on this level so as to be developed on a deeper level at future conferences. Respect for one's Ordinary is investigated as more than simply blind obedience.

## **FORMATION COMMITTEE**

The Formation Committee is comprised of the individual formation advisors for seminarians, who are drawn from members of the priest faculty, along with the Rector, Vice Rector, Dean of Men, Academic Dean, and Director of Spiritual Formation. The Committee is chaired by the Rector, with the Dean of Men serving as Vice Chair.

Upon entering Saint Charles Borromeo Seminary, each seminarian is assigned an individual formation advisor, who meets with the seminarian at least twice each semester to discuss his progress toward the priesthood. The seminarian's personal growth is examined in areas of spiritual, intellectual, physical, social, apostolic, human and emotional development.

The Committee meets weekly to evaluate each seminarian's progress in the above areas. The formation advisor, serving as a liaison between the seminarian and the Committee, communicates to each of his advisees the Committee's consensus on the strengths of the seminarian and areas of challenge in his life. At the end of each academic year, the advisor writes a comprehensive evaluation for each of his advisees, which is submitted to the Dean of Men for editing and approval; a copy of this evaluation is forwarded to the seminarian's vocation director or diocese.

A further work of the Formation Committee is to discuss and recommend each Pre-Theology and IV College seminarian's advancement to the Theology Division.

## **COMMUNITY LIFE AND EXTRA-CURRICULAR ACTIVITIES**

Seminarians who are members of the Seminary choir practice weekly for the Sunday Liturgy, and such special liturgical celebrations as Forty Hours Devotion and Cathedral liturgies. Opportunities are given for seminarians to develop their musical talents by participating in the Seminary choir in roles of cantor, soloist, and assistant director.

Realizing the need to witness to their call, the seminarians participate in vocation programs designed both to help themselves raise their own vocational consciousness and to help potential applicants in their discernment process. Seminarians are encouraged to participate by hosting potential candidates at Saint Charles Borromeo Seminary and speaking to them about their own decision-making process.

“Seminarians for Human Life,” organized by the seminarians, raises consciousness concerning all aspects of respect for human life.

At the end of the Fall semester, the seminarians produce a concert for Christmas. Guests are invited to Saint Martin’s Chapel for an evening of traditional carols and sacred music. Participation in the concert performance is voluntary and enables the seminarians to demonstrate not only their musical ability but also behind-the-scene efforts in providing this source of entertainment and edification annually.

In keeping with the holistic emphasis on the development of the entire person, various activities are available on campus. These activities are coordinated primarily by the Student Council.

Saint Charles Borromeo Seminary has various athletic facilities including a gymnasium and outdoor tennis and basketball courts. There is a newly renovated fitness center equipped with treadmills, stationary bicycles, rowing machines, free weights, and other types of weight-training equipment. There are also extensive playing fields for baseball, football, and soccer. The Seminary offers organized intramural leagues in basketball, football, and volleyball.

Both on and off campus opportunities are offered for attendance at concerts, theater productions, movies, and sporting events. Seminarians also stage and take part in musical and dramatic productions on campus. The seminarians organize and share in many community events, such as parties for special occasions. They help to host an annual “Open House” for visitors, and they assist with the upkeep and maintenance of the Seminary grounds and living quarters. For purposes of relaxation, the seminarians have available to them television lounges and an equipped game room. The seminarians are largely responsible for the practical management of these services and activities, all of which help to foster responsibility, generosity, and charity.

The seminarian-operated “Minor Store” sells stationery and casual and athletic wear bearing the Saint Charles Borromeo Seminary logo.

## ***SPIRITUAL FORMATION***

The Spiritual Formation Program is designed to enable the seminarian to develop a Christ-centered life that is oriented to priestly commitment. This program endeavors to integrate the seminarian's vocational expectations with the challenges of the Gospel, the experience of community living, and the eventual spiritual requirements of the Roman Catholic priesthood. The seminarian is introduced to the foundational elements of the spiritual life which are supported by the structured weekly and daily spiritual exercises at which he is expected to be present. These are specifically, communal celebration of the Morning, Evening and Night Prayer of the Liturgy of the Hours, the celebration of the Mass, recitation of the Holy Rosary, Exposition and Benediction of the Blessed Sacrament. Spiritual Directors in each Division are available for Confession each morning before Morning Prayer. All of these spiritual exercises serve as a means of introducing and inculcating a priestly spirituality within the seminarian in the College Division. Each of these spiritual exercises has as their goal drawing the seminarian into a deeper relationship with our Lord and an understanding of the importance of being a man of prayer. Seminarians are especially encouraged to develop a strong devotion to our Blessed Mother through recitation of the Holy Rosary and participation in other specifically Marian devotions.

To achieve this goal there are four objectives:

1. To help the seminarian to know, love, and follow Jesus Christ more completely as a committed disciple.
2. To instruct the seminarian in the importance of a strong liturgical life that encourages participation and emphasizes vocational awareness within the sacramental life of worship.
3. To assist the seminarian in establishing a personal prayer life, fostered by group spiritual conferences and individual direction.
4. To acquaint the seminarian with the implications of the goal to which he aspires, so that in time he will be capable of making a lasting commitment to Christ and His Church.

## **LITURGICAL LIFE AND DEVOTIONS**

To foster their spiritual development, all seminarians participate in the daily celebration of the Eucharist, as well as the communal celebration of Morning and Evening Prayer of the Liturgy of the Hours. Opportunities for the frequent celebration of the Sacrament of Penance are provided. The Spiritual Formation Program also includes an orientation, retreats, days of recollection, spiritual conferences, individual spiritual direction, and devotional practices. A full five day retreat is mandated by the Program of Priestly Formation and each class engages this practice.

The seminarians are trained in fulfilling specific aspects of liturgical celebrations including altar server, lector and cantor. Among their tasks as future priests will be leading the celebration of the liturgy. Their training in service at the altar during their time in the College

Division serves as a foundation for future training and an understanding of the importance of their public worship.

## **SPIRITUAL FORMATION CONFERENCES**

The College Division Spiritual Formation Program seeks to guide seminarians in a systematic development of Christian commitment in light of the goal of priesthood. The topics that are emphasized in each respective year are:

### **I COLLEGE: INTRODUCTION TO SPIRITUAL FORMATION, PRAYER, AND SPIRITUAL DIRECTION**

The spiritual conferences offered in First College are designed to help seminarians understand and commit to liturgical and personal prayer in their daily lives, as well as to understand the process and significance of individual spiritual direction. As a young man initially engages the program of priestly formation at Saint Charles Borromeo Seminary he brings with him a devotional life that may be marked by enthusiasm. Part of his growth in the spiritual life will lead him to a greater understanding of the discipline of prayer in personal and communal settings. Through these spiritual conferences in First College he will be guided in the use of the Liturgy of the Hours and led to a deeper understanding of the celebration of the Eucharistic Liturgy.

### **II COLLEGE: OVERVIEW OF THE HISTORY OF CHRISTIAN SPIRITUALITY**

The spiritual conferences in Second College are designed to introduce seminarians to a selection of the great Catholic spiritual masters in order to help them apply to their lives the insights and wisdom of the spiritual tradition. Those spiritual masters and heroes of the Catholic tradition are explored for their qualities and characteristics that can assist a seminarian's own spiritual development. Devotion to a Patron Saint, the study of the life of a particular saint and the exploration of the writings in traditional spirituality brings the seminarian to a deeper understanding of the need for a spiritual foundation in his own life.

### **III COLLEGE: THE DEVOTIONAL LIFE OF THE CHURCH**

The spiritual conferences in Third College are designed to assist seminarians to develop a correct understanding and practice of the devotional life of the Church, especially devotion to the Blessed Sacrament, the Blessed Virgin Mary, and the saints. At this point in a man's formation there is an expectation that he not only become familiar with the devotional practices of the faith but also manifests a regular participation in and use of them. The seminarian is encouraged to more fully engage seasonal devotions and most especially devotion to the Blessed Sacrament and the Blessed Mother.

### **IV COLLEGE: SPIRITUALITY OF THE DIOCESAN PRIESTHOOD**

The spiritual conferences in Fourth College are designed to help seminarians gain deeper insight into the meaning and practice of the spirituality of the diocesan priesthood. In this, the conclusion of the collegiate experience, the spiritual conferences explore the meaning of

diocesan spiritual life. Maintaining a balance as a man in formation while exploring priestly spirituality, the seminarian begins to investigate the meaning of priestly spirituality.

## **SPIRITUAL DIRECTORS**

Each seminarian is required to meet at least once a month with a personal spiritual director chosen by the seminarian from a list of approximately thirty priests. In accord with Canon 239 of the Code of Canon Law, the priests who serve in the important role as personal spiritual directors for seminarians are appointed by the Archbishop of Philadelphia. The personal spiritual director assists the seminarian in recognizing and responding generously to the grace of God in his life. This relationship is very important in the life of one discerning a priestly vocation and seeking to answer God's call fully. The personal spiritual director is one to whom the seminarian reveals himself in a confidential setting within the internal forum in order to better ascertain and follow the prompting of the Holy Spirit within him and to perceive and avoid following any inner movements that could lead him away from God. In *Pastores Dabo Vobis*, Pope John Paul II reiterates an explanation of the meaning and value of spiritual direction written by Paul VI before his election to the pontificate: "Spiritual direction has a wonderful purpose. We could say it is indispensable for the moral and spiritual education of young people who want to find their vocation in life and follow it wherever it may lead, with utter loyalty. It retains its beneficial effect at all stages of life, when in the light and affection of a devout and prudent counsel, one asks for a check on one's own right intention and for support in the generous fulfillment of one's duties. It is a very delicate, but immensely valuable, psychological means. It is an educational and psychological art calling for deep responsibility in the one who practices it. Whereas, for the one who receives it, it is a spiritual act of humility and trust." (PDV 81)

## ***INTELLECTUAL FORMATION***

The College Division offers a four year liberal arts program leading to a Bachelor of Arts degree. The courses aim at personal and intellectual growth and a personal understanding of people and the world in a variety of disciplines. The Academic Program is intended to prepare each seminarian for future specialization, particularly in theology. To achieve these goals, the curriculum:

1. Provides an opportunity to gain insights appropriate to the initial stages of priestly formation.
2. Allows each seminarian to have the experience of integrating various methods of intellectual inquiry, while making a vocational commitment with discernment and reasonable certitude.
3. Provides an opportunity to study subjects chosen on the basis of the seminarian's particular vocation preparation.
4. Helps create an awareness of the contemporary world in which God's saving presence is at work.

## **BACHELOR OF ARTS DEGREE PROGRAMS**

The major within Saint Charles Borromeo Seminary's College Division is Philosophy. Seminarians must fulfill the General Education Requirements as listed, and are required to take elective courses in Philosophy, English, and Social Science. Seminarians may take free elective courses in any area of the curriculum and may use free electives to fulfill requirements for a minor.

## **CORE CURRICULUM**

Courses which fulfill the General Education Requirement (GER) are identified by the center number (0). The first number ordinarily indicates the level at which the GER course is taught. Elective courses are ordinarily numbered 320 and above within departments and are upper level. Additional information is available in the Office of the Registrar. All courses are three credits unless otherwise indicated.

### ***I COLLEGE***

<b><i>Fall Semester</i></b>	<b><i>Spring Semester</i></b>
COM 101 Oral Communication	ENG 105 Great Works of Western Lit. I
ENG 101 College Composition	HIS 102 History of Western Civilization II
HIS 101 History of Western Civilization I	MTH 106 College Algebra & Trigonometry
LAT 105 Elementary Latin I	LAT 106 Elementary Latin II
THL 101 Perspectives of Catholic Belief Formation Conference	PHL 101 Introduction to Philosophy THL 103 Introduction to Liturgy Formation Conference

### ***II COLLEGE***

<b><i>Fall Semester</i></b>	<b><i>Spring Semester</i></b>
ENG 205 Great Works of Western Literature II	BIO 201 Human Biology
LAT 205 Intermediate Latin I	LAT 206 Intermediate Latin II
PHL 203 Logic	PHL 204 Epistemology
PSY 201 Human Development Through the Life Stages	THL 203 Introduction to Scripture
Formation Conference	Formation Conference

### ***III COLLEGE***

<b><i>Fall Semester</i></b>	<b><i>Spring Semester</i></b>
HUM 301 Humanities	GRK 301 Elementary Greek I
PHL 303 Metaphysics	PHL 304 Natural Theology
SPA 301 Basic Spanish I	PHL 305 Ancient Philosophy
THL 303 Introductory Church History	SPA 302 Basic Spanish II
Formation Conference	Formation Conference

### ***IV COLLEGE***

<b><i>Fall Semester</i></b>	<b><i>Spring Semester</i></b>
GRK 402 Elementary Greek II	GRK 406 Greek New Testament Readings (4)
PHL 401 Philosophy of Man	PHL 402 Ethics
PHL 405 Medieval and Early Modern Philosophy	PHL 406 Later Modern and Contemporary Philosophy
THL 401 Christian Commitment and the Moral Life	THL 402 Introduction to Dogmatic Theology
Formation Conference	COM 401 Oral Communication II (1)
	Formation Conference

## ***ELECTIVE COURSES***

There is a minimum requirement of six three-credit elective courses, bringing the College Division Curriculum credit total to 125.

2 Philosophy

1 English (3 for Minor)

1 Social Science (3 for Minor)

2 Free Electives

Classical Languages (2 for Minor)

## **DEPARTMENTS**

### **DEPARTMENT OF HUMANITIES AND SCIENCE**

The aim of the Department of Humanities and Science is to provide—in the light of the Catholic faith and in preparation for continued study of theology—a comprehensive curriculum in the arts and sciences which will:

Convey a foundational knowledge of human culture.

Strengthen the capabilities of reasoning and judgment and encourage consideration of a broad range of ideas toward an apprehension of reality.

Develop the powers of communication.

Promote a sensitivity for commonality and difference in human relations.

Foster a right discernment of moral values and dedication to a virtuous life.

Enhance a sense of beauty.

Inculcate attitudes and disciplines for effective, life-long study.

Advance an understanding of all learning as inherently integrated, thus complementing the “holistic vision” informing the philosophy major.

### ***Biology***

The aim of the Biology Program is to enhance the seminarian’s knowledge of the scientific method and the fundamental principles of biology.

### ***Education***

The goals of the Education Program are twofold. The first is to provide the seminarian with an overview of current pedagogical developments and issues. The second is to enable the seminarian to appreciate and to use the various skills and tools needed in classroom instruction.

### ***English***

The English Program fosters an appreciation and critical understanding of the great works of Western literature in their various forms—poetry, fiction, drama, and the essay—as they reflect and inform culture, and represent and speak to universal human experience. The Program also develops effective oral and written communication skills and systematically reviews the documented research paper.



### *Fine Arts*

The Fine Arts Program fosters an appreciation and refined understanding of the various art forms as distinct media and as they represent and influence a culture.

### *Languages*

The Language Program fosters intellectual development by the exercise of linguistic skills, grammatical analysis, and precise communication; and it fosters insight into and appreciation of other cultures through the analysis of foreign languages and literatures. The Program places most emphasis on the Greek and Latin languages in keeping with the Classical/Christian tradition of liberal arts education: the Greek program investigates the New Testament and the Greek Fathers as well as ancient philosophy and literature; the Latin program presents classical Latin prose and poetry with particular focus on the language of the Vulgate, the Mass, St. Thomas Aquinas, and the Documents of Vatican II.

### *Mathematics*

The aim of the Mathematics Program is to form systematic, orderly, and exact habits of thought, and to develop the power of reasoning that may be carried over into various other fields.

### *Social Sciences*

The Social Science Program fosters a discerning understanding of human history and behavior; of the various factors, past and present, that have shaped and continue to inform culture and society, its members and its institutions.

## **DEPARTMENT OF PHILOSOPHY**

The immediate goal of the department is to engage the seminarian in the perennial value of philosophy. Long-range expectations are a holistic vision, grounded systematically and historically, of God, humanity and the world; ability to dialogue with contemporary culture; and firm rational preparation for graduate study in the Theology Division.

The philosophy major, through its systematic dimension, enables the seminarian to form a holistic vision of reality by founding his studies in the Thomistic synthesis of faith and reason. Through the program's historical dimension, the seminarian develops a sound understanding of the thought of Western civilization. The elective segment allows him to pursue particular interests while building on this systematic-historical base.

## **DEPARTMENT OF THEOLOGY**

The Theology Program in the College Division seeks to complement, on the intellectual level, what the seminarian receives through his participation in the Church's life of worship. In the organization of the course material, the department seeks to bring the seminarian to a more mature theological knowledge of the basics of Christian faith.

## **INTENSIVE ENGLISH LANGUAGE PROGRAM**

In response to the needs of seminarians for whom English is their second language, Saint Charles Borromeo Seminary offers the opportunity for a one year intensive English as a Second Language (ESL) experience through the ELS Language Center organization located adjacent to Saint Joseph's University, a short ride from Saint Charles Borromeo Seminary Campus. The intensive ESL program affords each seminarian needing English language acquisition a one year (two semesters) in-depth program before the seminarian commences his traditional coursework either in the College Division or the Theology Division. The thirty lessons per week program encompass the following Foreign Language skills: speaking, listening, writing, along with pronunciation and vocabulary drills. Upon completion of the ESL program a seminarian may be directed to take the TOEFL or the TOEFL iBT. When the seminarian demonstrates proficiency with English, through standardized testing and staff evaluation, he is then able to join the traditional curriculum. The Intensive English Language Curriculum may add a year to the total formation process. Applicants to Saint Charles Borromeo Seminary for whom a language other than English is their first language are required to take the Test of English as a Foreign Language (TOEFL) prior to their entrance. The applicant is responsible for scheduling the TOEFL. Results should be forwarded to the Office of Admissions with his application materials.

For the last several years those seminarians who have been identified through standardized testing as being linguistically challenged have been given the option of engaging the Intensive English Language Program (IELP). This course of study has as its goal increased ability in the English language and accent reduction. Along with faculty from Saint Charles, the seminarian also has available as an option part-time or full-time participation in an ESL program. By entering into the IELP the seminarian will add one year to his college experience. This is not meant to delay his progress in the formation program at Saint Charles Borromeo Seminary, rather it is meant to assure the best possibility for success as he gains mastery over English as a second language. The program is often tailored to each seminarian's set of needs. However, the structure of the curriculum most often resembles the following course of study.

### **YEAR I**

#### **Fall Semester**

COM 101 Oral Communication  
THL 101 Perspectives of Catholic Belief  
IELP 110 Intensive English Language  
IELP 111 Intensive English Language

#### **Spring Semester**

MTH 106 College Algebra and Trigonometry  
THL 103 Introduction to Liturgy  
IELP 120 Intensive English Language  
IELP 121 Intensive English Language

## **YEAR II**

### **Fall Semester**

ENG 101	College Composition
HIS 101	History of Western Civilization
IELP 210	Intensive English Language
IELP 211	Intensive English Language

### **Spring Semester**

ENG 106	Survey of British Literature
HIS 102	History of Western Civilization
IELP 220	Intensive English Language
IELP 221	Intensive English Language

## **SPANISH LANGUAGE PROGRAM**

In an effort to not only meet the expectations for the future priestly ministry of the seminarians but also to complement the effort that is being made by Bishops from across the United States, Saint Charles Borromeo Seminary has made significant effort to incorporate instruction in the Spanish Language and an experience of Hispanic Culture(s) into the four dimensions of the formation program. The goals of the Spanish Language and Ministry to Hispanic Catholics Program are as follows:

1. To integrate and to synthesize the skills of pastoral ministry which include evangelization, counseling, teaching, and liturgical worship through coursework within the Spanish language curriculum.
2. To aid in the development of each seminarian's individual level of competency by enhancing the essential language acquisition skills of speaking, listening, reading, and writing so that he may grow in a sense of comfort, ability, and confidence in pastoral situations related to Hispanic ministry.
3. To venture beyond a language textbook by treating attentively all cultural elements indigenous to such ministerial situations which include the celebration of the Eucharist, all other sacraments, and special cultural events.
4. To provide each seminarian with a more comprehensive understanding of ministry to Hispanic Catholics in the United States by fostering greater clarity with regard to the generally enriching experience that results from involvement in cross-cultural pastoral and apostolic service to the People of God.

In order to more fully embrace Hispanic culture(s) and the Spanish language throughout his formation at Saint Charles Borromeo Seminary, the seminarian will at various points in his progress study Spanish in the College Division as a requirement for the Bachelor of Arts degree. In the Theology Division the seminarian engages the study of Spanish over the course of three semesters. The final semester of Fourth Theology is dedicated to pastoral Spanish and a sacramental practicum. Many dioceses provide the opportunity for study and/or immersion in Spanish language programs in a country other than the United States. Usually upon completing such a program of study the seminarian will be assigned a Field Education placement that includes work within the Hispanic community and use of the

Spanish language. At the level of liturgical experience Mass is celebrated in Spanish three Saturdays a month for both divisions.

## **ACADEMIC POLICIES**

### **ACADEMIC YEAR AND INSTRUCTIONAL TIME**

The academic year is comprised of two semesters of approximately fifteen weeks each. For each semester credit hour there are ordinarily fourteen weeks of class. Classes meet twice weekly for periods of seventy-five minutes, or the equivalent thereof, exclusive of final examinations.

### **CLASS ATTENDANCE**

Saint Charles Borromeo Seminary strives to inculcate the best standards possible in academic study and does so in consultation and collaboration with other accredited institutions of higher learning. Saint Charles Borromeo Seminary requires attendance at all classes at the assigned times. This policy reflects the Seminary's recognition of the vital importance of philosophy and other preparatory studies for the seminarian's formation and for the pastoral ministry to which the seminarian aspires. Exceptions to this policy are to be sought from the Academic Dean. Unexcused absence may result in a loss of academic credit, with the consequent requirement to repeat the course, or, in aggravated cases, may make one liable to dismissal.

### **CREDIT BY EXAMINATION**

With the approval of the Academic Dean, a seminarian may receive course credit through one or more of the following means: College Level Examination Program (CLEP), College Board Advanced Placement (AP) Examinations, or Challenge Examinations (Departmental).

The Academic Dean, in consultation with the appropriate Department Chair(s), will determine the courses for which AP, CLEP, or Challenge credits will be awarded. The seminarian must meet the score requirements set by the department and the examining agency.

The Academic Dean will determine the total number of credits a seminarian may earn by examination. Ordinarily, the total number will not exceed thirty.

Credits earned by examination will be shown on the seminarian's academic record. They will be counted in the credit total but will not affect the grade point average.

### **EXAMINATIONS**

Examinations in all courses are held on the dates and in the places designated on the final examination schedule. No seminarian is excused from an examination unless an exception is granted by the Academic Dean. A seminarian who, for illness or another serious reason, must

be absent from a final examination may request permission from the Academic Dean to reschedule the examination and is responsible for making the necessary arrangements with the appropriate professor. If an examination has not been taken within two weeks, the grade of “F” will be given for the course. Extensions can be granted only by the Academic Dean.

## **FAILURE POLICY**

When a seminarian fails a course, he has the obligation of repeating the course at Saint Charles Borromeo Seminary. If the Seminary is unable to schedule the course, the Academic Dean will determine when and where a comparable course may be taken.

The seminarian has the personal obligation to bear the financial responsibility for courses taken outside Saint Charles Borromeo Seminary. Upon completion of a course taken at another college or university, the seminarian bears the obligation of requesting that an official transcript of credits be sent directly to the Academic Dean of the College Division.

## **GRADE LEVEL ADVANCEMENT POLICY**

In order to graduate from the College Division with a Bachelor of Arts Degree the seminarian must accumulate 125 credits. Sixty of those credits must be obtained from Saint Charles Borromeo Seminary.

To I College – A high school diploma or equivalent

To II College – 30 credits

To III College – 60 credits

To IV College – 90 credits

The Bachelor of Arts Degree is awarded having met the graduation requirements.

## **GRADE REPORTS**

Grades must be submitted to the Registrar for every course for which credit is given. Grades for General Education Requirement (GER) courses must be submitted at mid-semester as well as at the end of the semester. Grades for elective courses need only be filed at the end of the semester.

At mid-semester, professors inform seminarians of their grades in GER courses, and the Academic Dean notifies seminarians of failures and/or the possibility of academic probation.

Grade reports are mailed to seminarians at the end of each semester. Grade reports will not be mailed to individual seminarians having outstanding financial obligations to the Seminary. Copies of seminarian grade reports are issued at the end of each semester to the Rector, Academic Dean, Dean of Men, Formation Advisor and, if the seminarian is sponsored by a diocese other than the Archdiocese of Philadelphia or by a religious community, to the Vocation Director or other designated recipient in the sponsoring diocese or religious community.

## **GRADING SYSTEM**

Letter grades are used to indicate the quality of a seminarian's performance in a course. Professors assign grades as the result of class work, reports, research papers, examinations, or a combination of the above.

Grade points apply only to semester grades. The following grading system is used for all undergraduate courses:

4.00	A+	97-100	Outstanding
4.00	A	93- 96	Excellent
3.50	B+	89- 92	Superior
3.00	B	85- 88	Very Good
2.50	C+	81- 84	Good
2.00	C	77- 80	Satisfactory
1.50	D+	73- 76	Fair
1.00	D	70- 72	Passing
0.00	F	below 70	Failed
0.00	I		Incomplete
0.00	W		Withdrawal (no penalty)

## **INCOMPLETE GRADES**

Incomplete grades must be resolved within two weeks of the date of the final examination. If the incomplete is not resolved, the grade of "F" will be given for the course. Extensions can be granted only by the Academic Dean.

## **ACADEMIC PROBATION**

Saint Charles Borromeo Seminary reserves the right to place on academic probation any seminarian who, in the opinion of the professors teaching him, is not working to his ability. A seminarian ordinarily will be placed on academic probation if his cumulative average in I College or II College is below 1.60 or his cumulative average in III College or IV College is below 2.00. Additionally, the seminarian can be placed on academic probation if his philosophy grade point average falls below a 2.00. Failure to remove probationary status within two semesters of its initiation may make a seminarian ineligible for Title IV financial aid and/or result in disqualification from continued matriculation.

## **INDEPENDENT STUDY**

III College and IV College seminarians having an overall cumulative average of 3.00 or higher and a cumulative average in the requested area for Independent Study of 3.25 or higher may take one course per semester of independent study. The seminarian seeking to take an Independent Study must first receive permission of the Academic Dean. A I College or II College seminarian who, in the judgment of the Academic Dean and Department Chair, has the academic ability and sufficient background for independent study in a particular discipline may also receive the above option.

## **INTELLECTUAL HONESTY**

An important sign of one's sincerity in committing his life to the service of the Lord and of the Church is the seminarian's observance of honesty in the pursuit of his formal studies. No instance of plagiarism, cheating, or falsification of research work, examinations, or academic records will be tolerated and may make one liable to dismissal.

## **LEVEL OF ADMISSION**

The Academic Dean reviews transcripts of seminarians to determine which courses are acceptable for transfer. Only courses from accredited institutions in which the seminarian has earned a grade of "C" (2.00) or better will be considered. To be admitted with placement above I College, an applicant must have successfully completed, at an accredited college or university, courses parallel and equivalent to the required courses at Saint Charles Borromeo Seminary. The level of admission will depend upon the total number of acceptable transfer credits. Seminarians seeking the Bachelor of Arts degree are not ordinarily admitted beyond III College.

## **SCHOLASTIC AWARDS**

Monetary prizes are awarded at the time of graduation to seminarians who show outstanding proficiency in the study of Philosophy, Latin, English, and Spanish. Recipients are determined by grade point average in the individual discipline.

## **SCHOLASTIC HONORS**

The Bachelor of Arts Degree is granted with honors when the following criteria have been met:

*Cum Laude*, when a cumulative grade point average of 3.20 or higher is earned.

*Magna Cum Laude*, when a cumulative grade point average of 3.50 or higher is earned.

*Summa Cum Laude*, when a cumulative grade point average of 3.80 or higher is earned.

## **SEMESTER AND CUMULATIVE AVERAGES**

A seminarian's academic standing is measured by the cumulative grade point average. The cumulative grade point average is calculated by dividing the total number of grade points earned by the total number of credit hours attempted. Grade points are not granted for Pass/Fail courses, nor do these courses affect the semester or cumulative averages. A seminarian must have an overall grade point average of 2.00 and a Philosophy grade point average of 2.00 to be awarded the Bachelor of Arts Degree. Credits gained from another accredited institution will be accepted into the seminarian's transcript. The grades given for those credits will not be computed into the seminarian's cumulative Grade Point Average.

## **TRANSCRIPTS**

A transcript will be issued only upon written request by the seminarian or former seminarian and will be sent directly from the Office of the Registrar to the institution or organization for which it is requested. If a transcript is issued to a seminarian, indication of that fact will be made on the transcript itself. Transcripts will not be issued for persons having outstanding financial obligations to Saint Charles Borromeo Seminary.

Seminarians, upon termination of studies at Saint Charles Borromeo Seminary, are provided a transcript free of charge, if financial obligations to the Seminary have been fulfilled. A fee of ten dollars must accompany a second or later request for one's academic record. The Seminary requires one week's notice for the issuance of a transcript. The request must be made in writing with accompanying signature to the Registrar.

Saint Charles Borromeo Seminary is in compliance with the Family Educational Rights and Privacy Act (FERPA) of 1974, as amended. A copy of the Act is available for inspection in the Office of the Registrar.

## **WITHDRAWAL FROM COURSES**

A seminarian may withdraw from a course only with the permission of the Academic Dean. After three class hours, withdrawals are rarely considered. A seminarian should notify the professor and the Registrar of such a withdrawal, when authorized by the Academic Dean.



## ***APOSTOLIC FORMATION***

In his Apostolic Exhortation on priestly formation, *Pastores Dabo Vobis*, Pope John Paul II writes: “The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the pastoral charity of Christ the Good Shepherd.” (#57) Saint Charles Borromeo Seminary offers a concurrent program of supervised apostolic formation as an integral part of a seminarian’s pastoral formation for priesthood. In the College Division, the Apostolic Formation Program is required of all seminarians in II College, III College, IV College, and Pre-Theology I and II. As the seminarian progresses through the College Division, assignments are given to encourage his apostolic development and experience. All apostolic assignments are fulfilled on Thursdays and usually involve a time commitment spanning morning and afternoon.

Seminarians in I College do not go to off-site apostolate assignments; they participate in the In-house Apostolate only, and are supervised by the College Division Dean of Men.

The Apostolic Formation Program at Saint Charles Borromeo Seminary engages seminarians in practical, supervised experiences of service and ministry in the following contexts: parishes that include diverse ethnic and cultural settings, nursing homes, senior citizen centers, special education schools, social service agencies, and hospices. Such opportunities seek to foster in the seminarian a deeper sensitivity to people’s needs and aspirations, life circumstances, and attitudes toward God and neighbor.

The Apostolic Formation Program promotes experience-based learning that challenges the seminarian to integrate his formal classroom knowledge with practical experience. The apostolic dimension of this program encourages the seminarian to reflect on his own unique calling to service and sacrifice, which are integral to mature Christian living as well as an invaluable preparation for his life of pastoral ministry.

The supervisory relationship is critical to the Apostolic Formation Program experience. The supervisor guides the seminarian’s involvement in specific responsibilities, encourages his initiative and creativity, monitors his ability to follow directions and execute tasks, to reflect on his experiences, and provides valuable corrective feedback. The professional, mentoring relationship between seminarian and supervisor cultivates the seminarian’s capacity for reflection on his apostolic experiences and enables him to appropriate insights that foster self-assessment and growth.

All apostolic assignments through Saint Charles Borromeo Seminary require forms that must be submitted to the Director of Pastoral and Apostolic Formation. These forms enable planning within the context of each assignment, and provide for supervision and evaluation of the seminarian’s progress. They are crucial to providing the necessary monitoring and feedback for assessment within the structure of the Saint Charles Borromeo formation programs. Seminarians are expected to submit their respective forms in compliance with the directions and the timelines set forth in the College Division calendars.

## **PROGRAM REQUIREMENTS**

As an integral part of the College Division program, the Apostolic Formation Program extends through II, III and IV College, and Pre-Theology I and II. Successful completion of each Apostolic Formation Program assignment requires:

1. Completion and submission of an *Agreement for Learning* to the Director of Pastoral and Apostolic Formation.
2. Consistent attendance at the apostolic assignment during the academic year as designated.
3. Participation in regular supervisory sessions with the placement supervisor.
4. Submission each semester of a *Seminarian's Self-Evaluation* as it pertains to the apostolic placement.
5. Submission each semester of a positive *Supervisor's Evaluation* of the seminarian.
6. Completion and submission of an *Apostolic Formation Log Book*.
7. Positive recommendation by the Director of Pastoral and Apostolic Formation, in consultation with members of the College Division Formation Committee.

**N.B.** Seminarians must be in compliance with the Field Education Program calendars regarding attendance at apostolic assignments, supervisory sessions, required activities, and completion and submission of forms.

## **AGREEMENT FOR LEARNING**

The successful and beneficial seminarian-supervisor relationship hinges on the clarification of mutual expectations. Therefore, seminarians, in collaboration with their supervisors, are expected to develop an *Agreement for Learning* that specifies the learning goals and objectives of both seminarian and supervisor, describes the nature and extent of task involvement, and provides for supervisory conferences as well as other pertinent data. The substance of this *Agreement* is to serve as the basis for evaluation of the seminarian's progress by the supervisor. The *Agreement for Learning* provides the basis for on-going supervisory sessions, evaluation of the apostolic experience, and written evaluations required at the conclusion of each semester.

## **LOG BOOK**

The seminarian is expected to maintain an *Apostolic Formation Log Book*, a reflective tool that contains a written, weekly narrative of each apostolate-day experience that is factual, objective and exact, with personal reflections, expectations and projections. It is an important tool for raising self-awareness of feelings in order to facilitate self-knowledge. It is shared in the "external forum" with the supervisor. It serves, therefore, as the foundation of the seminarian's preparation for supervisory sessions and helps the supervisor to direct the seminarian's activity at his apostolate. The *Log Book* is also available to the seminarian's

formation advisor, who may choose to further process relevant material with the seminarian during individual formation sessions. As a personal journal, it is used as an aid in preparation for theological reflection.

## **EVALUATION AND ASSESSMENT**

At the close of each semester, written evaluations are submitted to the Director of Pastoral and Apostolic Formation by both the seminarian and his supervisor to assess the seminarian's learning progress. The written evaluation represents the final stage of an on-going discussion with the supervisor throughout the course of a semester, and should include the salient strengths and weaknesses of the seminarian's performance in service and ministry settings so as to assist future growth. Copies of these evaluations are submitted to the seminarian's formation advisor for further discussion, and they become a significant aspect of the seminarian's overall formation profile. In order to build upon previous experience and skills learned in the Apostolic Formation Program, each seminarian is tracked according to experiences prior to matriculation into the Seminary; experiences outside the context of seminary formation; and assignments in the Field Education Program. The purpose of this process is to inform both the seminarian and the College Division Formation Committee members of the seminarian's progress.





# Pre-Theology Program



# PRE-THEOLOGY PROGRAM

## OVERVIEW

Saint Charles Borromeo Seminary offers a two-year Pre-Theology program for men who have earned a Bachelor's degree from an accredited college or university. The Pre-Theology Program is designed to enable seminarians to meet formation requirements for admission to the Theology Division as articulated in the *Program of Priestly Formation – 5<sup>th</sup> edition*. The Pre-Theologian is to demonstrate a level of commitment that may have manifested itself in his own preparation for entering a formation program by selling property or ending a career. He is marked by a degree of maturity and depth of commitment that both enables and empowers him to engage a structured formation program.

The Pre-Theology Candidate is, expected to present himself in an age-appropriate manner and engage the program of Priestly Formation in a way consistent with the level of maturity and experience he has gained through his previous education and life experience. Growth in self-awareness and sound personal identity are the hallmarks of a healthy personality that establishes a secure basis for the spiritual life. Such growth may be demonstrated by: sound prudential judgment; sense of responsibility and personal initiative; a capacity for courageous and decisive leadership; an ability to establish and maintain wholesome friendships; and an ability to work in a collaborative, professional manner with women and men, foregoing self-interests in favor of cooperative effort for the common good. (PPF # 86)

The Pre-Theology Program at Saint Charles Borromeo incorporates those aspects of the Hispanic Ministry Program articulated above. Specifically the Pre-Theologian takes up formal study of the Spanish language in his second academic year. Consistent with the overall effort to provide instruction in Spanish, the Pre-Theology seminarian will be tested in order to determine his ability and will be able to engage the language instruction at a level appropriate to his abilities.

## ***HUMAN FORMATION***

The Pre-Theology Program provides college graduates newly admitted to Saint Charles Borromeo Seminary with adequate time to make a transition from secular to formational life, and to orient themselves to seminary living. The Program combines spiritual formation and intellectual formation with experiences in community living and apostolic service. As part of the Theology Division, the Pre-Theology Program assists seminarians in their vocational awareness and prepares them for entrance into graduate studies. Its goal is to support each seminarian in his development as a Christian believer who is called to the priesthood. The Saint Charles Borromeo Seminary Formation Program is intended to aid the seminarian as he integrates the development of the various aspects of his life as elaborated in Pope John Paul II's exhortation, *Pastores Dabo Vobis*, viz., the human, spiritual, pastoral and intellectual (cf. *The Program of Priestly Formation, Fifth edition, § 70*).

To ensure the pre-theologian's progress in the above areas, he meets regularly with his formation advisor. These meetings have the same format and purpose as those of the general program of the College Division and Theology Division. The seminarians attend weekly conferences given by members of the Formation Committee. The subject matter, however, is oriented toward the specific goals of the Pre-Theology Program.

Although the Saint Charles Borromeo Seminary program in all its levels concentrates on the development of a sense of fraternity and of an appreciation of the wholesome relationships that should be found among seminarians and priests, this facet of the program is particularly stressed in the Pre-Theology Program. It is hoped that seminarians realize the necessity of such relationships to one's vocational discernment and one's own psychological development.

## **FORMATION CONFERENCES**

### **PRE-THEOLOGY I**

The Pre-Theology I conferences deal with developing a mature human response to a possible call to the priesthood. The emphasis is on the awareness of being "chosen from among men" in light of the first two chapters of *Pastores Dabo Vobis*.

Through the year, the conferences emphasize the need for discipline. While there is an appreciation that men at this level possess prior life experience, this does not mean that the man is well disciplined. The Theology Division Seminarian Handbook is used to bring out the character that makes up the daily life of the seminarian. An explanation of the rules should allow a man to see what and why certain freedoms and restrictions are imposed upon him. The Five Stages of Growth are presented to help the men in Pre-Theology in their transition. Loss of freedom, limited budget, and living with men of various backgrounds is discussed. Attention is paid to the reentrance of these men into the academic arena and how to become part of community life without neglecting family and friends outside the seminary community. Distinguishing temptation from sin as well as facing fears is given attention. The moderation of attractions and use of created goods is a topic which includes detachment, ethic of hard work, moderation of computer and television usage, and time management. The



importance of spiritual direction, learning sacrifice, and dealing with discouragement is looked on as part of the seminarian's transition. Introduction to sexual development aids in forthright talks dealing with intimacy, generativity, pleasure, self-abuse, and the dangers of pornography. Proper respect for women is very much a part of these talks.

## **PRE-THEOLOGY II**

The Pre-Theology II conferences look at conversion as a way of life in response to God's call to holiness and to possibly serve as a priest. The emphasis this year is on the sacrifice necessary for a seminarian to grow in holiness and to grow in discernment of his vocation. The sources for this year are the third and fourth chapters of *Pastores Dabo Vobis*.

Through the year, the conferences address the notion that a man must take responsibility for his formation. This includes the need to keep a personal calendar, punctuality, fulfillment of responsibilities, courtesy, respecting others, and maintaining professional boundaries. Growth in self-confidence, creativity, and the willingness to show initiative is emphasized this year. This includes proper stewardship, not only of one's goods, but in utilizing time and talents for others. At this level, the expectation is that a man develops a more ecclesial vision accepting the Church's teachings rather than his own personal views. Charity is stressed in the ideas of self-emptying, zealous love for others manifesting itself not only in apostolic work, but in day-to-day interaction with the seminary community. The call to a chaste celibate commitment is explored more deeply. The Christological, ecclesiological, and eschatological models of celibacy is examined in a practical way. Intimacy is seen in the positive light of celibacy. The resources used are *Priestly Celibacy: Its Scriptural, Historical, Spiritual and Psychological Roots*, edited by Reverend Peter Stravinskias and *The Case for Clerical Celibacy* by Alphons Cardinal Stickler. Finally, a growing appreciation for the humanities is encouraged.

## ***SPIRITUAL FORMATION***

The Spiritual Formation Program for the Pre-Theology seminarian is designed to enable him to develop a Christ-centered life that is oriented to priestly commitment. This program endeavors to integrate the seminarian's vocational expectations with the challenge of the Gospel, the experience of community living, and the eventual spiritual requirements of the Roman Catholic priesthood. A man who enters into a program of Priestly Formation as a Pre-Theologian has usually demonstrated a commitment to a spiritual life. These men often have a familiarity with retreat experiences, spiritual direction, regular celebration of the Sacrament of Penance and possess an appreciation of the importance of the Eucharist in their personal prayer life as well as the life of the church. The Spiritual Formation for the Pre-Theology Seminarian seeks to capitalize on that experience, refine it where necessary and lead the man to more fully develop his Spiritual Life in its relationship to Priestly Formation.

To achieve this goal there are four objectives:

1. To help the seminarian to know, love, and follow Jesus Christ more completely as a committed disciple.
2. To instruct the seminarian in the importance of a strong liturgical life that encourages participation and emphasizes vocational awareness within the sacramental life of worship.
3. To assist the seminarian in establishing a personal prayer life, fostered by group spiritual conferences and individual direction.
4. To acquaint the seminarian with the implications of the goal to which he aspires, so that in time he will be capable of making a lasting commitment to Christ and His Church.

## **LITURGICAL LIFE AND DEVOTIONS**

For the seminarian in Pre-Theology, the Spiritual Formation Program involves a daily schedule of spiritual exercises in conjunction with the seminarians of the Theology program, including Morning and Evening Prayer, Eucharist, and periodic devotional practices. Opportunities for the frequent celebration of the Sacrament of Penance are provided. The Spiritual Formation Program also includes an orientation, retreats, days of recollection, spiritual conferences, and individual spiritual direction.

## **SPIRITUAL FORMATION CONFERENCES**

The Pre-Theology Spiritual Formation Program seeks to guide seminarians in a systematic development of Christian commitment in light of the goal of priesthood. Pre-Theology seminarians have reached a personal level of commitment to discerning a priestly vocation that often reflects a spiritual life that is more developed than college age seminarians. The spiritual growth that is pursued during the two-year Pre-Theology program builds on existing prayer lives and spiritual devotions while introducing aspects of the Catholic Spiritual

tradition that may be new to the Pre-Theology seminarians. The topics that are emphasized are: Introduction to Spiritual Formation, Prayer, and Spiritual Direction.

The periodic conferences with the Director of Spiritual Formation are focused on the topics of the overall plan of seminary spiritual formation, growth in personal prayer, and understanding the role of spiritual direction.

## **PRE-THEOLOGY I**

The spiritual conferences offered in Pre-Theology I are designed to help seminarians understand and commit to liturgical and personal prayer in their daily lives, as well as to understand the process and significance of individual spiritual direction. It is not uncommon for a Pre-Theologian to enter the formation program with a spiritual life that has developed beyond that of those who are new to a Seminary experience. These seminarians, having completed at least a Bachelor's degree and sometimes a post-graduate degree, may have worked in the private sector and grown in their relationship with the Lord in a manner consistent with their personal development. During their Pre-Theology I experience, the opportunity to meet regularly with a Spiritual Director and explore existing spiritual practices or learn new ones is part of the structured practice.

## **PRE-THEOLOGY II**

The spiritual conferences in Pre-Theology II are designed to assist seminarians to develop a right understanding and practice of the devotional life of the Church and gain deeper insight into the meaning and practice of the spirituality of the diocesan priesthood. A Pre-Theologian not infrequently comes to the formation program having made a greater level of commitment to discerning a priestly vocation. Because of his age and the proximity of theological studies, the Pre-Theologian is more quickly introduced to the spirituality of a diocesan priest. The overall intensity of the Pre-Theology program requires that a seminarian capitalize on the resources that are made available throughout his two years as a Pre-Theologian.

## **SPIRITUAL DIRECTORS**

Each seminarian is required to meet at least once a month with a personal spiritual director chosen by the seminarian from a list of approximately thirty priests who have been delegated by the Archbishop to serve as personal spiritual directors for seminarians at Saint Charles Borromeo Seminary. The personal spiritual director assists the seminarian in recognizing and responding generously to the grace of God in his life. This relationship is very important in the life of one discerning a priestly vocation and seeking to answer God's call fully. The personal spiritual director is one to whom the seminarian reveals himself in a confidential setting within the internal forum in order to better ascertain and follow the prompting of the Holy Spirit within him and to perceive and avoid following any inner movements that could lead him away from God.

# ***INTELLECTUAL FORMATION***

## **PRE-THEOLOGY**

The Pre-Theology Academic Program is designed for the college graduate to prepare him for the study of theology. Credits are earned for each course successfully completed. Letter grades are used to indicate the quality of a seminarian's performance in a course. The two-year Academic Program satisfies the requirements for acceptance into the Theology Division as stated in *The Program of Priestly Formation, Fifth edition*, §161, §162. It is in these sections of *The Program of Priestly Formation, Fifth edition* where the philosophical and theological credit requirement is articulated. The pre-theology seminarian is required to earn 30 undergraduate credits in philosophy and 12 undergraduate credits in theology. Seminarians may also take elective courses in the College Division Program to meet additional needs in philosophy, as well as courses in the Religious Studies Division to satisfy further needs in theology.

In addition to the philosophical and theological requirements mandated by *The Program of Priestly Formation, Fifth edition* there is a strong suggestion for linguistics studies; Biblical, Classical and Contemporary. To that end, Saint Charles Borromeo provides the Pre-Theology Seminarian the opportunity to study Latin and Greek. The need for fluency in Spanish is a growing pastoral expectation. The Pre-Theology seminarian can begin formal classroom instruction in the two semesters of his second year. This will be complemented by concurrent experiences in liturgical celebrations and field education assignments for those men whose Bishop recommends experience within a Hispanic Parish. The Pre-Theology seminarian who begins his instruction in the Spanish language within the curriculum can better enter into a summer experience during the two years of his Pre-Theology Studies or prior to his entrance into Theological Studies.

## **ACADEMIC POLICIES**

All academic policies described on pages 66-70 are applicable to the Pre-Theology curriculum.

### Pre-Theology I

<b><i>Fall Semester</i></b>	<b><i>Spring Semester</i></b>
LAT 507 Ecclesiastical Latin I	LAT 508 Ecclesiastical Latin II
PHL 509 Ancient Philosophy	PHL 510 Medieval/Early Modern Philosophy
PHL 515 Logic	PHL 511 Epistemology
THL 501 Practical Theological Concepts	PHL Elective
THL 505 History of Christian Spirituality	THL 502 Introduction to Dogmatic Theology
Formation Conference	Formation Conference

Pre-Theology II

<i>Fall Semester</i>	<i>Spring Semester</i>
GRK 507 Biblical Greek I	GRK 508 Biblical Greek II
PHL 501 Philosophy of Man	PHL 502 Ethics
PHL 512 Metaphysics	PHL 516 Natural Theology
PHL 514 Later Modern and Contemporary Philosophy	THL 507 Introduction to Liturgy
SPA 501 Basic Spanish I	SPA 502 Basic Spanish II
Formation Conference	Formation Conference
	Human Development Workshop

## ***APOSTOLIC FORMATION***

In his Apostolic Exhortation on priestly formation, *Pastores Dabo Vobis*, Pope John Paul II writes: “The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the pastoral charity of Christ the Good Shepherd” (#57). Saint Charles Borromeo Seminary offers a concurrent program of supervised apostolic formation as an integral part of a seminarian’s pastoral formation for priesthood.

A two-year Pre-Theology Program is designed for men who already have a baccalaureate or higher degree upon acceptance into Saint Charles Borromeo Seminary. The Apostolic Formation Program is required of all seminarians in Pre-Theology I and II. The overall goals and philosophy of the Pre-Theology Program are consistent with those outlined in the Apostolic Formation — Theology Division. This program serves to ensure that a period of supervised apostolic formation, as well as a complete and solid academic foundation in philosophy is in place before the seminarian enters graduate studies. As the seminarian progresses through Pre-Theology, assignments are given to encourage his apostolic development and experience. Apostolic assignments are fulfilled on Thursdays and usually involve a time commitment spanning morning and afternoon.

The Pre-Theology Program promotes experience-based learning that challenges the seminarian to integrate formal classroom knowledge with practical experience in an apostolic setting. The apostolic dimension of this program encourages a climate for growth as the Pre-Theology seminarian reflects on his own unique calling to service and sacrifice, which are integral to mature Christian living as well as an invaluable preparation for his life of pastoral ministry.

The Director of Pastoral and Apostolic Formation engages each Pre-Theology seminarian in practical, supervised experiences of service and ministry in the following contexts: parishes that include diverse ethnic and cultural settings, nursing homes, senior citizen centers, special education schools, social service agencies, and hospices. Such opportunities seek to foster in the seminarian a deeper sensitivity to people’s needs and aspirations, life circumstances, and attitudes toward God and neighbor.

The supervisory relationship is critical to the Pre-Theology formation program experience. The supervisor guides the seminarian’s involvement in specific responsibilities, encourages his initiative and creativity, monitors his ability to follow directions and execute tasks, and provides valuable corrective feedback. Each placement combines concrete pastoral activities with experienced supervision and regular evaluation. The professional, mentoring relationship between the seminarian and his supervisor cultivates the seminarian’s capacity for reflection on his apostolic experiences and enables the seminarian to appropriate insights that foster self-assessment and growth.

All apostolic assignments through Saint Charles Borromeo Seminary require forms that must be submitted to the Director of Pastoral and Apostolic Formation. These forms enable planning within the context of each assignment and provide for supervision and evaluation of the seminarian’s progress; they are crucial to providing the necessary monitoring and feedback for assessment within the structure of the Saint Charles Borromeo formation programs. Seminarians are expected to submit their respective forms in compliance with the directions and timelines set forth in the Theology Division calendars.



# Theology Division





# THEOLOGY DIVISION

## OVERVIEW

The Theology Division of Saint Charles Borromeo Seminary shares the vision and philosophy of the overall Saint Charles Borromeo Seminary Formation Program and builds upon the foundations of the College Division Programs. Through its Master of Divinity Degree Program, the Theology Division has as its primary purpose the four-fold formation (human, spiritual, intellectual, and pastoral) of potential candidates for priesthood of Jesus Christ in the Roman Catholic Church. Its guiding focus is the example of the one Priest, Jesus Christ, who came “not to be served but to serve, and to give His life as a ransom for the many” (Mark 10:45).

In theological instruction and pastoral education, the Theology Division seeks to engage seminarians in a process of reflection on the issues of life, to provide a better understanding of the Gospel message and a clearer awareness of the historical development of the Christian faith, and to impart a sensitivity to the human concerns and spiritual demands faced by contemporary men and women of faith. Of particular emphasis is a strengthening of the seminarian’s personal commitment to celibate priesthood and of his ability to explain and articulate the Catholic faith to members of the Catholic community and to men and women of other Christian traditions and other faiths.

By means of its integration of the four components of formation the Master of Divinity Degree Program has these as its primary goals:

1. The fostering of Human Formation consistent with the attainment of the maturity demanded for ordained ministry as a Roman Catholic priest.
2. The deepening of Spiritual Formation to sustain a lifetime of priestly service and to advance that continual conversion of mind and heart so necessary for every baptized member of the Church and especially to be expected of its ordained priests.
3. The sharpening of Intellectual Formation effectively to assimilate a graduate, professional theological education consonant with the ability faithfully to grasp, represent, and apply the Church’s Tradition as an ordained priest.
4. The broadening of Pastoral Formation to develop the specific capacities for ministerial and public leadership required for priestly service.

## ***HUMAN FORMATION***

In order that his ministry may be as humanly credible and acceptable as possible, it is important that the priest should mold his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of humanity (*Pastores Dabo Vobis*, §43). The purpose of Human Formation in the Theology Division is to assist the seminarian in his task of becoming a man of integrity with the personality necessary for priestly ministry in the contemporary Church. The various services and co-curricular programs of the Human Formation Program are ordered in such a way that the seminarian learns to be well-oriented to the truth, respectful of every person, compassionate and just, and balanced in judgment and behavior.

Programs seek to address issues surrounding the seminarian's physical well-being; habits of good nutrition and exercise, freedom from addictive behaviors, the development of a healthy emotional life, the establishment of mature friendships, maturity in dealing with authority, the formation of a settled disposition for celibacy, and the qualities necessary for leadership and positive social interaction within a community. The Dean of Men assists the Rector in fostering the development and implementation of these programs with the aid of the Formation Committee.

The seminary community plays a significant role in the growth of seminarians to the priesthood. The interaction between those who share the same vocational goal provides mutual support and promotes increased tolerance while allowing for fraternal correction. Community life affords the opportunity for the development of leadership skills and individual talents. It can also motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration. The seminarians and the faculty form the center of the seminary community. This center needs careful cultivation so that the distinctive aims of seminary formation can be achieved (*The Program of Priestly Formation*, Fifth edition, § 262).

## **SEMINARIAN HANDBOOK**

The College Division and Theology Division each have its own handbook; though similar in structure they do reflect the age and developmental difference in the two divisions. After providing the Mission Statement of the seminary, the Handbook describes the four pillars of priestly formation, House Order, a Code of Conduct, referrals, Policy on Changing Diocesan affiliation and the Horarium. The handbooks are reviewed annually by the Deans of Men for their content in order to make any changes or additions that are necessary. Men in I College receive presentations on the Handbook as part of the Human Formation Conferences held weekly. Currently the handbooks are undergoing a thorough revision incorporating revisions based on the PPF 5. The new edition will include descriptions of the evaluation and voting process, the role of formation personnel, descriptions of house jobs, and policies and procedures related to the program of priestly formation.

## **HUMAN FORMATION CONFERENCES**

Human Formation Conferences are conducted at least eight times each semester within the context of the academic schedule. Each conference consists of a formal presentation by a

priest moderator followed by a discussion between the seminarians and the moderator, as well as dialogue among the seminarians themselves. The conferences aim to foster a more thorough integration of the human, spiritual, intellectual, and pastoral aspects of the topic; to intensify the seminarian's personal appropriation of these matters; and further to improve his capacity to articulate his convictions and to be a careful and respectful listener. Topics dealing with issues particular to Human Formation are the central focus of this curriculum.

The Formation Conferences in the Theology Division spring from the Human Virtues which "make possible ease, self-mastery, and joy in leading a morally good life." (*Catechism of the Catholic Church*, 1805-1809) The conferences also emphasize the Theological Virtues which "dispose Christians to live in a relationship with the Holy Trinity. They have the One and Triune God for their origin, motive and object." (*Catechism of the Catholic Church*, 1812-1829) Specific priestly characteristics and specialized topics are presented throughout the year.

### ***I Theology***

The First Theology conferences look at the Word of God as transforming lives. This is essential as the men in I Theology are received into the Ministry of Reader. The Vatican II document, *Optatam Totius*, marks this year. The emphasis is on the elements of the Word of God and the power of the spoken word to transform lives.

The conferences begin by discussing the need for the proper use of language. Especially important would be language that reflects the values of purity and chastity. An awareness of the needs of others, especially the marginalized, is discussed, which involves seeing the dignity of each person; not only those with whom we live but the stranger as well. The ability to converse with ease and to engage others is brought forth. The idea of witnessing not only with speech but also in one's comportment is touched upon along with the proper disposition towards clerical attire. Knowledge and thirst for the Word of God is greatly encouraged and therefore requires a greater need for study as a man transitions into the Theology Division. A growing ability to articulate the Faith is expected.

Resilience is another topic for discussion as well as boundaries in speech. Appropriate relationships outside the seminary are also highlighted. The dangers of clericalism are expounded which would include the areas of entitlement and lack of initiative. The healthy sense of self and masculine identity are shown as essential to confident, priestly ministry. The growing love for the Divine Office is offered, with praying the breviary encouraged rather than mere recitation. A growing awareness of celibacy being a lifestyle of love rather than being merely sacrificial in nature is a topic for these conferences. This would include speaking on the responsibilities and challenges of celibacy as well as the freedom for apostolic activity that celibacy can produce.

### ***II Theology***

The Second Theology conferences address the Eucharist as the source and summit of priestly life. The basis for the theme of these conferences is *Eucharistia de Ecclesia*. It is in this year that the men are received into the ministry of Acolyte. These conferences are meant to serve as a means to grow in a Eucharistic identity. This involves the various ways the Acolyte carries out his Eucharistic ministry.

The conferences begin with the notion of the need to grow in an ability to carry out both fraternal support and fraternal correction. Possessing a Eucharistic identity would involve a man being steeped in humility and thus open to correction and the willingness to offer constructive criticism when necessary. Honesty is a virtue that is essential in this area. An evaluation of fellow classmates takes place during this year which gives a practical experience in offering and receiving positive and challenging observations on one another.

The Myers-Briggs Personality Test is administered during this year, allowing a man to see his personality type and the impact of personality types on living rectory life, ministering with others, and noting some of the challenges that come about from varying personality types.

The different roles that a man must carry out (friend, colleague, superior, brother, son) are explored. This is important as a man grows in the meaning of priestly identity. Care for the sick and the hospitalized are to be expounded upon. This includes confronting fears, taking initiative to visit the sick, developing empathy, facing discomfort, and learning from dramatic and challenging experiences. Healthy recreation and the need for reflection are encouraged in a deeper way this year. Emphasis on the New Evangelization is reflected in the developing a style of mission. The mystery of death and the minister's assistance in this area is an essential topic.

In the area of chaste celibacy, emphasis on spiritual fatherhood as bearing spiritual fruit is discussed. This year, the celibate's interaction with married and religious is a topic. Along with this area is comportment in the sanctuary and in public prayer. Priestly models are Saint Charles Borromeo, Saint John Neumann, Saint John Vianney, and Pope John Paul II.

### ***III Theology***

The Third Theology conferences revolve around preparation for ordination to the transitional Diaconate. The emphasis includes the deacon as an icon of service in preparation for a lifetime of priestly ministry.

Through the year, the conferences discuss the experiences the seminarians had during the summer in parish ministry. The Charter for the Protection of Children and Young People is examined leading to discussions around boundaries in speech, being overly curious, suffering the need to be overly revelatory, and the dangers of counter transference. Being aware of one's own ego and needs are addressed, as well as the "notion of power."

Sensitivity toward multicultural issues is highlighted, by examining the Church's teaching on enculturation. Issues of racial, ethnic, and financial prejudice are part of this presentation. Cultural diversity and its impact on matters liturgical are open for examination. Models of leadership are then be examined as well as the handling of stipends, gifts, and perks. Ways to avoid burnout and compassion fatigue calling for a balanced work ethic that involves appropriate recreation, rest, and exercise are topics.

The third year of theology requires the candidates for ordination to take an Oath of Fidelity and Profession of Faith. Orthodoxy and the confrontation of heterodox teaching is examined in a practical manner. Friendship and intimacy are looked at in light of various relationships, the need for a lack of exclusivity, priestly, lay, and family relationships. The practicalities of

celibacy are discussed. Pastoral ministry and its flowing from love for Jesus Christ is a part of these conferences. A masculine image of fatherhood is presented using a variety of resources including *Wild at Heart* by John Eldredge. Specialized topics for this year are Candidacy for Holy Orders, the Diaconate and the sacraments of Baptism and Marriage.

#### ***IV Theology***

The Fourth Theology conferences see the transitional deacons looking towards their proximate preparation for priestly ordination and ministry. This especially involves the men acting in persona Christi. The source of this year is from chapter VII of *Pastores Dabo Vobis*.

The conferences begin with the notion of priestly persona and reputation. Rectory living and the public nature of the priesthood is the opening topic. The awareness of how personal decisions reflect a man's public life emphasizing the experiences of moving from a private to a public persona is shared. Boundary issues related to rectory staff are discussed, as well as the need to be present to parishioners and with priests with whom one lives. Proper use of free days and vacation is another topic as well as balancing seminary commitments with parish needs. Dealing with conflict and challenging situations, bearing criticism, dealing with imperfect rectory and liturgical experiences, and fidelity to work one dislikes are introduced.

Collaboration with fellow priests, religious, and lay men and women is also addressed as well as the appreciation of various styles of ministry and an openness to learn from others. The need for commitment to continuing education after ordination to the priesthood is examined. The need to retain joy when the newness of the priesthood wears off is shared. Proper priestly etiquette is discussed as well as all the various customs that go into planning an ordination and First Mass. The meaning of being called "Father" is addressed with the sense of one's psychology "catching up" with a change in ontology.

Topics that follow include proper use of resources including finances, setting up a retirement plan, a Will, and an appropriate type of automobile. Spiritual aspects are touched upon such as spiritual direction after ordination, the need for confession, the Divine Office, daily Mass, devotion to the Blessed Virgin Mary as a priest, and integrating ministry and prayer. The relationship with one's Ordinary and pastor is discussed as well as fidelity to diocesan functions such as workshops, diocesan celebrations, and the funerals of priests. A practicum on hearing confessions and anointing the sick takes place this year.

#### **HUMAN FORMATION WORKSHOP**

A day-long workshop on Human Formation is conducted once a semester for the entire body of seminarians. Workshop topics are selected and submitted to the Rector for approval. In order to maximize their effectiveness, the services of appropriate professionals are employed to conduct these sessions.

The topics for these workshops follow a three-year cycle and the general themes are:

1. The Process of Formation – Integrating the Four Pillars of Formation
2. Affective Maturity and Emotional Intelligence
3. Relationships and Celibate Lifestyle
4. Addictions and Problematic Behaviors

5. Family, Community and Cultural Issues
6. Pastoral Self-Care

## **FORMATION COMMITTEE**

The Saint Charles Borromeo Seminary Formation Program is intended to aid the seminarian as he integrates the influences that affect positively his development as a candidate for the Priesthood. These various aspects are elaborated in Pope John Paul II's Apostolic Exhortation *Pastores Dabo Vobis* (1992) and include the human, spiritual, intellectual, and pastoral dimensions of the seminarian's life. This is the work of the entire faculty but, in particular, the work of the Formation Committee.

While programs of evaluation take place in the external forum, it is important to relate this experience to the seminarian's spiritual development. The experience of evaluation should be generally positive in nature and should foster growth. Hence, evaluations can be viewed as significant moments in the spiritual growth of seminarians (*The Program of Priestly Formation, Fifth Edition, § 272 - 274*).

The Formation Committee is comprised of the Rector, the Vice Rector, the Dean of Men, the Director of Spiritual Formation (a non-voting member), the Academic Dean and the individual Formation Advisors of seminarians. The Formation Committee is chaired by the Rector, with the Dean of Men serving as Vice Chairman. Full-time priest faculty serve as Formation Advisors. The Formation Committee meets weekly to evaluate the seminarian's progress in the areas of human, spiritual, intellectual, and pastoral development. The Formation Advisor, serving as liaison between the seminarian and the Formation Committee, presents to the committee a summary of the seminarian's performance in all areas of seminary formation and communicates to each of his advisees the consensus view of the Formation Committee on the positive characteristics for priestly service of which he gives evidence and the areas of his development that are in need of improvement. At the end of the academic year, the Formation Committee's assessment is part of the comprehensive written report prepared by the Formation Advisor for the seminarian's sponsoring diocese or religious community.

When applicable, the Formation Committee recommends to the Rector those seminarians it finds suitable for the reception of candidacy, ministries, or Sacred Orders. Because education and growth are gradual processes, the continuing evaluation of students is necessary. Seminarians profit most from a system of periodic evaluation in which they receive clear and accurate information about their behavior and attitudes so that they can change and correct what is inappropriate and develop in those areas in which they may be weak. Such evaluation is primarily the responsibility of the seminary rector and faculty (*The Program of Priestly Formation, Fifth Edition, §273*).

The Formation Advisor is selected from the priests assigned full-time to the faculty of Saint Charles Borromeo Seminary. In this role, the Formation Advisor meets individually, in the external forum, with the seminarians assigned to him to assist the discernment of God's call and to bring to the attention of the seminarian the assessment by the Seminary regarding his suitability for Sacred Orders. The Formation Advisor seeks to assist the seminarian in the personal appropriation and integration of the information imparted to the seminarian by his participation in the human, spiritual, pastoral, and intellectual components of the program.

It is the Formation Advisor's responsibility to meet with each advisee at least twice each semester to review the seminarian's formation status, to know each advisee as well as possible by establishing a relationship of mutual trust and acceptance, to comment on the seminarian's progress toward the priesthood at the meetings of the Formation Committee, and to prepare a comprehensive Formation Report for each advisee at the conclusion of the academic year. It is the Formation Advisor's responsibility to provide the seminarian comprehensive feedback on the formation report so that it may assist him in his growth. The Formation Advisor does not function in the internal forum with any seminarian.

### **HEALTH SERVICES**

It is the policy of Saint Charles Borromeo Seminary to make available to seminarians appropriate psychological and psychiatric services in accord with *The Program of Priestly Formation*, § 327. Counseling recommended to the seminarian by the Formation Committee, or requested by the seminarian himself through his Formation Advisor, must be approved by the Rector and, when applicable, by the seminarian's Vocation Director. The Rector will identify an appropriate counselor for the seminarian; the seminarian initiates the counseling process with the assistance of his Formation Advisor.

These services are made available to seminarians for their personal and emotional development as candidates for the priesthood. The counseling that is given should be consistent with the policy and practice of the total seminary program. The Dean should ensure that those employed as counselors for seminarians are well versed in and supportive of the Church's expectations of candidates for the priesthood (*The Program of Priestly Formation, Fifth Edition*, § 327).

### **COMMUNITY LIFE AND EXTRA-CURRICULAR ACTIVITIES**

The schedule of community life in the Theology Division is organized in such a way as to prepare seminarians for the life of prayer and service, which form the foundation of priestly ministry. The seminarian's cooperation with and concern for his peers is viewed as a foreshadowing of the quality of the relationships he will form as a priest with parishioners and staff. The discipline of the daily and yearly schedule affords the seminarian an opportunity to develop self-discipline and to prioritize his values as he prepares for priestly life. The Seminarian Handbook describes the Seminary's expectations of seminarians in their life together.

A Seminarian Council is comprised of three representatives of each of the four classes of the Theology Division. The President, Vice-President, Secretary, and Treasurer are elected by the seminarians, with the approval of the Rector. Elections are held each year and the officers of Council are elected from among the twelve representatives. The Seminarian Council acts as a representative body of the seminarians to coordinate seminarian activities, to facilitate social opportunities, and to communicate on behalf of the seminarians with the Seminary Administration. As a rule, the Council meets each month.

A Rector/Seminarian Forum is regularly conducted by the Rector. Meetings of the forum offer the seminarians, through their elected Council, an opportunity to dialogue directly with the Rector. Meetings are open to the whole seminarian body. A variety of athletic facilities affords seminarians the opportunity to participate in physical exercise each day, at their own discretion and through intramural events. Indoor and outdoor basketball courts, outdoor

tennis courts, and soccer and baseball fields are available. A fitness center, outfitted with aerobic equipment as well as a weight room, is available for seminarian use. Many of these athletic facilities are maintained in part by the generosity of the Priest Alumni Association.

Seminarians who are members of the Seminary choir practice weekly for the Sunday Liturgy, and such special liturgical celebrations as Forty Hours Devotion and Cathedral liturgies. Opportunities are given for seminarians to develop their musical talents by participating in the Seminary choir in roles of cantor, soloist, and assistant director.

“Seminarians for Human Life,” organized by the seminarians, raises consciousness concerning all aspects of respect for human life. Seminarians in the Theology Division organize and coordinate the annual bus trip for the March for Life in Washington, D.C. held every January.

At the end of the Fall semester, the seminarians produce a concert for Christmas. Guests are invited to Saint Martin’s Chapel for an evening of traditional carols and sacred music. Participation in the concert performance is voluntary and enables the seminarians to demonstrate not only their musical ability but also behind-the-scene efforts to provide this source of entertainment and edification annually.

Saint Charles Borromeo Seminary has various athletic facilities including a gymnasium, outdoor tennis and basketball courts. There is a newly renovated fitness center equipped with treadmills, stationary bicycles, rowing machines, free weights, and other types of weight-training equipment. There are also extensive playing fields for baseball, football, and soccer. The Seminary offers organized intramural leagues in basketball and volleyball.

Both on and off campus opportunities are offered for attendance at concerts, theater productions, movies, and sporting events. Seminarians also stage and take part in musical and dramatic productions. The seminarians organize and share in many community events, such as parties for special occasions. For purposes of relaxation, the seminarians have available to them television lounges and an equipped game room. The seminarians are largely responsible for the practical management of these services and activities, all of which help to foster responsibility, generosity, and charity.

In addition to the support offered by Housekeeping Services, many of the common areas of the Theology Division are maintained by the seminarians themselves. So, too, are a number of community services. Seminarian coordinators, assisted by other volunteers, see to the care of the seminarian lounges, television rooms, laundry facilities, food services in the Common Room, chapel decorations, and infirmary needs. The seminarians conduct their own intramural sports activities. The cooperation and service needed to conduct these activities are at the heart of the Seminary’s understanding of priestly ministry.



## ***SPIRITUAL FORMATION***

The Spiritual Formation Program is an essential part of the overall formation program of Saint Charles Borromeo Seminary. Its purpose is to invite the seminarian to identify and establish attitudes, habits and practices in the spiritual life that will benefit him in his preparation for priesthood and will continue to do so in his ongoing formation after ordination. These spiritual disciplines are intended to provide a foundation that will encourage zealous and loving priestly ministry.

The general objectives of the Spiritual Formation Program are three:

1. To impart to the seminarian maturing insights and enriched spiritual values, so that the seminarian can arrive at a firm and informed conviction regarding his own priestly vocation.
2. To acquaint the seminarian with the implications of a conversion of mind and heart, so that in time he will be capable of making a lasting commitment of himself to Christ and His Church as a priest.
3. To help the seminarian to seek in all things to follow the example of Christ, the Priest, who gave his life for the world.

Spiritual maturity is a concern of the entire Saint Charles Borromeo Seminary community. It is a concern of each seminarian. It is a concern of the Seminary faculty who expend their efforts to prepare men for a lifetime of service in the priesthood of Jesus Christ. The functioning of the Spiritual Formation Program, however, is the particular responsibility of the Director of Spiritual Formation.

### **SPIRITUAL FORMATION CONFERENCES**

The Theology Division Spiritual Formation Program seeks to guide each seminarian in a systematic development of the spirituality of a diocesan priest which will sustain him throughout his life as an ordained priest. The conferences for each year in the Theologate are as follows:

#### ***I Theology: Survey on Prayer and Intimacy and Sexuality***

During this first year in Theological Studies the seminarian is led to explore different forms of prayer. At this point in a man's formation he will have either experienced an intensified program of spiritual formation through attendance at a summer program designed to enhance his spiritual formation or he will have been in priestly formation for several years. The Spiritual Director who serves as moderator centers discussion on how various prayer methods might fit into the life of a busy diocesan priest. A number of prayer techniques are examined, including *lectio divina*, Ignatian contemplation, the Rosary, and journaling as a way of praying. A major focus is on praying with the Liturgy of the Hours. The moderator guides a frank and free discussion and exchange of insights on important matters of formation and priestly life: intimacy, sexuality, and solitude. The seminarians and Spiritual

Director address ways of dealing with their sexuality. The discussions are often framed by Pope John Paul II's book, *Love and Responsibility*.

### ***II Theology: Discernment of Spirits and Priestly Celibacy***

In his second year of Theological Studies, the seminarians engage in a study of the conversion of St. Ignatius of Loyola. Led by the Spiritual Director, who serves as the moderator, the seminarians survey the Ignatian method of discernment of Spirits. The center point of the discussion is on the process of discernment. The men examine the movements of consolation and desolation. In addition to discernment of Spirits, the Examen is presented as a valuable tool to clarify God's movements in one's life. The moderator continues a discussion of Priestly Celibacy in the light of Pope Paul VI's Encyclical Letter, *Sacerdotalis Caelibatus*. The discussions move into challenges of celibacy and celibacy for the Kingdom of God.

### ***III Theology: The Evangelical Counsels and The Theology of the Body***

In Third Theology the seminarians are led to examine the evangelical counsels of poverty or simplicity, celibacy, and obedience. This life-style calls for a radical commitment to Gospel living. The life of St. John Vianney serves as a model and a point of study for the diocesan priest who is to incorporate poverty, chastity, and obedience into his own life in a heroic manner. The seminarians study and discuss Pope John Paul II's *Theology of the Body* as well as the encyclical of Pope John XXIII on St. John Vianney, *Sacerdotii Nostri Primordia*.

### ***IV Theology: The Diocesan Priest – A Man of Pastoral Charity, and Celibacy – A Way to Love***

During the fourth year of theological studies the seminarian explores the priest as one who is configured to Jesus Christ, the head and shepherd of the Church. The priest must live a life that is animated by pastoral charity. The discussion around pastoral charity and priesthood is based on the document, *Pastores Dabo Vobis*. The IV Theologian considers Celibacy as a way of loving. The Spiritual Director also leads discussions on the internalization of Gospel values, the value of solitude, and the importance of human friendships.

## **SPIRITUAL DIRECTORS**

The personal spiritual director assists the seminarian in recognizing and generously responding to the grace of God in his life. This relationship is very important in the life of one discerning a priestly vocation and seeking to answer God's call fully. The personal spiritual director is one to whom the seminarian reveals himself in a confidential setting within the internal forum in order better to ascertain and follow the prompting of the Holy Spirit within him and to perceive and avoid following any inner movements that could lead him away from God.

In *Pastores Dabo Vobis*, Pope John II reiterates an explanation of the meaning and value of spiritual direction, written by Paul VI before his election to the pontificate: "Spiritual direction has a wonderful purpose. We could say it is indispensable for the moral and spiritual education of young people who want to find what their vocation in life is and follow it wherever it may lead, with utter loyalty. It retains its beneficial effect at all stages of life, when in the light and affection of a devout and prudent counsel one asks for a check on one's

own right intention and for support in the generous fulfillment of one's duties. It is a very delicate but immensely valuable psychological means. It is an educational and psychological art calling for deep responsibility in the one who practices it. Whereas for the one who receives it, it is a spiritual act of humility and trust." (*Pastores Dabo Vobis*, § 81.

In accord with Canon 239 of the Code of Canon Law, the priests who serve in this important role as personal spiritual directors for seminarians are appointed by the Archbishop.

## **LITURGY AND DEVOTIONS**

Because of the special vocation to which the seminarian is called, liturgical prayer is at the core of his day. The Spiritual Formation Program, therefore, includes daily celebration of the Eucharist, the Liturgy of the Hours, communal celebration of the Sacrament of Penance, as well as the daily availability of the Sacrament of Reconciliation and the weekly opportunity for Eucharistic devotion. Seminarians are trained to participate in and assist at the Sacred Liturgy each day. Those installed in various ministries function in the capacity of their office as reader, acolyte or deacon. Deacons are also scheduled to preach at designated liturgies throughout the year. Members of the ceremony crew, sacristans, choir, and schola assist at Seminary liturgies and ceremonies as well as at the Holy Week Liturgies and special Archdiocesan celebrations held at the Cathedral Basilica of Saints Peter and Paul.

Days of recollection, Penance services, and Marian devotions are held at specified times. Exposition of the Blessed Sacrament and Benediction are held every Tuesday and Sunday. Exposition of the Blessed Sacrament is offered Monday through Friday mornings from 6:00 AM to 7:00 AM during Advent and Lent. Special devotions are planned for the seasons of Advent and Lent, the yearly celebration of Forty Hours, and the Marian months of October and May. A five-day retreat is scheduled for the opening of the academic year. The retreat begins on the Wednesday following Labor Day, and it concludes on the next Monday. In addition, canonical retreats are arranged for those receiving Sacred Orders.

Likewise, occasions for devotional prayers such as the Angelus, the Rosary, and the Stations of the Cross are provided. In concert with all the spiritual opportunities noted above and with an integrative purpose, the Spiritual Formation Program offers conferences by the Director of Spiritual Formation and provides individual spiritual direction for each seminarian at least once every three weeks.

## **THEOLOGY RETREATS**

One of the goals of the Spiritual Formation Program is to give the seminarian various retreat experiences including the preached retreat, the guided meditation retreat, and the silent directed retreat. The Program of Priestly Formation Fifth Edition mandates "an annual retreat of at least five days must be part of the theologate program." (PPF #122) At Saint Charles Borromeo Seminary the annual retreat in each division will begin the Wednesday evening after Labor Day and conclude the following Monday evening. The timing of the retreat sets the pace for the year while allowing the seminarians to settle any administrative tasks during the first two weeks upon their return. The required Diaconate and Priesthood retreats will be given at a later time in the year and will be directed retreats as well as preached retreats.

## ***INTELLECTUAL FORMATION***

Saint Charles Borromeo Seminary offers a four-year program of Intellectual Formation within the Theology Division. The fundamental goals of this Intellectual Formation Program are to increase the seminarian's own understanding of the Faith (*fides quaerens intellectum*) and to provide him with the tools and skills necessary to elucidate the principles of the Faith for the people he will serve in the ordained ministry. The specific objectives of the Program of Intellectual Formation under the umbrella of the Master of Divinity Degree are the attainment of the following:

1. A vital integration of the seminarian's theological knowledge with his life in Christ.
2. An awareness of the nature of the redemptive, sacramental priesthood, and a stronger conviction of the call to share in it.
3. A deepening of the seminarian's personal Catholic experience, and his lifelong commitment to priestly service.
4. A vivid awareness of the contemporary world in which God's saving presence is at work.
5. A growing understanding of the seminarian's Catholic faith through critical and contemporary theological reflection.

Integrated under the umbrella of the Master of Divinity Degree Program, in which all Theology Division seminarians are enrolled upon successful admission, the four aspects of formation within the Theology Division are designed to provide seminarians with a well-rounded preparation for the ministry of priestly service through the integration of personal and communal prayer, through a comprehensive curriculum of theological studies, and through a series of supervised pastoral education placements, all conducted in the context of everyday community living.

## **CURRICULUM**

The curriculum assists the attainment of these goals through a well-integrated series of courses designed according to the general principles outlined in *The Program of Priestly Formation, Fifth Edition*, § 191-235. The courses available to seminarians cover the major areas of theology: Scripture, Systematic Theology, Moral Theology, Pastoral Theology, Church History, Canon Law, Spirituality, and Liturgy. Particular emphasis is given to contemporary developments in exegetical techniques and theological thought, presented within the Tradition of the Church. The courses are intended to unfold in a systematic way the riches of Catholic theology and Christian living in order to help form the seminarian as a believer who can bring the timeless Faith to bear upon the experience of our age. Seeking to aid the seminarian in his understanding and articulation of the Faith, the theological faculty use a variety of methods in their presentations and instruction, including lectures, research papers, required readings, computer generated presentations, field trips, guest lecturers,

projects, and practica. The four-year curriculum of intellectual formation is outlined in the following chart (all courses are three credits unless otherwise indicated):

### **I THEOLOGY**

<i>Fall Semester</i>	<i>Spring Semester</i>
SCR 501 A Critical Introduction to Sacred Scripture	SCR 504 The Pentateuch
STH 506 Fundamental Theology	SCR 506 Gospel According to Mark
STH 508 Patrology	PTH 507 Liturgical Studies
CHH 501 Church History I: 100 to 1100	STH 510 Christology
MTH 503 Christian Moral Principles I	MTH 504 Christian Moral Principles II
*Ecclesiastical Latin or Biblical Greek	PTH 503 Introduction to Homiletics (1 credit)
Formation Conference	Formation Conference

### **II THEOLOGY**

<i>Fall Semester</i>	<i>Spring Semester</i>
SCR 602 Gospel According to Matthew	SCR 605 The Gospel of Luke and Acts of the Apostles
SCR 603 Prophetic Literature of the Old Testament	STH 606 Ecclesiology
STH 607 The Theology of Grace	STH 608 Theology of the Sacraments: Baptism and Confirmation
CHH 601 Church History II: 1100 to the Present	MTH 602 Catholic Teachings on Social Justice
MTH 601 Theological and Moral Virtues	CNL 601 Introduction to Sacramental Law
PTH 607 Homiletic Practicum I (1 credit)	PTH 608 Homiletic Practicum II (1 credit)
Formation Conference	Formation Conference

### III THEOLOGY

<i>Fall Semester</i>	<i>Spring Semester</i>
STH 712 Holy Orders	SCR 702 Pauline Epistles
MTH 701 Sexuality and Marriage in Catholic Teachings	CHH 701 United States Church History
CNL 701 Canon Law on Marriage	MTH 702 Catholic Teachings on Issues of Life and Health
PTH 709 Pastoral Psychology and Counseling	PTH 957 Basic Pastoral Spanish or Elective
PTH 702 Diaconal Homiletic Practicum (1 credit)	Elective
Elective	Formation Conference
Formation Conference	

### IV THEOLOGY

<i>Fall Semester</i>	<i>Spring Semester</i>
SCR 803 Johannine Literature	SCR 804 Wisdom Literature and Psalms
STH 809 Trinity	STH 801 Penance and Anointing
PTH 809 Liturgical Celebration and Practicum	STH 802 Eucharist
PTH 958 Intermediate Pastoral Spanish or Elective	PTH 956 Pastoral Spanish and Sacramental Practicum or Elective
Formation Conference	Formation Conference

*\*Courses in Ecclesiastical Latin and Biblical Greek are prerequisites for seminarians who have no previous background.*

## THEOLOGY DIVISION DEPARTMENTS

### DEPARTMENT OF SACRED SCRIPTURE

The Department of Sacred Scripture presents a balanced program of Old and New Testament studies through a combination of eight core and additional elective offerings. Courses, following the directives of current Church documents on Biblical exegesis, seek first to uncover the “literal sense” of the text by the application of historical-critical methods, and to use these findings in conjunction with more recent exegetical developments. The results are then studied in the light of the explanations and declarations of the Teaching Office of the Church, the interpretations of the Fathers, and the analogy of faith. Using various hermeneutical tools, seminarians work to probe the meaning of the text for today, in light of the theological, catechetical, and preaching needs of the twenty-first century priest.

## **DEPARTMENT OF SYSTEMATIC THEOLOGY**

The Department of Systematic Theology has as its primary goal the synthetic presentation of the Catholic faith as expressed in the teaching and life of the Catholic Church. Seminarians are initiated into a systematic study of the Church's deepening belief and are led to engage the Word of God, communicated to us in Scripture and Tradition, and officially interpreted by the Magisterium. Mindful of the overall goals of forming good diocesan priests, the department seeks to cultivate in the seminarians an appreciation for Church teaching and a sensitivity for the intrinsically pastoral nature of sound doctrine and, ultimately, to contribute to a living spirituality marked by love of God and service to all people.

## **DEPARTMENT OF MORAL THEOLOGY**

Moral theology, relying on Divine Revelation and reason enlightened by faith, reflects on the way in which human beings ought to live their lives in order to be truly fulfilled in this world and to reach complete fulfillment in the life to come. The source of moral authority is the objective moral truth embodied in the eternal plan of God which can be known both through Divine Revelation and the Natural Law. The fullness of this plan and the perfect human response are made known to us through the Incarnation, in the God-man Jesus Christ. His words and deeds, then, are normative for a truly human and Christian moral life.

### ***The John Cardinal Krol Chair of Moral Theology***

The John Cardinal Krol Chair of Moral Theology was founded by His Eminence Anthony Cardinal Bevilacqua in January of 1990. The Krol Chair, named in honor of a great churchman who clearly and unwaveringly proclaimed the moral demands of Christian life, was established to enhance the Seminary's efforts to promote a better understanding, appreciation, and acceptance of Catholic moral teaching.

Through classroom instruction, lectures, symposia, workshops, and publications, the Krol Chair contributes to the Seminary's primary mission of preparing men for pastoral service as ordained priests and to its secondary mission of educational outreach to the broader Church community. In these ways, the Krol Chair augments the theological enterprise of the Seminary and directly responds to the Second Vatican Council's charge that "... special care be given to the perfection of Moral Theology. Its scientific exposition, more deeply rooted in Sacred Scripture, is to illustrate the eminent vocation that the faithful have in Christ and the obligation they have to bear fruit in charity for the life of the world" (*Optatum Totius*, § 16).

## **DEPARTMENT OF PASTORAL THEOLOGY**

The Department of Pastoral Theology has a dual role: to provide information and skills for ministerial leadership and to help integrate and apply the other sacred sciences in the labor of evangelization, teaching, counseling, and liturgical worship. Its efforts relate to the overall formation concern that the priest preside worthily at the Lord's sacrifice as a true pastor and a man of personal faith.

## **DEGREE PROGRAMS**

The Master of Divinity Degree is the foundational and integrative degree of the Theology Division's four-fold program of formation and is designed for seminarians who are in formation toward ordained ministry. The Master of Divinity Degree Program has as its focus the implementation in pastoral practice of the knowledge received in the various courses in the Theology Division and provides explicit preparation for pastoral ministry.

The Master of Arts (Theology) Degree has as its function the encouragement of further in-depth research into the speculative and historical aspects of the knowledge received in the various courses offered in the Theology Division and is designed to provide explicit preparation for the teaching of theology and for the conduct of theological resource programs. The Master of Arts (Theology) Degree Program is open to seminarians who have already earned the Master of Divinity Degree and have met all other program prerequisites. A complete description of the Degree Program is found in the Theology Division Academic Handbook.

### ***MASTER OF DIVINITY DEGREE***

The Master of Divinity Degree Program, as the basic program of preparation offered within the Theology Division, pursues these primary goals by means of specific goals and objectives appropriate to each program component: Human Formation, Spiritual Formation, Intellectual Formation, and Pastoral Formation. The goal of priestly formation is to transform a man into the image of Christ as the fullest expression of his unique self called to service as a priest. One takes on the spirit of the Gospel and forms a close bond with the Lord which is accomplished by integrating all academic and spiritual formation components into the seminarian's unique personality which must be brought to the appropriate level of maturity. This formation is to convert a candidate for the Priesthood to the service of Christ, to understand the tradition of the Church, and to possess the attitudes and skills necessary to begin priestly ministry. Priestly formation should mold in seminarians a desire to grow in the spiritual life, in theological knowledge, and in ministerial expertise after ordination. In pursuit of this mission, priestly formation unites human, spiritual, intellectual, and pastoral formation into an integral program (*The Program of Priestly Formation, Fifth Edition, § 231*).

All seminarians enrolled in the Theology Division are ordinarily required to complete the prescribed four-year course of full-time Intellectual Formation:

1. All seminarians are expected to pursue the Master of Divinity Degree. Academically qualified seminarians are also eligible to pursue the Master of Arts Degree during the course of their theological studies at Saint Charles Borromeo Seminary.
2. Transfer seminarians must ordinarily complete at least two years of full-time study in the Theology Division before being eligible to receive the Master of Divinity Degree and/or the Master of Arts Degree from Saint Charles Borromeo Seminary.
3. Candidates for Sacred Orders are expected to fulfill all requirements for the Master of Divinity Degree.



The Master of Divinity Degree will be granted to seminarians who fulfill the following requirements:

1. Successful completion of the entire core curriculum (eighty-eight semester credit hours) prescribed for the first six semesters of theological study and one elective in Pastoral Theology.
2. Satisfactory completion of the Pastoral Formation requirements (such as field education assignments, associated reflection papers and reports, etc.). These requirements are defined by the Pastoral Formation Department.
3. Attainment of a final grade of at least “C” (2.00) in the competency examinations required for the degree.
4. Attainment of a “C” (2.00) cumulative grade point average upon completion of course work required for the degree. Seminarians who wish to qualify for the Master of Arts Degree Program should note the special requirements outlined below.

#### *Level of Admission*

The ordinary level of admission is I Theology. If a seminarian is accepted for transfer to Saint Charles Borromeo Seminary, his level of admission will be dependent upon the credits earned previously and the content of the courses completed. Only courses in which the seminarian has earned a grade of “C” (2.00) or higher will be considered for transfer. Courses must be parallel and equivalent to those required by Saint Charles Borromeo Seminary. The Academic Dean reviews transcripts of incoming seminarians and makes the final determination regarding transfer credits, the seminarian’s level of admission, and his subsequent program.

#### *Master of Divinity Duration and Location*

In order to fulfill the demands of the Master of Divinity Degree Program within the context of the Theology Division’s four-fold program of Human Formation, Spiritual Formation, Intellectual Formation, and Pastoral Formation, a minimum of three academic years of full-time residential work or its equivalent is required (ninety-one semester credit hours). Seminarians presenting acceptable transfer credits earned at another accredited institution must gain a majority of the total number of credits required for the Master of Divinity from Saint Charles Borromeo Seminary before such degree can be granted by Saint Charles Borromeo Seminary. All Master of Divinity Degree Program courses are offered solely on the campus of Saint Charles Borromeo Seminary, Overbrook.

#### *Scholastic Honors – Master of Divinity Degree*

The Master of Divinity Degree is granted with honors when the following criteria have been met:

*Cum Laude*: when a cumulative grade point average of 3.20 or higher has been maintained in all course work and the final grade in the competency examinations is at least a “B” (3.00).

*Magna Cum Laude:* when a cumulative grade point average of 3.50 or higher has been maintained in all course work and the final grade in the competency examinations is at least a “B” (3.00).

*Summa Cum Laude:* when a cumulative grade point average of 3.80 or higher has been maintained in all course work and the final grade in the competency examinations is at least a “B” (3.00).

#### *Master of Divinity Degree Program Assessment*

Saint Charles Borromeo Seminary is committed to the ongoing educational evaluation of its Master of Divinity and other Degree Programs. In light of the Seminary’s high percentage of completions of the Master of Divinity Degree by those seminarians who continue to pursue their priestly vocation and reach priestly ordination, and in view of the tradition of the Roman Catholic Church in which priestly ordination is directly connected with pastoral placement and assignment, the Seminary’s periodic evaluation of the Master of Divinity Program focuses primarily on the effectiveness of its four-fold formation program for actual priestly ministry.

#### **MASTER OF ARTS DEGREE**

The purpose of the Master of Arts (Theology) Degree Program is to provide the opportunity for further research into historical and speculative aspects of the foundational theological study afforded seminarians by the Theology Division’s Program of Intellectual Formation through the Master of Divinity Degree. The Master of Arts Degree Program builds on the Master of Divinity Degree Program, the successful completion of which at an enhanced level of proficiency (3.00 cumulative grade point average) serves as its prerequisite. The Master of Arts Degree Program seeks to equip the seminarian with the breadth of background in the theological disciplines useful as a basis for further graduate study as well as to enhance the ordained priest’s general proficiency and aptitude in research and study at the graduate level.

Among the primary and specific goals of the Master of Arts (Theology) Degree Program are the following:

1. The enhancement of demonstrated intellectual skills and the broadening of general theological knowledge.
2. The provision of an opportunity for the successful degree candidate to demonstrate theological knowledge and capabilities which are comprehensive in scope and concentrated in depth.
3. The furtherance of the seminarian’s specific research in a field of concentration (e.g., Sacred Scripture, Systematic Theology, Moral Theology, Pastoral Theology).

#### *Duration and Content*

Only seminarians who are enrolled in the Theology Division and who have successfully completed the Master of Divinity Degree with an overall 3.00 cumulative grade point average are admitted to the Master of Arts (Theology) Degree Program. For such

seminarians, the Master of Arts (Theology) Degree Program will normally require an additional year of full-time course work as well as successful passage of the Master of Arts (Theology) examination. If a seminarian is accepted for transfer to Saint Charles Borromeo Seminary and presents credits obtained from another accredited institution representing comparable course work not applied to a previously granted degree and applicable to the Master of Arts (Theology) Degree Program, only courses in which the seminarian has earned a grade of “B” (3.00) or higher will be considered for transfer. Courses must be parallel and equivalent to those required by Saint Charles Borromeo Seminary. The Academic Dean reviews transcripts of incoming seminarians and makes the final determination regarding transfer credits, the seminarian’s level of admission, and his subsequent program. Seminarians presenting acceptable transfer credits obtained at another accredited institution and applicable to the Master of Arts (Theology) Degree Program must gain a majority of the total number of credits required for the Master of Arts Degree from Saint Charles Borromeo Seminary before such degree can be granted by Saint Charles Borromeo Seminary. All Master of Arts (Theology) Degree Program courses are offered solely on the campus of Saint Charles Borromeo Seminary, Overbrook.

### *Admissions*

Admission to the Master of Arts (Theology) Degree Program is open to seminarians who are enrolled in the Theology Division and who have successfully completed requirements for the Master of Divinity Degree with an overall 3.00 cumulative grade point average.

### *Requisites*

The Master of Arts Degree will be awarded to seminarians who meet and fulfill the following requirements:

1. Choose two elective courses from a specific area of concentration (i.e., Sacred Scripture, Systematic Theology, Moral Theology, Pastoral Theology) and satisfactorily complete the regular course requirements.
2. Successfully complete a formal research paper in the same area of concentration. The topic of this research project may be generated from content of an individual core course or an elective in the area of concentration or may be drawn from a key topic in the area of concentration that is of particular interest to the student.
3. Successfully complete a Comprehensive Oral Examination in the area of concentration.
4. Achieve the Master of Divinity Degree with an overall 3.00 cumulative grade point average and a 3.00 cumulative grade point average in core and elective courses in the area of concentration chosen for the Master of Arts Degree.
5. Successfully complete two additional semesters of theological study while maintaining an overall 3.00 cumulative grade point average as well as a 3.00 cumulative grade point average in the area of concentration.
6. Attain a final grade of at least “B” in an examination in the area of concentration.

## *Program Content*

Seminarians enrolled in the Master of Arts degree program are required to fulfill all the course requirements of the Theology Division intellectual formation program in IV Theology namely (all courses are three credits unless otherwise indicated):

### **Fall Semester**

SCR 803 Johannine Literature  
STH 809 Trinity  
PTH 809 Liturgical Celebration and Practicum  
PTH 958 Intermediate Pastoral Spanish or Elective

### **Spring Semester**

SCR 804 Wisdom Literature and Psalms  
STH 801 Penance and Anointing  
STH 805 Eucharist  
PTH 956 Pastoral Spanish and Sacramental Practicum or Elective

## *Scholastic Honors – Master of Arts Degree*

The Master of Arts (Theology) Degree is granted with honors when the following criteria have been met:

*Cum Laude*: when a cumulative grade point average of 3.20 or higher has been maintained in all course work and the final grade in the comprehensive examinations is at least a “B” (3.00).

*Magna Cum Laude*: when a cumulative grade point average of 3.50 or higher has been maintained in all course work and the final grade in the comprehensive examinations is at least a “B” (3.00).

*Summa Cum Laude*: when a cumulative grade point average of 3.80 or higher has been maintained in all course work and the final grade in the comprehensive examinations is at least a “B” (3.00).

## *Degree Program Assessment*

Saint Charles Borromeo Seminary is committed to the ongoing educational evaluation of its Master of Arts (Theology) and other Degree Programs. This educational evaluation has been pursued by periodic surveys of ordained alumni, regular course evaluations and faculty review of curriculum and examination structure.

## ***THE HOMILETICS PROGRAM***

The Homiletics Program at Saint Charles Borromeo Seminary is guided by the following statements:

“For our Gospel did not come to you in word alone, but also in power and the Holy Spirit and with much conviction” (I Thess. 1:5).

“Since no one can be saved who has not first believed, priests, as co-workers with their bishops, have as their primary duty the proclamation of the Gospel of God to all. . . . The task of priests is not to teach their own wisdom but God’s Word, and to summon all urgently to conversion and to holiness” (Vatican Council II, Decree on the Ministry and Life of Priests, #4).

“By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the liturgical year. The homily, therefore, is to be highly esteemed as part of the liturgy itself . . . it should not be omitted except for a serious reason” (Vatican Council II, Constitution on the Sacred Liturgy, #52).

The purpose of the homiletics program is to develop over a four-year period student skills and experience in preaching, so that by his priestly ordination the graduate will have proficiency preaching a homily in various liturgical settings. Each element of the program contains several common fundamental principles. The seminarian learns to preach by: a developmentally progressive process, which is both theoretical and practical; by listening to his professor and peers, a process which leads to clear articulation and exposition; by critiquing his peers and being critiqued, both verbally and in writing thereby developing a process of self-critique; by understanding and respecting the unique literary qualities of the living oral word, specifically by preaching without notes or text; by reflecting on his human and faith experience and those of his audience in light of the pertinent Scriptural and liturgical texts; by developing a method of preparation, a process which he is encouraged to continue to develop after priestly ordination; by being a faithful servant to the Scriptural and liturgical texts which the Church provides in its liturgical year; by integrating all aspects of his seminary formation: intellectual, spiritual, apostolic, and human development; and by developing a sense of himself as a competent, confident, and comfortable priestly minister of the Word in a Catholic liturgical setting.

The homiletics courses are offered in the following semesters:

First Theology Spring Semester     PTH 503 Introduction to Homiletics

Second Theology Fall Semester     PTH 607 Homiletic Practicum I

Second Theology Spring Semester   PTH 608 Homiletic Practicum II

Third Theology Fall Semester       PTH 702 Homiletic Practicum III

### ***Diaconal Preaching Evaluation Process***

The deacon experience begins with a ten week summer internship in a parish. It is then followed by a return to the seminary for IV Theology and a weekend parochial assignment throughout the school year. During the summer internship, the deacon's homilies will be evaluated by the celebrant and selected members of the congregation, according to the policies and procedures of the "Diaconate Pastoral Experience Program" and the approved evaluation forms. During IV Theology, the above process of homily evaluation is continued in the weekend parish assignment. Meanwhile, at seminary liturgies, the main celebrant is the primary evaluator of a deacon's homily following the "Procedural Policy and Evaluation" document and the approved evaluation forms. Furthermore, selected members of the congregation within the seminary community participate in the evaluation process. Thereby, the deacon will continue to have a formal review of his homilies and develop a habit of self-critique and improvement right up to the time of his priestly ordination. These practica do not carry academic credit.

### ***SPANISH LANGUAGE PROGRAM***

The goals of the Spanish Language and Ministry to Hispanic Catholics Program are as follows:

1. To integrate and to synthesize the skills of pastoral ministry which include evangelization, counseling, teaching, and liturgical worship through coursework within the Spanish language curriculum.
2. To aid in the development of each seminarian's individual level of competency by enhancing the essential language acquisition skills of speaking, listening, reading, and writing so that he may grow in a sense of comfort, ability, and confidence in pastoral situations related to Hispanic ministry.
3. To venture beyond a language textbook by treating attentively all cultural elements indigenous to such ministerial situations which include the celebration of the Eucharist, all other sacraments, and special cultural events.
4. To provide each seminarian with a more comprehensive understanding of ministry to Hispanic Catholics in the United States by fostering greater clarity with regard to the generally enriching experience that results from involvement in cross-cultural pastoral and apostolic service to the People of God.

In order to more fully embrace Hispanic culture and the Spanish language throughout his formation at Saint Charles Borromeo Seminary, the seminarian will at various points in his progress study Spanish in the College Division as a requirement for the Bachelor's degree. In the Theology Division the seminarian engages the study of Spanish over the course of three semesters. The final semester of Fourth Theology is dedicated to pastoral Spanish and sacramental practicum. Many dioceses provide the opportunity for study and/or immersion in Spanish language programs in a country other than the United States. Usually upon completing such a program of study the seminarian will be assigned a Field Education

placement that includes work within the Hispanic community and use of the Spanish language. At the level of liturgical experience Mass is celebrated in Spanish three Saturdays a month for both divisions.

For Dioceses and Religious Communities who require their seminarians to gain some facility in Pastoral Spanish, the Spanish Language and Ministry to Hispanic Catholics Program is incorporated into the seminarian's normal curriculum.

## **ACADEMIC POLICIES OF THE THEOLOGY DIVISION**

### **ABSENCES FROM FINAL EXAMINATIONS**

A student, who for illness or another serious reason, will be absent from a final examination must request permission from the Academic Dean to reschedule the examination and is responsible for making the necessary arrangements with the appropriate teacher. If an examination is not made up within two weeks, the grade of "F" will be given for the course. Extensions can be granted only by the Academic Dean.

### **ACADEMIC PROBATION AND MINIMAL ACADEMIC PERFORMANCE**

Policies, procedures, and regulations concerning specific aspects of intellectual formation in the Theology Division are contained in the Academic Handbook provided to the seminarians by the Academic Dean of the Theology Division. Any seminarian who does not maintain a cumulative grade point average of 2.00, or who has failed a core or elective course while maintaining a 2.00 average, is placed on academic probation. Such seminarian is required to enter a special plan of study for the following semester determined by the Academic Dean in consultation with the seminarian's Formation Advisor and with the professor(s) in whose course(s) the seminarian did not attain at least a "C" grade during the semester in which academic probation was incurred. A seminarian who continues on academic probation beyond two semesters will not ordinarily receive the recommendation of Saint Charles Borromeo Seminary for advancement to Ministries, to Candidacy, or to Sacred Orders. Such seminarian could become ineligible for Title IV financial aid. Continued status on academic probation may also make a seminarian liable to dismissal from the Seminary on the grounds of insufficient academic progress.

A seminarian who successfully passes all courses and yet is consistently unable to maintain the minimum cumulative grade point average of 2.00 which is required for the Master of Divinity Degree will be permitted to continue in the academic program only upon the recommendation of the Academic Dean and the Dean of Men and with the approval of the Rector. Such seminarian will still be required to complete the entire curriculum of courses in the Theology Division, to be consistent in class attendance, to complete all ordinary class assignments (readings, written projects, and examinations), and to attain passing grades in all courses according to the ordinary letter/numerical system.

### **ACADEMIC YEAR AND INSTRUCTIONAL TIME**

The academic year is composed of two semesters of approximately fifteen weeks each. Classes are ordinarily scheduled for fourteen weeks with additional days for final

examinations. Time allotment for courses is fifty minutes per credit hour per week or the equivalent thereof.

## **CLASS ATTENDANCE**

Saint Charles Borromeo Seminary strives to inculcate the best standards possible in academic study and does so in consultation and collaboration with other accredited institutions of higher learning. Saint Charles Borromeo Seminary requires attendance at all classes at the assigned times. This policy reflects the Seminary's recognition of the vital importance of theology for the seminarian's formation and for the pastoral ministry to which the seminarian aspires. Exceptions to this policy are to be sought from the Academic Dean. Unexcused absence may result in a loss of academic credit, with the consequent requirement to repeat the course(s), and, in aggravated cases, may make the seminarian liable to dismissal.

## **EXAMINATIONS**

Examinations are held each semester on the dates and in the places designated on the examination schedule. A seminarian who, for illness or other serious reason, will be absent from a final examination must request permission from the Academic Dean to reschedule the examination and is responsible for making the necessary arrangements with the appropriate professor. If an examination is not made up within two weeks, the grade of "F" will be given for the course. Extensions can be granted only by the Academic Dean.

## **FAILURES**

All failures in course work must be resolved by the end of the first month in the semester following that in which the course was taken. The seminarian is responsible for making the necessary arrangements with the professor of the course failed. It remains the discretion of the professor of the failed course to determine the manner in which a failure is to be resolved. The highest grade a seminarian can earn in making up a course failure is D/70. A seminarian who does not meet the requirements for passing as determined by the professor within the period defined above will be required to repeat the course in full. Both the failed course and the repeated course will be recorded on the seminarian's official academic record, and both grades will be calculated in the seminarian's cumulative grade point average. A seminarian who does not successfully re-take a prescribed course and/or competency examinations which he has failed will not receive the recommendation of Saint Charles Borromeo Seminary for advancement to Ministries, to Candidacy, or to Sacred Orders.

## **GRADE LEVEL ADVANCEMENT POLICY**

In order to obtain a Master of Divinity Degree, a seminarian must accumulate the following credits.

To I Theology – An undergraduate degree or equivalent

To II Theology – 30 credits

To III Theology – 60 credits

Awarded the Master of Divinity Degree having met degree requirements

To IV Theology – 90 credits (Possible to obtain a Master Degree in Theology)



## **GRADE REPORTS**

Grades must be submitted to the Registrar for every course for which credit is given. At mid-semester, professors submit to the Academic Dean a mid-semester academic report for any seminarian who is experiencing serious difficulty with a course or who is failing to meet course obligations.

Grade reports are issued to seminarians at the end of each semester. Grade reports will not be issued to individual seminarians having outstanding financial obligations to Saint Charles Borromeo Seminary. Copies of seminarian grade reports are issued at the end of each semester to the Rector, Academic Dean, Dean of Men, Formation Advisor and, if the seminarian is sponsored by a diocese other than the Archdiocese of Philadelphia or by a religious community, to the Vocation Director or other designated recipient in the sponsoring diocese or religious community.

## **GRADES AND STANDING**

Professors assign grades as a result of examinations, class work, reports, research papers, or a combination of the above. Letter and numerical grades are used by the Theology Division to indicate the quality of a seminarian's performance in a course. Numerical grades are recorded on seminarian's grade reports but not on the permanent transcript. Grade points apply only to semester grades. The official scale of grades and their grade point equivalents is as follows:

4.00	A	93-100	Outstanding
3.00	B	85-92	Very Good
2.00	C	77-84	Good
1.00	D	70-76	Passing
0.00	F	below 70	Failed
0.00	P		Passed
0.00	I		Incomplete
0.00	W		Withdrawal (no penalty)

A seminarian's academic standing is measured by the cumulative average. The cumulative average is calculated by dividing the total number of grade points earned by the total number of credit hours attempted. Grade points are not granted for Pass/Fail courses, nor do these courses affect the semester or cumulative averages.

## **INCOMPLETE GRADES**

Incomplete grades must be resolved within two weeks after the end of the semester in which the course was taken. Work not made up will be given a grade of "F" and may result in the seminarian's receiving a failing grade for the course(s). Exceptions to this policy require the explicit approval of the Academic Dean and the appropriate professor(s).

## **INDEPENDENT STUDY**

Seminarians in II Theology, III Theology, and IV Theology having a cumulative average of 3.50 or higher may occasionally request to take an independent course of study to fulfill an elective requirement.

The seminarian who wishes to take such a course should first ask the permission of the Academic Dean. If the request is approved, the seminarian must then ask a professor to guide his study. If the professor is willing to do so, the seminarian must then submit a completed Agreement for Study (forms for which are available in the Academic Dean's Office) to the Academic Dean, whose approval will be necessary before the independent study program begins.

It should be noted that the general rules for electives for the satisfaction of the Master of Divinity requirements remain in effect. The course of independent study should, therefore, be planned with those elective requirements in mind.

## **INTELLECTUAL HONESTY**

An important sign of one's sincerity in committing his life to the service of the Lord and of the Church is the seminarian's observance of total honesty in the pursuit of his formal studies. No instance of plagiarism, cheating, or falsification of research work, examinations or academic records will be tolerated and may make the seminarian liable to dismissal.

## **SCHOLASTIC AWARDS**

Through the generosity of various organizations and individual donors, monetary prizes are awarded at the conclusion of the academic year to seminarians who show outstanding proficiency in the theological disciplines. Recipients of awards are determined on the basis of their cumulative grade point average.

## **TRANSCRIPTS**

A transcript will be issued only upon written request by the seminarian or former seminarian, and will be sent directly from the Office of the Registrar to the institution or organization for which it is requested. If a transcript is issued to a seminarian, indication of that fact will be made on the transcript itself. Transcripts will not be issued for persons having outstanding financial obligations to Saint Charles Borromeo Seminary. Seminarians, upon termination of studies at Saint Charles Borromeo Seminary, are provided a transcript free of charge if financial obligations to the Seminary have been fulfilled. A fee of ten dollars must accompany a second or later request for one's academic record. The Seminary requires one week's notice for the issuance of a transcript.

## **WITHDRAWAL FROM CLASS**

A student may withdraw from a course only with the permission of the Academic Dean. After three class hours, no withdrawals will be permitted. The student should notify the teacher and the Registrar of such a withdrawal.

## ***PASTORAL FORMATION***

Pastoral Formation is an integral part of the overall Theology Division Program. The fundamental purpose of the Pastoral Formation Program is to enable each seminarian to experience a supervised ministry setting and to develop a habit of theological reflection in order to understand pastoral situations and to articulate pastoral practice. Each seminarian is required to fulfill his pastoral responsibilities weekly in an approved placement and is encouraged to consult with the Director of Pastoral and Apostolic Formation concerning that placement. The relationship of the seminarian with his supervisor is professional in scope and is a vital force for learning and serving.

“In virtue of the grace of Holy Orders, a priest is able to stand and act in the community in the name and person of Jesus Christ, Head and Shepherd of the Church. This sacramental character needs to be completed by the personal and pastoral formation of the priest, who appropriates ‘the mind of Christ,’ and effectively communicates the mysteries of faith through his human personality as a bridge, through his personal witness of faith rooted in his spiritual life, and through his knowledge of faith. These elements of formation converge in pastoral formation.” (*The Program of Priestly Formation, Fifth Edition, § 237*)

The Director of Pastoral and Apostolic Formation seeks a wide range of pastoral experiences to facilitate the fundamental purposes of pastoral education as outlined in the *Program for Priestly Formation, Fifth Edition*. Current placements include service and ministry in the following contexts: parishes in diverse ethnic and cultural settings, nursing homes, hospitals, mental health services, community centers, social services, prisons, special education and high schools.

Supervisory conferences are required for all pastoral placements to aid the seminarian in evaluating his performance and in reflecting upon his needs. Supervisory reports are directed to the formation advisor through the Director of Pastoral and Apostolic Formation to become part of the discussions between the formation advisor and his advisee.

Prior to his entrance into the Theology Division, a seminarian studying for the Archdiocese of Philadelphia is required to participate in two programs. These programs are Spanish Language Instruction, currently held in Puebla, Mexico in collaboration with the International Institute of Culture and Institute for Priestly Formation, held at Creighton University. The seminarian will attend both of these programs; one in the summer between his graduation from the College Division or completion of the Pre-Theology Program and his entrance into Theological Studies and the other in the summer between I and II Theology.

## **PROGRAM REQUIREMENTS**

As an integral part of the total program of the Theology Division, the Pastoral Formation Program extends throughout the four-year period of theological formation. Successful completion of each Pastoral Formation Program assignment requires:

1. Completion and submission of *an Agreement for Learning* to the Director of Pastoral and Apostolic Formation.
2. Consistent attendance at pastoral assignments during the summer, academic year, and Christmas and Easter seasons as designated.
3. Participation in regular supervisory sessions with the placement Supervisor.
4. Submission each semester of a *Seminarian's Self-Evaluation* as it pertains to the pastoral placement.
5. Submission each semester of a positive *Supervisor's Evaluation* of the seminarian.
6. Completion and submission each semester of a *Theological Reflection Paper*; and participation in each semester's Theological Reflection Day. (Note: Deacons are exempt from formal Theological Reflection Day activities because of their Diaconate Pastoral Internship commitments.)
7. Positive recommendation by the Director of Pastoral and Apostolic Formation, in consultation with Theology Division Formation Committee members.

## **AGREEMENT FOR LEARNING**

The success of the seminarian-supervisor relationship hinges on the clarification of mutual expectations. Therefore, seminarians, in consultation with their supervisors, are expected to develop an *Agreement for Learning*, which specifies the learning goals and objectives of both seminarian and supervisor, describes the nature and extent of task involvement, and provides for supervisory conferences, as well as other pertinent data. The *Agreement for Learning* provides the basis for on-going supervisory sessions, evaluation of the pastoral experience, and the written evaluations of the seminarian's progress by the supervisor that are required at the conclusion of each semester.

## **THEOLOGICAL REFLECTION**

Seminarians in the Theology Division learn the process of theological reflection by devoting part of the Thursday Field Education assignment time to a limited number of workshops or Theological Reflection Days. The program for these on-campus workshops is developed and coordinated by the Director of Pastoral and Apostolic Formation with the assistance of other consultants, including faculty members who help facilitate group discussion and critical evaluation of *Theological Reflection Papers* submitted by the seminarians. Once each semester, each Seminarian in I, II and III Theology prepares a *Theological Reflection Paper* with guidance from his supervisor and formation advisor, and by referring to the *Theological*

*Reflection Guidelines*, a document that outlines clearly the procedures and parameters for developing and writing these papers.

The seminarian submits his *Theological Reflection Paper* to his formation advisor and supervisor for review and written and/or oral feedback. Once the seminarian finalizes his paper, he submits it to the Director of Pastoral and Apostolic Formation; who then assigns each seminarian to a group of approximately five men, and each group to a facilitator. Within each group, everyone receives a copy of everyone else's *Theological Reflection Paper* for review and discussion, which is guided by the assigned facilitator. Through this process, theological reflection becomes a means of discovery in which theology learned in the classroom is appropriated and utilized as a source for understanding in given ministerial situations.

## **EVALUATION AND ASSESSMENT**

At the close of each semester, written evaluations are submitted to the Director of Pastoral and Apostolic Formation by both the seminarian and his supervisor to assess the seminarian's progress toward effective priestly ministry. The written evaluation represents the final stage of an on-going discussion with the supervisor throughout the course of a semester, and should include the salient strengths and weaknesses of the seminarian's performance in service and ministry settings so as to assist future growth. Copies of these evaluations are submitted to the seminarian's formation advisor for further discussion, and they become a significant aspect of the seminarian's overall formation profile. In order to build upon previous experience and skills learned in the Pastoral Formation Program, each seminarian is tracked according to experiences prior to matriculation into the Seminary; experiences outside the context of seminary formation; and assignments in the concurrent Field Education and Summer Pastoral Internship Programs. The purpose of this process is to inform both the seminarian and the Theology Division Formation Committee of the seminarian's progress.

## **PASTORAL INTERNSHIP PROGRAMS**

As the seminarian progresses through the Theology Division, pastoral internships are offered in keeping with his pastoral development and experience.

All Pastoral Internship Programs at Saint Charles Borromeo Seminary require forms that must be submitted to the Director of Pastoral and Apostolic Formation. These forms enable planning within the context of each assignment, and provide for supervision and evaluation of the seminarian's progress; they are crucial to providing the necessary monitoring and feedback for assessment within the structure of the Saint Charles Borromeo formation programs. Seminarians are expected to submit their respective forms in compliance with the directions and the timelines set forth in the Theology Division calendars.

## **ACADEMIC YEAR THURSDAY APOSTOLATES**

I, II and III Theology seminarians are assigned to pastoral placements by the Director of Pastoral and Apostolic Formation, in consultation with the Dean of Men and the Rector. These assignments are fulfilled on Thursdays for the duration of the academic year in compliance with the Theology Division Field Education calendars.

Typically, Diaconate Pastoral Internships and all IV Theology non-deacons' assignments continue through the academic year as they serve the parishes to which they were assigned at the beginning of the summer. The only difference is that internships that were full-time in summer become part-time during the academic year and include weekends and short-term internships during the holy seasons of Christmas and Easter. In addition, all deacons and IV Theology non-deacons are encouraged to participate in the weekly Thursday Apostolate by serving at their respective internship parishes as academic requirements such as the M.A. Thesis permit.

Some non-local seminarians are assigned to internships by their own dioceses.

## **SUMMER PASTORAL INTERNSHIPS**

Summer Pastoral Internships are organized and conducted by each seminarian's sponsoring diocese or religious order. Saint Charles Borromeo Seminary offers numerous Summer Pastoral Internships that are full-time pastoral education placements assigned by the Director of Pastoral and Apostolic Formation, in consultation with the Theology Division Formation Committee. As the seminarian progresses through the Theology Division, pastoral internships are offered in keeping with each student's pastoral development and experience.

The many opportunities offered by Saint Charles Borromeo Seminary include placements in: parish settings under the direction of a priest-supervisor; linguistic and cultural Spanish-immersion programs; and intensive off-site spirituality and priestly formation programs. Seminarians in I, II and III Theology who undertake a pastoral internship receive a guided experience conducive to learning, with supervision, evaluation, theological reflection and mentoring.

For those seminarians who have been ordained transitional deacons, a Diaconate Pastoral Internship is offered as a diaconate "practicum" for the summer following III Theology. For seminarians who have completed III Theology but are not yet ordained, an internship appropriate to their pastoral experience is assigned.

Non-Philadelphia deacons typically return to their own dioceses; and therefore do not take on the Diaconate Pastoral Internship assigned by Saint Charles Borromeo Seminary until the opening of the academic year.

During any internship, a seminarian is required to participate in regular supervisory sessions, the frequency of which will have been agreed upon with his supervisor and outlined in the *Agreement for Learning*. These supervisory conferences provide the seminarian with insight, guidance, and mentoring. They assist him in his Self-Evaluation and aid the supervisor in his evaluation of the seminarian.

Sponsoring dioceses are invited to use the Field Education forms, accessible on the Saint Charles Borromeo Seminary website, or they may use their own forms. In either case, completed evaluations are to be forwarded to the seminarians' formation advisors through Saint Charles Borromeo Seminary's Office of the Director of Pastoral and Apostolic Formation.

## **DIACONATE PASTORAL INTERNSHIPS**

Ordinarily, the seminarian is ordained a Deacon at the end of III Theology, and his Diaconate Pastoral Internship begins that summer. The summer experience between III and IV Theology is structured as a Diaconate “practicum,” allowing the newly ordained deacon to serve in various pastoral settings as an ordained minister, with specific responsibilities that include preaching, baptizing, marriage preparation, conducting appropriate funeral and graveside rites, and other appropriate liturgical functions, visiting hospitals and bringing Holy Communion to the sick and elderly. Additionally, the deacon participates in other service-oriented activities within the parameters of his office. Deacons must be in compliance with the Field Education Program calendars regarding attendance at pastoral assignments, supervisory sessions, required activities, and completion and submission of forms.







# Religious Studies Division



# **RELIGIOUS STUDIES DIVISION**

## **OVERVIEW**

The Religious Studies Division serves the non-seminarian population of Saint Charles Borromeo Seminary, providing Catholic theological education at all levels, from non-credit catechesis to graduate work. The Division offers programs for educators, those involved in parish ministries, and the general public. Through its online programs, the Saint Charles experience is made available to the universal Church.

Though the primary mission of Saint Charles Borromeo Seminary is the formation of Catholic priests, it is dedicated to the education of lay leaders in the Catholic community by offering academically challenging and theologically orthodox programs for the study of Catholic theology through the Religious Studies Division. Curricula are developed and students are taught by the same quality faculty who educate the seminarian population. The aim of the Religious Studies Division is to form future lay ministers to work collaboratively with future priests, each respecting the other's unique role in the Church.

The Graduate Program of the Religious Studies Division offers a Master of Arts Degree in Theology. The Undergraduate Program offers certificates in Catholic Theology, Liturgical Studies, Pastoral Ministry to African-American Catholics, and the Roman Catechetical Diploma, which is granted with the approval of the Congregation for Clergy of the Holy See.

The Catechetical Institute provides non-credit Catholic catechesis for adults and training for catechists and Catholic school teachers. All programs serve to enable a student to gain a deeper understanding of the faith that contributes to the growth of his or her relationship with the Lord Jesus Christ.

The Theological Institute for Priests provides priests with opportunities for learning and reflection. Interaction between lecturer and audience, as well as the benefits of fraternal gathering, are strong aspects of the Institute. Presentations are designed to provide priests with an introduction to important topics, and resources for further study.

The Religious Studies Division runs an evening program on the campus of Saint Charles Borromeo Seminary and at various satellite locations throughout the Philadelphia area during the academic year, and a residential summer program during June and July. Programs are also available from anywhere in the world in a completely online format.

## **RELIGIOUS STUDIES DIVISION OFFICE**

Office Hours: 8:30 A.M. to 4:30 P.M., Monday through Friday  
5:30 P.M. to 7:00 P.M., Monday and Tuesday class evenings

Phone: 610.785.6287

Fax: 610.667.4122

Email: [rsd@adphila.org](mailto:rsd@adphila.org)

Website: [www.scsrsd.org](http://www.scsrsd.org)

# **THE GRADUATE PROGRAM**

## **ADMISSIONS**

Admission to the Religious Studies Division is open to all. Courses may be taken for credit or audit. The administration reserves the right to limit the number of students per class, as well as to cancel any course because of insufficient enrollment.

Applicants for admission to the Graduate Program must have:

1. An undergraduate degree with a minimum cumulative grade point average of 3.00 from an accredited college or university.
2. A minimum of eighteen undergraduate credits in Theology and/or Philosophy, with a minimum grade point average of 3.00.

## **APPLICATION PROCEDURES**

1. Complete and send the application form with the non-refundable application fee to the Religious Studies Division, Saint Charles Borromeo Seminary, 100 E. Wynnewood Road, Wynnewood, PA 19096.
2. Personal Statement: In a 400-500 word essay, explain your reasons for pursuing a Master of Arts in Catholic Theology, including any events that have led up to your decision, your particular interest in studying theology, and your future plans beyond the Master's degree.
3. Request official transcripts from all colleges and universities attended to be sent directly to the Religious Studies Division.
4. Forward the two letter of recommendation forms to two individuals who can attest to your academic ability. These should be returned directly to the Religious Studies Division.

Students whose native language is not English are required to take the Test of English as a Foreign Language (TOEFL) administered by the Educational Testing Service (ETS), Princeton, NJ. TOEFL scores are to be sent directly to the Religious Studies Division.

The Religious Studies Division has a rolling admissions policy. Applications are reviewed by the Admissions Committee as they are received. Decisions are made within three weeks of receipt of a completed application.

No student may register for a graduate course, for credit or audit, without being formally admitted into the Graduate Program.

# **MASTER OF ARTS DEGREE PROGRAM**

## **PROGRAM OUTCOMES**

1. Ability to demonstrate a global mastery of the teaching of the Church as articulated by Sacred Scripture, Sacred Tradition, and Magisterial Teaching;
2. Ability to understand the historical context for the development of doctrine through a familiarity with Church history, particularly the major historical periods;
3. Ability to explain the tenets of the Catholic faith through both oral and written expression;
4. Ability to teach introductory level courses in Sacred Scripture, Moral Theology and Systematic Theology;
5. Ability to demonstrate the capacity for individual academic research and synthesis of that research;

## **CURRICULUM**

Upon acceptance, the student enrolled in the Master of Arts Degree Program is required to complete thirty-six graduate credits with a minimum grade point average of 3.0, and to pass both written and oral comprehensive examinations with a satisfactory grade.

### Required Courses:

RS 501 Foundational Course in Sacred Scripture  
RS 601 Foundational Course in Systematic Theology  
RS 701 Foundational Course in Moral Theology  
RS 531 Synoptic Gospels  
RS 613 Theology of Christ  
RS 619 Theology of Grace  
RS 631 Theology of the Church  
RS 651 Theology of the Sacraments  
Four elective courses

Comprehensive Examinations (Written and Oral)

## **INDEPENDENT STUDY**

Candidates for the Master of Arts Degree who have completed eighteen or more graduate credits and have maintained a cumulative grade point average of 3.50 or higher may request to take an independent study to fulfill an elective requirement for the degree. An individual student may not enroll in more than one independent study course within a single semester.

To enroll in an independent study course, a qualified student must:

1. Contact the Academic Dean of the Religious Studies Division to ascertain the feasibility of an independent study course and to request the appropriate application material.
2. Contact a professor within the Religious Studies Division who is qualified in the proposed subject and enlist his/her guidance for the independent study course.
3. Develop, in cooperation with that professor, a detailed independent study project and complete the Student-Professor Contract for Independent Study.
4. Submit the Student-Professor Contract for Independent Study to the Academic Dean for review and approval prior to the opening of the semester in which the independent study course is to be conducted.
5. Complete and submit the registration form for enrollment in graduate level courses in the Religious Studies Division.

### **DURATION AND LOCATION**

The Master of Arts degree can be pursued on either a full-time or part-time basis. Students who have met all prerequisites may complete course work within a period of four to twelve semesters. Comprehensive examinations are administered in February and in July. The entire degree program should be completed within a six-year period. Credits accumulated from courses taken more than ten years past are not accepted toward the Master of Arts degree.

Graduate courses are offered on the campus of Saint Charles Borromeo Seminary and at a satellite campus in Allentown, PA.

### **TRANSFER OF CREDIT**

A student may transfer a maximum of six credits from other accredited programs in graduate Theology. No courses will be accepted in transfer that were taken more than eight years before the request is made or in which a grade of “B” or higher has not been attained. To obtain transfer credit, the student must apply in writing to the Academic Dean.

### **COMPREHENSIVE EXAMINATIONS**

Master of Arts degree candidates are required to take both written and oral comprehensive examinations. The comprehensive examinations are designed to:

1. Foster the student’s ability to synthesize the content of the various courses in the Master of Arts Degree Program.
2. Provide the student an opportunity to demonstrate the scope of his/her knowledge.
3. Encourage in the student a scholarly attitude, critical thinking, and a sustained personal commitment to independent reading within the field of Catholic Theology.

Students are eligible to enroll for the comprehensive examinations only after the completion of at least thirty-six and no more than forty-two graduate credits in which a minimum grade point average of 3.0 has been maintained. Written and oral comprehensive examinations are scheduled in February and in July.

Preparation for the comprehensive examinations should be aimed toward integrating and expanding one's knowledge. Each student is provided with a Comprehensive Exam Study Guide based upon coursework and a common list of required readings.

The grading of the comprehensive examinations is based upon mastery of the material, ability to synthesize rather than merely memorize information, and clarity/organization of presentation. Both the written and oral examinations are graded by two professors. The two grades from the written examination are averaged for the final written examination grade; the two grades from oral examination are averaged for the final oral examination grade; the average of the written and oral examination grades must be 85 or above.

Students who do not receive a passing grade on the examinations may retake the exams in order to qualify for the Master of Arts Degree. Students are not eligible to retake the examinations more than once.

## **CERTIFICATE PROGRAMS**

### **ROMAN CATECHETICAL DIPLOMA (FROM THE CONGREGATION FOR THE CLERGY, HOLY SEE)**

With the approval of the Congregation for the Clergy of the Holy See, the Seminary grants a diploma to those students who have completed twenty-four credits in the area of Catholic Theology, certifying that they are academically trained catechists in conformity with the principles of the General Catechetical Directory. The transfer of credits attained outside the Seminary toward the Roman Catechetical Diploma is not permitted.

The curriculum for the Roman Catechetical Diploma consists of twenty-four graduate credits, including nine required credits consisting of the foundational courses in Sacred Scripture, Systematic Theology and Moral Theology.

### **CERTIFICATE IN CATHOLIC THEOLOGY**

Saint Charles Borromeo Seminary, in cooperation with the Office of Catholic Education, Secretariat for Catholic Education, Archdiocese of Philadelphia, offers a program of courses leading to a Certificate in Catholic theology. The program is designed to foster greater knowledge and deeper appreciation of the Catholic faith among those engaged full-time in the ministry of teaching and others interested in a clearer understanding of the faith. The program consists of eighteen credits, including nine required credits consisting of the foundational courses in Sacred Scripture, Systematic Theology and Moral Theology.

Up to six credits in Catholic Theology from other colleges and universities may be accepted towards the Certificate, upon review and approval of those credits by the Academic Dean.

## **THE UNDERGRADUATE PROGRAM**

### **ADMISSIONS**

Admission to the Religious Studies Division is open to all. Courses may be taken for credit or audit. The administration reserves the right to limit the number of students per class, as well as to cancel any course because of insufficient enrollment.

Applicants for admission to the Undergraduate Program are required to have a high school diploma or its equivalent. Students whose native language is not English are required to take the Test of English as a Foreign Language (TOEFL) administered by the Educational Testing Service (ETS), Princeton, NJ. TOEFL scores are to be sent directly to the Religious Studies Division.

### **APPLICATION PROCEDURES**

Each applicant is required to:

1. Complete and send the application form with the non-refundable application fee to the Religious Studies Division, Saint Charles Borromeo Seminary, 100 East Wynnewood Road, Wynnewood, PA 19096.
2. Personal Statement: In a 250-300 word essay, explain your reasons for pursuing the certificate program you have chosen, including any events that have led up to your decision, your personal motivation, and your future plans. Please type your essay on a separate sheet of paper and include it with your application.
3. Request official transcripts from all high schools, colleges, and universities attended to be sent directly to the Religious Studies Division.
4. Request a letter of recommendation from the pastor of your home or service parish, or from another staff person familiar with your personal background and experience. These should be returned directly to the Religious Studies Division.

## **CERTIFICATE PROGRAMS**

The undergraduate courses offered in the Religious Studies Division are ideally suited for those involved in continuing education. All courses may be taken for either credit or audit.

### **ROMAN CATECHETICAL DIPLOMA (FROM THE CONGREGATION FOR THE CLERGY, HOLY SEE)**

With the approval of the Congregation for the Clergy of the Holy See, the Seminary grants a diploma to those students who have completed twenty-four credits in the area of Catholic



Theology, certifying that they are academically trained catechists in conformity with the principles of the General Catechetical Directory.

### **GOALS OF THE PROGRAM**

1. Possess basic knowledge of the content and methods of Sacred Scripture study.
2. Possess basic knowledge of Church doctrine and Tradition on select topics.
3. Possess basic knowledge of Catholic moral teachings on select topics.
4. Be intellectually prepared to do catechetical formation in a school or parish setting.
5. Be able to do undergraduate-level research.
6. Possess a foundation for further studies in Catholic Theology.

### **CURRICULUM**

One course in the Old Testament  
One course in the New Testament  
One course in Theology  
One course in Moral Theology  
Four electives

### **DURATION AND LOCATION**

The Roman Catechetical Diploma can be pursued on either a full-time or part-time basis. The program should be completed within a four-year period. Credits accumulated from courses taken more than eight years past are not accepted toward the awarding of the certificate.

Courses are offered on the campus of Saint Charles Borromeo Seminary and in a completely online format.

### **CERTIFICATE IN LITURGICAL STUDIES**

Saint Charles Borromeo Seminary, in cooperation with the Office for Worship, Secretariat for Evangelization, Archdiocese of Philadelphia, offers an undergraduate Certificate in Liturgical Studies. The program is designed for those who serve on liturgical planning teams and who serve as coordinators and directors of liturgical ministries in their parish, including musicians, catechists and Directors of Religious Education. The Certificate in Liturgical Studies program consists of twenty-four undergraduate credits.

### **GOALS OF THE PROGRAM**

1. To foster a greater knowledge of and appreciation for the Church's liturgy and its rites.

2. To develop a sound theological foundation for the celebration of the liturgy and related prayer experiences in parish and school communities.
3. To provide practical training with supervision for pastoral service as a coordinator of liturgy and/or liturgical music in a parish or school community.

## **CURRICULUM**

RS 120 Sacred Scripture and the Liturgy  
RS 241 Theology of the Church  
RS 246 Liturgical Celebration of the Sacraments  
RS 296 Catechism of the Catholic Church: Pillars II & IV  
RS 477 Liturgies with Children: Catechesis and Celebration  
RS 480 Theology of Liturgical Music and Its Pastoral Applications  
RS 484 Administration of Parish Liturgical Life  
RS 489 Seminar and Integrative Service Project

## **DURATION AND LOCATION**

The Certificate in Liturgical Studies can be pursued on a part-time basis. The program should be completed within a four-year period. Credits accumulated from courses taken more than eight years past are not accepted toward the awarding of the certificate.

Courses are offered on the campus of Saint Charles Borromeo Seminary.

## **CERTIFICATE IN PASTORAL MINISTRY TO AFRICAN-AMERICAN CATHOLICS**

Saint Charles Borromeo Seminary, in cooperation with the Office for Black Catholics, Secretariat for Evangelization, Archdiocese of Philadelphia, offers an undergraduate Certificate in Pastoral Ministry to African-American Catholics (MAAC). The program is designed for those engaged in pastoral service to parish communities of largely African-American Catholic membership. The Certificate in Pastoral Ministry to African-American Catholics program consists of twenty-four undergraduate credits.

## **GOALS OF THE PROGRAM**

1. To foster a greater knowledge and a deeper appreciation of the Catholic Church, its theological traditions and its pastoral mission.
2. To enrich the faith life and theological understanding of those who offer pastoral service to parish communities.
3. To develop a familiarity with and an appreciation for the rich history and cultural contributions of African-American Catholics in the United States.
4. To provide practical and supervised training in various pastoral skills needed for ministry to communities of largely African-American membership, particularly in an urban setting.

5. To foster the development of pastoral leadership among African-American Catholics for the enrichment of the Church.

## **CURRICULUM**

One course in Sacred Scripture

RS 241 Theology of the Church

RS 245 The History of Black Catholics in the United States

RS 295 Catechism of the Catholic Church, Pillars I and III

RS 296 Catechism of the Catholic Church, Pillars II and IV

RS 420 Pastoral Issues in African-American Communities

One elective (preferably associated with that area chosen for RS 421)

RS 421 Service Project in Ministry to African-American Catholics

The curriculum concludes with a service project. Students select an area of focus from among the following: 1) evangelization, 2) religious education, 3) family life ministry, 4) youth ministry, and 5) liturgy and spirituality. Students must complete all other course requirements to enroll in the service project.

## **DURATION AND LOCATION**

The Certificate in Pastoral Ministry to African-American Catholics can be pursued on a part-time basis. The program should be completed within a four-year period. Credits accumulated from courses taken more than eight years past are not accepted toward the awarding of the certificate.

Courses are offered on the campus of Saint Charles Borromeo Seminary and in a completely online format.

## **TRANSFER OF CREDIT**

A maximum of six undergraduate credits in Catholic Theology from other colleges and universities may be accepted towards each certificate. Courses taken more than six years before the request is made or in which a grade of at least “C” has not been attained will not be accepted in transfer. Requests to transfer credits should be directed to the Academic Dean.

Some undergraduate courses fulfill requirements for multiple certificates. Students may apply a maximum of six credits to two certificate programs. Up to six credits earned toward one certificate may be applied to one other certificate with no more than six credits per student being applied to multiple certificates. Credits transferred from other institutions can be applied to only one certificate.

## **THE SUMMER PROGRAM**

The Religious Studies Division offers a residential summer program. Students can participate in the Master of Arts Degree Program and the Roman Catechetical Diploma Program (graduate and undergraduate) in a summer-only format.

## **DURATION AND LOCATION**

The Master of Arts degree can be completed in four summers of coursework. Comprehensive exams can be taken the following February or July.

The Roman Catechetical Diploma can be completed in four summers.

All summer courses are offered on the campus of Saint Charles Borromeo Seminary. Room and board is available on campus. Students are welcome to participate in daily Mass and weekly Holy Hours. The Sacrament of Reconciliation is also available.

## **THE CATECHETICAL INSTITUTE**

The Catechetical Institute offers non-credit adult Catholic catechesis for those interested in growing in knowledge of the faith, and catechist training for those who teach the faith.

The Archdiocese of Philadelphia certifies its Catholic school teachers and catechists through the Catechetical Institute.

## **CURRICULUM**

- CI 1100 Overview of the Old Testament
- CI 1200 Overview of the New Testament
- CI 2100 The Person of Jesus
- CI 2200 Foundations of the Church
- CI 3100 Sacraments of Initiation
- CI 3200 Sacraments of Healing and of Vocation
- CI 4100 Christian Anthropology
- CI 4200 Catholic Moral Teachings

## **THE THEOLOGICAL INSTITUTE FOR PRIESTS**

The Theological Institute for Priests provides priests with opportunities for learning and reflection. Programs will be open to priests only. Interaction between lecturer and audience, as well as the benefits of fraternal gathering, are strong aspects of the Institute. Presentations are designed to provide priests with an introduction to important topics, and resources for further study.

## **ACADEMIC POLICIES**

### **ACADEMIC HONESTY**

The student's observance of total honesty is required in the pursuit of his/her formal studies. Any instance of plagiarism, cheating, or falsification of research work, examinations, or academic records may result in a failing grade for the course and may make one liable for dismissal.

## **ATTENDANCE POLICY**

Students are expected to attend all class sessions. If, for a serious reason, it is necessary to miss class, the student is to notify the professor immediately. Students are responsible for any missed work, including lecture notes, tests, handouts, viewing of videos, etc. Any absences in excess of two class sessions may, at the discretion of the professor, result in a reduction of course grade.

## **WITHDRAWAL FROM CLASS**

To withdraw from a class, an official Withdrawal Form must be submitted to the Academic Dean. Failure to officially withdraw will result in a grade of “F” on the student’s transcript. Students may withdraw from a course no later than one week before the final examination.

## **GRADING SYSTEM**

Letter grades are used to indicate the quality of a student’s performance in a course. Professors assign grades as the result of class work, reports, research papers, examinations, or a combination of the above. Grade points apply only to semester grades.

The following grading system is used for all graduate courses:

4.00	A	93 - 100	Outstanding
3.00	B	85 to 92	Very Good
2.00	C	77 to 84	Good
1.00	D	70 to 76	Passing
0.00	F	Below 70	Failed
0.00	I		Incomplete
0.00	W		Withdrawal (no penalty)

The following grading system is used for all undergraduate courses:

4.00	A+	97 -100	Outstanding
4.00	A	93 – 96	Excellent
3.50	B+	89 - 92	Superior
3.00	B	85 - 88	Very Good
2.50	C+	81 - 84	Good
2.00	C	77 - 80	Satisfactory
1.50	D+	73 - 76	Fair
1.00	D	70 - 72	Passing
0.00	F	below 70	Failed
0.00	I		Incomplete
0.00	W		Withdrawal (no penalty)

An “I” (Incomplete) may be issued only when the course work is interrupted for justifiable reason. No “I” can be given without the consent of the Academic Dean. An “I” must be made up before the last day of the subsequent semester. Failure to do so will result in a grade of “F”.

A “W” (Withdrawal) will be entered on the permanent record if the student officially withdraws. No “W” can be given without the consent of the Academic Dean.

## **GRADE APPEAL PROCEDURES**

An appeal of a final course grade must be made within two weeks of the issuance of grades. A student must first discuss the matter directly with the professor. If this step does not result in a satisfactory explanation or resolution of the perceived problem, the student may then bring the matter to the attention of the Academic Dean. Documentation supporting the student's appeal must be provided. The decision of the Academic Dean is final.

## **ACADEMIC PROBATION**

All students pursuing the Master of Arts degree must maintain a minimum cumulative grade point average of 3.00 (B) to remain in good academic standing. If a student's GPA falls below the requirement, the student will be placed on academic probation. A student placed on academic probation must obtain the minimum cumulative GPA within the next three courses taken, with no more than fourteen courses in total taken towards the degree. Failure to obtain the required GPA will cause the student to be subject to dismissal from the program. The Academic Dean reserves the right to make final decisions regarding dismissal.

## **AUDITING A CLASS**

To audit a class, an official Audit Request Form must be submitted to the Academic Dean before the fourth class. Auditors must have permission to audit from both the instructor and the Academic Dean. No student may audit a course unless he or she has been formally admitted into the Religious Studies Division. Normal tuition and fees apply when auditing courses.

## **TRANSCRIPTS**

A transcript will be issued only by a written request, signed by the student, that includes the student's name when attending the institution, dates of attendance, social security number, and program attended (graduate or undergraduate). A fee of ten dollars must accompany the request. The transcript will be sent directly from the Office of the Registrar to the institution or organization for which it is requested. If a transcript is issued to a student, indication of that fact will be made upon the transcript itself. Each student who completes the Master of Arts Degree Program is provided, upon graduation, a transcript free of charge. Transcripts will not be issued for persons having outstanding financial obligations to Saint Charles Borromeo Seminary. The Seminary requires one week's notice for the issuance of a transcript.

Transcript request forms can be obtained online at [www.scs.edu](http://www.scs.edu) under the Office of the Registrar, or by calling the Registrar at 610.785.6234.

Saint Charles Borromeo Seminary is in compliance with the Family Educational Rights and Privacy Act (FERPA) of 1974, as amended. A copy of the Act is available for inspection in the Office of the Registrar.

## **TUITION AND FEES**

### **Graduate Program**

Tuition: \$516.00 per credit  
Application Fee: \$25.00  
Late Registration Fee: \$50.00  
Comprehensive Exam Fee: \$150.00  
Graduation Fee: \$120.00

### **Undergraduate Program**

Tuition: \$277.00 per credit  
Application Fee: \$25.00  
Late Registration Fee: \$50.00  
Graduation Fee: \$80.00

## **REFUND OF TUITION**

Refunds of tuition will be made according to the following schedule:

Withdrawal before first class: 100% of total tuition refunded, less \$50 administrative fee  
Withdrawal before second class: 75% of total tuition refunded, less \$50 administrative fee  
Withdrawal before third class: 50% of total tuition refunded, less \$50 administrative fee  
Withdrawal after the third class: No refund

Online classes are considered Monday classes for refund purposes.

Student must submit an official Withdrawal Form by the deadline to receive the corresponding refund.

## **BILLING AND PAYMENT**

Payment for all tuition and fees is due at registration. Students who are financially delinquent will not be permitted to enroll. The Seminary will exercise its right to withhold grades, transcripts and diploma until the student account is paid in full.

## **METHODS OF PAYMENT**

Tuition payments can be made by cash, check, Visa, MasterCard, Discover, or through the Semester Installment Payment Plan.

Checks returned due to insufficient funds or because the account has been closed will be charged a fee of \$20.00. Checks returned due to insufficient funds will be redeposited one time only. If the check is returned by the bank a second time, the student will be required to pay by cash or certified check.

Students who apply for student loans must submit a Master Promissory Note to the Financial Aid Office before any registration will be processed.

## **SEMESTER INSTALLMENT PAYMENT PLAN**

Saint Charles Borromeo Seminary offers students enrolled in the Religious Studies Division a payment plan to finance the cost of tuition and fees over the period of a semester. Financial aid funds, such as loans, scholarships, grants, etc., are not recognized as payments toward the payment plan. The payment schedule calculates the balance remaining after all financial aid is applied.

## **FINANCIAL AID**

Students may also be eligible for federal student loans.





# Course Catalog



## **COURSE CATALOG**

### **COLLEGE DIVISION AND PRE-THEOLOGY PROGRAM**

#### **COURSE NUMBERING**

Courses which fulfill General Education Requirements are identified by the center number (0). The first number ordinarily indicates the level at which the GER course is taught. Elective courses are ordinarily numbered 320 and above within departments. These courses are upper level. Additional information is available in the Office of the Registrar.

#### **DEPARTMENT OF HUMANITIES AND SCIENCE**

##### **BIO 201 HUMAN BIOLOGY**

The focus of this science course for non-science majors is on the human organism as a vehicle for illustrating major biological principles. The structure/function relationship involved in such processes of human anatomy, reproduction and development as well as genetics, and environment are covered.

##### **COM 101 ORAL COMMUNICATION**

This course considers the mechanical, interpretive, expressive, and rhetorical elements of oral presentation as applied to the proclamation of Sacred Scripture and through the presentation of original speeches.

##### **COM 401 APPLIED ORAL COMMUNICATION**

This core course reviews, reinforces, and advances through intensive application the mechanical, interpretive, expressive, and rhetorical principles of oral/public presentation as these were introduced and developed in COM 101.

##### **EDU 340 PHILOSOPHIES OF EDUCATION**

The constitutive elements of philosophical schools have an impact on the pedagogy and methodology teachers who share that philosophy employ. The course will examine those constitutive elements and connect them to education demonstrating how these elements manifest themselves in a specific school of philosophy.

##### **EDU 359 LEADERSHIP—A MORAL IMPERATIVE**

This course will afford each seminarian a challenging and provocative look at leadership and its moral purpose. Leadership, and its changing role, is viewed through its historical roots of management theory as well as through the lens of the best practices of both transactional and transformational leaders.

## **EDU 360 STUDIES IN LEADERSHIP**

This course will examine representative leadership theorists and their respective theories. Seminarians will read extensively on leadership as viewed through the historical roots of management theory as well as through the lens of the best practices of both transactional and transformational leaders. Servant leadership is the foundational theme for the course.

## **EDU 380-389 SPECIAL TOPICS IN EDUCATION**

Courses offered as a “special topic” focus on a particular facet or theme within the discipline as determined by the Department Chair and approved by the Academic Dean.

## **ENG 101 COLLEGE COMPOSITION**

The goal of this course is twofold: to study the principles and mechanics of effective written expression and to foster their development through frequent, critiqued writing exercises responding to some important literary works of the Western World; and to begin a study of those great works from ancient to modern times, with attention to their intrinsic artistic merits and as they affect and reflect their various cultures as well as universal human experience and understanding. The course also covers in detail the process of researching and writing a documented paper.

## **ENG 105 GREAT WORKS OF WESTERN LITERATURE I**

This core course traces the development of Western literature from ancient times to the Renaissance, focusing on such selected landmark works of drama, poetry, fiction, and essay as Homer’s *Iliad* and Sophocles’ *Oedipus Rex* from the Greek tradition, Virgil’s *Aeneid* and Horace’s *Odes* from the Roman epoch, Boccaccio’s *Decameron* and Chaucer’s *Canterbury Tales* from the medieval era, and Shakespeare’s *Hamlet* from the Renaissance period. The works are read both for their intrinsic literary value and as they affect and represent their particular cultures, the broader Western culture, and universal human experience and understanding.

## **ENG 205 GREAT WORKS OF WESTERN LITERATURE II**

This core course is a continuation of ENG 105 in tracing the development of Western literature from the Renaissance to modern times, focusing on such selected landmark works of drama, poetry, fiction, and essay as Moliere’s *Tartuffe* from the Renaissance period, Goethe’s *Faust* from the Romantic age, Hawthorne’s *Scarlet Letter* and Poe’s Gothic tales of the “American Renaissance,” and Dostoyevsky’s *Brothers Karamazov* and Chesterton’s *Everlasting Man* of modern times. The works are read both for their intrinsic literary value and as they affect and represent their particular cultures, the broader Western culture, and universal human experience and understanding.

### **ENG 327 MASTERWORKS OF DRAMA**

This course considers the forms and development of Western drama and the theater from ancient to modern times, with special emphasis on such major and significantly influential playwrights as Aeschylus, Sophocles, Aristophanes, the authors of the Medieval mystery and morality plays, Shakespeare, Moliere, Ibsen, Chekhov, Shaw, O'Neill, and Beckett—whose works are studied both for their intrinsic literary value and as they affect and represent their cultures and universal human experience.

### **ENG 334 THE WRITINGS OF GRAHAM GREENE**

Graham Greene was a talented and complex believer. He was, and remains, not a small mystery to many who have endeavored to understand him and his writing. Beginning with a brief look at biographical data, we will move into selections of the body of literature that he produced so as to investigate the contributions he has made to literature and an understanding of the Faith.

### **ENG 335 CATHOLIC AMERICAN AUTHORS**

This course is designed to involve the non-English major in an exploration of the works of Catholic American authors. Work will be examined in light of the philosophical and theological knowledge that is central to the learning of the College Division of Saint Charles Borromeo Seminary. A major goal of this course is that it acts as a catalyst so that the seminarian will explore more deeply the topics covered. A secondary goal is to enable the seminarians to have more than a passing familiarity with Catholic writers of the United States.

### **ENG 336 CATHOLIC LITERARY RENAISSANCE IN ENGLAND**

This course will survey, understand, and appreciate the phenomenally rich and concentrated literary output by English Catholics from the mid-nineteenth to the mid-twentieth century. This goal is pursued through a close reading and analysis of the era's major and representative texts and by a consideration of the cultural forces that both influenced and resulted from them. Special emphasis is given to each work's specifically Catholic character as well as to its intrinsic literary value and uniqueness.

### **ENG 338 MASTERWORKS OF SHORT FICTION**

This course surveys and fosters an understanding and appreciation of the forms, meanings, and development of short fiction in Western literature—of the short story and novella—from the genre's historical antecedents, through its beginnings in the nineteenth century, to its phenomenal evolution and proliferation in the twentieth century. This study includes a close reading and analysis of major, seminal texts by such practitioners as Hawthorne and Poe, Flaubert and Maupassant, Conrad and Joyce, Faulkner and O'Connor—with particular attention to each work's representative literary properties, intrinsic and unique artistic value, cultural context, and reflection of common human experience.

### **ENG 339 COMEDY IN LITERATURE**

This course will survey, comprehend, and appreciate the meaning, forms, and development of comic literature—to inquire into the nature of comedy and its significance for understanding human existence and its condition. Toward that end, the course focuses on classic works of comic Western literature from ancient to modern times, with reference to archetypes of humor, irony, and paradox in folklore and myth, in cinema and television, and in other cultural traditions, and with reference as well to several theories of humor. In addition, the various genres of literary comedy—including drama, fiction, poetry/song, and essay—are differentiated and compared in their modes and purposes.

### **ENG 340 MASTERWORKS OF POETRY**

This course surveys and fosters an understanding and appreciation of the forms, meanings, and development of lyrical poetry in the Western tradition from ancient to modern times, with special emphasis on such major and significantly influential poets as Pindar and Horace, Petrarch and Donne, Wordsworth and Coleridge, Dickenson and Hopkins, Yeats and Eliot, whose works are studied both for their intrinsic and unique literary value and as they affect and represent their cultures and universal human experience.

### **ENG 341 MODERN CATHOLIC SHORT STORIES**

This course will survey and explore distinctly Catholic ethos, varying forms and the tradition and development of modern Catholic fiction from the historical antecedents and beginnings to its growth and development in our time. The goal is pursued through a close reading and analysis of significant texts by Catholic authors worldwide, with special attention to each work's particular representation of Catholic consciousness and experience.

### **ENG 380-389 SPECIAL TOPICS IN LITERATURE**

Courses offered as “special topics” might focus on a particular author, a cluster of authors, a literary theme, or a movement or era of literature—as determined by the Department Chair and approved by the Academic Dean.

### **ENG 390 INDEPENDENT STUDY**

Directed but independent study. Content is determined by Instructor and seminarian in consultation. Available only with the approval of Instructor, Department Chair, and Academic Dean.

### **GRK 301 ELEMENTARY GREEK I**

An introduction to basic Greek grammar and vocabulary, with special emphasis on the *koiné*, or Hellenistic dialect of the New Testament.

### **GRK 380 PSEUDO-DIONYSIUS THE AREOPAGITE**

A study, using translations and selected original Greek texts, of one of the most influential Greek Christian authors of Late Antiquity. Pseudo-Dionysius is comparable to Aristotle in terms of direct influence on St. Thomas Aquinas.

### **GRK 390 INDEPENDENT STUDY IN CLASSICAL OR CHRISTIAN GREEK**

Directed but independent study for advanced students – readings in the original Greek, from Homer to Plato to Byzantine-era authors such as John of Damascus.

### **GRK 402 ELEMENTARY GREEK II**

A continuation of basic grammar, vocabulary, and translation of New Testament Greek.

### **GRK 406 (4 CREDITS) GREEK NEW TESTAMENT READINGS**

Continuing instruction in Greek grammar and vocabulary, but now with emphasis on the art of translation, with a final project involving the comparative study of contemporary English translations of the New Testament as related to important exegetical issues.

### **GRK 507 BIBLICAL GREEK I FOR PRE-THEOLOGY STUDENTS**

An introduction to basic Greek grammar and vocabulary, with special emphasis on the *koiné*, or Hellenistic dialect of the New Testament.

### **GRK 508 BIBLICAL GREEK II FOR PRE-THEOLOGY STUDENTS**

A continuation of basic grammar, vocabulary, and translation of New Testament Greek.

### **HIS 101 HISTORY OF WESTERN CIVILIZATION I**

This course provides a political, economic and cultural survey of Western civilization from its beginning to the death of Louis XIV of France.

### **HIS 102 HISTORY OF WESTERN CIVILIZATION II**

This course provides a broad overview of the major political, social, economic and cultural developments in the history of the Western world from the mid-17th century to the present day.

### **HIS 333 HISTORY OF THE REFORMATION AND COUNTER-REFORMATION IN EUROPE**

This course will be a broad survey of the history and theology of the Catholic Reformation, the various Protestant Reformations, and the Counter-Reformation. The course will begin by investigating the seeds of the Reformations. It will then examine the careers and teachings of major figures of the Reformation Era in addition to major events of the period. Covered will include social, political, ecclesiastical and religious topics but with a special emphasis on theological and liturgical aspects of the 14th - 17th centuries.

## **HUM 301 HUMANITIES**

An integrative exploration of three areas of the Liberal Arts essential to a sound human and priestly education but not otherwise covered in the curriculum: the importance of leisure and contemplation; the close relationship between the Catholic faith and Western cultural history; the tradition of Church architecture and Christian art in relation to the teaching of Vatican II. Final student project involves on-site study of local parish churches.

## **HUM 380-389 SPECIAL TOPICS IN HUMANITIES**

Courses offered as a “special topic” focus on a particular facet or theme within the discipline as determined by the Department Chair and approved by the Academic Dean.

## **IELP (INTENSIVE ENGLISH LANGUAGE CLASS)**

The courses are designed to accommodate seminarians’ needs in their study of English as second language. The course allows the seminarians to immerse themselves in the traditional curriculum while studying the basic elements of English grammar, writing, and reading.

## **LAT 105 ELEMENTARY LATIN I**

An introduction to Latin. Grammatical instruction is emphasized, and the reading and translating of elementary texts; some oral exercises.

## **LAT 106 ELEMENTARY LATIN II**

A continuation of LAT 105. Complete coverage of declensions and conjugations, with plenty of practice in translating and composition. Oral exercises included.

## **LAT 205 INTERMEDIATE LATIN I**

Continuation of LAT 106. Further presentation of Latin grammar and vocabulary: subjunctive verb forms, indirect discourse, etc. Oral exercises included, plus study of the varieties of Latin used in Christian culture, past and present.

## **LAT 206 INTERMEDIATE LATIN II**

Completion of basic introduction to the forms and syntax of the Latin language, with some reading in Cicero, Virgil and the Vulgate Bible.

## **LAT 324 VIRGIL AND THE VIRGILIAN TRADITION**

This course will explore the poetry of Virgil in his original language as well as in translation.

## **LAT 329 ST. JEROME AND THE VULGATE**

Translation of selected passages from the critical text of Jerome’s Latin version of the sacred scriptures, and study of the personal and general circumstances of its composition in the world of Late Antiquity.



### **LAT 336 PRACTICAL USE OF ECCLESIASTICAL LATIN**

This course will introduce the student to the study of documents in the Latin language that are particularly useful for consultation by priests. Emphasis will be on reading and translating the texts as well as on critiquing existing translations where they exist or highlighting aspects that are untranslatable.

### **LAT 380 WHEELOCK'S LATIN: READING AND REVIEW**

An opportunity to review the first two years of Latin and gain more practice in the reading of a variety of texts, using the exercises and presentation of Wheelock's classic text.

### **LAT 385 SPECIAL TOPICS IN LATIN LITERATURE**

Depending on student interest, special electives are offered on such topics as "The Latin of the Early Middle Ages," "Readings in St. Thomas Aquinas," "Early Christian Hymnal and Epic Poetry," "Philosophical Latin," "The Latin of the Mass," etc.

### **LAT 390 INDEPENDENT STUDY**

Directed but independent study. Content is similar to the above but is determined by seminarian and instructor. Available only with the approval of the Instructor, Departmental Chair, and Academic Dean.

### **LAT 507 ECCLESIASTICAL LATIN I FOR PRE-THEOLOGY STUDENTS**

An introduction to Latin. Grammatical instruction is emphasized, and the reading and translating of elementary texts, both Classical and Christian; some oral exercises.

### **LAT 508 ECCLESIASTICAL LATIN II FOR PRE-THEOLOGY STUDENTS**

A continuation of LAT 507. Complete coverage of declensions and conjugations, with plenty of practice in translating and composition. Oral exercises included, and an emphasis on Latin in accordance with the teaching of Vatican II, as the official language of the Church and of a secular and sacred culture which spans millennia.

### **MTH 106 COLLEGE ALGEBRA AND TRIGONOMETRY**

This course covers algebraic and trigonometric background, graphing, exponential and logarithmic functions as preparation for any field requiring a foundation in mathematics.

**MUS 171, 172 (1 CREDIT PER SEMESTER) ELEMENTARY ORGAN INSTRUCTION**

**MUS 173, 174 (1 CREDIT PER SEMESTER) INTERMEDIATE ORGAN INSTRUCTION**

**MUS 175, 176 (1 CREDIT PER SEMESTER) ADVANCED ORGAN INSTRUCTION**

**MUS 356 SACRED MUSIC**

The goals of this course in sacred music are threefold: to study the aesthetic of the sacred in music; to trace the development of styles and techniques from the early Church to the present day through listening and discussion; and to study the influence of papal and conciliar pronouncements on the propriety of music in the liturgy. Historical study will provide the background for considerable discussion on the use of music in the liturgy of the Novus Ordo.

**PSY 201 HUMAN DEVELOPMENT THROUGH THE LIFE STAGES**

This course pursues an understanding of the unique characteristics of persons at different stages of life, addressing principles, theories, and determinants of human development as well as relevant social, health, and other contemporary issues affecting each stage of development.

**PSY 326 PSYCHOLOGY OF ADJUSTMENT**

This course seeks to increase an awareness of personal growth and mental health issues through an understanding of the normal process of coping, adjustment, mourning, change, and the development of the qualities of resilient adults. Rooted in a “Biopsychosocial” perspective, the development of personal and social competencies, the management of emotions, the establishment of identity and becoming an adult will be considered. Developmental “Lifetraps” that interfere with adjustment will be discussed as well as an exploration of issues of stress, anxiety, mood disorders, and addictions. Elements of a healthy and balanced spirituality will be elaborated.

**PSY 380-389 SPECIAL TOPICS IN PSYCHOLOGY**

Courses offered as a “special topic” focus on a particular facet or theme within the discipline as determined by the Department Chair and approved by the Academic Dean.

**SNL 371 SIGN LANGUAGE I**

The aim of the course will be to develop skills in conversational American Sign Language (ASL) and to gain an understanding of Deaf Culture and models of effective Deaf Ministry. This course will introduce the fundamentals of ASL used by the deaf community, including basic vocabulary, syntax, finger spelling, and grammatical signals. There will be an emphasis on learning prayers and religious vocabulary, as well as conversational ASL.

**SNL 372 SIGN LANGUAGE II**

A continuation of SNL 371.

### **SNL 373 SIGN LANGUAGE III**

A continuation of SNL 372.

### **SOC 320 SOCIOLOGY**

This course provides an introduction to the study of sociology with particular attention to the humanitarian relationships, socio-cultural behavior, and the development of the social individual.

### **SOC 380-389 SPECIAL TOPICS IN SOCIOLOGY**

Courses offered as a “special topic” focus on a particular facet or theme within the discipline as determined by the Department Chair and approved by the Academic Dean.

### **SPA 301 BASIC SPANISH I**

This course has as its goal the development of speaking, comprehension, reading and writing skills on an introductory language level. The simple present and past tenses are studied and a general introduction to the subjunctive mood is included. The treatment of all language acquisition skills in this course begins to establish a sound working knowledge of pastoral vocabulary. A concentration in Spanish on celebration of the Eucharist, prayers, liturgical feasts and cultural celebrations particular to Hispanic communities begins at this course level. This concentration progresses throughout each subsequent course thus initiating the process of integrating pastoral/cultural awareness and effective language learning.

### **SPA 302 BASIC SPANISH II**

This course begins with a thorough review of material covered in Basic Spanish I. It improves proficiency in all language acquisition skills targeted in SPA 301. All tenses, both simple and compound, are studied. A more comprehensive treatment and correct usage of the subjunctive mood is focused upon. Pastoral vocabulary introduced in SPA 301 is more directly applied in both oral and written assignments. Concentration on prayers, parts of the Mass and the liturgical calendar in Spanish continues SPA 301 with greater opportunity for class participation on a personal and collective level.

### **SPA 353 INTERMEDIATE SPANISH I**

This course is for the seminarian who has completed a course in basic/elementary Spanish. The fundamental skills of speaking, listening, reading, and writing will be enhanced through the use of audio and video cassettes as well as the Internet. Taught completely in Spanish, the seminarian will gain an extensive knowledge and appreciation for the Hispanic culture. Additionally, he will continue to master the pastoral vocabulary necessary for the Hispanic ministry.

## **SPA 354 INTERMEDIATE SPANISH II**

This course is a continuation of Intermediate Spanish I. The goal of this course is to hone, enhance, and develop further knowledge of the Spanish language so that each seminarian is prepared for situations related to Hispanic ministry. Each seminarian is encouraged to develop intermediate-level competency acquisition skills thereby enabling him to grow in a sense of comfort, ability, and confidence in any and all pastoral situations.

## **SPA 361 SPANISH: COMPOSITION AND CONVERSATION**

Taught in Spanish, this course will continue to emphasize grammar review, conversation, and writing. Additionally, there will be readings of short stories from the Hispanic world including authors from Spain and Latin America. Oral discussions will include summaries of the short stories, theme descriptions, and personal opinions on the readings. Guided written exercises which will increase vocabulary will be addressed as well as compositions on themes to support the short stories.

## **SPA 365 THE GOLDEN AGE OF SPANISH LITERATURE**

This course provides an overview in Spanish of the foremost works of Spain's 16th and 17th centuries, most notably by St. Teresa of Avila, Miguel de Cervantes, and St. John of the Cross, considered in their social, political, and religious contexts; and it will also continue to develop the critical Spanish language acquisition skills of reading, writing, listening, and speaking.

## **SPA 380-389 SPECIAL TOPICS IN SPANISH**

Courses offered as a "special topic" focus on a particular facet or theme within the discipline as determined by the Department Chair and approved by the Academic Dean.

## **SPA 501 BASIC SPANISH I**

This course has as its goal the development of speaking, comprehension, reading and writing skills on an introductory language level. The simple present and past tenses are studied and a general introduction to the subjunctive mood is included. The treatment of all language acquisition skills in this course begins to establish a sound working knowledge of pastoral vocabulary. A concentration in Spanish on celebration of the Eucharist, prayers, liturgical feasts and cultural celebrations particular to Hispanic communities begins at this course level. This concentration progresses throughout each subsequent course thus initiating the process of integrating pastoral/cultural awareness and effective language learning.

## **SPA 502 BASIC SPANISH II**

This course begins with a thorough review of material covered in Basic Spanish I. It improves proficiency in all language acquisition skills targeted in SPA 501. All tenses, both simple and compound, are studied. A more comprehensive treatment and correct usage of the subjunctive mood is focused upon. Pastoral vocabulary introduced in SPA 501 is more directly applied in both oral and written assignments. Concentration on prayers, parts of the Mass and the liturgical calendar in Spanish continues SPA 501 with greater opportunity for class participation on a personal and collective level.

## **DEPARTMENT OF PHILOSOPHY**

### **PHL 101 INTRODUCTION TO PHILOSOPHY**

The course “introduces” the seminarian in the literal sense of “leading the student into philosophy.” This initial study in philosophy includes the following themes: the distinction and interrelation of faith and reason, the “science” of philosophy, the historical and systematic character of philosophical investigation, engagement with the thinking of various philosophers.

### **PHL 203 LOGIC**

Principal focus on Aristotelian logic with some consideration of symbolic logic. Topics include: logic as a philosophical tool, categorical propositions, syllogistic argumentation, informal fallacies, propositional logic, and logical translation.

### **PHL 204 EPISTEMOLOGY**

Examination of the meaning of knowledge with particular emphasis on the moderate realism of St. Thomas Aquinas. Topics include: the origin of knowledge, the process of knowing, the power of the intellect, truth and certitude, and knowledge as wisdom.

### **PHL 303 METAPHYSICS**

Examination of being with particular emphasis on the following themes: faith and reason as distinct and complementary avenues for the knowledge of being, metaphysical vs. empirical attitude, intelligibility, the nature of substance, form and matter, the nature of causality, existence (*esse*) and essence, the one and the many, participation, the transcendentals, God as Pure *Esse*.

### **PHL 304 NATURAL THEOLOGY**

Concentration on God as the center of being with particular emphasis on the following themes: analogy of being and language about God, ontological vs. cosmological proofs for God’s existence, the “five ways” of St. Thomas Aquinas, the nature of God, God the Creator, God’s transcendence and immanence, the eternity of God, the problem of evil in the light of God’s goodness, the relation of natural theology and Revelation.

### **PHL 305 ANCIENT PHILOSOPHY**

The development of philosophical thought from its Greek beginnings through the Romano-Hellenistic period. Special attention to Plato and Aristotle as background for the rise of Christian thinking.

### **PHL 321 THE HARMONY OF FAITH AND REASON: THE THOUGHT OF ST. THOMAS AQUINAS**

A study of St. Thomas with special emphasis on his meaning for the contemporary world. Included as integral to this examination of his work will be the focus on the inter-relation of Aquinas the theologian and Aquinas the philosopher.

### **PHL 324 ART AND BEAUTY (AESTHETICS)**

An investigation and appreciation of the meaning of art. Among topics to be discussed: the notion of creativity, the role of inspiration, artistic purpose, classical vs. modern art, art and the sacred.

### **PHL 325 THE QUEST FOR THE ABSOLUTE: THE PHILOSOPHY OF PLATO**

An in-depth study of Plato, focusing on his overriding search for Divine Goodness and Unity. Themes will include: the journey of the soul, light vs. darkness, knowledge vs. opinion, reality vs. appearance, love of beauty, and the absoluteness of truth.

### **PHL 326 FAITH SEEKING UNDERSTANDING: THE THOUGHT OF ST. AUGUSTINE**

A study of St. Augustine with special emphasis on his meaning for the contemporary world. Included as integral to this examination of his work will be the focus on the theological-philosophical unity of his vision.

### **PHL 327 MAN BECOMES GOD: THE RISE OF ATHEISM**

With the emergence of modern secular humanism, the religion of man comes center stage. Particular stress, in this regard, is placed upon the triumph of subjectivity, the denial of transcendence, the impact of positivism, and the growth of materialism, all conducive to atheism and agnosticism.

### **PHL 328 KIERKEGAARD AND THE AGE OF ANXIETY**

An investigation of Kierkegaard's thought with attention centered on man's alienation from God. Among themes: anxiety and the encounter with nothingness, the individual vs. the crowd, the call to witness to the truth, the leap of faith, and the stages of human existence.

### **PHL 333 THE EXISTENTIALIST TRADITION: THE CRISIS OF ALIENATION AND THE SEARCH FOR MEANING**

A study of Husserl's phenomenology and the existentialism of such thinkers as Nietzsche, Heidegger, Marcel and Sartre. Topics include the dynamics of human existence, absurdity vs. meaning, the phenomenological method, and personalism.

### **PHL 334 PURPOSE IN NATURE: THE PHILOSOPHY OF ARISTOTLE**

The course will follow Aristotle's search for first principles and causes through the study of nature, being, the soul and society. The purpose of man within the ethical order will serve as the main focus.

### **PHL 338 PHILOSOPHY OF RELIGION**

A study of the “essence of religion.” Themes included are: the nature of the sacred; religion as a virtue; natural religion; modernity and religious perversion; phenomenological description of religion; the God of the philosophers, the God of the religions, and the God of the faith; the transcendence of Christianity.

### **PHL 340 PHILOSOPHIES OF EDUCATION**

The constitutive elements of philosophical schools have an impact on the pedagogy and methodology teachers who share that philosophy employ. The course will examine those constitutive elements and connect them to education demonstrating how these elements manifest themselves in a specific school of philosophy.

### **PHL 341 PHILOSOPHY OF SCIENCE**

An historical and thematic survey of science and its perturbations and variations. The historical approach will take up ancient conceptions of science and the modern revolution of science. Thematic topics will include: the problem of the term “science”; empirical science in relation to causality, to methodology, to knowledge; mathematization of nature; teleology vs. mechanism; philosophy of nature vs. positivism; the “new physics”; method and mastery vs. *theoria* and wonder.

### **PHL 380 SPECIAL TOPICS**

Course will be determined by the Department Chair, subject to approval by the Academic Dean.

### **PHL 390 INDEPENDENT STUDY**

Directed but independent study. Content will be determined by Instructor and seminarian in consultation. Available only with the approval of Instructor, Department Chair, and Academic Dean.

### **PHL 401 PHILOSOPHY OF THE HUMAN PERSON**

A study of man as a rational substance. Topics will include: thought as a spiritual operation, proofs for the soul’s immortality, the notion of person, embodiment and appetite, and happiness and the soul’s spiritual destiny.

### **PHL 402 ETHICS**

A study of Thomistic natural moral law. Topics will include: objective morality as rooted in the first moral principle and the moral norm of right reason, act vs. intentionality, the role of conscience, virtue and the good as end, natural rights, and the perennial significance of natural law within the contemporary ethical context. The latter part of the course will focus on the application of the natural law’s ethical principles to such problem areas as life, sex, health, and war.

## **PHL 405 MEDIEVAL AND EARLY MODERN PHILOSOPHY**

The development of philosophical thought from St. Augustine through the culminating faith-reason synthesis of St. Thomas Aquinas. The course will end with the breakdown of this synthesis and the rise of the Galilean-Cartesian quest for a “new science.”

## **PHL 406 LATER MODERN AND CONTEMPORARY PHILOSOPHY**

Philosophical development after Descartes and carrying into the present day. Topics include: British empiricism, the critical philosophy of Kant, Hegel’s dialectic of the Absolute, Spirit, phenomenology and the crisis of the reason, analytic philosophy and the role of language, and the philosophical defense of Metaphysics and Christian Faith.

## **PHL 501 PHILOSOPHY OF THE HUMAN PERSON**

A study of man as a rational substance. Topics will include: thought as a spiritual operation, proofs for the soul’s immortality, the notion of person, embodiment and appetite, and happiness and the soul’s spiritual destiny.

## **PHL 502 ETHICS**

A study of Thomistic natural moral law. Topics will include: objective morality as rooted in the first moral principle and the moral norm of right reason, act vs. intentionality, the role of conscience, virtue and the good as end, natural rights, and the perennial significance of natural law within the contemporary ethical context. The latter part of the course will focus on the application of the natural law’s ethical principles to such problem areas as life, sex, health, and war.

## **PHL 509 ANCIENT PHILOSOPHY**

The development of philosophical thought from its Greek beginnings through the Romano-Hellenistic period. Special attention to Plato and Aristotle as background for the rise of Christian thinking.

## **PHL 510 MEDIEVAL AND EARLY MODERN PHILOSOPHY**

The development of philosophical thought from St. Augustine through the culminating faith-reason synthesis of St. Thomas Aquinas. The course will end with the breakdown of this synthesis and the rise of the Galilean-Cartesian quest for a “new science.”

## **PHL 511 EPISTEMOLOGY**

Examination of the meaning of knowledge with particular emphasis on the moderate realism of St. Thomas Aquinas. Topics include: the origin of knowledge, the process of knowing, the power of the intellect, truth and certitude, and knowledge as wisdom.



## **PHL 512 METAPHYSICS**

Examination of being with particular emphasis on the following themes: faith and reason as distinct and complementary avenues for the knowledge of being, metaphysical vs. empirical attitude, intelligibility, the nature of substance, form and matter, the nature of causality, existence (*esse*) and essence, the one and the many, participation, the transcendentals, God as Pure *Esse*.

## **PHL 514 LATER MODERN AND CONTEMPORARY PHILOSOPHY**

Philosophical development after Descartes and carrying into the present day. Topics include: British empiricism, the critical philosophy of Kant, Hegel's dialectic of the Absolute, Spirit, phenomenology and the crisis of the reason, analytic philosophy and the role of language, and the philosophical defense of Metaphysics and Christian Faith.

## **PHL 515 LOGIC**

Principal focus on Aristotelian logic with some consideration of symbolic logic. Topics include: logic as a philosophical tool, categorical propositions, syllogistic argumentation, informal fallacies, propositional logic, and logical translation.

## **PHL 516 NATURAL THEOLOGY**

Concentration on God as the center of being with particular emphasis on the following themes: analogy of being and language about God, ontological vs. cosmological proofs for God's existence, the "five ways" of St. Thomas Aquinas, the nature of God, God the Creator, God's transcendence and immanence, the eternity of God, the problem of evil in the light of God's goodness, the relation of natural theology and Revelation.

## **DEPARTMENT OF THEOLOGY**

### **THL 101 PERSPECTIVES OF CATHOLIC BELIEF**

An overall perspective on the principles which guide Catholics in recognizing Christian truth will provide the introduction to a discussion of the basic elements of the Catholic Faith.

### **THL 103 INTRODUCTION TO LITURGY**

This course will serve as an introduction to the basic concepts and terminology of the Catholic tradition of worship and sacraments. Through lectures, readings and regular group discussions, the practical aspects of the liturgy as well as contemporary liturgical issues facing the Church will be explored.

### **THL 203 INTRODUCTION TO SCRIPTURE**

A literary and theological examination of Old Testament literature in the context of the history of Israel and an overview of the Synoptic Gospels, Pauline Writings and Johannine Literature, with a consideration of historical background, literary forms and theological perspectives.

### **THL 303 INTRODUCTORY CHURCH HISTORY**

A survey of the history of the Roman Catholic Church from the early Christian community to the present day with a consideration of the principal characters, events and issues affecting the Church since its origins.

### **THL 401 PRACTICAL THEOLOGICAL CONCEPTS**

This introductory Moral Theology course explores the personal and communal responses to the call of Christ initiated through Baptism and lived out daily in the Church by followers of Jesus. Foundational themes and a general examination of important modern moral issues will be discussed, with special emphasis on pastoral applications to assist the seminarian in strengthening his own relationship with the Lord and others.

### **THL 402 INTRODUCTION TO DOGMATIC THEOLOGY**

Analysis of the nature and method of the theological enterprise through an examination of the foundational realities of experience, revelation and faith. Theological themes are examined in light of the context which nurtured them, the philosophical systems that articulated them, and the life of faith resulting from them.

### **THL 501 PRACTICAL THEOLOGICAL CONCEPTS**

A study of the experience of faith, conversion, and commitment as a response to the grace of God; an investigation of selected themes from the Church's tradition of doctrine, the sacraments, and liturgy as aspects of the Christian encounter.

## **THL 502 INTRODUCTION TO DOGMATIC THEOLOGY**

Analysis of the nature and method of the theological enterprise through an examination of the foundational realities of experience, revelation and faith. Theological themes are examined in light of the context which nurtured them, the philosophical systems that articulated them, and the life of faith resulting from them.

## **THL 505 HISTORY OF CHRISTIAN SPIRITUALITY**

This course begins with a study of the spiritual teaching of the Apostolic Fathers and continues with a survey of the life and doctrine of the outstanding spiritual masters through the centuries and the various spiritual movements in the Catholic tradition.

## **THL 507 INTRODUCTION TO LITURGY**

This course will serve as an introduction to the basic concepts and terminology of the Catholic tradition of worship and sacraments. Through lectures, readings and regular group discussions, the practical aspects of the liturgy as well as contemporary liturgical issues facing the Church will be explored.

## **THEOLOGY DIVISION**

### **DEPARTMENT OF SACRED SCRIPTURE**

#### **CORE CURRICULUM**

##### **SCR 501 A CRITICAL INTRODUCTION TO SACRED SCRIPTURE**

SCR 501 is an introduction to the study of Sacred Scriptures. The course is considered an Introduction in the technical sense of the word, since its goal is to provide a foundation for the more in-depth studies the seminarian will encounter in the other Scripture courses in the curriculum. SCR 501 will deal with both background information regarding the Biblical world and the works which comprise the Old and New Testaments. The course will be divided into the following sub-topics: Canon and Authorship; The Written Word and the Land of the Bible; The History of Israel and the Early Church; the history and principles of Study and Interpretation (in three parts: I, Church Documents; II, Exegetical Methodologies; III, Hermeneutics).

##### **SCR 504 THE PENTATEUCH**

This course will undertake a synchronic reading of the Pentateuch in its present canonical form, emphasizing its literary coherence and unity as well as its main themes and theological content. In the course of this study, the contributions of historical, source, form, redaction and new literary criticism will also be considered, and in particular, some of the more recent Pentateuchal scholarship will be introduced. Patristic and rabbinic exegesis will also be treated in connection with key texts, figures and events. Questions of historicity, the relationship between Old and New Testaments and the enduring significance of the Pentateuch for Christianity will be handled throughout.

##### **SCR 506 GOSPEL ACCORDING TO MARK**

A study of the context, structure, and major theological motifs of the Gospel of Mark. Particular attention will be given to the evangelist's role as an interpreter of tradition and history for a persecuted community. Special consideration will be given to the continuity between the Jesus of history (a modern academic construct) and the Christ of faith (the living person whom God has raised up).

##### **SCR 602 GOSPEL ACCORDING TO MATTHEW**

This course will focus on the context, structure, and major theological motifs of the Gospel of Matthew. Particular attention will be given to the evangelist's role as an interpreter of tradition and history for a community in transition. Special consideration will be given to the ethical content of this gospel, to the parables, and to the eschatology of the Matthean Gospel.

##### **SCR 603 PROPHETIC LITERATURE OF THE OLD TESTAMENT**

This course will focus on the identity and role of the prophet within the history and traditions of Israel, including a review of the vision and mission of the individual prophets, major prophetic themes, and the relevance of the prophets' message for the faith community of our day.

## **SCR 604/SCR 605 THE GOSPEL OF LUKE AND ACTS OF THE APOSTLES**

This course will focus on the Lukan corpus, including questions about authorship, date of composition, purpose and audience; the authenticity of its historical record; its sources and structure; and its relation to the Synoptic Gospels and to Paul's letters; in the light of attention to the infancy narratives, programmatic discourse, Gospel parables, ecclesiological structures and the missionary dimensions of Acts.

## **SCR 702 PAULINE EPISTLES**

A general introduction to the theology of St. Paul contained in the letters of the Pauline corpus. The class will begin with background information on the life and work of St. Paul reflected in Acts and in his Letters. The second part of the course will examine the Pauline Corpus and the theology represented in these texts.

## **SCR 803 JOHANNINE LITERATURE**

This course will consist of an analysis primarily of the fourth Gospel, but also more briefly of the three Epistles of John and the Book of Revelation, with special concern for the unique theology found in each of these works and the tools needed to preach the message that they contain. Consideration will be given to the role of the Beloved Disciple and to scholarly conjectures concerning community that preserved his message, but the primary object of study is the Gospel in its canonical form and the message that it contains. The Gospel's exposition of the spiritual meaning of the Church's Sacraments will be examined. The continuity, discontinuity and evolution within and among the various Johannine books of the New Testament will be explored. Different approaches to the Book of Revelation (Apocalypse) will be noted and evaluated, and a properly Catholic understanding of this work will be offered.

## **SCR 804 WISDOM LITERATURE AND PSALMS**

A general introduction to the genre of Wisdom and the Psalms and the growth of a wisdom tradition in Israel within the larger context of Ancient Near Eastern culture, including a survey of the major themes and significant theological concerns. Particular attention is given to forms of expression and central themes, along with a consideration of the place of the Psalms in Old Testament life and worship and in the prayer life of the Christian.

## **ELECTIVE PROGRAM**

### **SCR 939 A CRITICAL EXEGESIS OF SELECTED TEXTS FROM THE ROMAN LECTIONARY**

This course demonstrates the essential and foundational relationship between critical exegesis of the Bible and the final stage in the hermeneutical process of interpretation, i.e., the actualization and communication of the meaning of the text to others through teaching and preaching. Old and New Testament disciplines are combined in a methodology which teaches critical exegesis of selected ensembles of texts as juxtaposed in the current Roman Lectionary. The course is conducted in a modified seminar format.

## **SCR 944 THE PARABLES OF THE KINGDOM IN JESUS' TEACHING**

Jesus' teaching about the Kingdom of God in the Gospel parables presents different views of this Biblical concept. For example, a parable can be: a dynamic way of speaking about God's power on earth; a quality of life rather than a place; and, a personal attachment to Jesus which inspires disciples to conversion. In this course, particular attention will be given to the Biblical meaning of key words and contemporary actualization of these parables.

## **SCR 945 A PRACTICAL GUIDE TO BIBLICAL HEBREW**

This course will provide a practical guide to reading Biblical Hebrew for general study, research and homiletic projects. Using conventional and electronic materials, and working with specific texts, class sessions will familiarize students with the basic and most exegetically significant elements of the language, and thus enable them to work directly with the Hebrew Bible or at least with interlinear translations of it.

## **SCR 948 THE PASSION NARRATIVES**

This course involves a comparative study of the Passion Narratives of the four Gospels, demonstrating various approaches to biblical interpretation. We will emphasize the historical background of the events, the distinctive emphases of the Gospel writers, and the meaning of suffering and death of Jesus as understood by the various early Christians. An examination of the Passion Narratives viewed as a whole will be followed by an investigation of individual passages in their historical and literary contexts. The course will also contrast the non-canonical Gospel of Peter with the Passion Narratives of the canonical Gospels.

## **SCR 952 BOOK OF REVELATION**

This course first treats the apocalyptic genre: its unique literary characteristics, the message peculiar to it, and its canons of interpretation. All this will then be applied to an exegetical survey of the Book of Revelation. The survey will highlight the book's predominant message of hope to believers of the first century and of our own time.

## **SCR 953 RESURRECTION ACCOUNTS IN THE NEW TESTAMENT**

An introduction to Old Testament and inter-testamental concepts of resurrection, and a comparative analysis of the Resurrection accounts of I Corinthians and the four Gospels, with attention to the characteristics of each account, their common or differing traditions and their respective sources, along with an emphasis upon the exegetical approaches of various contemporary Biblical critics.

## **SCR 955 LETTERS AND HOMILIES TO EARLY CHRISTIANS**

This course is a Rhetorical-Theological study of the inspired letters Hebrews, James, 1-2Peter, and Jude, including a consideration of the historical setting of the New Testament within first-century Judaism, the Roman Empire, and the developing Christian community. This course offers a brief review of modern New Testament scholarship, along with specific attention to questions of authorship and theological purpose, audience and dating, sources and structure, significant themes and selected texts in each letter under study.

## **SCR 956 DEUTERONOMISTIC HISTORY**

The Hebrew Bible calls them the “Former Prophets”; we know them as the Books of Joshua, Judges, I and II Samuel and I and II Kings. This major section of the Old Testament presents a history of Israel over many generations, from the settlement in the Promised Land to the exile. But it has long been recognized that these books are also works of deep theological insight developed by a single “school.” And it is this insight which forms the foundation for our own understanding of Israel, its relationship to God, monotheism, kingship, the role of the prophet, mercy, repentance, forgiveness, and the hopes and expectations of salvation.

This course will be divided into two parts. The first part will provide the necessary background material, including history and methods of biblical criticism. The second part will consist of a literary reading of the text as it is, seeking its theological meaning.

## **SCR 957 THE MORAL VISION OF THE BIBLE**

This course will explore the normative role that the Bible offers for Christian morality. It will examine moral norms within the entire biblical view of human existence. The Bible will be read first synthetically in its canonical form with the resources of the Christian tradition and community life. Some individual authors and books will be explored in light of how they contribute to the overall canonical narrative while recognizing their unique and diverse voices.

## **SCR 980 JUDAISM, HISTORY AND CONTEMPORARY PRACTICE**

Under sponsorship of the Chautauqua Society, Rabbi David A. Wortman (Executive Director of the Jewish Community Relations Council of Greater Philadelphia) presents the history of Judaism and its contemporarily lived experience of faith. Topics intend to promote greater understanding of Jewish heritage and experience, and include history, law, post-Exile and post-Temple Judaism, the Diaspora, messianism and prophecy, anti-Semitism, the Holocaust, American Jewish history, the diversity of contemporary Judaism, and Jewish liturgy, feasts and prayer. (Departmentally cross-listed in order to be considered an elective for Sacred Scripture, Systematic Theology or Pastoral Theology, and to encourage the widest possible enrollment to facilitate a deeper understanding of the Jewish roots of the Church’s faith.)

## **DEPARTMENT OF SYSTEMATIC THEOLOGY**

### **CORE CURRICULUM**

#### **STH 506 FUNDAMENTAL THEOLOGY**

The course offers an investigation of the event of revelation, its credibility and man's response in faith. Attention will be focused on the object of theology—divine revelation—and the response of faith. This investigation includes an exposition of the nature of Catholic systematic theology as the science of ecclesial faith. The relationship between faith and reason will be investigated as well as the structure of theological methodology in general. Particular attention will be given to the relationship between theology and the sources of revelation, as well as the interrelation between Sacred Scripture, Tradition and the Magisterium of the Church. An examination of the Magisterium of the Church will be offered together with a study of the relationship between theology and the Church's Magisterium.

#### **STH 508 PATROLOGY**

Patrology is the study of the Fathers of the Church. The Fathers are the prime witnesses to the apostolic tradition, and the vital agents of the transmission and interpretation of divine revelation for the first seven centuries of the Christian Church. Use will be made of texts used in the Liturgy of the Hours and the *Catechism of the Catholic Church*.

#### **STH 510 CHRISTOLOGY**

At the heart of the Christian Faith is the conviction that Jesus of Nazareth is the definitive self-revelation of the Triune God, the ultimate salvation of all mankind and of all created reality. Christology is the branch of theological investigation that studies the mystery of Christ in a systematic way. Based on the sources of revelation and the history of the Church's doctrine and theology, Christology seeks to understand the Person of Christ and his mission of revelation and salvation. It endeavors to discover "who" Christ is and "what" he has done as the ultimate Word of God about God, and also the ultimate Word of God about mankind.

#### **STH 606 ECCLESIOLOGY**

This course considers the Church as simultaneously a human community and a mystery of faith within history. It explores the Church's relationship to the Kingdom of God as fundamental to her identity and mission; the Church as People of God, Body of Christ, and a creation of the Holy Spirit. It will devote considerable time to the Church's hierarchical constitution, including the ministry and Primacy of the Bishop of Rome and the role of the College of Bishops. Building upon what was studied in Fundamental Theology, this course will examine further the Church's teaching authority. It will consider relationships between the Universal Church, the Particular Churches and the Local Churches, and the significance of the Blessed Virgin Mary as type of the Church.



## **STH 607 THEOLOGY OF GRACE**

The course consists of four main sections: Section 1 examines the notions of God as Creator, the doctrine of creation, and the creation both of man and of non-corporeal, spiritual beings. Section 2 then considers the notion of the “original state” or “paradise” as the initial offer of divine grace. In section 3, “original sin” is analyzed as the refusal of God's initial call to man to share in the divine life. Then section 4 examines the origin and growth of the New Life received through Jesus Christ, which heals, transforms and elevates human nature. Throughout the course, emphasis is given to the development of doctrine as evidenced in important Synods or Councils and in various ecclesiastical writers. Special attention will be given to the core paradox of Divine sovereignty and human freedom as well as the notions of predestination, justification, merit, the theological virtues and the gifts of the Holy Spirit.

## **STH 608 THEOLOGY OF THE SACRAMENTS: BAPTISM AND CONFIRMATION**

This course presents principles of sacraments in general followed by a more focused investigation of the sacraments of Baptism and Confirmation.

## **STH 712 HOLY ORDERS**

This course is a systematic study of the Sacrament of Holy Orders and the Theology of Celibacy: the Scriptural foundations, patristic sources, and the history of the development of the ecclesial understanding of the Deacon, Presbyter and Bishop. Attention will be given to the minister's configuration to Christ, Priest, Prophet, and Pastor. The course will include a study of documents of the Magisterium that pertain to Holy Orders as well as a consideration of various contemporary theological, ecumenical, and pastoral issues.

## **STH 801 PENANCE AND ANOINTING**

This course explores the mystery and ministry of sacramental reconciliation and healing. An investigation is made of the biblical witness, historical development, and the theological formulations of both the Sacrament of Penance and the Sacrament of the Anointing of the Sick.

## **STH 802 EUCHARIST**

This course examines and analyzes the historical development of the doctrine of the Sacrament of the Holy Eucharist from several perspectives: namely, of the Eucharist as the Real Presence of Christ, as Sacrifice, as the source of participation in the life of the Trinity and the communion of the Church, and as the pledge of eternal life. This will be done by means of an analysis of its foundation in Sacred Scripture, in the history of theology, and in the Magisterium of the Church.

## **STH 809 TRINITY**

The goal of this course is a knowledge of the three Persons of the Holy Trinity in terms both of their nature and of their divine Personhood, their living relation with each other and with creation, especially man. It will be seen that Trinitarian theology is currently receiving a high degree of attention – and for good reason. After extensive theological work done on the *nature* of God, due attention must be given to the *Persons* of God and their relations with one another. In particular, emphasis will be given to our Lord's revelation of Himself in creation and in redemption, and also to the manner in which the revelation of the Holy Trinity is incorporated into these.

## **ELECTIVE PROGRAM**

### **STH 901 INTER-SEMINARY SEMINAR**

A seminar composed of seminarians and professors from Palmer Theological Seminary, Lancaster Theological Seminary, Lutheran Theological Seminary, and Saint Charles Borromeo Seminary. Theological papers of various interests are presented by seminarians and discussed by formal respondents and all participants. (Membership is subject to department approval.)

### **STH 934 SOTERIOLOGY**

This course will consider the following topics: The concept and understanding of redemption. The historical Jesus and the redemptive patterns of the New Testament. Pedagogical, anthropological and political paradigms in the early Church. The major soteriological systems of the Middle Ages and the Reformation. Existential, Trinitarian and liberation developments in modern theological thought.

### **STH 938 MARIOLOGY**

This course will explore the pre-eminent place of the Blessed Virgin Mary in the mission of redemption, in the life of the Church, and in the spiritual lives of the faithful. Particular emphasis will be placed on the Church's knowledge of Our Lady as Mother and as Spouse, and attention will be given to the reciprocal and inextricable relation between the Christological and Marian dogmas.

### **STH 954 MARY AND THE FATHERS OF THE CHURCH**

A study of Mary within Patristic texts, with emphases on Sacred Scripture, development of doctrine, and devotions within the context of the cultural, liturgical, and doctrinal issues affecting the early Church.

### **STH 958 SPIRITUAL THEOLOGY**

This course develops a working definition for spiritual theology and spirituality in relationship to theology as a whole. The pursuit of Christian perfection and the universal call to holiness is examined for the spirituality of the laity, the consecrated life, and the ministerial priesthood. Central themes include: the Trinitarian, sacramental, and ecclesial aspects of our life in Christ; conversion; Mary and the Christian life; prayer; and aids to spiritual growth.

## **STH 959 THE NUPTIAL MYSTERY AS A PARADIGM FOR THE EXPRESSION OF THE MYSTERIES OF THE FAITH.**

Pope John Paul II repeatedly emphasizes that ethics must be based in anthropology, and that anthropology is only fully explicated in the mystery of Christ. In short, union with Christ is essential to moral theology. The nuptial mystery is a central paradigm for understanding man's union with God. This course considers the nuptial mystery as a paradigm to explicate the central mysteries of Christianity. This course is based on selected readings from the thought of Angelo Cardinal Scola (who, in turn, bases his thought on the teaching of Pope John Paul II), as found in Scola's work, *The Nuptial Mystery*. This text will form the basis for class discussions aimed at developing a practical strategy for the catechist to present the central mysteries of the faith (Trinitarian Theology, Christology, the Incarnation, Paschal Mystery, Mariology, Ecclesiology, and anthropology) to the faithful in a basic yet formative and effective way.

## **STH 967 THE EXTRAORDINARY FORM OF THE HOLY MASS: ITS HISTORY AND MANNER OF CELEBRATION**

The course is intended to create a familiarity with the Extraordinary Form of the Mass of the Roman Rite in accord with the wishes of Pope Benedict XVI in his *motu proprio Summorum Pontificum*. The history and continuity of the development of the Roman Mass is studied and an extensive practicum is undertaken to impart to the students adequate knowledge of how to celebrate this form of the Roman Rite Mass.

## **STH 980 JUDAISM: HISTORY AND CONTEMPORARY PRACTICE**

Under sponsorship of the Chautauqua Society, Rabbi David A. Wortman (Executive Director of the Jewish Community Relations Council of Greater Philadelphia) presents the history of Judaism and its contemporarily lived experience of faith. Topics intend to promote greater understanding of Jewish heritage and experience, and include history, law, post-Exile and post-Temple Judaism, the Diaspora, messianism and prophecy, anti-Semitism, the Holocaust, American Jewish history, the diversity of contemporary Judaism, and Jewish liturgy, feasts and prayer. (Departmentally cross-listed in order to be considered an elective for Sacred Scripture, Systematic Theology or Pastoral Theology, and to encourage the widest possible enrollment to facilitate a deeper understanding of the Jewish roots of the Church's faith.)

## **CHURCH HISTORY**

### **CORE CURRICULUM**

#### **CHH 501 CHURCH HISTORY I: 100-1100**

This course surveys the history of the Church from the first to the eleventh centuries, with an emphasis on its social milieu, its institutions, the development of its beliefs and practices, and its major figures and movements as a foundation for theological study and pastoral ministry. Interspersed throughout the course is an introduction to historical methodology by means of reading and discussing primary and secondary texts.

## **CHH 601 CHURCH HISTORY II: 1100 TO THE PRESENT**

Developing the history of the Church from the 12th Century Renaissance through the 20th Century, this course treats the themes of the Papacy, institutional development, pastoral practice, theological and pietistic trends, leadership, as well as major concepts such as critical change, reform, revolution, and modernity.

## **CHH 701 UNITED STATES CHURCH HISTORY**

The history of Roman Catholicism in what became the United States of America is the topic of the course. The constituent elements of American Catholicism from 1565 to the 1990's are put in the context of major themes such as ethnicity, parish life, leadership, the frontier, urbanization, immigration, piety, institutionalization, socialization, and Catholicism's relationship to American social-cultural history.

## **DEPARTMENT OF MORAL THEOLOGY**

### **CORE CURRICULUM**

#### **MTH 503 CHRISTIAN MORAL PRINCIPLES I**

This course studies the fundamental elements of Christian morality, including freedom, moral action, virtue, conscience, law, sin and grace in a theological context that draws from Sacred Scripture, Tradition and the natural law. Christian morality is examined in relation to a theological anthropology adequate for proposing the Church's moral teaching. Specific examples are drawn from Church teaching in various areas of Christian life. Attention is given to method in moral theology and to the relation of the human sciences to moral discernment.

#### **MTH 504 CHRISTIAN MORAL PRINCIPLES II**

This course deepens the student's understanding of the foundations of Catholic moral theology by engaging practical issues of Christian life. It first explores scripture as a source of moral reflection, focusing on the Sermon on the Mount and moral catechesis of the apostles, especially of St. Paul. It then examines some practical implications for moral decision-making and pastoral ministry, especially concerning topics not covered explicitly by other courses, for example truthfulness, idolatry, and oath taking.

#### **MTH 601 THEOLOGICAL AND MORAL VIRTUES**

This course studies the virtues of faith, hope and love as they provide the basis for those human habits and qualities that dispose the person to God and the good. This course will show how the cardinal moral virtues flow from the theological virtues and illuminate practical aspects of the life of faith for every believer.

## **MTH 602 CATHOLIC TEACHINGS ON SOCIAL JUSTICE**

This course studies the core principles of Catholic Social Teaching, including the common good, solidarity, subsidiarity, and social justice, and their application to contemporary economic, political, and cultural issues. The study is guided by the social teachings of the papal and conciliar magisterium from *Rerum Novarum* to the present, interpreted according to its historical context and theological and philosophical sources. Specific topics will include the Church's teaching on rights and duties, private property, just wage, capital punishment, just war theory, religious liberty, and the Church's role in social and political life.

## **MTH 701 SEXUALITY AND MARRIAGE IN CATHOLIC TEACHINGS**

This course studies the biblical, theological, and philosophical development of Church teaching on sexuality and marriage. It relates Church teaching to pastoral practice, showing the importance of the virtue of chastity in married and single life. The student is equipped to discern contemporary issues of sexuality and marriage by integrating Christian anthropology with the findings of the human sciences. Some specific topics include responsible parenthood, abortion, contraception, divorce, reproductive technology, homosexuality, and pornography.

## **MTH 702 CATHOLIC TEACHINGS ON ISSUES OF LIFE AND HEALTH**

This course studies the principles used to evaluate medical and health issues according to Christian morality and in preparation for pastoral ministry. Principles include informed consent, totality, integrity, and proportionate and disproportionate means. The principles studied are applied to several specific issues, for example, abortion, treatment of human embryos, human experimentation, reconstructive technology, euthanasia, advanced directives, and organ donation.

## **ELECTIVE PROGRAM**

### **MTH 945 VERITATIS SPLENDOR AND THE MORAL MAGISTERIUM OF POPE JOHN PAUL II**

This seminar will study the 1993 encyclical on moral theology issued by Pope John Paul II, *Veritatis Splendor*, in the context of two subsequent and directly connected encyclicals, *Evangelium Vitae* and *Fides et Ratio*. It will consider certain moral methodologies critiqued in the encyclical and will consider the moral reasoning contained in the encyclical itself. The seminar participants will also read responses to the encyclical contained in scholarly publications.

## **MTH 947 CASE STUDIES IN MORAL THEOLOGY**

In this course, we will examine a number of cases in which individuals or groups, faced with complex moral decisions, have had difficulty applying or accepting the conclusions indicated by Catholic moral teaching. The issues raised by these cases are far-ranging: questions regarding forming and following one's conscience; questions dealing with matters of justice; questions addressed by professional persons (doctors, lawyers, and priests); and questions related to politics and government. Particular cases will also be used as a springboard for a broader examination of the issues at stake, and for proposing practical suggestions for addressing them in our preaching and teaching.

## **MTH 953 CATHOLIC TEACHINGS ON WAR AND PEACE**

This course offers a study of issues of war and peace from the Catholic perspective, with particular attention to the development of the just war doctrine from St. Augustine to the present. It includes a particular examination of the American Bishops' pastoral letter, *The Challenge of Peace: God's Promise and Our Response* in relationship to the pastoral letters of several other Episcopal conferences in the 1980's will be explored.

## **MTH 954 CATHOLIC SOCIAL THOUGHT AND MODERN DEMOCRACIES**

A study of the positive contribution that the Church has made to reflection upon democracy. The students will review briefly and synthetically the principles of political community and then read Catholic, especially papal, teaching on the subject. The course proceeds to demonstrate how Catholic Social Thought has tried to develop concepts appropriate for evaluating democracy as such, as well as the moral character of particular democratic regimes. Further, the course will explore how the Church's moral tradition might "animate" democratic societies.

## **MTH 958 THE NUPTIAL MYSTERY AS A PARADIGM FOR THE EXPRESSION OF THE MYSTERIES OF THE FAITH.**

Pope John Paul II repeatedly emphasizes that ethics must be based in anthropology, and that anthropology is only fully explicated in the mystery of Christ. In short, union with Christ is essential to moral theology. The nuptial mystery is a central paradigm for understanding man's union with God. This course considers the nuptial mystery as a paradigm to explicate the central mysteries of Christianity. This course is based on selected readings from the thought of Angelo Cardinal Scola (who, in turn, bases his thought on the teaching of Pope John Paul II), as found in Scola's work, *The Nuptial Mystery*. This text will form the basis for class discussions aimed at developing a practical strategy for the catechist to present the central mysteries of the faith (Trinitarian Theology, Christology, the Incarnation, Paschal Mystery, Mariology, Ecclesiology, and anthropology) to the faithful in a basic yet formative and effective way.

## **MTH 959 MORALITY AND SPIRITUALITY: THE RENEWAL OF MORAL THEOLOGY**

The Second Vatican Council called for the renewal of moral theology through a return to the central sources of the Church's teaching. This course considers the moral life as fundamentally man's response moved by attraction to beatitude as revealed in Christ. The course has three basic dimensions. The first theme is the foundation of Sacred Scripture in Moral Theology with the understanding that the Word penetrates the believer and calls the believer to a way of life faithful to the Kingdom of God proclaimed in Christ. The second theme consists of an elaboration on the struggle and temptation which confronts the believer in his attempt to follow the summons of Christ. The third theme develops the central role of the Gifts of the Holy Spirit in transforming and sanctifying the believer who responds to the call of Christ.

## **MTH 960 CONTEMPORARY MORAL ISSUES AND THE MASS MEDIA**

A study of moral issues such as abortion, organ transplants, surrogate motherhood, genetic testing, aging, euthanasia and others as they are covered in the media, both secular and religious. The course includes a treatment of the major theological themes relating to these topics and the presentation of practical pointers on how to use the media to communicate in a cogent, interesting and convincing style the Church's teaching on these complex issues.

## **MTH 961 CATHOLIC MORAL RESPONSIBILITY AND PUBLIC LIFE**

This course offers students the opportunity to discern and discuss with greater depth the challenging issues facing Catholics engaged with civil society. By surveying historical Church-State arrangements and modern Church-State separation models in the West, the Magisterial tradition, and the contemporary western political tradition, students will gain perspective on unchanging fundamental principles, the development of doctrine, the exigencies of religious freedom, shifting emphases in common practice, as well as battles over acceptable interpretations of tolerance, freedom of conscience, compromise, cooperation. Among concrete issues discussed will be human life issues and sexuality, voting and public support or protest, legal actions against religious freedom in the Church, public scandal and dissent, reception of Holy Communion, the role of clergy and laity in transforming the social order, the danger of a "naked public square."

## **DEPARTMENT OF PASTORAL THEOLOGY**

### **PTH 503 (1 CREDIT) INTRODUCTION TO HOMILETICS**

Liturgical homily fundamentals are explored through investigation of theory, methods of construction, literary form, and history of Catholic preaching via lectures, discussion, and readings. Focus is on the identity of the assembly, the role of the preacher, the presentation, development of the message, and delivery of the homily. A central goal is the understanding of what a homily is and how to deliver one. Practical experience is implemented by the student's preaching three Sunday homilies and one weekday homily.

### **PTH 507 LITURGICAL STUDIES**

A basic historical-theological study of the Liturgy of the Church with a special emphasis on *Sacrosanctum Concilium*, Sunday in the Life of the Church, the Historical Development of the Roman Rite, the Missal of Pope Paul VI, the Sacraments, the Liturgical Year and the Liturgy of the Hours.

### **PTH 607 (1 CREDIT) HOMILETIC PRACTICUM I**

Builds on the introductory course (PTH 503) with emphasis on providing experience and self-confidence. Seminarians construct and deliver at least four Sunday homilies in varied liturgical celebrations and settings. In addition, attention is given to preaching on current issues. Videotaping and oral and written peer and professional evaluations combine to enhance critical skills necessary for continued advancement in the art of preaching.

### **PTH 608 (1 CREDIT) HOMILETIC PRACTICUM II**

Building on the pre-requisites (PTH 503, PTH 607), seminarians construct and deliver at least five weekday homilies in varied liturgical settings to various types of congregations. Videotaping, and oral and written peer and professorial evaluations combine to advance critical skills necessary for improved preaching, and the development of a personal method and style.

### **PTH 702 (1 CREDIT) DIACONAL HOMILETIC PRACTICUM**

The final, formal course in preaching prepares students for their diaconal internship by requiring them to preach Sunday and daily homilies in differing liturgical and physical settings, such as Baptisms, weddings and funerals.

### **PTH 709 PASTORAL PSYCHOLOGY AND COUNSELING**

Building upon a Christian anthropology and an historical-theological perspective, the pastoral counselor's role is defined and developed through the understanding and utilization of communication, interviewing and basic helping techniques. Emphasis is on short-term helping in a parish setting. The course uses lectures, readings, guest speakers, exercises, audio/video tapes, student interviews and active seminarian participation.



## **PTH 809 LITURGICAL CELEBRATION AND PRACTICUM**

A practical study designed to assist the celebrant in developing skills needed for the chief liturgical actions of the Roman Catholic Church. Through lectures, readings, discussions, and audio-visual resources, the course will focus upon the theological principles and the rubrical norms of the *Ordo Missae*, the Rites of Holy Week, the Rites of Christian Initiation, the Rite of Marriage, Pastoral Care of the Sick, and the Rite of Christian Funerals.

## **ELECTIVE PROGRAM**

### **PTH 934 PREPARATION FOR MARRIAGE AND FAMILY**

Recognizes the time preceding the Sacraments of Matrimony and (infant) Baptism as special moments of grace wherein the Church community instructs those involved in the realities to be celebrated. The spiritual, social, emotional, ecclesial and pastoral aspects of preparation and participation in these sacraments are explored. Special emphasis is placed on the stages of preparation, goal-setting, problem cases, pastoral action, use of pre-marital inventories and examination of outcomes.

### **PTH 942 THEOLOGY OF THE EUCHARISTIC PRAYER**

A seminar studying the approved Eucharistic Prayers of the Roman Rite in light of their origins, theological development, literary structure and liturgical tradition, with special emphasis on comparative analysis of the central components of the anaphoras, including the epiclesis, the narrative of institution, the anamnesis, intercessions and commemorations, and the final doxology. Lectures comprise seminar papers and presentations.

### **PTH 944 PASTORAL PSYCHOLOGY AND COUNSELING II**

Explores the use of brief-counseling strategies and crisis-intervention techniques for situations and issues commonly encountered by priests in parish settings. The course uses lectures, case presentations, development of advanced skills, role playing, guest speakers, audio/videotapes and the seminarian's videotaped practicum.

### **PTH 955 INTRODUCTION TO JEWISH LITURGY AND THEOLOGY**

This course, under the sponsorship of the Jewish Chautauqua Society, will explore the daily, Sabbath and Festival liturgies, their historical development from Biblical times to the present and the theological foundations on which they are based. The primary text will be a Jewish prayer book. Other materials on liturgy and theology will also be required reading.

### **PTH 956 PASTORAL SPANISH AND SACRAMENTAL PRACTICUM**

The development of priestly skills for work in the Hispanic apostolate by focusing on the practical aspects of Spanish ministry, especially language training for celebration of Mass, administration of sacraments, and preaching, and a working knowledge of parish documents written in Spanish.

### **PTH 957 BASIC/INTERMEDIATE PASTORAL SPANISH**

Targets effective use of pastoral vocabulary through drills, writing assignments, and grammar and dialogue exercises to impart basic-to-intermediate proficiency in pastoral Spanish.

### **PTH 958 INTERMEDIATE PASTORAL SPANISH**

Continues to enhance pastoral Spanish through the ACTFUL proficiency guidelines by using vocabulary drills, writing assignments, and grammar and dialogue exercises to encourage intermediate-to-advanced proficiency in pastoral Spanish.

### **PTH 961 PASTORAL MANAGEMENT AND COLLABORATIVE MINISTRY**

Rooted in Theology of Church, this course offers instruction, experience, skills, and insight into such pastoral areas as mission, vision, goal-setting, leadership, delegation, communication, team-building, negotiation, and conflict resolution, as well as the administration of meetings. Instruction takes the form of lectures, readings, demonstrations, role-playing videotapes, guest speakers, and class participation.

### **PTH 964 HISTORY OF CHRISTIAN SPIRITUALITY**

Spiritual movements in the Catholic tradition are studied, from the teachings of the Apostolic Fathers throughout the centuries to the lives and doctrines of the outstanding spiritual masters.

### **PTH 965 HISTORY AND THEOLOGY OF PREACHING**

The purpose of the course is to help the seminarian develop a theology of preaching that will enable him to more fully appreciate the vocation of a priest, whose “first task is to preach the Gospel of God to all.” (*Presbyterorum ordinis* #4) There are two phases to the course. Part I offers a theology for contemporary preaching. Part II explores a brief history of preaching.

### **PTH 967 THE EXTRAORDINARY FORM OF THE HOLY MASS: ITS HISTORY AND MANNER OF CELEBRATION**

The course is intended to create a familiarity with the Extraordinary Form of the Mass of the Roman Rite in accord with the wishes of Pope Benedict XVI in his *motu proprio Summorum Pontificum*. The history and continuity of the development of the Roman Mass is studied and an extensive practicum is undertaken to impart to the students adequate knowledge of how to celebrate this form of the Roman Rite Mass.

## **PTH 980 JUDAISM: HISTORY AND CONTEMPORARY PRACTICE**

Under the sponsorship of the Chautauqua Society, this course presents the history of Judaism and its contemporarily lived experience of faith. Topics intend to promote greater understanding of Jewish heritage and experience, and include history, law, post-Exile and post-Temple Judaism, the Diaspora, messianism and prophecy, anti-Semitism, the Holocaust, American Jewish history, the diversity of contemporary Judaism, and Jewish liturgy, feasts and prayer. (Departmentally cross-listed in order to be considered an elective for Sacred Scripture, Systematic Theology or Pastoral Theology, and to encourage the widest possible enrollment to facilitate a deeper understanding of the Jewish roots of the Church's faith.)

## **CANON LAW CORE CURRICULUM**

### **CNL 601 INTRODUCTION: SACRAMENTAL LAW**

This course considers the canons of Book I and Book IV of the Code of Canon Law of 1983: General Norms and the Sanctifying Office of the Church. An introduction to the nature, purpose and history of ecclesiastical law will be given. Lectures will develop a method for the interpretation of the canons. A commentary on the canons of Book I will be offered. Book IV will be treated with the exception of Canons 1055 through 1165, that is, the canons on Matrimony. This course will examine the history and theological foundations of the norms, especially as they express the documents of the Second Vatican Council and post-conciliar liturgical revisions. Ample opportunity will be provided for the careful interpretation and application of the canons to practical cases.

### **CNL 701 CANON LAW ON MARRIAGE**

This course examines Canon Law on marriage as the Church's implementation of its sacred duty of teaching, celebrating, and safeguarding the holiness and dignity of Matrimony. Emphasis is placed on the pastoral application of the marriage canons concerning: marriage as a sacrament, prerequisites for marriage and preparation of the engaged, freedom to marry, impediments, the nature of matrimonial consent, declarations of nullity, jurisdiction, canonical form, ecumenical and interreligious marriages, dissolution of the bond and privileges of the faith, and convalidation and sanation.

### **CNL 901 CODE OF CANON LAW: PEOPLE OF GOD**

This course considers the canons of Book II of the Code of Canon Law of 1983: The People of God. Successful completion of CNL 601 "Introduction: Sacramental Law" is a prerequisite for this elective. A commentary on the canons of Book II will be offered with emphasis on the obligations and rights of all the Christian Faithful, lay and clerics. The hierarchical constitution of the Church, as well as particular churches and their groupings, are explored. An introduction to, and treatment of the canons on Institutes of Consecrated Life and Societies of Apostolic Life will also be provided.

## **RELIGIOUS STUDIES DIVISION**

### **UNDERGRADUATE COURSES**

#### **RS 101 INTRODUCTION TO SACRED SCRIPTURE**

This course is designed to enrich the student's general background in biblical matters through an overview of Old Testament literature in the context of the history of Israel and examination of New Testament writings from a literary and a theological perspective; it includes reflections upon the place of scripture in the church and in the daily life of believers. (3 credits)

#### **RS 104 A SCRIPTURAL JOURNEY IN THE HOLY LAND**

This course offers a systematic study of the land of Israel, setting for most of the events of both Old and New Testaments, through different historical periods, with a general introduction and specific attention to major cities of the Old Testament period, to Palestine in the time of Jesus, and to the Holy City, Jerusalem. (3 credits)

#### **RS 105 PENTATEUCH - OUR COVENANT FAITH**

A survey of the theology of the Pentateuch, with attention to the central theme of ancestral blessing in descendants, covenant relationship and promised land. (3 credits)

#### **RS 107 THE PSALMS**

An introduction to the Book of Psalms, with attention to the various types of psalms and their origin and an emphasis upon the liturgical use of the Psalter in Christian worship and for prayer in the classroom setting. (3 credits)

#### **RS 108 THEMES FROM OLD TESTAMENT WISDOM LITERATURE**

An introduction to the various books of the Old Testament Wisdom Literature, with an examination of their major themes and a survey of the principal theological concerns addressed in the biblical writings. (3 credits)

#### **RS 109 THE PROPHETS OF ISRAEL**

This course provides an overview of the identity and role of Old Testament prophets and a presentation of the basic message of each of Israel's classical prophets, with consideration of the relevance of their message to our own times. (3 credits)

#### **RS 120 SACRED SCRIPTURE AND THE LITURGY**

This course will enable the student to see how the liturgical rites of the Church are formed within the context of Sacred Scripture and how the Scripture is rooted in liturgical praxis. Special attention will be given to the Lectionary (cycles of readings, including the Responsorial Psalms), the Liturgy of the Hours, and the use of Scripture readings in sacramental settings (Baptism, Reconciliation, Communal Anointing of the Sick). (3 credits)

## **RS 121 WHAT IS THE SACRED LITURGY?**

This course will answer this question with the use of liturgical texts, magisterial documents and a variety of theological references. This course also will serve as an introduction to the fundamental concepts of Catholic liturgical theology. Through lectures, readings and regular group discussions, the practical aspects of the celebration of the Sacred Liturgy will also be explored. (3 credits)

## **RS 153 THE SYNOPTIC GOSPELS**

An examination of the three synoptic Gospels, including a consideration of the interrelationships among the three Gospels and specific attention to questions of authorship and theological purpose, audience, dating and significant themes in each individual Gospel. (3 credits)

## **RS 155 JOHANNINE LITERATURE**

An introduction to the Fourth Gospel and the relationship between this Gospel, the three canonical Johannine epistles and the Book of Revelation, including an overview of contemporary issues in Johannine scholarship and a consideration of major theological themes of the Gospel and the letters. (3 credits)

## **RS 161 THE LIFE AND THOUGHT OF SAINT PAUL**

A survey of the life of Saint Paul and an introduction to his theology through a study of selected passages in the epistles, with particular attention to the question of his central role in the presentation of the Christian faith to the Gentile world. (3 credits)

## **RS 162 THE GOSPEL OF LUKE AND ACTS OF THE APOSTLES**

This course will provide an overall introduction of the Gospel of Luke and the Acts of the Apostles. There will be a detailed examination of the persons and missions of Christ and the Holy Spirit as revealed in the inspired writings of St. Luke. The course will explore the history of the early Church as it emerges from the Upper Room on Pentecost. St. Luke's theology of the Church and the "end times" will also be addressed. (3 credits)

## **RS 165 KINGS OF ISRAEL AND THE THRONE OF DAVID**

This course outlines the Deuteronomistic History of Israel, beginning with Joshua and Judges and continuing into the period of the monarchy. Special attention will be given to the books of Samuel and the books of Kings. Within this historical context, this course will study the theological significance of the monarchy, the centrality of the Davidic throne and its influence upon Jewish and Christian thought, and the fulfillment of the Davidic promises in the person of Jesus Christ. Attention will be given to the themes of the relationship of Israel and God, monotheism, the roles of the king and the prophet, mercy, repentance, forgiveness, and the hopes and expectations of salvation. (3 credits)

## **RS 166 MACCABEES AND THE INTERTESTAMENTAL HISTORY**

This course will study the books of 1 and 2 Maccabees along with an historical overview of the intertestamental history. It will focus on the transition of political power from Persia to Rome and how this history affects New Testament writings and interpretation. (3 credits)

## **RS 167 THE REFORMS OF EZRA AND NEHEMIAH**

This course will study the reforms of Ezra and Nehemiah during the post-exilic period, their influence upon theology and liturgy within the Jewish tradition, and the contribution these reforms made to the founding of modern Judaism in the Ancient Near East. The course will also demonstrate how these reforms set the context for the revelation of the Gospel of Jesus Christ. (3 credits)

## **RS 168 THE CATHOLIC LETTERS OF THE NEW TESTAMENT**

This course will study the letters of James, 1 and 2 Peter, 1, 2, and 3 John and Jude with a detailed analysis of their main themes, theology, and significance within the life of the early Church. (3 credits)

## **RS 172 THE CHURCH FATHERS**

This course will examine and explore the Fathers of the Church as the prime witnesses to the apostolic tradition and their contributions to the transmission and interpretation of Divine Revelation for the first seven centuries of the Catholic Church. (3 credits)

## **RS 183 INTRODUCTION TO BIBLICAL SPIRITUALITY**

This course explores basic themes of Christian spirituality as found in the Old and New Testaments, paying special attention to the covenantal relationship between God and humanity and its fulfillment in Jesus Christ. (3 credits)

## **RS 204 INTRODUCTION TO THEOLOGY**

A general introduction to theological content and contemporary catechesis, especially the role of the Bible, tradition, Magisterium and liturgy in setting forth the mystery of God and the realities of the Church, and the sacraments and the life of grace. (3 credits)

## **RS 206 THEOLOGY OF GRACE**

An introduction to the doctrines of Creation, the natural and supernatural vocation of the human being, original sin, grace, justification and merit. (3 credits)

## **RS 210 THEOLOGY OF PRAYER**

An exploration of the many dimensions of prayer, with attention to various forms of prayer and the tradition of Christian spirituality which emerged from the heart of the Church. Special attention will be given to the Liturgy of the Hours as the “prayer of the Church” and as the practical foundation for the spiritual life of the Christian. (3 credits)

### **RS 211 THEOLOGY OF THE TRINITY**

This course offers an introduction to the doctrine of the Trinity and its development in the history of theology. (3 credits)

### **RS 214 AFRICAN SAINTS AND AFRICAN-AMERICAN CATHOLIC HOLY MEN AND WOMEN**

This course will survey the life and spirituality of Saints of African heritage such as Sts. Perpetua and Felicity, St. Augustine, and the Ugandan Martyrs, and the inspiring lives of many African-American Catholics who have enriched the Church. Among those who have “gone before us in faith” are Pierre and Juliette Toussiant, Mother Theresa Maxis, I.H.M. and Sister Thea Bowman, F.S.P.A. This course will examine the unique contribution each Saint and holy man and woman has given through his/her response to God’s graces. (3 credits)

### **RS 215 INTRODUCTION TO CATHOLIC SPIRITUALITY**

A general introduction to the basic concepts and vocabulary of the spiritual tradition of Christianity as it has developed over the centuries, with attention to major historical and theological movements which have shaped that tradition and a study of representative spiritual writings from those periods. Special attention will be given to the Christocentric, ecclesial, sacramental and Marian nature of Catholic spirituality. (3 credits)

### **RS 216 THEOLOGY OF CHRIST**

An investigation of Jesus Christ as the fulfillment of the Old Testament revelation; the Gospel’s confession of Christ as God and man, the apostolic kerygma and catechesis of Christ, the conciliar confessions of faith in Christ as Son and Savior. (3 credits)

### **RS 220 MARY, MOTHER OF GOD AND THE CHURCH**

This course considers the person and role of Mary, Mother of the Redeemer and Mother of the Redeemed. It includes a study of the Gospel portrait of Mary, the development of Marian doctrine and authentic forms of Marian Devotion, along with how Mary is imaged in art, music and literature. (3 credits)

### **RS 222 CATHOLIC APOLOGETICS**

The course describes the nature of apologetics and how to be an effective apologist; it then aims to familiarize Catholics with scriptural and historical evidence and support for many of the doctrines that make up the deposit of the Church’s faith. The purpose is to equip Catholics for better dialogue among their separated brethren, Evangelicals and Protestants. Key topics include: Canon of Scripture, Relationship of Scripture and Tradition; Petrine Primacy, Marks of the Church; Mary; Justification; Purgatory; Holy Eucharist, Sacrifice of the Mass; Confession and Marriage. (3 credits)

## **RS 232 CATHOLICISM AND WORLD RELIGIONS**

Drawing on the teaching of the Vatican II document *Nostra Aetate* and recent Church documents such as *Dominus Iesus*, this course will explore the nature of inter-religious dialogue between Catholicism and other religions. Topics will include: God, creation, anthropology, ethics and salvation. (3 credits)

## **RS 241 THEOLOGY OF THE CHURCH**

An introduction to the Church as a mystery of faith and as a human community as presented in the vision of *Lumen Gentium*, including a consideration of the sacramental nature of the Church, the Eucharist as center of the Church, and the Church as the Body of Christ and the People of God, with attention to the offices and ministries of its leaders and members. (3 credits)

## **RS 243 THE SECOND VATICAN COUNCIL**

This course will explore the historical, intellectual, theological, and social contexts of the Second Vatican Council. It will define the nature and purpose of Church councils and their unity throughout history. In addition, the course will engage the true spirit of Vatican II by familiarizing the student with the main theological currents which influenced the Council and by exploring the themes of its main documents. (3 credits)

## **RS 244 HISTORY OF THE CATHOLIC CHURCH**

A survey of the history of the Roman Catholic Church from the early Christian community to the present day, with attention to the principal characters, events and issues affecting the Church over the centuries. (3 credits)

## **RS 245 THE HISTORY OF BLACK CATHOLICS IN THE UNITED STATES**

An overview of the history of African-American Catholics from the period of Afro-Hispanic settlements, through the slavery and emancipation period, and up to contemporary struggles for Civil Rights, with particular attention to the religious movements which developed among African-American clergy, religious and lay leaders in the American Church. (3 credits)

## **RS 246 LITURGICAL CELEBRATION OF THE SACRAMENTS**

An introduction to the theology of worship through an examination of *Sacrosanctum Concilium* and of the sacramental rites themselves as liturgical expressions of the Church's encounter with Christ. The course pays particular attention to the fundamental components and sources of the rites, to the directives and instructions concerning liturgical celebrations (i.e. the Eucharist, baptisms, confirmations, communal penance services, weddings, and funerals) in keeping with the 2003 General Instruction on the Roman Missal, and to the seasons of the liturgical year, especially the celebration of the Sacred Triduum. (3 credits)



## **RS 248 HISTORY OF HISPANIC CATHOLICS IN THE UNITED STATES**

The history of Latin America and the United States has always been closely related. The course offers an overview of the Hispanic people from the times of Pre-Columbian America to the present time in the United States. The history of the Hispanic people is presented within the context of pastoral ministry in the United States, with special focus on Hispanic ministry in the Archdiocese of Philadelphia. (3 credits)

## **RS 251 THEOLOGY OF THE SACRAMENTS**

A general introduction to the sacraments, their history, theology and catechetical value, with special attention to teaching the sacraments in parish and classroom settings. (3 credits)

## **RS 255 THE MYSTERY OF SIN AND SALVATION**

An in-depth examination of two fundamental elements in Christian experience: sin and salvation, including an exploration of biblical notions of sin and sinfulness, a treatment of the grace of salvation as experienced in Christian virtues and the gifts of the Holy Spirit. (3 credits)

## **RS 257 THE SACRAMENT OF THE HOLY EUCHARIST**

A brief review of basic sacramental theology and a detailed examination of the various dimensions of the Eucharist as the central sacrament of Christian living, with attention to theological and liturgical concerns, along with practical suggestions for teaching about the Eucharist to parents and children. (3 credits)

## **RS 258 SACRAMENTS OF HEALING - RECONCILIATION AND ANOINTING OF THE SICK**

A study of the historical development and current theological understanding of the two great Sacraments of Healing: Penance and Anointing of the Sick. It includes consideration of the theological and pastoral reflections provided in the liturgical instructions for the Rite of Reconciliation and the Rite of Anointing of the Sick. (3 credits)

## **RS 263 THEOLOGY OF THE PRIESTHOOD**

This course will survey the theology and historical development of the priesthood, beginning with its Jewish roots and continuing into the Catholic era, giving careful Church documents regarding Catholic priesthood. It will address common questions about the nature and purpose of the Catholic priest and his role in being Christ in the world. (3 credits)

## **RS 272 RCIA: THEOLOGY AND PRACTICE**

A detailed study of the history and theology of the Rite of Christian Initiation of Adults, including the discussion of the structure of the Rite and the various options and liturgical components provided in the Rite. The course is especially designed for parish RCIA teams. (3 credits)

## **RS 273 PHILOSOPHY FOR THEOLOGY**

The aim of this course is to introduce students to the metaphysical and epistemological principles fundamental to Christian philosophy. Special emphasis in our inquiry is given to the thought of Saint Thomas Aquinas. Topics to be covered are: the relation between essence and *esse*, proofs for the existence of God, the nature of cognition and willing as a basis for reflection on the human soul, personhood, the afterlife, and how God knows us as individuals. (3 credits)

## **RS 274 THE HARMONY OF FAITH AND REASON**

This course will study the thought of St. Thomas, both as a theologian and a philosopher, and his role in laying the foundation of the Catholic understanding of the relationship between faith and reason. Using John Paul II's *Fides et Ratio* as a further point of reference, the course will investigate the following themes: the journey into wisdom, the search for truth, the Patristic connection, the Scholastic connection, the crises in modern rationalism and contemporary nihilism, the metaphysical dimension, the two orders of knowledge, the mutual containment of faith and reason. Among additional Church documents to be used: Vatican I's *Dei Filius*, Leo XIII's *Aeterni Patris*, Vatican II's *Dei Verbum* and *Gaudium et Spes*. (3 credits)

## **RS 276 CLASSICAL LOGIC**

Principal focus in this course is on Aristotelian logic with some consideration of symbolic logic. Topics include logic as a philosophical tool, categorical propositions, syllogistic argumentation, informal fallacies, propositional logic, and logical translation. (3 credits)

## **RS 277 HISTORY OF MODERN PHILOSOPHY**

This course will consider trends in epistemology, metaphysics, ethics, and political philosophy, in the 16th through 19th century. Topics include the rise of rationalism and empiricism, the development of the scientific method, and the roots of modern materialism and idealism. Philosophers such as Descartes, Locke, Hume, Kant, and Hegel, among others, will be covered. Special consideration will be given to the response of traditional Catholic philosophy to the philosophical challenges of this period. (3 credits)

## **RS 278 PHILOSOPHY OF SAINT THOMAS AQUINAS**

This course serves as an introduction to the life and works of Saint Thomas Aquinas. Employing his principal work *Summa Theologica*, his main ideas and contributions to the areas of epistemology, psychological philosophy, metaphysics, natural philosophy, ethics, and politics, will be explored. (3 credits)

## **RS 281 THE MAJOR COUNCILS OF THE CHURCH**

This course will treat the major Church Councils from an historical, contextual perspective along with an analysis of the main documents and declarations which each council produced. Special attention will be given to those councils which concerned the development of Christology, Ecclesiology, and major dogmatic formulations. The nature and purpose of Church councils will also be emphasized with the goal of demonstrating the continuity of the councils throughout history. (3 credits)

### **RS 295 CATECHISM OF THE CATHOLIC CHURCH: THE PROFESSION OF FAITH AND LIFE IN CHRIST (PILLARS I & III)**

This course presents a general overview of the structure of the Catechism of the Catholic Church, paying particular attention to the Catechism's organic unity. By examining the theological principles and content of Pillar One (The Profession of Faith) and Part Three (Life in Christ), the course intends to provide the student with a deeper and more confident grasp of our faith in Jesus Christ. It will also examine how our identity in Christ is lived, and how this identity is to be both a witness to and transforming agent for the world. (3 credits)

### **RS 296 CATECHISM OF THE CATHOLIC CHURCH: SACRAMENTS AND PRAYER (PILLARS II AND IV)**

This course continues the examination of the content of Catechism of the Catholic Church. By examining the theological principles and content of Pillar II (Celebration of the Christian Mystery) and Pillar IV (Christian Prayer), the course intends to offer a catechist a grounded experience of catechesis that is ordered toward "putting people in communion with Jesus Christ" (CCC 426) through the sacraments and prayer. (3 credits)

### **RS 297 THE SPIRITUAL GIFTS OF AFRICAN-AMERICAN CATHOLICS**

In addition to a general introduction to the basic concepts and vocabulary of the spiritual tradition, this course will offer insights into the history and culture of African-Americans. Special emphasis will be placed upon the Celebration of the Eucharist as the source and summit of all pastoral life, as well as morality as the fruit of authentic spirituality. (3 credits)

### **RS 306 CONTEMPORARY MORAL ISSUES**

A review of the fundamental principles of Catholic moral teachings as developed from Sacred Scripture, the tradition of the Church and human experience, with particular attention to the expression of those teachings in the Catechism of the Catholic Church, along with the application of the teachings to contemporary moral issues including the formation of conscience: human freedom and responsibility; contraception, abortion and euthanasia; health care and genetic medicine; and the concerns of social justice in modern society. (3 credits)

### **RS 312 SECULARISM, RELATIVISM, AND CATHOLICISM**

The modern and post-modern age has seen the intellectual and social dominance of secularism and relativism. This course seeks to explore these two overlapping worldviews and to make evident their inherent conflicts with Catholicism. Through the study of Church documents and the works of major theologians from Pius X to John Paul II and Benedict XVI, students will contemplate the intellectual foundations of Catholicism which free the human person from the constraints of secularist and relativist doctrines. (3 credits)

### **RS 320 LOVE AND MARRIAGE IN CATHOLIC TEACHING**

A treatment of the historical development of the Christian understanding of marriage and the presentation of a theology of marriage as sacrament and sexual morality within marriage, along with issues of responsible parenthood, divorce and remarriage and premarital sexual intimacy. (3 credits)

### **RS 327 CATHOLICS AND THE ECONOMY: A STUDY OF CARITAS IN VERITATE**

This course will examine the Catholic Church's response to the current challenges facing national and global economics. With Pope Benedict XVI's recent social encyclical, *Caritas in Veritate*, as the framework, the course will use the fullness of the truth found in the Church's consistent social teachings as the guidepost for a viable response to modern economic policies. Finally the course will explore how each Catholic is called to actively participate in the economic environment in which they live. (3 credits)

### **RS 329 ISSUES OF SOCIAL JUSTICE IN CATHOLIC TEACHING**

An examination of the moral dimensions of human society, with attention to the development of a Catholic understanding of social issues as articulated in the great modern encyclicals of the Church such as *Rerum Novarum*, *Quadragesimo Anno*, *Populorum Progressio*, *Centesimus Annus*, and others. (3 credits)

### **RS 332 MORAL THEOLOGY AND END OF LIFE ISSUES**

Designed to respond to current moral issues regarding the end of life, this course will address fundamental principles of dignity, rights, and suffering along with basic terminology necessary to dialogue in a variety of settings (e.g., family, parish, society). The course will then apply this foundation to a variety of issues, such as physician-assisted suicide, euthanasia, and artificial nutrition and hydration. The course will also present proactive, pastoral responses for people facing end of life decisions. (3 credits)

### **RS 361 JOHN PAUL II AND THE NEW EVANGELIZATION**

From the very beginning of his pontificate, Pope John Paul II exhorted the Church to go forth and proclaim the mystery of God's salvific love for all humanity. Through the writings of Pope John Paul II, this course will explore the various ways in which Christians are called forth to proclaim the Gospel of Jesus Christ and to re-evangelize a world subject to increasing secularization. (3 credits)

### **RS 365 JOHN PAUL II'S THEOLOGY OF THE BODY**

This course considers the teaching of Pope John Paul II known popularly as 'The Theology of the Body.' While 'the theology of the body' has enjoyed popular acclaim, it is often equated with an elaboration on sexual morality. This course considers the proper place of the theology of the body as an expression of the *communio personarum*, which considers the identity of the human person within a relational anthropology which includes human sexuality. (3 credits)

### **RS 367 THE LIFE AND THOUGHT OF BENEDICT XVI**

Prior to becoming Pope Benedict XVI, Joseph Ratzinger was well known as a theologian and Cardinal, having spent twenty years as Prefect for the Congregation for the Doctrine of the Faith. This course will explore various themes in terms of his personal life and influences, and the scope and breadth of his theological writings, both prior to and during his pontificate, with the purpose of understanding Benedict XVI better as priest, theologian and Pope. (3 credits)

### **RS 401 PRACTICAL THEOLOGICAL CONCEPTS**

A study of the experience of faith, conversion and commitment as a response to the grace of God, along with an investigation of selected themes from the Church's teachings on doctrine, the sacraments and the Sacred Liturgy as dimensions of the Christian life. (3 credits)

### **RS 413 CATECHESIS IN THE FAMILY**

This course will examine the rights and responsibilities of the family from ecclesial, sociological and psychological perspectives, then the dynamics of faith development in the family and the partnership of the family, the parish community and its ministries. Attention will be given to some strategies needed for nurturing the faith growth and catechesis of the family, while drawing upon recent Church documents on the family and upon the Catechism of the Catholic Church. (3 credits)

### **RS 414 CATECHESIS IN THE PARISH**

This course offers a comprehensive overview of the essential elements and stages of catechetical development and maturity within the parish community. Following the direction given in the General Directory for Catechesis, initiatory catechesis (RCIA, all pre-sacramental programs, and basic catechesis for children, youth and uncatechized adults), continuing catechesis (apologetics and theological investigation) will be examined in the various areas of parish life. The course will offer guidance in developing an organic parish program of catechetics. (3 credits)

### **RS 420 PASTORAL ISSUES IN AFRICAN-AMERICAN COMMUNITIES**

An investigation of a variety of critical pastoral issues which arise in ministering in parishes and schools in the African-American community, with reflections upon various church documents on these issues; the course addresses concerns about family life, liturgy and spirituality, religious education and evangelization, especially in urban settings, with attention to recent Church statements addressing the needs of African-Americans. (3 credits)

## **RS 421 SERVICE PROJECT IN MINISTRY TO AFRICAN-AMERICAN CATHOLICS**

(Prerequisite: All other MAAC Certificate requirements)

This practicum course entails a field placement for pastoral service in one of five areas of specialization which the candidate will offer to a parish community of largely African-American Catholic membership, along with formal supervision and evaluation of that service. The areas of specialization include: 1) evangelization; 2) religious education; 3) family life ministry; 4) youth ministry; and 5) liturgy and spirituality. (3 credits)

## **RS 434 REFORMATIONS: CATHOLIC AND PROTESTANT**

This course will be a broad survey of the history and theology of the Catholic Reformation, the various Protestant Reformations, and the Counter-Reformation. The course will begin by investigating the seeds of the Reformation. It will then examine the careers and teachings of major figures of the Reformation Era in addition to major events of the period. Covered will include social, political, ecclesiastical and religious topics but with a special emphasis on theological and liturgical aspects of the 14th - 17th centuries. (3 credits)

## **RS 436 THE MISSIONARY CHURCH IN ASIA, AFRICA, AND THE AMERICAS**

This course will examine the period of evangelization (16th - 18th c.) born from the tremendous creativity of the Counter-Reformation and Europe's Age of Discovery. Areas of focus will include India, China, Japan, the first mission to Ethiopia, South America with an emphasis on native missions, and the beginnings in North America - Canada and the Colonies. Other areas to be discussed will include the role of the Society of Jesus, efforts at enculturation, emphasis on arts and culture, and the concept of mission and missionary as seen through European and native perspectives. (3 credits)

## **RS 439 HISTORY OF THE CHURCH IN PHILADELPHIA**

This course will examine the history of the Catholic Church in Philadelphia from its inception until the present day by studying its major figures and influences on the diocese and its faithful. (3 credits)

## **RS 466 SCIENCE AND RELIGION**

The disciplines of science and theology are often depicted as being in tension with one another leading some to the attitude that science contradicts many religious truths. The goal of this course is to show the compatibility of the two disciplines and the historical interaction of science with Christianity and religion in general. Particular detail will be given to show why no scientific discovery or theory can or should ever undermine the truths of Christianity. (3 credits)

## **RS 475 LITURGY, CULTURE, AND POPULAR DEVOTIONS**

An examination of the relationship of liturgy and culture, with attention to the principles of liturgical inculturation as presented in the 1994 document of the Congregation for Divine Worship *Inculturation and the Roman Liturgy*. The course includes an overview of theological method and ritual within the Hispanic, African-American, Vietnamese and Filipino communities, as well as guidelines for popular devotions in light of the Constitution on the Sacred Liturgy. (3 credits)

## **RS 477 LITURGIES WITH CHILDREN: CATECHESIS AND CELEBRATION**

A study of the foundational principles of the Directory for Masses with Children and their application in the planning of parish and school Eucharistic liturgies. Also addresses the complementary relationship between participation in the liturgy and catechesis in the classroom, and proper formation and preparation for a meaningful celebration of the sacraments by children. (3 credits)

## **RS 480 THEOLOGY OF LITURGICAL MUSIC AND ITS PASTORAL APPLICATIONS**

A study of the integral relationship between music and liturgy through an examination of the documents of the Church related to Church music, the foundational principles of liturgical music, the nature and role of music in ritual, an introduction to various forms of liturgical music from various eras of Church history, with criteria for their appropriate selection, and suggestions for the effective formation of various music ministries. (3 credits)

## **RS 481 SACRED MUSIC**

The goals of this course in sacred music are threefold: to study the aesthetic of the sacred in music; to trace the development of styles and techniques from the early Church to the present day through listening and discussion; and to study the influence of papal and conciliar pronouncements on the propriety of music in the liturgy. Historical study will provide the background for considerable discussion on the use of music in the liturgy of the Novus Ordo. (3 credits)

## **RS 484 ADMINISTRATION OF PARISH LITURGICAL LIFE**

An overview of the responsibilities of a parish liturgy committee in facilitating good liturgy, and in planning the building or renovation of a church. Includes a study of *Redemptoris Sacramentum*, The Roman Liturgy and Inculturation (particularly in regard to the Hispanic, African-American, Vietnamese, and Filipino Catholic communities), and the proper administration of some popular devotions, such as the Liturgy of the Hours and Eucharistic Adoration, and an introduction to the basic principles of sacred art and architecture, including vestments and vessels, which create the proper environment for worship. (3 credits)

## **RS 498 LITURGY, CATECHESIS, AND ADULT FAITH FORMATION**

Catechesis and adult faith formation are rooted in the liturgy since the proclamation of the Gospel and the celebration of the sacraments nourish men and women of faith and form them as disciples of Christ. This course will explore this essential relationship by examining the Vatican's *General Directory for Catechesis* and the U.S. Bishops' *Our Hearts Were Burning Within Us*. Application will be made to pastoral processes with children, youth, and adults. (3 credits)

## **GRADUATE LEVEL COURSES**

### **SACRED SCRIPTURE**

#### **RS 501 FOUNDATIONAL COURSE IN SACRED SCRIPTURE**

This course will be an introduction to the study of the Sacred Scriptures. The course is considered an introduction in the technical sense of the word, since its goal is to provide a foundation for the more in-depth studies in the other Scripture courses in the curriculum. It will deal with both the background information regarding the biblical world and the works which comprise the Old and New Testaments. The course will be divided into the following subtopics: canon and authorship; the written word and the land of the Bible; the history of Israel and the early Church; and the history and principles of interpretation, including church documents, exegetical methods, and hermeneutics. (3 credits)

#### **RS 511 THE PENTATEUCH**

This course will focus on the main contributions of several important exegetical methodologies (historical, source, form, redaction, and new literary criticism) to the understanding of Genesis through Deuteronomy. It will also include a discussion of the historicity, main themes and theological affirmations of the Pentateuch, with a particular emphasis on the relationship between the word of God in the Old Testament and Christian spirituality and instruction. (3 credits)

#### **RS 513 PROPHETIC LITERATURE OF THE OLD TESTAMENT**

This course will focus on the identity and role of the prophet within the history and traditions of Israel, including a review of the vision and mission of the individual prophets, major prophetic themes, and the relevance of the prophets' message for the community of believers today. (3 credits)

#### **RS 515 WISDOM LITERATURE AND THE PSALMS**

A general introduction to the concept of wisdom and the growth of a wisdom tradition in Israel within the larger context of Ancient Near Eastern culture, including a survey of the Wisdom writings of the Old Testament and an examination of their major themes and significant theological concerns. Particular attention is given to the Psalms, including a study of their literary genres, forms of expression and central themes, along with a consideration of the place of the Psalms in Old Testament life and worship and in the prayer life of the Christian. (3 credits)



## **RS 531 SYNOPTIC GOSPELS**

This course will entail a comparative study of the three Synoptic Gospels, including a consideration of the historical setting of the New Testament within first-century Judaism and a brief review of modern New Testament scholarship, along with questions of authorship and theological purpose, audience and dating, sources and structure. Special attention will be given to significant themes and selected texts in each individual Gospel. (3 credits)

## **RS 533 GOSPEL ACCORDING TO MATTHEW**

A study of the fundamental issues of the Synoptic Problem, source, form and redaction criticism, based on a detailed analysis of selected passages of the Gospel according to Matthew, along with attention to Christological dimensions expressed in the titles and miracles of Jesus, and a consideration of the Passion/Resurrection Narratives. (3 credits)

## **RS 535 GOSPEL ACCORDING TO MARK**

An introduction to the literary genre of Gospel, the Synoptic Problem and Synoptic methodology; a study of the origin, structure, style and purpose of Mark's Gospel; attention to the history of the Markan community as illuminated by the Gospel as well as to the miracle tradition contained therein; an analysis of several key themes in Mark's Gospel (including Christology and discipleship), along with the exegesis of selected representative texts. (3 credits)

## **RS 537 GOSPEL ACCORDING TO LUKE AND ACTS OF THE APOSTLES**

A study of the Lukan corpus, including questions about authorship, date of composition, audience; the purpose of the combined work; the authenticity of its historical record; its sources and structure; and its relation to the Synoptic Gospels and to Paul's letters; along with a discussion of major themes and the examination of selected passages from both volumes. (3 credits)

## **RS 539 JOHANNINE LITERATURE**

This course will consist of an analysis primarily of the fourth Gospel, but also more briefly of the three Epistles of John and the Book of Revelation, with special concern for the unique theology found in each of these works and the tools needed to preach the message that they contain. Consideration will be given to the role of the Beloved Disciple and the community that preserved his message. The Gospel's exposition of the spiritual meaning of the Church's Sacraments will be examined. The continuity, discontinuity and evolution within and among the various Johannine books of the New Testament will be explored. Different approaches to the Book of Revelation (Apocalypse) will be noted and evaluated, and a properly Catholic understanding of this work will be offered. (3 credits)

## **RS 541 EPISTLES OF ST. PAUL**

This course will be a general introduction to the theology of St. Paul contained in the letters of the Pauline corpus. The class will begin with background information on the life and work of St. Paul reflected in Acts and in his letters. The second part of the course will examine the Pauline corpus and the theology represented in these texts. (3 credits)

## **RS 543 DEUTERONOMISTIC HISTORY**

The Hebrew Bible calls them the “Former Prophets”; we know them as the Books of Joshua, Judges, I and II Samuel and I and II Kings. This major section of the Old Testament presents a history of Israel over many generations, from the settlement in the Promised Land to the Exile. These books are also works of deep theological insight developed by a single “school.” It is this insight which forms the foundation for our own understanding of Israel, its relationship to God, monotheism, kingship, the role of the prophet, mercy, repentance, forgiveness, and the hopes and expectations of salvation. (3 credits)

## **RS 557 RESURRECTION ACCOUNTS IN THE NEW TESTAMENT**

An introduction to Old Testament and inter-testamental concepts of resurrection, and a comparative analysis of the Resurrection accounts of I Corinthians and the four Gospels, with attention to the characteristics of each account, their common or differing traditions and their respective sources, along with an emphasis upon the exegetical approaches of various contemporary Biblical critics. (3 credits)

## **RS 570 BOOK OF REVELATION**

This course first treats the apocalyptic genre: its unique literary characteristics, the message peculiar to it, and its canons of interpretation. All this will then be applied to an exegetical survey of the Book of Revelation. The survey will highlight the book’s predominant message of hope to believers of the first century and of our own time. (3 credits)

## **RS 582 THE CATHOLIC EPISTLES**

This course will study the catholic epistles of the New Testament including their authorship, audiences, main theological themes, and importance in the development of early Christian thought. (3 credits)

## **RS 583 BIBLICAL SPIRITUALITY**

This course will survey various topics or themes as presented in Sacred Scripture pertinent to one’s own spiritual journey. Each theme will be first explored in the Old Testament, then in the New Testament with the dual scope of discovering the Christian roots in the Jewish tradition, as well as how Jesus Christ renewed and deepened these. Such topics include human anthropology and the problem of evil and suffering, liturgical and personal prayer, covenant and sacrifice, mercy and justice, the question of anger and violence, and the implications these have for a moral life. (3 credits)

## **SYSTEMATIC THEOLOGY**

### **RS 601 FOUNDATIONAL COURSE IN SYSTEMATIC THEOLOGY**

This course attempts to offer an investigation of the event of revelation, its credibility, and man’s response in faith. This investigation includes an overview of the nature of Catholic systematic theology as the science of ecclesial faith. Attention will focus on the object of theology — divine revelation and the response of faith. The relationship between faith and reason as central to the task of theology will be explored, as well as the relationship between theology, Sacred Scripture, Tradition, and the Magisterium of the Church. (3 credits)

## **RS 605 FOUNDATIONAL DOCUMENTS OF VATICAN II**

A theological reflection on the teachings of Vatican II, concentrating on its four pivotal constitutions; the course examines the scripturally-based ecclesiology of *Lumen Gentium*; the relation of Scripture, Tradition and Magisterium in *Dei Verbum*; Christian anthropology, marriage and family in *Gaudium et Spes*; and the bases for liturgical renewal in *Sacrosanctum Concilium*. Additional topics of interest include ecumenical dialogue, church-state relations and values in social communications from the perspective of Conciliar teachings. (3 credits)

## **RS 611 THEOLOGY OF THE TRINITY**

Central to the Christian faith is the Mystery of the Triune God revealed in and through Christ. This course studies the origins of the doctrine of the Trinity in the Sacred Scriptures, its development in conciliar teaching and in the history of theology, as well as contemporary efforts to revitalize the theology of the Trinity. (3 credits)

## **RS 612 THEOLOGY OF THE CROSS**

This course offers a study of the cross of Christ in His work of salvation, and the redemptive value given to human suffering by His passion, death and resurrection. The course will explore the precise way in which the suffering of the members of the Mystical Body of Christ is joined to the self-offering of the head of the Body in the Eucharistic Sacrifice. Emphasis will be given to the relation between the Paschal Mystery and the Eucharist as the fundamental structure of a Christian life. (3 credits)

## **RS 613 THEOLOGY OF CHRIST**

The person and mission of Christ are the summit of divine revelation and salvation. This course studies the mysteries of the life of Christ: incarnation, public ministry, and Paschal Mystery. The course treats the New Testament origins of the Church's Christological doctrine, as well as its development in conciliar teaching and in the history of theology. (3 credits)

## **RS 615 THEOLOGY OF THE HOLY SPIRIT**

A study of the development of the faith awareness of the Holy Spirit in Christianity, including Biblical faith in the Spirit of God, the redefinition of the concept of God through the awareness of the Spirit in Church community and the meaning of constituting Church in the power of the Spirit. (3 credits)

## **RS 619 THEOLOGY OF GRACE**

This course treats both fundamental and special theological anthropology in studying the doctrines of creation in general, the natural and supernatural vocation of the human being, original sin, grace, justification and merit. (3 credits)

## **RS 620 IN THE IMAGE AND LIKENESS OF GOD**

This course is devoted to the study of the doctrines of creation in general, angels, the nature and supernatural elevation of man, original justice, original sin, grace, justification and merit. (3 credits)

## **RS 631 THEOLOGY OF THE CHURCH**

This course attempts to analyze the origin, nature and mission of the mystery of the Church. There is a particular focus on the preparation for the Church in the Old Testament, and on the establishment of the Church by Christ and the Holy Spirit. The course examines the essence and structure of the Church as a sacrament of salvation, and the eschatological goal of the Church – union with the Trinity. In general, the course highlights the ecclesiological teaching of Vatican Council II and its subsequent development in magisterial teaching. (3 credits)

## **RS 645 MARY, MOTHER OF GOD AND THE CHURCH**

A study of Marian texts in Sacred Scripture, patristic and conciliar teachings and the major Marian doctrines, with special attention to recent Magisterial teaching on the Blessed Virgin and the place of Marian devotions in contemporary Christian spiritual life. (3 credits)

## **RS 646 MARY IN THE FATHERS OF THE CHURCH**

Chapter VIII of *Lumen Gentium* is replete with citations from the Fathers of the Eastern and Western Church. This course will investigate the deep patristic roots of the Church's Marian doctrine and devotion, and in the process be an exercise in coming to understand the development of Christian doctrine. (3 credits)

## **RS 651 THEOLOGY OF THE SACRAMENTS**

A doctrinal survey of the sacraments: the relationship of the individual sacraments to the Mystery of Christ and the Church, including both principles of general sacramental theology and a consideration of major doctrinal questions regarding individual sacraments. (3 credits)

## **RS 653 SACRAMENTS OF INITIATION**

The development of the Sacraments of Baptism and Confirmation proceeding from their original union through their distinction to the contemporary emphasis on their renewed union, with attention to the Eucharist as the culmination of the initiation process. (3 credits)

## **RS 655 THEOLOGY OF EUCHARIST**

An examination of various dimensions of the Christian Eucharist, beginning with the Scriptural traditions and their theologies, including consideration of the Eucharist as a sacrament of the eschatological future and in-gathering of God's people, as a sacrament of the divine presence and the moral empowerment of the community, and as a sacrament of the passion of Jesus and the definitive liberation of humanity. (3 credits)

## **RS 657 PENANCE AND RECONCILIATION**

A historical and theological analysis of sin, penance and the Sacrament of Reconciliation, including an examination of the mystery and ministry of reconciliation as evidenced in the present liturgical ritual and the application of the ritual to various segments of Church membership. (3 credits)

## **RS 665 PATROLOGY**

Patrology is the study of the Fathers of the Church. The Fathers are the prime witnesses to the apostolic tradition, and the vital agents of the transmission and interpretation of divine revelation for the first seven centuries of the Christian Church. (3 credits)

## **RS 673 REFORMATIONS: CATHOLIC AND PROTESTANT**

This course will be a broad survey of the history and theology of the Catholic Reformation, the various Protestant Reformations, and the Counter-Reformation. The course will begin by investigating the seeds of the Reformation. It will then examine the careers and teachings of major figures of the Reformation Era in addition to major events of the period. Covered will include social, political, ecclesiastical and religious topics but with a special emphasis on theological and liturgical aspects of the 14th - 17th centuries. (3 credits)

## **RS 674 THE WRITINGS OF BENEDICT XVI**

This course will examine the encyclicals of Pope Benedict XVI, as well as relevant earlier writings. It will consider the theological influences that shaped his thought and highlight the important contributions he has made to the intellectual life of the Church. (3 credits)

## **MORAL THEOLOGY**

### **RS 701 FOUNDATIONAL COURSE IN MORAL THEOLOGY**

This course studies the fundamental elements of Christian morality, including freedom, moral action, virtue, conscience, law, sin and grace in a theological context that draws from Sacred Scripture, Tradition and the natural law. Christian morality is examined in relation to a theological anthropology adequate for proposing the Church's moral teaching. Specific examples are drawn from Church teaching in various areas of Christian life. Attention is given to method in moral theology and to the relation of the human sciences to moral discernment. (3 credits)

### **RS 703 SURVEY OF CONTEMPORARY AMERICAN CATHOLIC MORAL THEOLOGIANS**

A study of the idea of theological pluralism within the Catholic Church and the question of theological dissent from Magisterial teachings, and an examination of the methodologies and conclusions of selected authors, including Charles Curran, Germain Grisez, Philip Keane, William May and Richard McCormick with respect to their evaluations of special moral questions. (3 credits)

## **RS 704 VERITATIS SPLENDOR AND THE MORAL MAGISTERIUM OF POPE JOHN PAUL II**

This course will study Pope John Paul II's 1993 moral encyclical *Veritatis Splendor* in the broader context of papal teaching, especially as found in two subsequent and directly connected encyclicals, *Evangelium Vitae* and *Fides et Ratio*. (3 credits)

## **RS 707 THEOLOGICAL AND MORAL VIRTUES**

This course studies the virtues of faith, hope and love as they provide the basis for those human habits and qualities that dispose the person to God and the good. This course will show how the cardinal moral virtues flow from the theological virtues and illuminate practical aspects of the life of faith for every believer. (3 credits)

## **RS 711 MEDICAL MORAL AND LIFE ISSUES**

This course studies the principles used to evaluate medical and health issues according to Christian morality and in preparation for pastoral ministry. Principles include informed consent, totality, integrity, and proportionate and disproportionate means. The principles studied are applied to several specific issues, for example, abortion, treatment of human embryos, human experimentation, reconstructive technology, euthanasia, advanced directives, and organ donation. (3 credits)

## **RS 714 MORAL ISSUES IN DEATH AND DYING**

An examination of the moral obligation to pursue and to preserve life, and an evaluation of this obligation as absolute or non-absolute, along with the application of the moral distinction between ordinary and extra-ordinary means to questions of medical treatment of the dying and the permanently unconscious patient; also includes a consideration of the moral implications of the federal Patient Self-Determination Act and the legislation of various states on these issues. (3 credits)

## **RS 721 SEXUALITY AND MARRIAGE IN CATHOLIC TEACHINGS**

This course studies the biblical, theological, and philosophical development of Church teaching on sexuality and marriage. It relates Church teaching to pastoral practice, showing the importance of the virtue of chastity in married and single life. The student is equipped to discern contemporary issues of sexuality and marriage by integrating Christian anthropology with the findings of the human sciences. Some specific topics include responsible parenthood, abortion, contraception, divorce, reproductive technology, homosexuality, and pornography. (3 credits)

### **RS 731 CATHOLIC SOCIAL TEACHING**

This course studies the core principles of Catholic Social Teaching, including the common good, solidarity, subsidiarity, and social justice, and their application to contemporary economic, political, and cultural issues. The study is guided by the social teachings of the papal and conciliar Magisterium from *Rerum Novarum* to the present, interpreted according to its historical context and theological and philosophical sources. Specific topics will include the Church's teaching on rights and duties, private property, just wage, capital punishment, just war theory, religious liberty, and the Church's role in social and political life. (3 credits)

### **RS 736 THE NUPTIAL MYSTERY**

Pope John Paul II repeatedly emphasizes that ethics must be based in anthropology, and that anthropology is only fully explicated in the mystery of Christ. In short, union with Christ is essential to moral theology. The nuptial mystery is a central paradigm for understanding man's union with God. This course considers the nuptial mystery as a paradigm to explicate the central mysteries of Christianity. This course is based on selected readings from the thought of Angelo Cardinal Scola (who, in turn, bases his thought on the teaching of Pope John Paul II), as found in Scola's work, *The Nuptial Mystery*. This text will form the basis for class discussions aimed at developing a practical strategy for the catechist to present the central mysteries of the faith (Trinitarian Theology, Christology, the Incarnation, Paschal Mystery, Mariology, Ecclesiology, and anthropology) to the faithful in a basic yet formative and effective way. (3 credits)

### **RS 751 CONTEMPORARY MORAL ISSUES AND THE MASS MEDIA**

A study of moral issues such as abortion, organ transplants, surrogate motherhood, genetic testing, aging, euthanasia and others as they are covered in the media, both secular and religious. The course includes a treatment of the major theological themes relating to these topics and the presentation of practical pointers on how to use the media to communicate in a cogent, interesting and convincing style the Church's teaching on these complex issues. (3 credits)

### **RS 761 CATHOLIC TEACHINGS ON WAR AND PEACE**

This course offers a study of issues of war and peace from the Catholic perspective, with particular attention to the development of the just war doctrine from St. Augustine to the present. It includes a particular examination of the American Bishops' pastoral letter, *The Challenge of Peace: God's Promise and Our Response* in relationship to the pastoral letters of several other episcopal conferences in the 1980's. (3 credits)

## **RS 765 MORALITY AND SPIRITUALITY: THE RENEWAL OF MORAL THEOLOGY**

The Second Vatican Council called for the renewal of moral theology through a return to the central sources of the Church's teaching. This course considers the moral life as fundamentally man's response moved by attraction to beatitude as revealed in Christ. The course has three basic dimensions. The first theme is the foundation of Sacred Scripture in Moral Theology with the understanding that the Word penetrates the believer and calls the believer to a way of life faithful to the Kingdom of God proclaimed in Christ. The second theme consists of an elaboration on the struggle and temptation that confronts the believer in his attempt to follow the summons of Christ. The third theme develops the central role of the Gifts of the Holy Spirit in transforming and sanctifying the believer who responds to the call of Christ. (3 credits)

## **RS 812 LITURGY AND CHRISTIAN LIFE**

An introduction to liturgical prayer and liturgical spirituality, with emphasis on the meaning and place of worship and ritual, sign and symbol in the Christian life, along with a study of the Church year as the unfolding of the mystery of Christ, the Liturgy of the Hours as the Church's celebration and proclamation, and related topics such as architecture, art and music in the liturgy. (3 credits)

## **RS 813 LITURGICAL LIVING: SACRAMENTS OF SALVATION**

This course will treat the history of Christian sacramental theology in different historical periods (patristic, medieval, Tridentine, and modern). Students will be equipped to understand the theological contributions which each period contributed to the Catholic understanding of the sacramental doctrine and practice. Students will be encouraged to learn how to apply an understanding of sacramental theology to modern liturgical practice. Each of the seven sacraments will be discussed in an integrative manner so as to give the student a fuller picture of a truly Catholic liturgical life. (3 credits)

## **RS 821 HISTORY OF THE CATHOLIC CHURCH IN AMERICA**

The history of Roman Catholicism in what became the United States of America is the topic of the course. The constituent elements of American Catholicism from 1565 to the new millennium are put in the context of major themes such as ethnicity, parish life, leadership, the frontier, urbanization, piety, socialization, and the larger American social-cultural history. (3 credits)

## **RS 824 CHURCH HISTORY I: 100-1100**

This course surveys the history of the Church from the first to the eleventh centuries, with an emphasis on its social milieu, its institutions, the development of its beliefs and practices, and its major figures and movements as a foundation for theological study and pastoral ministry. Interspersed throughout the course is an introduction to historical methodology by means of reading and discussing primary and secondary texts. (3 credits)



### **RS 825 HISTORY OF THE EARLY CHURCH**

A survey of the history of the Church from the first to the seventh century, with an emphasis on the social milieu, institutions, beliefs and practices, and major figures of the early Church as a foundation for theological study and pastoral ministry. Also included is an introduction to historical methodology. (3 credits)

### **RS 827 CHURCH HISTORY II: 1100 TO THE PRESENT**

Developing the history of the Church from the 12th Century Renaissance through the 20th Century, this course treats the themes of the Papacy, institutional development, pastoral practice, theological and pietistic trends, leadership, as well as major concepts such as critical change, reform, revolution, and modernity. (3 credits)

### **RS 833 CHRISTIAN MARRIAGE AND FAMILY MINISTRY**

A study of the history and theology of Christian marriage and family life by tracing the Judeo-Christian understanding of marriage from the Old Testament through the New Testament to the present, including its link with covenant. Special emphasis is given to recent Church documents regarding marriage and family life, including *Familiaris Consortio*, *A Family Perspective in Church and Society*, and *Putting Children and Families First*. (3 credits)

### **RS 841 PRINCIPLES AND APPLICATIONS OF CHURCH LAW**

An introductory study of the nature, history and function of Church Law, with emphasis upon the development of Church Law since Vatican Council II, including such topics as basic principles (Book I), rights and responsibilities of the faithful and ecclesial structures (Book II), the teaching mission of the Church (Book III), the sanctifying mission of the Church (Book IV) and temporal goods (Book V). (3 credits)

### **RS 850 DIMENSIONS OF PASTORAL COUNSELING**

An introductory study of the essential goals of pastoral counseling, the nature of the counseling process, basic skills and approaches used in the counseling relationship, along with a consideration of typical difficulties in both adolescent and adult stages of personal development. (3 credits)

### **RS 889 DEATH AND DYING: A CATHOLIC PERSPECTIVE**

An investigation of death and dying from varied horizons, viewing the reality of death theologically, sociologically and psychologically, along with a discussion of crisis, the death of children and adolescents, and practical ramifications for pastoral ministry. The course will direct these varied points of view to the focal point of the Cross and the reality of Christ's conquering of death. (3 credits)

## **SPIRITUAL THEOLOGY**

### **RS 901 HISTORY OF CHRISTIAN SPIRITUALITY**

An introductory study of the foundations of Christian spirituality, along with the various forms of spirituality developed through the successive periods of the Church's life. (3 credits)

### **RS 903 THEOLOGY OF PRAYER**

Biblical and doctrinal reflections on the presence of God and the nature of Christian prayer, including topics such as the exercise of prayer and attitudes of prayerfulness; the component elements of prayerfulness; growing in conformity to God's will; prayerfulness as memory of and desire for God; and prayer by connaturality and its degrees. (3 credits)

### **RS 910 SPIRITUALITY OF FAITH AND HOPE**

Biblical and theological reflections on the spiritual life from the perspective of faith and hope, as evidenced in the theology of Vatican Council II, along with an emphasis upon the significance of these twin virtues for the life and mission of the Church. (3 credits)

### **RS 914 SPIRITUAL THEOLOGY**

This course develops a working definition for spiritual theology and spirituality in relationship to theology as a whole. The pursuit of Christian perfection and the universal call to holiness is examined for the spirituality of the laity, the consecrated life, and the ministerial priesthood. Central themes include: the Trinitarian, sacramental, and ecclesial aspects of our life in Christ; conversion; Mary and the Christian life; prayer; and aids to spiritual growth. (3 credits)

### **RS 916 THE SPIRITUAL JOURNEY**

After defining spirituality and reviewing some basic theological concepts, this course will trace the spiritual journey by using the psychology of human and spiritual development. Insights from great saints and other authors into the mystical amidst the ordinary will be developed. Practical issues and pastoral challenges at the various stages of development will be discussed. (3 credits)

### **RS 940 LITURGY AND SPIRITUALITY**

An examination of the close relationship between the personal search for God and the corporate life of worship as developed in the tradition of Christian faith and practice, considered through a study of historical models and the theological principles on which those models are based. Particular attention is given to the interplay between sacraments, the Liturgy of the Hours and personal prayer as constitutive of authentic Christian spirituality. (3 credits)

### **RS 941 SPIRITUALITY OF THE EARLY CHURCH**

A study of the religious literature of the early centuries, a period of great cultural, spiritual and apostolic wealth, with a focus upon the Apostolic Fathers, including a review of their privileged witnesses to Tradition, their defense of the Faith, and their understanding of dogmatic progress, inculturation and the experience of the divine. (3 credits)

### **RS 945 THEOLOGY OF ST. AUGUSTINE**

Using the text of the Confessions as a main source, this course introduces the main themes of the theology of St. Augustine, including grace, conversion, and freedom, and the influence of this theology on the development of Western theology. In addition, the course will address the development of these themes in Augustine's other major works and his interactions with the Pelagian and Donatist heresies. (3 credits)

### **RS 951 THEOLOGY OF THE CONSECRATED LIFE**

An examination of the dogmatic foundations of the consecrated life as "a gift of God which the Church has received from her Lord" (*Lumen Gentium*, § 43), including historical research into the development of the consecrated life and a consideration of the evangelical counsels, life in community, and the prayer and ministry of consecrated Christians. (3 credits)

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