



SAINT VINCENT SEMINARY BULLETIN

Academic and Formation Programs and Policies

SAINT VINCENT SEMINARY

BULLETIN



*Academic and Formation Programs and Policies
by Rev. Patrick Cronauer, O.S.B.*

2021-2023

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Saint Vincent Seminary

Accreditation

Saint Vincent Seminary, which shares a campus with Saint Vincent College in Latrobe, Pennsylvania, is fully accredited by the Middle States Commission on Higher Education. Saint Vincent Seminary is also accredited by the Commission on Accrediting of the Association of Theological Schools. The following degree programs are approved by the Commission on Accrediting: M.Div., M.A. (Theology, Sacred Scripture, Monastic Studies, Ecclesial Ministry, and Catholic Philosophical Studies). We are also accredited by the Congregation for Catholic Education of the Holy See to offer the Pontifical Baccalaureate in Sacred Theology (STB) through affiliation with the Pontifical Athenaeum of Sant' Anselmo in Rome.

Concerns regarding compliance with accrediting standards may be addressed to either of the following associations:

The Commission on Accrediting of the Association of
Theological Schools in the United States and Canada
10 Summit Park Dr.
Pittsburgh, PA 15275-1103
Telephone: (412) 788-6505
Fax: (412) 788-6510



Commission on Higher Education of
the Middle States Association
3624 Market St.
Philadelphia, PA 19104-2680
Telephone: (215) 662-5606



Policy on Student Complaints Related to ATS Standards of Accreditation:

Should a student complaint “in areas related to the Commission Standards of Accreditation” arise it would be directed first to the Faculty Due Process Committee described in the *Faculty — Administrators’ Handbook* (4.4.4). This committee will determine whether it can settle the matter to the satisfaction of all involved, or whether it must be referred to the entire Faculty, the Rector’s Council, or the Board of Directors for further action.

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Foreword

Saint Vincent Seminary was founded 175 years ago to provide priestly formation for German and English speaking seminarians serving on the rugged frontier of western Pennsylvania. Through the vision of its founder, Archabbot Boniface Wimmer, and the perseverance and hard work of his successors, Saint Vincent has produced several thousand faithful priests who have served their congregations with zeal, integrity, and hope.

At present Saint Vincent Seminary continues to form men for the priesthood, always establishing each element of that formation firmly on the person of Jesus Christ. Through human, spiritual, intellectual, and pastoral formation, our seminarians seek to answer the call to “put out into the deep” (Luke 5:4), taking up the challenge of proclaiming the Gospel in the midst of a rapidly changing culture.

With one of the highest rates of perseverance of priest alumni in active ministry of any American seminary over the past thirty years, we move forward confidently to address the present and future needs of the Church as Boniface Wimmer did so effectively in his day. I encourage you to learn more about Saint Vincent Seminary through this Bulletin, and invite you to join us in handing on the Catholic faith “unto the next generation.”

Edward Magister, OSB

Mission Statement

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

Seminary History and Institutional Goals

Highlights of Our Institutional History

Saint Vincent Seminary is located in Latrobe, Pennsylvania, about eight miles from the Westmoreland County seat of Greensburg. One can say that Saint Vincent Seminary began on October 21, 1846, when the founder, Father Boniface Wimmer, settled on this site in Westmoreland County, for he was the first instructor of the monks who were aspiring to the priesthood. On August 24, 1855, Pope Pius IX canonically established the Seminary in an Apostolic Brief when he erected the Abbey of Saint Vincent. Toward the end of the brief he states: “We desire further that in the same monastery of Saint Vincent a monastic Seminary be maintained into which secular clerics be admitted” To continue this mission, around 1859 Wimmer began sending monks to American and European universities for graduate studies.

By an act of the Pennsylvania State Legislature on April 8, 1870, Saint Vincent College, including the Seminary as an educational unit of the corporation, was incorporated and empowered to confer academic degrees. The Master of Arts degree in theology was initiated at this time.

On March 21, 1914, by Apostolic Letters the Holy See granted Saint Vincent Seminary the power to confer pontifical degrees in philosophy and sacred theology. This right was exercised for two decades.

In 1921 the Seminary became a charter member of the Middle States Association of Colleges and Schools. This accreditation has been maintained until the present.

In 1966 the Seminary became an Associate Member of the Association of Theological Schools, and began offering the Bachelor of Divinity degree in theology, changing this to the Master of Divinity degree in 1971.

Following a trend for changing the American seminary program for priesthood formation from its 6-6 form (six years of minor Seminary—six years of major Seminary) to a 4-4 form (four years of undergraduate college—four years of theology), Saint Vincent Seminary, beginning with the academic year 1969-1970, discontinued the resident program for Seminary philosophy students.

In the 1970s, the seminarians were offered more pastoral and supervised activity through Field Education and Deacon Internship Programs. In 1974, a pre-theology program was initiated giving college graduates the opportunity to complete prerequisite philosophy courses.

At the invitation of the local Bishop William G. Connare of Greensburg and the Rector, Fr. John Haag, O.S.B., a consultation team from the Bishops’ Committee on Priestly Formation visited the Seminary in the fall of 1976. Their official report indicated that the recently published *Program of Priestly Formation* was being satisfactorily implemented at Saint Vincent. At their recommendation, the Master of Arts degree program was reinstituted and non-ordination students were admitted to the theology degree programs. Subsequently in 1979, the Board of Regents was formed to foster communication between the Seminary and its constituencies, and to advise the Seminary on various matters specifically pertaining to its operation as a Seminary.

During the 1982-1983 academic year, the Seminary engaged in an extensive self-study in preparation for an initial accreditation visit by the Association of Theological

Schools. An important outcome of the self-study was a major curriculum revision. The revised curriculum was flexible enough to allow for four academic years, and incorporated pastoral practica. It also enabled students to be candidates for both the Master of Arts and Master of Divinity degrees. As a result of this visitation in 1983, the Association of Theological Schools granted the Seminary full accreditation and approval of its degree programs. The Seminary has maintained this accreditation.

In 1984 the Seminary participated in the special ecclesiastical visitation required of all American seminaries by the Vatican. A team of four evaluators visited and affirmed the mission and programs of the Seminary.

In 1987-1988 the Seminary engaged in an extensive self-study process in preparation for a joint re-accreditation visit by the Middle States Association and the Association of Theological Schools. The Seminary was granted re-accreditation by both associations for a ten-year period. With the approval of the fourth edition of the *Program of Priestly Formation* in 1992, the Seminary revised its pre-theology program and reviewed the entire curriculum for the theologate. That same year, the Seminary was granted preliminary approval to offer the Master of Religious Education degree by the Association of Theological Schools.

In 1994 the Seminary volunteered to engage in a visitation sponsored by the National Conference of Catholic Bishops through its Committee on Priestly Formation. A three-member team visited the Seminary in March, 1995, and the mission and direction of the Seminary was affirmed.

On November 24, 1999, the Seminary was affiliated with the Dominican House of Studies in Washington D.C. and given the faculties to grant the Bachelor of Sacred Theology degree. Those faculties were renewed for another five years on July 25, 2005.

November 28, 2005, the Seminary announced the establishment of the Pope Benedict XVI Chair of Biblical Theology and Liturgical Proclamation. Dr. Scott Hahn was named as the first occupant of the new Chair.

In 2006, the Seminary participated in another special apostolic visitation required of all American seminaries by the Vatican. A team of four evaluators visited and furnished a report on the effectiveness of the Seminary's mission and programs. Recommendations were made and implemented in the subsequent years.

In the fall of 2006, the Seminary began an extensive self-study process in preparation for a re-accreditation visit by the Association of Theological Schools, which occurred in 2008. From 2012 through 2015, with extensive input from the bishop-members of the Board of Regents the Seminary completely revised and updated its pre-theology program as well as the entire curriculum of the priestly formation program, effectively strengthening and integrating the four pillars of the *Program of Priestly Formation*.

In February of 2010, the Association of Theological Schools accredited the Seminary to grant the Master of Arts in Ecclesial Ministry Degree, a dual track program for Diaconate Formation and Lay ministry.

In the summer of 2012, the Seminary's affiliation with the Dominican House of Studies in Washington D.C. to grant the Bachelor of Sacred Theology degree concluded and the process of affiliating with the International Benedictine Athenaeum of Sant' Anselmo in Rome was begun.

In the summer of 2013, the Office of the Coordinator of Seminary Assessment was established. This position was established under and for the purpose of assisting the Academic Dean to create, implement, and assess assessment mechanisms for the purpose of evaluating our academic and programmatic effectiveness. This office also assists with assessment reporting to our accrediting agencies.

Also in the summer of 2013, the seminary created the office of the Director of Pre-Theologian Formation and hired Deacon Lawrence Sutton, Ph.D., a permanent deacon of the Diocese of Pittsburgh and a licensed psychologist to fill this position. Deacon Sutton not only works to develop this position, but also is a counselor for any seminarian who wishes or needs to work with him.

In October 2014, Saint Vincent Seminary was formally affiliated with the Pontifical Athenaeum of Sant' Anselmo in Rome, and again accredited by the Vatican Congregation for Catholic Education to offer the S.T.B. degree.

In June of 2015, The Association of Theological Schools accredited the Seminary to grant the Master of Arts (Catholic Philosophical Studies Degree), an academic masters for those who wish to pursue it while completing their Philosophical Formation at the Seminary.

In the Fall semester of 2017, the newly revised M.Div. Curriculum, having been approved by the unanimous vote of both the faculty and the Board of Regents was implemented. Also, in the Fall semester, the newly revised Faculty and Administrators' Handbook was approved and implemented.

In March of 2018, the Saint Vincent Seminary Board of Regents approved the establishment of the **Institute for Ministry Formation (IMF)**. This institute is an extension of Saint Vincent Seminary's commitment to its mission and to the formation and education of priests, laity, and religious. The Christian life is about service, and service is ministry! Using new technology and traditional methods for learning and gathering, the IMF gathers this community, grows, and supports their faith, and helps guide their response to God's call by forming their hearts and minds.

In June of 2018 the Seminary was granted a ten-year reaccreditation by the Association of Theological Schools (ATS).

On February 20, 2019 Saint Vincent College and Seminary was officially informed that **SEVIS (The Student and Exchange Visitor Information System)** – which is the web-based system that the U.S. Department of Homeland Security (DHS) uses to maintain information regarding Student and Exchange Visitor Program (SEVP)-certified schools) granted Saint Vincent's recertification petition. This recertification includes the addition of Language training. We may now offer the ESL program we proposed in our application and accept students directly into our ESL-ONLY, Theology, or M.A. programs.

In June of 2019 ATS accredited the Seminary to offer Distance Education through online courses. In the summer of 2019, the College and Seminary received reaccreditation by the Middle States Commission on Higher Education (MSCHE). The Seminary is currently in the process of renewing its affiliation with the Pontifical Athenaeum of Sant' Anselmo in Rome for the Pontifical Baccalaureate in Sacred Theology degree (S.T.B.).

In November of 2021 the Association of Theological Schools accredited the Seminary to offer a stackable MA in Ministry (with specialization) in the IMF Program, effective in 2023.





SAINT VINCENT SEMINARY'S INSTITUTIONAL GOALS

Our overarching Institutional Goals derive from the Seminary's Mission Statement.

These Institutional Goals are:

- To provide priesthood candidates with a formation curriculum that is in conformity with the *Program of Priestly Formation*, the *Ratio Fundamentalis*, and *Sapientia Christiana*, and that offers the Master of Divinity, Bachelor of Sacred Theology, and Master of Arts degrees;
- To provide religious and laity seeking preparation for ministries in the Church with a program of theological education that offers the Master of Divinity and Master of Arts degrees;
- To provide candidates for the permanent diaconate with the opportunity for theological preparation for ministry in cooperation with their sponsoring dioceses;
- To provide laity and alumni opportunities for continuing education in spirituality, theology, Sacred Scripture, and monastic studies.



STATEMENT OF EDUCATIONAL EFFECTIVENESS: 2021

Saint Vincent Seminary is a Roman Catholic Seminary which provides education and formation for candidates for the Catholic Priesthood. We have developed a variety of direct and indirect assessment measures to evaluate the extent to which our students are achieving the outcomes described in our Saint Vincent Seminary *Bulletin* for the various degrees and programs they are pursuing. It is to be noted that the failure to meet academic standards is only rarely a determining factor among those who do not continue beyond the Pre-Theology Program and those who withdraw from Seminary formation. Faculty and Administration regularly review the data in ongoing assessment of the educational effectiveness of the Seminary, as well as to measure the success and timely completion of students in its degree programs.

Critical to an accurate evaluation of any institution's Educational and Vocational Effectiveness is consideration of its mission. The mission of a Roman Catholic Seminary is always twofold – namely, it is first of all a place of vocational discernment to the Roman Catholic Priesthood, and, secondly, it is an academic institution charged with the appropriate education and formation of those who discern a priestly vocation. Discernment of this vocation continues in both an active and passive manner throughout the student's years in the seminary. This means that each student is both being formed and informed. Each student is also being evaluated, not only on the basis of his academics, but also on his human, spiritual, intellectual and pastoral formation – the so-called, “four dimensions” of formation. For this reason, a student who matriculates into a seminary could potentially have the academic ability to perform well and succeed, but, if it is discerned by him or his formation directors, in conjunction with his diocese or sponsor, that he does not have a true vocation to the priesthood, he would not be encouraged to continue in the program and would subsequently withdraw. Another reason for withdrawal is that seminarians are assigned to Roman Catholic seminaries by their sponsors (Bishops or Religious Superiors). It does happen that from time to time a bishop is changed, resigns, or dies, or might simply change his mind as to where he wants to send his seminarians, and so he withdraws his men from one seminary and sends them to another. All of these reasons account for the fact that in seminaries there tends to be a relatively high attrition rate when compared to regular colleges or universities. Because of this fact, when evaluating the educational and vocational effectiveness of a Seminary, one needs to look not only at the graduation percentages, but also at the vocational retention or perseverance rates *after graduation*. This rate is often more significant since it attests not only to the value of the academic achievements of the student, but also to the formation programs of the seminary, the vocational discernment, and the personal commitment of the graduates while they were in the seminary.

The following is a summary of the data for Saint Vincent Seminary for the past several years.

I: The Pre-Theology Non-Degree Program

There are two possible Pre-Theology programs a student may pursue at Saint Vincent Seminary – a Non-Degree Pre-Theology Program and a Master of Arts: (Catholic Philosophical Studies) degree program. Both are two-year formation programs which are designed to prepare candidates for entry into the Theological formation and degree programs. The goals of these Pre-Theology programs are measured by the formation faculty using direct and indirect measures of achievement in intellectual, spiritual, pastoral and human formation and, for those enrolled in the M.A. program, culminates in the awarding of an academic M.A. degree. As a demonstration of the effectiveness of the pre-theology formation program, the following data shows the matriculation and completion numbers from 2007 to spring of 2021:

NON-DEGREE PRE-THEOLOGY PROGRAM (TWO-YEAR ACADEMIC DEGREE)

Cohort Year	Anticipated Completion Spring of Year	# of New Students (Matriculations) for Current Year	# of Completions (Graduates)	% of Completion (Graduates)	# of Withdrawals or Dismissals
2007-2008	2009	13	5	38.46%	8
2008-2009	2010	13	10	76.92%	3
2009-2010	2011	14	13	92.86%	1
2010-2011	2012	9	6	66.67%	2
2011-2012	2013	7	4	57.14%	3
2012-2013	2014	8	5	62.5%	3
2013-2014	2015	4	4	100%	0
2014-2015	2016	9	8	88.9%	1
2015-2016	2017	2	2	100%	0
2016-2017	2018	2	2	100%	0
2017-2018	2019	4	4	75%	1
2018-2019	2020	3	2	66.6%	1
2019-2020	2021	3	1	33.3%	2
2020-2021	2022	6	3	50%	0
2021-2022	2023	2	X	X	X
2022-2023	2024				
Totals		99	69	71%	22

All figures are from the end of the Academic Year so as to include January matriculations.

* F = Fall S = Spring

Between 2007 and May of 2021, 99 students matriculated into the Pre-Theology Non-Degree program. Of these, 22 students (22.68%) withdrew for further discernment. 69 students (71.13%) have completed the program and successfully entered the M.Div. program and 6 students (6.18%) have not yet completed their programs. **77.3% have either successfully completed or are in progress towards completion of this program.**

II: Master of Arts (Catholic Philosophical Studies) (MACPS)

The two-year **Master of Arts (Catholic Philosophical Studies)** degree program was accredited in 2015. This academic degree, together with the formation program which the students also partake of, fulfils all the requirements of the Pre-Theology formation program required for entrance into the M.Div. program. This degree program has as its purpose to offer an opportunity for advanced graduate study of philosophy emphasizing both the historical and major topical areas of philosophical inquiry, with attention to how these inform and are informed by the Catholic intellectual tradition. The graduates will engage in a two-fold concluding exercise: the writing of an integrative paper which will qualify them to then take oral comprehensive exams, both of which will measure student achievement of the degree program outcomes. **The first class of graduates from the MACPS program was in 2018.** The following data represents matriculation information only. Students who might begin in this degree program and then subsequently decide to withdraw from the degree program may still be eligible to partake of the Pre-Theology Non-Degree program in the Seminary.

The Master of Arts (Catholic Philosophical Studies) Degree Goals are:

- 1) To obtain the intellectual formation necessary for further theological education;
- 2) To develop a sound philosophical foundation and a reflective awareness of the fundamental relationship between faith and reason (*fides quaerens intellectum*) in the Catholic tradition;
- 3) To develop good intellectual "*habitus*" (habits) as well as content – to learn the good habits of speculation and reflection and to apply them to revelation, life, and the human condition.

Matriculation and Completion Statistics:

MASTER OF ARTS (CATHOLIC PHILOSOPHICAL STUDIES) (TWO-YEAR ACADEMIC DEGREE)

Cohort Year	Anticipated Completion Spring of Year	# of New Students (Matriculations) for Current Year	# of Completions (Graduates)	% of Completion (Graduates)	# of Withdrawals or Dismissals
2016-2017	2018	5	3	60%	2
2017-2018	2019	0	0	0	0
2018-2019	2020	3	1	33.3%	2
2019-2020	2021	2	1	50%	1
2020-2021	2022	1	x	x	x
2021-2022	2023	0	1	100%	0
2022-2023	2024				
Totals		11	6	54.54%	5

All figures are from the end of the Academic Year so as to include January matriculations.

* F = Fall S = Spring

III: MASTER OF DIVINITY (M.Div.) (FOUR-YEAR DEGREE)

Between 2016 and 2021, 11 students matriculated into the Master of Arts (Catholic Philosophical Studies) degree program. Of these, 5 students (45.45%) withdrew. 5 students (45.45%) have completed the program and successfully entered the M.Div. program and 1 student (9.091%) has not yet completed his program. ***54.55% have either successfully completed or are in progress towards completion of this program.***

III: Master of Divinity (M.Div.) (Four-Year Degree)

The four-year Master of Divinity degree (M.Div.), a fully accredited professional ministerial degree, is designed to be completed by seminarians while they are fulfilling the requirements of the ordination formation program. It is the primary degree in seminary education in the U.S. Successful candidates complete the required coursework, achieving a minimum of a 2.5 GPA each semester. All graduates received a passing grade on the assessment tools designed to measure the achievement of the degree program outcomes in intellectual, spiritual, pastoral, and human formation and were recommended to their sponsoring dioceses for ordination. Strong M.Div. candidates may also apply for acceptance into a dual M.A. or S.T.B. degree program.

The Master of Divinity Degree Goals are:

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

Achievement of these goals is measured by means of the course examinations, a comprehensive formation evaluation process which evaluates growth in human, spiritual, pastoral and intellectual formation (the Profile process). Other assessment measures include the annual Comprehensive Timed Assessment, and artifacts collected throughout the student's years of study which contribute to the *Portfolio Process*, and an annual meeting of the entire formation faculty (Rector's Council) with each bishop (sponsor) and/or vocation director to review in depth each one of their students. These, and the assessment tools highlighted below, provide the seminary, the student, and their sponsors a comprehensive evaluation of the progress being made by each student.

III: MASTER OF DIVINITY (M.Div.) (FOUR-YEAR DEGREE)

Matriculation and Completion Statistics:

MASTER OF DIVINITY DEGREE (FOUR-YEAR PROFESSIONAL DEGREE)

Cohort Year	Anticipated Completion: Spring of Year	# of New Students (Matriculations) for current year	# of Completions (Graduates)	% of Completions (Graduates)	# of Withdrawals or Dismissals	Total Number of Students in M.Div. Program per Year
2007-2008	2011	6	3	50%	3	F=46 / S=42
2008-2009	2012	11	7	63.64%	4	F=51 / S= 47
2009-2010	2013	11	9	81.82%	2	F=47 / S=45
2010-2011	2014	7	5	71.43%	2	F=43 / S=42
2011-2012	2015	3	2	66.67%	1	F=41 / S=40
2012-2013	2016	10	6	60%	4	F=46 / S=45
2013-2014	2017	7	5	71.43%	2	F=38 / S=37
2014-2015	2018	2	2	100%	0	F=33 / S=32
2015-2016	2019	11	8	72.73%	3	F=38 / S=37
2016-2017	2020	4	2	50	2	F=34 / S=32
2017-2018	2021	4	3	75%	1	F=30 / S=33
2018-2019	2022	7	5	71.4%	2	F=35 / S=34
2019-2020	2023	10	7	70%	3	F=36 / S=36
2020-2021	2024	3	X	X	X	F=32 / S=33
2021-2022	2025	9	X	X	X	F=41
2022-2023	2026					
Totals		105	76	79.99%	29	

All figures are from the end of the Academic Year so as to include January matriculations.

* F = Fall S = Spring

Between 2007 and 2021, 105 students matriculated into the M.Div. degree program. Of these, 29 students (27.6%) withdrew from the program. 76 students (72.3%) have completed the program and been ordained to priestly ministry in the Church. **79.9% of all students in this time period have successfully completed or are in-progress toward successful completion of this degree.**

IV: Master of Arts (Systematic Theology, Sacred Scripture, or Monastic Studies)

(Two-Year Academic Degree)

The Master of Arts degree program goals include both the attainment of a general knowledge of Theology, as well as a focus for study and research writing in one of three areas of concentration: Systematic Theology, Sacred Scripture, or Monastic Studies. Successful candidates complete the required coursework, achieving a minimum of a 3.0 GPA each semester and a “B” in each course. This, together with the capstone summative comprehensive exam in three parts serves to indicate the degree to which the student has achieved the M.A. program goals. The three parts of the M.A. Comprehensive exam include: a written comprehensive exam, a 10,000-12,500-word directed thesis, and a “*lectio coram*” (public lecture) presented before a panel of professors who question and then evaluate the presentation.

The MA Degree Goals are:

- 1) Students will attain academic competency in theology with a concentration in Systematic Theology, Sacred Scripture, or Monastic Studies.
- 2) Students will acquire knowledge of the Catholic theological tradition by engaging in graduate-level research, including at least one graduate research seminar.
- 3) Students will develop the skills needed for critical theological reflection through coursework and discussion of research topics.
- 4) Students will demonstrate theological integration through a written comprehensive examination, a directed thesis, and the presentation of a public lecture.

MASTER OF ARTS DEGREES (TWO-YEAR ACADEMIC DEGREE)

Cohort Year	Anticipated Completion: Spring of Year	# of New Students (Matriculations) for current year	# of Completions (Graduates)	% of Completions (Graduates)	# of Withdrawals or Dismissals
2007-2008	2009	2	2	100	0
2008-2009	2010	4	4	100	0
2009-2010	2011	3	3	100	0
2010-2011	2012	3	2	60	0
2011-2012	2013	3	3	100	0
2012-2013	2014	4	4	100	0
2013-2014	2015	1	1	100	0
2014-2015	2016	4	4	100	0

2015-2016	2017	3	3	100	0
2016-2017	2018	1	1	100	0
2017-2018	2019	0	0	0	0
2018-2019	2020	2	1	50%	1
2019-2020	2021	1	0	0	1
2020-2021	2022	0	0	0	0
2021-2022	2023	1	0	0	0
2022-2023	2024				
Totals		32	30	93.75%	2

All figures are from the end of the Academic Year so as to include January matriculations.

* F = F all S = Spring

Between 2007 and 2021, 32 students matriculated into the M.A. degree programs. Of these, 2 students (6.25%) withdrew from the program. 28 students (93.75%) have completed the program. One student has not yet completed his program. ***96.87% of all students in this time period have successfully completed or are in-progress toward completion of this degree.***

V: Master of Arts in Ecclesial Ministry

The Master of Arts in Ecclesial Ministry degree program (MAEM) is a professional degree open to candidates for the permanent diaconate and lay students. This is a three-year program. The curriculum consists of three major areas: Systematic Theology, Sacred Scripture, and Pastoral Studies.

The MAEM Goals are:

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

Evaluation of the effectiveness of this program is done by means of measuring the success of the students in their academic courses, the evaluation of student portfolios, and by their progress and completion of the formation program in their diocese.

VI: BACHELOR OF SACRED THEOLOGY (S.T.B.)

Matriculation and Completion Statistics:

MASTER OF ARTS: ECCLESIAL MINISTRY DEGREES (THREE-YEAR PROFESSIONAL DEGREE) (Cohorts usually begin every other year)

Cohort Year	Anticipated Completion: Spring of Year	# of New Students (Matriculations) for current year	# of Completions (Graduates)	% of Completions (Graduates)	# of Withdrawals or Dismissals
2009-2010	2012	5	4	80%	1
2011-2012	2014	6	5	83.34%	1
2013-2014	2016	2	2	100%	0
2017-2018	2020	3	3	100%	0
2020-2021	2023	3	x	x	0
Totals		19	15	90.83%	2

All figures are from the end of the Academic Year so as to include January matriculations.

* F = Fall S = Spring

Between 2009 and 2021, 19 students matriculated into the MAEM degree program. Of these, 2 students (10.53%) withdrew from the program. 15 students (78.95%) have completed the program. **89.47% of all students in this time period have successfully completed or are in-progress toward completion of this degree.**

VI: Bachelor of Sacred Theology (S.T.B.)

(Four-Year Academic Degree in Affiliation with the Pontifical University of Sant' Anselmo in Rome)

This degree is offered under an affiliation agreement (approved by the Vatican's *Congregatio de Institutione Catholica* and in keeping with the Apostolic Constitutions *Sapientia Christiana and Veritatis Gaudium*), with the faculty of the International Benedictine University in Rome, Italy – the Pontifical Athenaeum of Sant' Anselmo. This degree program may be pursued independently or as a dual degree alongside of the M.A. or M.Div. degree programs.

The educational effectiveness of the degree program is measured by the successful completion of the coursework with a 3.25 GPA each semester and cumulatively, as well as the two-phase comprehensive examination. The comprehensive examination is comprised of

a one-hour oral examination by a panel of five ecclesiastical professors, and the successful production of a directed thesis of 10,000-12,500 words which is graded by the director and second reader. Their grades and a copy of their graded thesis are then sent to Sant' Anselmo where a professor from that University also reads and grades the thesis. The final grade and honors are determined by the faculty of Sant' Anselmo which then grants the diploma.

The S.T.B. Degree Goals are:

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

Achievement of these goals is measured by means of the Comprehensive Exam process.

Matriculation and Completion Statistics:

Academic Year	# Matriculated	# of Completions	# Withdrawals	% of Completion	# In-Progress
Affiliation with Dominican House of Studies, Washington, D.C.					
1999-2000	1	1	0	80%	
2000-2001	1	1	0		
2001-2002	3	3	1		
2002-2003	1	0	0		
2003-2004	2	1	1		
2004-2005	2	2	0		
2005-2006	2	1	1		
2006-2007	0	0	0		
2007-2008	4	4	0		
2008-2009	6	5	1		
2009-2010	1	0	1		
2010-2011	0	0	0		
2011-2012	1*	1*	0		
2012-2013	1*	1*	0		
Subtotals	25	20	5		
Affiliation with Collegio Sant' Anselmo, Rome, Italy					
2013-2014	0	2*	0		
2014-2015	3	2*	3		
2015-2016	0	0	0		
2016-2017	2	0	1		
2017-2018	1	0	0		

VII: RETENTION RATES FOR POST-ORDINATION STUDENTS (PRIESTS) FROM 1991-2021

2018-2019	1	1	0		
2019-2020	3	1	x		
2020-2021	2	x	x		
2021-2022	2	x	x		
2022-2023					
Subtotals	14	6	4	42.8%	7
Grand Totals	39	26	9	66.67%	17.95%
				84.6% completion or in-progress	

* These four students matriculated when in affiliation with the Dominican House of Studies but would not complete their degrees until we were affiliated with the Pontifical Athenaeum of Sant' Anselmo, Rome.

The S.T.B. is a four-year academic degree program. **Between 1999 and 2021, 39 students** enrolled in this program. 9 students (23%) withdrew from this program but remained in the M.Div. program. 26 students **(84.6%) successfully completed the S.T.B.** degree program. 7 students (17.95%) are still in progress.

VII: Retention Rates for Post-Ordination Students (Priests) from 1991-2021

(30 years)

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

Saint Vincent Seminary is the fourth oldest Roman Catholic Seminary in the United States. It has its canonical foundation in the papal bull *Inter ceteras* (1855), issued by Pope Pius IX, but its actual origins go back to the vision of a single Benedictine monk from Bavaria, Boniface Wimmer (1809-1887) who founded Saint Vincent Archabbey, College, and Seminary in 1846. Since then nearly 3000 men have been ordained to the priesthood, and among our distinguished alumni are 30 bishops, archbishops, and cardinals.

Perhaps the most definitive sign of the success of a seminary program is the perseverance of its priest-graduates in their priestly ministries in the years after their ordinations. An analysis of the data on the graduates of Saint Vincent Seminary speaks volumes regarding the effectiveness of the formation and educational programs of our seminary. Saint Vincent Seminary is proud of those who completed their studies in the M.Div. Program and were ordained to the priesthood in the Roman Catholic Church, We believe that the following statistics speak very highly of the quality of both our Formation Program and our Educational Effectiveness.

Retention Rates for Ordination Students (Priests) from 1991-2021

Ordained to Priesthood	Total	348
Departed Priesthood	Total	37
Retention Percentage since 1991	1991-2021	91.52%
Retention Percentage for last ten years	2011-2021	96.47%

*By departure is meant “Canonical Departure” from the priesthood.





FORMATION PROGRAMS AT SAINT VINCENT SEMINARY

Formation for the Priesthood

Like all U.S. seminaries, Saint Vincent seeks to “foster the formation of future priests by attending specifically to their human, spiritual, intellectual, and pastoral formation” – the four core “pillars” or “dimensions” of priestly formation. These “dimensions” of formation for the priesthood have been increasingly emphasized by the Church in recent history, i.e., Saint John Paul II in his Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis* (25 March 1992); the USCCB’s *Program of Priestly Formation*, (5th edition, no. 70), Benedict XVI, in his Apostolic Letter ‘*motu proprio*’ *Ministorum Institutio* (16 January 2013); and Francis whose suggestions gave rise to the Congregation for the Clergy’s, *The Gift of the Priestly Vocation - Ratio Fundamental Institutionis Sacerdotalis Veritatis Gaudium*. Each seminary approaches these formational dimensions in a manner that is unique to its institutional charism. For Saint Vincent Seminary, these “dimesions” are understood as inter-relational dimensions that must be presented in an integrated manner, without compromising the unique character of each.

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

Saint Vincent Seminary requires priesthood candidates to complete a program of priestly and academic formation of at least four years. An average course load consists of 17 credits per semester for eight semesters. Those who have not met the requirements for admission into the Seminary’s four-year Priestly Formation Program may be admitted into the Seminary’s Pre-Theologian Formation Program which is designed for students who have an undergraduate degree but are lacking in the philosophical, spiritual, and religious foundation required for admission to first theology.

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

Formation Program Handbook

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

Program Goals

The goals of the priestly formation program are as follows:

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

Admission Checklist — Ordination Program

The following is a list of documents/requirements which are required before any applicant can be referred to the Master of Divinity Admissions Committee. Please keep this list and note when various documents have been sent to the Seminary. Only after all documents have been received and all requirements met, will a student be considered by the Admissions Committee.

- ☐ Letter of sponsorship
- ☐ Admission Application
- ☐ Pre-Entrance Health Forms **(Not used in Admissions Decisions)**
- ☐ Proof of Medical Insurance
- ☐ Psychological Profile; we request: MMPI-2; Spiritual Well-Being; SASSI—Substance Abuse Subtle Screening Inventory; Rotter Incomplete Sentence Blank; Beck Depression Inventory II; Beck Hopelessness Scale; Wechsler Adult Intelligence Scale Third or Fourth Edition; some form of Sexual Interest Inventory; Clinical and Developmental History.
- ☐ TOEFL score (for those for whom English is a second language)
- ☐ Admission Fee (\$45.00)
- Sacramental Documentation:
 - ☐ Parents' Marriage Certificate
 - ☐ Baptismal Certificate

- ☐ Confirmation Certificate
- ☐ Certificate/Letter of Record of entrance into full communion (RCIA)
- Academic Records:
 - ☐ Official Transcripts (Official copies of transcripts sent by the College/University directly to the Academic Dean)
- Required Clearances (***As web addresses change, please verify by searching online.***)
 - ☐ **Virtus or Protecting God’s Children** or its equivalent (Required by USCCB since 2002)—once (certificate required) — may be done in your diocese.
 - ☐ **Pennsylvania State Police Clearance:** Required since December 2014 for anyone ministering/serving in the Church in Pennsylvania (including all out-of-state seminarians) — every 5 years. This clearance can be obtained at: <http://www.psp.pa.gov/Pages/Request-a-Criminal-History-Record.aspx>. You must use a credit card to obtain the clearances on-line.
 - ☐ **Child Abuse History Clearances:** Since December 2014, required for ANYONE ministering/serving in the Church in Pennsylvania (including all seminarians) — every 5 years. Child Abuse History Clearance Online at: <https://www.compass.state.pa.us/CWIS/public/home>.
 - ☐ **FBI Record Check and Fingerprints:** Required since December 2014 for ALL Seminarians studying in Pennsylvania — every 5 years — go to: https://www.identigo.com/index_dpw.htm.
 - ☐ **Act 31: Mandated Reporting Training** (a two to three-hour program) — required since December 2014 for ALL Seminarians studying in Pennsylvania — (the Certificate of Completion must be submitted for your file) — every 5 years—<https://www.reportabusepa.pitt.edu/>.

The Seminary expects applicants to meet the requirements for admission to the Master of Divinity degree program. Currently thirty credits in philosophy and twelve credits in undergraduate theology are required for priesthood candidates by *The Program of Priestly Formation*, 5th edition (no. 161). This may be increasing in the near future according to the 2011 Decree by the Vatican Congregation for Education on the *Reform of Philosophical Formation*, the Congregation for Clergy’s, *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis sacerdotalis*, and the more recent, *Veritatis Gaudium* of Pope Francis. Students lacking philosophy and theological studies prerequisites can enroll in the Seminary’s Pre-Theology Program or in the M.A. (Catholic Philosophical Studies) program.

The Formation Program and the “Four Dimensions of Formation”

Formation in Community

Overview: The seminary community plays a significant role in the growth of seminarians toward the priesthood. The give-and-take between those who share the same vocational goals provides mutual support and promotes increased tolerance while allowing fraternal correction to take place. Community life affords the opportunity for the development

of leadership skills and individual talents. It can also motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration. The seminarians and the formation faculty form the center of the seminary community. This center needs careful cultivation so that the distinctive aims of seminary formation are achieved.

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

Monastic Residence: Benedictine monks, other religious seminarians, and others sponsored by the Archabbey who pursue theological studies in the Seminary reside in the monastery. As such, their human and spiritual formation follows the *Saint Vincent Archabbey Formation Handbook*. For access to this document, please contact the Monastic Formation Director. Academic and pastoral formation for monastic seminarians is primarily the concern of the Seminary. Junior monks from monasteries other than Saint Vincent and seminarians from other orders study in the Seminary and continue their monastic formation in the monastery.

Pre-Theologian Formation

The Non-Degree Pre-Theology Program

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

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

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

The primary academic focus of the Pre-Theology Program is a study of philosophy which is balanced, comprehensive, integrated, and coherent (PPF 155). It has the following specific goals:

- an introduction to the main historical periods, the major figures, and the main fields of philosophy (Ancient, Medieval, Modern, and Contemporary);
- an introduction to major positions taken in the philosophical tradition that have significance for theology (Metaphysics, Philosophical Anthropology, Thomistic Philosophy);
- the development of analytic and critical abilities (Logic and Ethics);
- the development of a reflective awareness of the relation between reason and faith (Philosophy as a Foundation for Theology);
- the development of the possibilities for a coherent vision of reality (Theories of Knowledge).

The secondary focus of the Pre-Theology Program is to afford the student four courses designed to give some of the essential and foundational “introductions” to faith, morality, spirituality, and Sacred Scripture as they begin their preparation for a life of ministry and service as priests. The entire ordination program will presume and build upon these introductions—*The Basics of Catholic Faith and Culture*, *Introduction to Catholic Morality*, *Introduction to Spirituality*, and *Introduction to the Study of Sacred Scripture*.

The majority of the philosophy courses in our program are taught by our excellent College Philosophy Department in consultation and cooperation with the Seminary. The remainder of the philosophy and theological courses are taken through the Seminary itself. Pre-Theology students reside in the Seminary residences, pray with the seminarians, and take their meals in the Seminary dining facilities. They also partake of the integrated formation program of the Seminary for both pre-theologians and theologians, which is built around the four-dimensions of the *Program of Priestly Formation*⁵ (see the description and schedule of this formation program on page 10 of this *Bulletin*).

Cycle of Courses for Pre-Theology

Pre-Theology I:

Fall	
• SPL 501: Ancient Philosophy	3
• SPL 521: Logic and Philosophy of Knowledge.	3
• TH 600: Introduction to Philosophy (Philosophy of Nature and Contemporary Science)	3
• TH 620: Basics of Catholic Faith (Catechism of the Catholic Church Part I) .	3
• TH 704: Latin I	3
Total: 15	
Spring	
• SPL 502: Medieval Philosophy	3
• SPL 515: Ethics and Moral Philosophy.	3

THE PHILOSOPHICAL FORMATION PROGRAM

• TH 621: Introduction to Catholic Morality (Catechism of the Catholic Church Part II)	3
• TH 700 Research and Writing Skills (for Pre-Theology Non Degree Only) . . .	3
• TH 804: Latin II	3
Total:	15

Pre-Theology II:

Fall

• SC 701: Intro to New Testament Greek	3
• SPL 503: Modern Philosophy	3
• SPL 510: Philosophical (Anthropology)	3
• SPL 580: Thomas Aquinas on Economic and Political Philosophy	3
• TH 622: Introduction to Spirituality (Catechism of the Catholic Church Part IV) . .	3
Total:	15

Spring

• SC 600: Introduction to the Study of Sacred Scripture	3
• SPL 506: 19th and 20th Century Philosophy	3
• SPL 540: Influences of Philosophy on Theology	3
• SPL 530: Metaphysics (Philosophy of Being and Natural Theology)	3
Total:	12

Students who have transferred credits from another institution and need credits to fill out their schedules may enroll in up to 6 credits a semester from First Theology.

The Philosophical Formation Program

Description and Rationale

It is the role of the whole Church to promote and encourage vocations, particularly those to the priesthood (PPF⁵, 32). Seminaries have a particular function and role to play; “...a collaborative role in the promotion and an important role in the discernment of vocations... In the seminary, the rector, assisted by his faculty, is especially important in promoting, assessing, and developing priestly vocations” (PPF⁵, 32). This important role in the discernment of vocations is one of the goals that Saint Vincent Seminary seeks to fulfill, in a particular way, in its Philosophical Formation and Theology programs, and especially in its Pre-Theologian Formation Program. Each level of seminary formation, therefore, has its own particular program which is aimed at the specific formational needs of those in each level.

Here at Saint Vincent Seminary, we seek, in all levels of formation, to fulfill our mission in utter dependence upon, and cooperation with, the grace of God. As stated in the PPF⁵, 68:

Formation is first and foremost cooperation with the grace of God. In the United States Conference of Catholic Bishops’ document *The Basic Plan for the Ongoing Formation of Priests*, a reflection on St. Paul’s words in 2 Corinthians 3:17-18 leads to a description of formation.

The apostle Paul marvels at the work of the Holy Spirit who transforms believers into the very image of Jesus Christ, who himself is the image

of God. This grace of the new covenant embraces all who have joined themselves to Jesus Christ in faith and baptism. Indeed, it is sheer grace, all God's doing. Moved by that grace, however, we make ourselves available to God's work of transformation. And that making ready a place for the Lord to dwell in us and transform us we call formation.

The **Philosophical Formation Program** for pre-theologians at Saint Vincent is designed to address the **human needs** (developmental, personal, and psychological), **spiritual needs** (working with spiritual direction, ongoing discernment of one's vocation, learning to pray—or to pray better, developing a love for the Eucharist, etc.), **intellectual needs** (dealing with “back to school” issues for those who have been away from studies for years, or “moving to a new school and new system” for those coming right out of college or other programs; basic introductory courses in theology, the Catechism, Spirituality, and the Bible, the study of philosophy preparatory for theological studies), and **pastoral needs** (introduction of pre-theologians to some actual but limited basic “pastoral activity” by means of involving them in a week-long immersion program prior to the beginning of classes each year of their Philosophical Formation Program, which will expose them to working with children and youths in need). This program will entail some basic training, guidance, oversight, and integration by the Director of Pre-Theologian Formation. This part of the program introduces the pre-theologian:

- Introduces the pre-theologian to the universal call to love that should motivate the vocation of all Christians¹,
- gives them an opportunity to put this call into action by ministering to those in need as an initial step into the particular pastoral ministry that every priest is called to live,
- sensitizes them to the need for compassionate and empathetic giving and for the stretching of oneself in Christ-like service to one's brothers and sisters.

PPF⁵, 34 says: “*The purpose of the admissions process is to determine whether candidates have the requisite qualities to begin the process of formation and preparation for priestly ordination and ministry.* This admissions process does not end when a diocese determines to accept a candidate and to send him to the seminary! Instead, only the very beginning of this process, the initial step, has been completed. The “application process” is only the agreement of the diocese and the individual to begin a journey together, and this journey will necessarily demand that the individual candidate be placed under the tutorship and mentorship of competent guides, formators, and educators in a seminary to *begin the process of formation and preparation for priestly ordination and ministry.*”

PPF⁵, 34 continues:

In a global way, Pastores dabó vobis offers these criteria as a basis for admission to the seminary program: “a right intention ... a sufficiently broad knowledge of the doctrine of the faith, some introduction to the methods of prayer, and behavior in conformity with Christian tradition. They should also have attitudes proper to their regions, through which they can express their effort to find God and the faith” (Pastores dabó vobis, no. 62).

The above paragraph highlights what might be called the “basic requirements” or “essentials” for one discerning a call to begin preparation for ministerial priesthood in the Church. They are:

¹ Confer the Encyclical Letter of Benedict XVI, *Caritas in veritate* (July 8 2009) on this topic.

- 1) *a right intention*
- 2) *a sufficiently broad knowledge of the doctrine of the faith*
- 3) *some introduction to the methods of prayer*
- 4) *behavior in conformity with Christian tradition*
- 5) *attitudes proper to their regions, through which they can express their effort to find God and the faith.*

The formation program for pre-theologians at Saint Vincent Seminary is designed not only to determine that the pre-theologian possesses these attributes, but that he deepen and solidify them so that they might become a strong foundation upon which his theological and formation programs in the major seminary might build and expand. Throughout our *Philosophical Formation Program*, a strong emphasis will remain on the “*discernment factor*.” An individual does not discern his vocation in isolation, but always within an ecclesial context. As a seminary, it is our responsibility to play a major part in the discernment of each and every seminarian’s ongoing discernment of his vocation. The period of pre-theologian formation is specifically designed to encourage the *mutual discernment* of the individual’s true call to priestly ministry and life. In this we seek to fulfill our role in the service of the Church as described in PPF⁵, 33, which states:

Potential candidates for the priesthood must be in prayerful dialogue with God and with the Church in the discernment of their vocation. The linkage of this divine and ecclesial dialogue is especially important because “in the present context there is ... a certain tendency to view the bond between human beings and God in an individualistic and self-centered way, as if God’s call reached the individual by a direct route, without in any way passing through the community” (*Pastores dabō vobis*, no. 37).

Using the *principle of gradualism* required by the PPF⁵ as the basis of our program of formation, we recognize and respect that the formation requirements for pre-theologians cannot be, and should not be, exactly identical to those of the Priestly Formation Program. This principle is described in PPF⁵ 35-36 as follows:

35: In forming a prudent judgment about the suitability of an applicant for priestly formation, the principle of gradualism should be used. According to the principle of gradualism, progressively higher levels of expectations should be sought as an applicant seeks admission to progressively higher levels of preparation, moving from the preparatory to the collegiate or pre-theologate, and finally to the theologate program. In short, the closer the seminarian is to priestly ordination, the greater the applicant’s development of the requisite qualities ought to be. The principle of gradualism recognizes that it would be unrealistic to expect an applicant for admission to be fully mature in all areas.

36: The principle of gradualism, however, does not deny that a minimal level of development is necessary for admission to any level of priestly formation. The minimal qualities necessary for admission are properly understood as thresholds or foundations. All applicants need to have passed through certain thresholds of human, spiritual, intellectual, and pastoral development, which

will serve as foundations for further development. For example, if a candidate has achieved a threshold of a basic capacity for empathy and communication, he would seem to have a foundation upon which pastoral formation could develop.

It is the specific function of the formation program to guarantee that each pre-theologian is given every opportunity to obtain the above required thresholds for progressing to his next level of formation, namely, priestly formation. The PPF⁵, building on *Pastores dabovobis*, is clear as to what these thresholds should be. In paragraph 37 we read:

Candidates for admission, in other words, should have attained, at least in some measure, growth in those areas represented by the four dimensions or in the integrated dimensions of formation identified in *Pastores dabovobis*: human, spiritual, intellectual, and pastoral. In trying to determine what is sufficient growth or development in these areas, seminaries are instructed to be clear and specific.

For example,

a) Sufficient Human Formation for admission means:

- an absence of serious pathology,
- a proven capacity to function competently in ordinary human situations without need to do extensive therapeutic or remedial work to be fully functioning,
- a psychosexual maturity commensurate with chronological age,
- a genuine empathy that enables the applicant to connect well and personally with others,
- a capacity for growth or conversion,
- and a deep desire to be a man for others in the likeness of Christ.

b) Sufficient Spiritual Formation means:

- a well-catechized person who prays daily,
- belongs to a parish,
- participates at least weekly in the Sunday Eucharist and regularly in the Sacrament of Penance,
- and is drawn to explore and deepen his spiritual life and share it with others.

c) Sufficient Intellectual Formation means:

- proven capacities for critical thinking,
- an ability to understand both abstract and practical questions,
- and the capacity to understand other persons and to communicate effectively with them in both oral and written form.

d) Sufficient Pastoral Formation means:

- having a fundamental sense of the Church's mission and a generous willingness and enthusiasm to promote it and,
- knowing how the ordained priesthood contributes to the mission;

- having a sensitivity to the needs of others and a desire to respond to them;
- and having a willingness to initiate action and assume a position of leadership for the good of individuals and communities.
- Finally, candidates should also have the *right intention* when they present themselves for admission to the seminary. Their intention to pursue preparation for priestly ordination and ministry ought to correspond to the Church's understanding.

Saint Vincent Seminary's *Pre-Theologian Formation Program* seeks to achieve each of these thresholds in the following ways.

a) Sufficient Human Formation for admission to theological studies means:

- **an absence of serious pathology**—(CCL, 1041,1)

This is assessed by means of the psychological evaluations in the application process and by means of the ongoing human formation program. Any concerns or issues are addressed by means of working with our on-site Catholic psychologist.

- **a proven capacity to function competently in ordinary human situations without need to do extensive therapeutic or remedial work to be fully functioning** (CCL, 1041,1)

Saint Vincent Seminary's Director of Pre-Theologian Formation is a licensed psychologist and a permanent deacon of the Diocese of Pittsburgh. He brings with him the requisite skills to assist, counsel, and work with any of our men who might need remedial work or who might, during the course of their studies, need assistance with stress, anxiety, depression, etc. in a faith-based manner. We also provide the opportunity for an evaluation to take place at the beginning of the Philosophical Formation Program, for ongoing assistance throughout the years of Philosophical Formation, and then for a reevaluation to take place toward the end of the two years so that a student, the Seminary, and the vocation director/bishop might see the amount of progress a student has achieved before the start of theological formation.

- **a psychosexual maturity commensurate with chronological age**

Based upon the commonly expected markers created by Presidium and the USCCB, our program seeks to assist those in the *Philosophical Formation Program* to begin to address issues of mature human sexuality and celibacy and to challenge them to strive for the healthy and expected maturity required for future ecclesial ministry.

- **a genuine empathy that enables the applicant to connect well and personally with others**

Using Christ as the model, empathy refers to how we treat and relate to others. Understanding the human condition, the reality of sin and its effects in

ourselves and in others is critical to being able to listen “with the ear of the heart” to people in need. This is often not a natural gift but is one which needs to be modeled, learned, and practiced.

- **a capacity for growth or conversion and a deep desire to be a man for others in the likeness of Christ**

Working in cooperation with the vocation director, the bishop, and spiritual and human formators, students are encouraged and guided in their ongoing discernment of their vocation and in their own need for growth and conversion into the image and likeness of Christ, whom they seek to model in their future ministry.

b) Sufficient Spiritual Formation means:

- **a well catechized person who prays daily**

We will use our CTA (Comprehensive Timed Assessment) for pre-theologian students as an assessment tool to gain insight into the student’s catechetical knowledge at the beginning of the program, and then again at the end, to measure growth. In their formation, students are also required to take the course *Basics of Catholic Faith and Culture* in which they are introduced to the foundational teachings of the Catholic faith. The primary source used for this course is the first part of the *Catechism of the Catholic Church*. Students will also be introduced to the Divine Office and led to pray the Office together as a necessary element of their prayer life as future priests. They will also be introduced to the daily celebration of the Eucharist, Eucharistic adoration, and other modes of prayer.

- **belongs to a parish**

Regular and committed involvement in a stable faith-community, a parish, is critical to the support and nurturing of a priestly vocation. It not only encourages a “sense of belonging” but it also guarantees an ongoing support of prayer and encouragement for the pre-theologian’s and seminarian’s vocation during his time in the Seminary and beyond. In their formation program, students are encouraged to maintain contact with their home parish, and visit it when possible.

- **participates at least weekly in the Sunday Eucharist and regularly in the Sacrament of Penance**

Pre-theologians are encouraged and instructed in developing the “good spiritual habits” needed to sustain them throughout their priestly lives. These include the regular practice of spiritual direction, daily participation in community prayer (Office) and the Eucharist, frequent participation in the Sacrament of Reconciliation, the attendance at regular days of recollection and annual retreats, etc.

- **is drawn to explore and deepen his spiritual life and share it with others**

If the formation program for pre-theologians is effective in the above-mentioned thresholds, then the student will naturally be desirous of exploring and

deepening his spiritual life on an ongoing basis throughout the remainder of his life. The model throughout the priestly life, and the one who sustains and nourishes that life, is Christ Himself.

c) Sufficient Intellectual Formation means:

— proven capacities for critical thinking

Not all students enter pre-theologian formation directly out of college. Some have been away from academia for shorter or longer periods of time; some come from other careers, other cultures, other countries, and other educational systems. Before they enter the program, their academic records are studied and evaluated in the process of determining where they will enter into the academic programs of the Seminary. Academic and intellectual capacity is judged on the basis of the student's past academic performance, upon letters of recommendations, upon psychological/learning evaluations, and upon an interview with the Academic Dean. A required formation course for our first pre-theologians is *Divisio Textus*, a course that teaches the art of critical reading. This course stresses how learning critical reading methods leads to the learning of critical writing and critical thinking. At the Philosophical Formation level, students will be introduced to the need for, and utility of, learning critical reading, particularly in its application to ecclesial documents, as a foundation for developing greater critical writing and thinking skills.

Some of the measurable competencies for critical thinking² which are encouraged throughout both the formation and academic programs of the seminary are:

- 1) fair-mindedness
- 2) intellectual humility
- 3) intellectual courage
- 4) intellectual empathy
- 5) intellectual integrity
- 6) intellectual perseverance
- 7) confidence in reason
- 8) intellectual autonomy
- 9) insight into egocentricity
- 10) insight into sociocentricity

— the ability to understand both abstract and practical questions

Students will be challenged throughout their academic courses both in philosophical formation and in their theological program to learn to ask, and to seek to answer, both abstract and practical questions. Education and growth in this regard will take place in the immediate topics of their courses but also regarding the great theological, philosophical, and existential questions which theology and tradition seek to answer. Various forums exist in which this type of questioning is encouraged. They include, for example, in-class discussions, formation weekend workshops, formation courses (Wednes-

² Richard Paul and Linda Elder, *A Guide for Educators to Critical Thinking Competency Standards: Standards, Principles, Performance Indicators, and Outcomes with a Critical Thinking Master Rubric*, (The Foundation for Critical Thinking Press: 2007), pp. 26-34.

days throughout the academic year), individual discussions with spiritual and human formation advisors, special formation days with external facilitators (three each semester), etc.

- **the capacity to understand other persons and to communicate effectively with them in both oral and written form**

At the level of philosophical formation, we seek to address the learning of effective communication in a number of ways. The students begin each year of philosophical formation with an intensive pastoral immersion experience. Already in this experience, in which they are immersed in a situation where they are ministering directly with needy youths at a Special Olympics training camp, the pre-theologian will be instructed and mentored in understanding and communicating with handicapped, needy, and at-risk youths. In this experience they will begin to learn what it means to minister to, and communicate with, others as Christ Himself did. In the integration sessions, both throughout and following this experience, they will both speak about their experiences and listen to others as they seek to appropriate the pastoral and theological lessons to be learned from this experience. Their coursework throughout each semester will also aid them in mastering the art of speaking and writing by means of class presentations and written assignments.

d) Sufficient Pastoral Formation means:

- **having a fundamental sense of the Church's mission and a generous willingness and enthusiasm to promote it**

At the Philosophical Formation Program level of studies, formation into the missiology of the Church already begins in the intensive pastoral-immersion experience. Ministering to youths with disabilities or in need immerses the student into the reality and need to minister to our brothers and sisters as Christ did, and as future priestly ministry will demand of them. By means of this experience and by the integration and reflection that will take place as a part of it, the students will begin (or continue) to develop a fundamental sense of the Church's mission and will begin (or continue) to grow in their enthusiasm for the pastoral mission of the Church and willingness to engage in it. Additionally, the ongoing Pre-Theologian Formation Program comprised of the weekend workshops (twice a semester), the Wednesday formation conferences, special formation days (three per semester), work with the spiritual and human formation advisors, and work with pre-theologian formation director (a licensed psychologist and a permanent deacon) all provide venues and opportunities for discussion and promotion of a student's enthusiasm for the pastoral mission of the Church and willingness to engage in it.

- **knowing how the ordained priesthood contributes to the Church's mission**

As pre-theologian formation is a building block for priestly formation and as it is also an ongoing part of the discernment process for a student's priestly vocation, it seeks to inculcate into each student a profound and growing understanding of the role of the priest in the mission of the Church. We teach

and form men in the understanding of priesthood, put forth in the words of the PPF⁵, 15-17, which emphasize the Trinitarian, Christological and ecclesiological nature of the Roman Catholic priesthood and its necessary connection to the mission of the Church:

Trinitarian Foundations

Pastores dabо vobis delineates the Trinitarian foundations of the ministerial priesthood. “It is within the Church’s mystery, as a mystery of Trinitarian communion in missionary tension, that every Christian identity is revealed, and likewise the specific identity of the priest and his ministry. Indeed, the priest, by virtue of the consecration which he receives in the Sacrament of Orders, is sent forth by the Father through the mediatorship of Jesus Christ, to whom he is configured in a special way as Head and Shepherd of his people, in order to live and work by the power of the Holy Spirit in service of the Church and for the salvation of the world ... Consequently, the nature and mission of the ministerial priesthood cannot be defined except through this multiple and rich interconnection of relationships which arise from the Blessed Trinity and are prolonged in the communion of the Church, as a sign and instrument of Christ, of communion with God and of the unity of all humanity” (*Pastores dabо vobis*, no. 12).

Christological Foundations

The ministerial priesthood relies on Christological foundations. “Priests are called to prolong the presence of Christ, the One High Priest, embodying his way of life and making him visible in the midst of the flock entrusted to their care ... In the Church and on behalf of the Church, priests are a sacramental representation of Jesus Christ, the Head and Shepherd, authoritatively proclaiming his Word, repeating his acts of forgiveness and his offer of salvation, particularly in Baptism, Penance, and the Eucharist, showing his loving concern to the point of a total gift of self for the flock, which they gather into unity and lead to the Father through Christ and in the Spirit. In a word, priests exist and act in order to proclaim the Gospel to the world and to build up the Church in the name and person of Christ the Head and Shepherd” (*Pastores dabо vobis*, no. 15). Configured to Christ, Head and Shepherd of the Church, and intimately united as co-workers of the bishops, priests are commissioned in a unique way to continue Christ’s mission as prophet, priest, and king³.

Ecclesiological Foundations

Finally, the ministerial priesthood has ecclesiological foundations. “The priesthood, along with the word of God and the sacramental signs which it serves, belongs to the constitutive elements of the Church. The ministry of the priest is entirely on behalf of the Church; it aims at promoting the exercise of the common priesthood of the entire people of God” (*Pastores dabо vobis*, no. 16). The priest’s specific configuration to Christ also brings about this special relationship to his Body, the Church. His participation in Christ’s priesthood is called “ministerial,” for service to the

³ See *Rites of Ordination of a Bishop, of Priests, and of Deacons*, Second Typical Edition (Washington, DC: United States Conference of Catholic Bishops, 2003), nos. 101-102.

members of the Body. Within the Body, “he represents Christ the Head, Shepherd, and Spouse of the Church” (*Pastores dabō vobis*, no. 16). *Pastores dabō vobis* expands the ecclesial foundation and sense of the ministerial priesthood, saying that it “is ordered not only to the particular Church but also to the universal Church, in communion with the Bishop, with Peter and under Peter. Through the priesthood of the Bishop, the priesthood of the second order is incorporated in the apostolic structure of the Church (cf. 2 Cor 5:20). In this way priests, like the Apostles, act as ambassadors of Christ. This is the basis of the missionary character of every priest.” (*Pastores dabō vobis*, no. 16)

Again, the *Pre-Theologian Formation Program* is comprised of the week-long summer pastoral-immersion experience, the weekend workshops (twice a semester), the Wednesday formation conferences, special formation days (three per semester), work with spiritual and human formation advisors, and work with the formation director (a licensed psychologist and a permanent deacon), all of which are venues and opportunities for discussion and promotion of a student’s understanding of how the ordained priesthood contributes to the Church’s mission.

— **having a sensitivity to the needs of others and a desire to respond to them**

Throughout their formation programs, but particularly in the pastoral-immersion experience, in the weekend workshops, in the formation days, and in human formation, students will be encouraged to develop this necessary pastoral sensitivity and desire to minister to others as Christ did. We strive to inculcate in our students the *amoris officium* that derives from a life configured to Christ’s own — c.f., PPF⁵, 25 says:

When the priest’s identity as configured to Christ culminates in his ministry on behalf of Christ, which is called *amoris officium* (a work of love), he finds his unity of life in pastoral charity. *Presbyterorum ordinis*, no. 14, says: “Priests will achieve the unity of their lives by joining themselves with Christ in the recognition of the Father’s will and in the gift of themselves to the flock entrusted to them. In this way, by adopting the role of the good shepherd they will find in the practice of pastoral charity itself the bond of priestly perfection which will reduce to unity their life and activity.”

— **having a willingness to initiate action and assume a position of leadership for the good of individuals and communities**

At the pre-theologian level of formation, each student is introduced to and encouraged to develop initiative for ministry in the Church as future priests. Students are informed and encouraged in these areas of formation by conferences and workshops which directly address leadership formation, personal development, and developing a ministerial zeal. Again, the pastoral-immersion program and integration are also designed to contribute to this formation, as are sessions of individual spiritual direction and formation advising.

- Finally, candidates should also have the *right intention* when they present themselves for admission to the seminary. Their intention to pursue preparation for priestly ordination and ministry ought to correspond to the Church's understanding.

"Right intention" is understood canonically as including: "*The right to be free from coercion in selecting a state in life*" (c. 219). It is an "act of the will to posit a juridical act."⁴ Canon 1029 is at the heart of the Church's law with regard to those seeking clerical orders within the Church. It states:

Only those are to be promoted to orders who, in the prudent judgment of the proper Bishop or the competent major Superior, all things considered, have sound faith, are motivated by *the right intention*, are endowed with the requisite knowledge, enjoy a good reputation, and have moral probity, proven virtue and the other physical and psychological qualities appropriate to the order to be received.

Right intention in this canon is interpreted in the following way:⁵

"A right intention:" This is a key area both for a candidate and for those judging his fitness for orders. An individual must choose to live his life imitating the example of the Lord as teacher, priest, and shepherd. The candidate must choose to be a co-worker with the bishop in fulfilling the mission the Lord has entrusted to his Church. Experience has shown that an error in this area can lead to unfortunate results for the life of the individual and not infrequently for the ministry of the Church.

It is the role of the Director of Pre-Theologian Formation and, in fact, the entire formation program, in collaboration with the pre-theologian himself, the Rector's Council, the human and spiritual formators, the faculty and peers of the student, and the vocation director and bishop of the student, collaboratively to work together to discern the "intention" of the student for pursuing his vocation. All together, we work to guarantee that the student's vocation is growing and maturing according to the expectations of the Church and in accord with the mutually-discerned will of God.

The Decree on the Reform of Ecclesiastical Studies of Philosophy and the Ideals of the Philosophical Formation Program

Discerning the will of God in the life of a pre-theologian is not done alone or in isolation. It involves spiritual and human assistance, intellectual growth, and pastoral involvement with others. At its very basis is the desire to follow Christ, who is Truth incarnate. Seeking the Truth, in love, is what seeking to follow Christ's call to ministerial priesthood is all about. In its 2011 *Decree on the Reform of Ecclesiastical Studies of Philosophy* (hereafter, *DRESP*), the Vatican Congregation for Catholic Education states:

Among the changes of the predominant culture, some particularly profound ones regard the concept of truth. In fact, there is often mistrust in the capac-

⁴ Interview with Br. David Kelly, O.S.B., J.C.B., J.C.L. on March 14, 2014.

⁵ Edward J. Gilbert, C.Ss.R., "Orders," in *The Code of Canon Law: A Text and Commentary, Study Edition*, edited by: James A. Coriden, Thomas J. Green, Donald E. Heintschel (Paulist Press: New York, Mahwah, 1985 by the Canon Law Society of America), p.725.

ity of human intelligence to arrive at objective and universal truth—a truth by which people can give direction to their lives.⁶

This “mistrust in the capacity of human intelligence to arrive at objective and universal truth” is, in fact, what is behind so much of the “loss of faith” on the part of so many in our world today. This has had a profound impact on the way people are raised, on the way they think, and on the way and extent to which they believe. Vocation crises among priests, religious, and seminarians frequently result from the inability to “arrive at objective and universal truths” which are those upon which grace builds to bring us to true faith and love. For this reason, ongoing discernment and formation in a Philosophical Formation Program must seek to assist the student to obtain the tools necessary to arrive at these truths. In the intellectual formation, and in particular in their philosophical courses, we hold to the teachings of Popes Saint John Paul II and Benedict XVI regarding the critical and essential nature of the study of philosophy for arriving at the universal truths of life, of the Scriptures and of Tradition. As the *DRESP* indicates:⁷

With his Encyclical Letter *Fides et ratio*, Pope Saint John Paul II wished to emphasize the need for philosophy, so as to advance in the knowledge of the truth and to render earthly existence ever more human. In fact, philosophy “is directly concerned with asking the question of life’s meaning and sketching an answer to it.” This question arises both from the wonder that man experiences in his encounter with others and with the cosmos, and from the painful and tragic experiences that assail his life. Philosophical knowledge, therefore, is seen as being “one of the noblest of human tasks.”

Several other paragraphs of the *DRESP* are critical to the philosophical rationale of Saint Vincent Seminary’s Philosophical Formation Program. These include:

Faced with “the segmentation of knowledge” which, “with its splintered approach to truth and consequent fragmentation of meaning, keeps people today from coming to an interior unity,” the following words of Pope Saint John Paul II resound emphatically: “taking up what has been taught repeatedly by the Popes for several generations and reaffirmed by the Second Vatican Council itself, I wish to reaffirm strongly the **conviction that the human being can come to a unified and organic vision of knowledge**. This is one of the tasks which Christian thought will have to take up through the next millennium of the Christian era.”⁸

John Paul II held strongly to the notion that knowledge of Christ equals knowledge of the truth, and knowledge of the truth is what unites us to God, who is both Truth and Love. This unity with God through Christ, which is attainable by the use of human reason and the gift of grace, is what also unites us as brothers and sisters in Christ. Modern sciences, particularly modern philosophies, in their search for truth:

... have particularly emphasized human freedom, the spontaneity of reason, and its capacity to measure and dominate the universe. Recently, a certain number of contemporary schools of thought, being more sensitive to the vulnerability of our knowledge and our humanity, have focused their reflection on the mediating roles of language and culture.⁹

⁶ Congregation for Catholic Education, *Decree on the Reform of Ecclesiastical Studies of Philosophy*, January 28, 2011, I,1 (hereafter: *DRESP*).

⁷ *DRESP*, I,2. Reference to *Fides et Ratio* (September 14, 1998), n.3.

⁸ *Fides et Ratio*, n. 85.

⁹ *DRESP*, II,3.

The “organic vision of knowledge” of which John Paul II speaks is the ideal that we use as a guiding principle in our Philosophical Formation courses. In conjunction with the other components of the Formation Program, we strive to assist our pre-theologians to attain a level of philosophical sophistication that will allow them to begin to engage future theological education with at least a basic familiarity with the philosophical foundations (systems, ideas, questions, etc.) which undergird the theological and pastoral education and formation they will undertake afterwards in their pursuit of the One who calls them and the One they seek to know and love as future priests. Their philosophical education aims, therefore, to give them the tools for seeking the truth in their studies, in their own faith, in their education, in their Church and her teachings, and in their ministry to the people of God. This truth is always manifested in their love for God and for their brothers and sisters. The *DRESP* quotes from Benedict XVI’s instruction in *Caritas in veritate*:

From a Christian perspective, truth cannot be separated from love. On the one hand, the defense and promotion of truth are an essential form of charity: “To defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are therefore exacting and indispensable forms of charity.”¹⁰ On the other hand, only truth permits true charity: “Truth is the light that gives meaning and value to charity.”¹¹ Finally, truth and the good are closely connected: “Yet truth means more than knowledge: the purpose of knowing the truth is to know the good. This is also the meaning of Socratic enquiry: What is the good which makes us true? The truth makes us good and the good is true.”¹² By offering an organic vision of knowledge that is not separated from love, the Church can make a specific contribution of her own—one capable of effecting change, including of cultural and social endeavors.¹³

The ideal of philosophical formation is, then, to prepare men to seek truth and love. In doing so, their lives are gradually to become characterized by charity, humility, and conviction, all of which are the fruits of truth and love. To know truth and love, really to know them, is truly to know the Good. To become seekers of truth and love is to be transformed into truth and love for others, in the image and likeness of Christ. As the *DRESP* says at n. 10:

Finally, philosophical preparation is, in a particular way, a “crucial stage of intellectual formation” for future priests: “only a sound philosophy can help candidates for the priesthood to develop a reflective awareness of the fundamental relationship that exists between the human spirit and truth, that truth which is revealed to us fully in Jesus Christ.” In fact, “the study of philosophy is fundamental and indispensable to the structure of theological studies and to the formation of candidates for the priesthood. It is not by chance that the curriculum of theological studies is preceded by a time of special study of philosophy.”

At Saint Vincent Seminary we seek to supply the pre-theologian with the type of philosophical and formational foundations which the Church clearly demands of men seeking to enter theological studies for the priesthood.

¹⁰ Benedict XVI, Encyclical Letter, *Caritas in veritate* (June 29, 2009), n.1.

¹¹ *Caritas in veritate*, n.3.

¹² Benedict XVI, Lecture at La Sapienza University, Rome, January 17, 2008, pp.4-5.

¹³ *DRESP*, n. 6.

The Pastoral Elements of the Pre-Theologian Formation Program

The Pastoral Immersion Experience and the Formation Weekends, 2021-2023

Complementing the *Philosophical Formation Program* at Saint Vincent Seminary is our *Pre-Theologian Formation Program*. This program is specifically designed to assist and prepare pre-theologian students for entrance into the theologate, which will have its own *Priestly Formation Program*.

The Pastoral Immersion Experience

The Pastoral Immersion Experience is held at the *Antiochian Village* near Ligonier, PA. Pre-Theologians participate as “camp counselors” at the Annual Special Olympics Multi-Sports Training Camp in mid August. Due to COVID-19 concerns, our participation in 2021 did not take place. All students who would have done the Immersion Experience in 2021 should do so in 2022.

In the future, this program may associate with a wide range of different local and national organizations to afford to our pre-theologians diverse opportunities for pastoral experience.

The Pastoral Immersion Experience is designed to afford Pre-Theologians:

- An introduction to the universal call to love that should motivate the vocation of all Christians,
- An opportunity to put this call into action by ministering to those in need as an initial step into the particular pastoral ministry that every priest is called to practice.
- An understanding of the need for compassionate and empathetic giving and for the stretching of oneself in Christ-like service to one's brothers and sisters.
- An opportunity to see the connection between prayer and service.
- An actual experience of inter-church cooperation and dialogue in working and collaborating with members of the Antiochian Orthodox Church from across the U.S.

This week-long experience begins with two pre-camp pastoral formation conferences held Saturday evening and Sunday morning. These conferences are meant to introduce the pre-theologians to one another and, to the rationale and purpose for the Pastoral Immersion Experience, and to contextualize it into the overall *Pre-Theologian Formation Program*. The Pastoral Immersion Experience, under the supervision of Deacon Lawrence Sutton, the Director of Pre-Theologian Formation, is a great opportunity for the pre-theologians to experience, first-hand, pastoral care and ministry with people with a variety of developmental disabilities and needs. According to Dr. Sutton, the program:

- gives pre-theologians an opportunity to experience already, in a very real way, ministry-in-action. This experience will be a first step into actual pastoral ministry and will help them to contextualize their future studies and theological formation as they grow into the priests they believe God is calling them to be.

- will sensitize the pre-theologians to the need for the compassionate and empathetic giving of oneself in Christ-like service to one's brothers and sisters.
- helps the pre-theologian to make the connection between prayer and service.
- serves as a springboard for ongoing discernment and reflection upon ministry in the Church and will give to the pre-theologian an experience of first-hand ministry to some of the neediest of God's children.

The comments of previous pre-theologian participants reveal the impact and effectiveness of the experience:

- "Previously, I've enjoyed working with Special Olympics through the Knights of Columbus at our parish. This is a tremendous experience."
- The experience was "awesome!" "It was great! I not only got to spend time with the athletes, but I got to know them as individuals!"
- "At first, I found it really difficult and uncomfortable! But as the days passed, I began to relax and really to enjoy working with, encouraging, and supporting the athletes."

One of great gifts of the summer's immersion experience at Antiochian Village results from the fact that the camp is run by the Antiochian Orthodox Archdiocese of North America. As a result, young orthodox volunteers from around the country flock to Antiochian Village each summer to assist with the Sports Camp. Our pre-theologians work with these people as counselors for the camp. They make friends with them, interact with them, and share with them. Other volunteers are from different denominations and faiths. The inter-faith, inter-religious, and ecumenical aspects of this immersion experience surprise and please all involved. The director of the camp, Father Christopher Shadid, is very pleased with the interaction of our pre-theologians with the other volunteers and with our participation in the camp. He sees it as a very positive witness to his volunteers that Catholic seminarians want to participate as a part of their formation for the priesthood.

Clearly, this is only a one-week-long experience. But we believe that it can be a powerful initial immersion experience for a pre-theologian which might well help to form his entire pastoral perspective throughout the rest of his formation program for priesthood and ministry.

The Pre-Theologian Formation Weekends

A second major part of the Pre-Theologian Formation Program at Saint Vincent Seminary is the formation weekends. This part of the program is comprised of two weekend-long workshops each semester of the two-year Philosophical Formation Program (a total of four weekend workshops). These weekend workshops will be focused upon the four dimensions of formation and will draw upon the expertise and experience of a wide range of formators drawn from both the local area and other locations around the nation.

**These weekends are usually scheduled in
September, November, January and April**

It is the specific function of the *Pre-Theologian Formation Program* to guarantee that each pre-theologian is given every opportunity to obtain the above required thresholds for pro-

gressing to his next level of formation, namely priestly formation. The *PPF*⁵, building on *Pastores dabo vobis*, is clear as to what these thresholds should be:

Candidates for admission, in other words, should have attained, at least in some measure, growth in those areas represented by the four dimensions, or in the integrated dimensions of formation identified in Pastores dabo vobis: human, spiritual, intellectual, and pastoral (Para. 37).

It goes on to describe these in the following way (see the fuller description of these above pp. 26 ff.):

a) Sufficient human formation for admission means:

- having an absence of serious pathology,
- having a proven capacity to function competently in ordinary human situations without need to do extensive therapeutic or remedial work to be fully functioning,
- having a psychosexual maturity commensurate with chronological age,
- having a genuine empathy that enables the applicant to connect well and personally with others,
- having a capacity for growth or conversion,
- and having a deep desire to be a man for others in the likeness of Christ.

b) Sufficient spiritual formation means:

- being a well catechized person who prays daily,
- being a person who belongs to a parish,
- being a person who participates at least weekly in the Sunday Eucharist and regularly in the Sacrament of Penance,
- being a person who is drawn to explore and deepen his spiritual life and share it with others.

c) Sufficient intellectual formation means:

- having proven capacities for critical thinking,
- having an ability to understand both abstract and practical questions,
- having the capacity to understand other persons and to communicate effectively with them in both oral and written form.

d) Sufficient pastoral formation means:

- having a fundamental sense of the Church's mission and a generous willingness and enthusiasm to promote it,
- knowing how the ordained priesthood contributes to the mission,
- having a sensitivity to the needs of others and a desire to respond to them,

THE PASTORAL ELEMENTS OF THE PRE-THEOLOGIAN FORMATION PROGRAM

- having a willingness to initiate action and assume a position of leadership for the good of individuals and communities,
- having the *right intention* when a candidate presents himself for admission to the Seminary. His intention to pursue preparation for priestly ordination and ministry ought to correspond to the Church's understanding.

Saint Vincent Seminary's Pre-Theologian Formation Program is designed to address these four dimensions of formation in the following practical ways:

- **human**—developmental, personal, and psychological needs; the meaning and importance of friendship and intimacy.
- **spiritual**—working with spiritual direction, learning how to discern and encouraging ongoing discernment of one's vocation, learning to develop a personal relationship with Christ through word, sacrament, and prayer; developing a love for the prayer of the Church and the Eucharist, etc.
- **intellectual**—dealing with “back to school” issues for those who have been away from studies for years or “moving to a new school and new system” issues for those coming right out of college or other programs; basic introductory courses in philosophy, theology, the *Catechism*, spirituality, and the Bible, philosophical formation and the study of philosophy; learning the *new vocabulary* of philosophy and theology and how to think “philosophically” — “to see with the eyes of faith.”
- **pastoral**—introducing pre-theologians to some actual, but limited, basic “pastoral activity” by means of involving them in a week-long pastoral immersion program prior to the beginning of classes each year of their Philosophical Formation Program which will expose them to working with children, youths, and adults in need; helping each pre-theologian to become a “servant-leader”—by putting love and faith into action.

Through these weekend workshops and conferences the pre-theologian will be provided with a supplemental and sustained program of formation from which he will gain knowledge, share with other pre-theologians, and grow in the integration needed for the ongoing discernment of his vocation and his future studies for the priesthood.

At the Philosophical Formation level, the aspiring future priest has many needs to identify and to address. In the summer immersion program, formation begins with an introduction to ministering to some of the Church's most needy (pastoral formation). During the academic year, the pre-theologian will continue his formation program by means of regular Wednesday formation conferences geared specifically for his level of discernment and study. These sessions include:

Philosophical Formation 1		Philosophical Formation 2	
Fall Semester	Spring Semester	Fall Semester	Spring Semester
Divisio Textus (Critical Reading)	Spiritual Integration	The Spiritual Journey	Human Formation

The two weekend-long conferences per semester support and expand what the pre-theologian is learning in the other elements of his formation. Each of these four weekend-long conferences will focus upon one of the four dimensions of formation in a one-year cycle. In the second year of pre-theologian formation, the cycle will repeat itself. In this second cycle,

the upperclassmen will now bring their first year of formation experiences and learning into their interactions and discussions with the first-year men. They will be encouraged, under the guidance of the Director of Pre-Theologian Formation, already to begin to “mentor” the first-year men in their formation. Therefore, no matter when a student begins the cycle, by the end of his second year of Pre-Theologian Formation, he will have had the opportunity to participate in two weekend conferences on each of the four dimensions of formation.

These weekends are open to all pre-theologians from neighboring dioceses (or elsewhere) who might wish to join our men in a consortium of learning. The conferences and workshops will be offered by local and invited formation personnel from Saint Vincent and elsewhere. These weekends are meant to bring the pre-theologians together to live, work, study, pray, and recreate together—to build a formation community of friends and fellow-companions on a common journey through discernment towards the priesthood. [The order of the following weekends may vary.]

One weekend will focus upon **human formation**. The pre-theologian will consider the transition from a life in the world to life in the Church. Here the elements of the pre-theologian’s personality will be considered from the standpoint of how he might better become a bridge for others to meet and come to know Jesus Christ. He will learn about his responsibilities within the community of the Church, and the essential role he will play in the lives of the members of his future congregations.

A second weekend workshop will focus upon **spiritual formation**. On this weekend, the pre-theologian will examine the role of spiritual formation in his overall growth and development. The need to develop leadership skills in order to minister well to God’s people will be emphasized. As a future leader and minister of God’s people it is essential that the future priest be comfortable in sharing his faith, not only with God and his spiritual director but also with others in his future congregations. Therefore, the spiritual formation weekend conferences will address a wide range of issues regarding the development of a good spiritual life and prayer life and of a person who is comfortable witnessing in the public realm.

A third weekend workshop will focus upon **intellectual formation**. In order to prepare for and promote his own conversion of heart and mind, the pre-theologian must recognize the need for a comprehensive understanding of the Catholic faith. He must also develop the ability to explain and even defend the truths of the Catholic faith. These weekends will seek to assist the pre-theologians to develop the necessary and proper predispositions for the study of philosophy and theology; a few of these are: love of God and of neighbor; humility, honesty, respect for others; commitment to truth, to the Church and to God’s people, a willingness to work hard, and a generous spirit of altruism.

Finally a fourth weekend will focus on **pastoral formation**. In these conferences the pre-theologians will be assisted in coming to understand and recognize some of the changes that have occurred within themselves over the past year. In particular, it is important for them to recognize and evaluate the change that has occurred in their own lifestyle, a change which is consistent with the Gospel and with pursuit of a priestly vocation. Through this workshop, the pre-theologian will reflect on what he has learned and experienced over the course of the year and how all of this contributes to his becoming a future spiritual leader and a public person ministering in the Church. One of the particular foci will be on the servant-leadership model and how it can assist the pre-theologian to become a good pastoral leader.

The above-mentioned cycle of weekend workshops and conferences will be repeated in the second year of philosophical formation. Having experienced the program in their first year, they will now be challenged and guided in taking it all to a deeper level of formation and integration. They should also be able to contribute better to the workshops and discussions, and by so doing, to assist those participating for the first time.

This program will, therefore, entail basic training, guidance, oversight, and integration under the direction of the Director of Pre-Theologian Formation, Dr. Lawrence Sutton.

For more information on the weekend workshops, please contact:

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The Priestly Formation Program

Priestly Identity and Formation

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

The entire priestly formation program of the Seminary is founded upon, and informed by, the principles and directives called for by the instructions of the Church, particularly, *Optatam totius* of the Second Vatican Council, the Post-Synodal Apostolic Exhortation *Pastores dabo vobis* of Pope Saint John Paul II, the *Program of Priestly Formation* of the United States Conference of Catholic Bishops (5th edition), the *Ratio Fundamentalis institutionis Sacerdotalis*, *Veretatis Gaudium* of the Congregation for Clergy, and Pope Francis.

Evaluation: *The Program of Priestly Formation* commissions seminaries to evaluate whether the candidates possess sufficient intelligence, personal maturity, interpersonal skills, common sense, moral character, and aptitude for ministry to continue in the seminary program and finally to be ordained to the priesthood. This the Seminary does throughout the year by way of numerous avenues, but most formally in the annual eval-

uation process, which the Director of Human Formation administers in support of and as an integral part of the Seminary's Priestly Formation Program. The annual evaluation considers a priesthood candidate from the perspective of the four dimensions of formation.

I: The Human Dimension of Formation

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

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

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

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

Simplicity of life: A priest is called to live a life of simplicity and detachment from the world. He is called to be generous and responsible in the stewardship of earthly goods, especially in service to the poor. He is entrusted with being conscientious in the use of parish resources for the sake of building up the parish community.

Program Components:

- Each year students have a formation evaluation **PROFILE** written of them, which is compiled from input from faculty, the Rector's Council, peer evaluations and self-evaluations.
- Each student is assigned a human *formation advisor*, with whom he meets a minimum of four times a semester to discuss human formation and external forum issues that may arise.

- Three times every semester a day-long *conference* is presented on a topic related to human formation, including celibacy (once a year) and other topics such as sexual addiction, substance abuse, nutrition and exercise, time management, etc.
- Throughout the year a variety of community events provide opportunities for students to work together for a common purpose and interact with the wider Saint Vincent community. Each event presents the occasion to provide service to others.

II: The Spiritual Dimension of Formation:

Overview: The core that unifies and gives life to being a priest and acting as a priest (*Pastores dabo vobis*, no. 45) originates in sound spiritual and liturgical formation. Indeed, these interrelated areas of formation are given priority at Saint Vincent Seminary. Consequently, the Seminary conducts its Priestly Formation Program in a way that seminarians learn to live in intimate and unceasing union with God the Father, through his Son Jesus Christ, in the Holy Spirit (*Optatam totius*, 8). Most importantly, the sacred liturgy, as the summit toward which the activity of the Church is directed and the font from which all her power flows, is the privileged place of intimate communion with the Most Blessed Trinity.

The Holy Eucharist: At Saint Vincent Seminary, the sacred liturgy holds pride of place in the spiritual formation of men for the priesthood. Daily Mass is an integral part of the seminarian's day, and the Seminary faithfully observes the Church's liturgical norms while at the same time incorporating the various options provided for in the *Roman Missal* according to the principle of progressive solemnity. The full range of the Church's treasury of sacred music is utilized, including Gregorian chant, sacred polyphony, and contemporary compositions (*Sacrosanctum concilium*, no. 116).

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

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

Spiritual Direction: Another vital element of the Seminary's Priestly Formation Program is regular spiritual direction. Each student has a priest spiritual director with whom he meets at least twice each month. Additionally, three days of recollection occur each year: two in the fall semester and one in the spring semester during Lent. The annual seminary retreat takes place directly before the start of the spring semester.

Spiritual Theology: The spiritual formation program is also integrated with the academic curriculum. Pre-theologians take fundamental courses on the Basics of Catholic Faith and

Culture and Introduction to Spirituality. First theologians take a course on either Diocesan Priestly Spirituality or Monastic Spirituality, depending upon their vocational charism. Moreover, theology and scripture professors commonly point to spiritual and pastoral inferences in their academic material.

Personal Prayer: Devotional practices intended to nurture an ever-deepening love of God are also fostered. *Lectio divina*, the prayerful and meditative reading of the word of God, is an essential element of spiritual and liturgical formation (*Pastores dabō vobis*, no. 47). One evening a week, seminarians have an opportunity to gather together to reflect, prayerfully reflecting over the readings for the upcoming Sunday. Eucharistic adoration is also highly esteemed, and students are strongly encouraged to make a daily holy hour. The Eucharist is exposed each morning, and Exposition and Benediction take place every Thursday and Sunday. Devotion to Our Lady is strongly fostered. Seasonal devotional practices, such as Stations of the Cross in Lent, suffrages for the faithful departed in November, and Advent devotions, familiarize students with communal ways to enhance liturgical seasons and with Church customs. Elective courses and workshops encourage and support this prayerful listening to nurture the unfolding mystery of the candidate's priestly life.

Asceticism: In conjunction with the other dimensions of priestly formation, the spiritual formation program fosters formation for chaste celibacy through encouraging an assiduous and authentic life of prayer, a spousal relationship with the Church [the Lord Jesus], esteem for priestly friendship and self-discipline, the acceptance of solitude, and encouraging physical and psychological health (*Pastores dabō vobis*, no. 50).

Program Components

- The fall semester opens with a day of recollection, and there is one in November and one in Lent;
- The spring semester opens with a five-day retreat;
- Second pre-theologians have a year-long spiritual-reading formation conference;
- First theologians have a year-long spiritual-formation integration seminar.

III: The Intellectual Dimension of Formation:

Overview: Perhaps now more than in recent generations, a critical component to effective priestly ministry is a solid intellectual formation. The contemporary priest must have two key skills as indicated in the PPF⁵:

Intellectual formation applies not only to a comprehensive understanding of the mysteries of the Catholic faith, but also an ability to explain and even defend the reasoning that supports those truths (*The Program of Priestly Formation*, no. 164).

Integrated Curriculum: In order to promote conversion of mind and heart, we provide an academic curriculum that aims at the integration of a candidate's human, spiritual, pastoral, and intellectual life. The curriculum addresses all four dimensions of priestly life and seeks to form the man into the priesthood of Christ. The distribution of courses throughout the eight semesters offers a developmental understanding of Sacred Scripture and Roman Catholic theology, and the faculty teaches from both historical and dogmatic perspectives so that

students know what the Church teaches, as well as why. The distribution of courses also offers a developmental approach for the men themselves who, with each year of study and formation, become more fully formed as shepherds after Christ's own heart. The faculty regularly reviews the curriculum in order to adjust it to meet the changing standards and needs of the Church for the intellectual and pastoral formation of priesthood candidates.

Love of Learning: The spirit of Benedictine culture has been summarized as “the love of learning and the desire for God.” Early Benedictine communities developed a form of spiritual discipline called *lectio divina*, which integrates study and prayer. Essentially, *lectio divina* is a quest for communion with the Lord through the devout reading of Scripture, philosophy, and spiritual writings. It is worth mentioning here that Benedictine monks, by virtue of this devotion, founded schools which developed into the cathedral schools and eventually the universities of Europe. At Saint Vincent Seminary we seek to instill in all our students an understanding that the Church herself is the model for the constant and dynamic love for learning and search for God that all her priests must learn to imitate in order to attain a rich and fulfilling priestly ministry.

Critical Reading: In light of this heritage, Saint Vincent Seminary utilizes a critical-reading program that incorporates elements of exegesis with *lectio divina*. The program implementation is as follows. New Pre-Theology students have a weekly one-hour formation conference throughout their first year to become familiar with various critical reading techniques. The centerpiece of this formation period is teaching students how to construct a *divisio textus* of a theological text. Faculty members are then encouraged to utilize this or other exercises in their course work in order to cultivate in our students the critical reading skills necessary to grasp a text's deeper meaning and literary structure.

Program Components

- Every student is assigned an *academic advisor* for schedule planning, registration, tutoring, and academic mentoring;
- First Pre-theologians have a semester-long course that covers **research methodology**, paper writing for graduate level theology, study skills, etc.;
- A *tutoring and writing lab* is available to students 15 hours a week;
- One-on-One Faculty advisement is available by appointment.

IV: The Pastoral Dimension of Formation:

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

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

Pastoral Leadership: Additional goals of the Pastoral Formation Program aim to assist students to develop a life-style that is consistent with the Gospel. In order to do so, one should strive:

- to understand more fully the nature of the Church and its mission;
- to become more deeply committed to the Church's mission;
- to develop the habit of reflecting theologically on experience;
- to acquire a beginning professional competence for priestly ministry, which involves appropriating one's role as a spiritual leader and as a public person in the Church;
- to develop the skills needed for effective priestly ministry.

These goals are encouraged and supported by special day-long formation conferences, as well as by the required course on Pastoral Leadership and Parish Administration.

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

Pastoral Integration: Grounded in the Gospel and Sacred Tradition, the pastoral emphasis of our Priestly Formation Program echoes the Second Vatican Council's pastoral concern for the Church in the world. This concern is particularly clear in the directive found in the *Decree on Priestly Formation*: "pastoral concern ought to permeate thoroughly the entire training of the students" (no. 19). The pastoral opportunities in our curriculum—and those extra-curricular works that support our curriculum—fulfill the requirements of the *Program of Priestly Formation* (no. 236), which states, "All four dimensions go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process."

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

Additional goals of field education are to assist students in:

- Developing a life-style consistent with the Gospel;
- Understanding more fully the nature of the Church and its mission;
- Becoming more deeply committed to the Church's mission;
- Developing a habit of reflecting theologically on experience;

- Acquiring a beginning professional competence for priestly ministry, which involves appropriating the role of spiritual leaders and public persons in the Church; and
- Developing the skills needed for effective priestly ministry, including sound liturgical proclamation.

Field Education Program

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

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

Basic Components of Field Education Experiences

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

Ministry Opportunities

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

Field Education Policies

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

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

Evaluation: In order that a student may grow in ministry and learn from experience, the student and supervisor are asked to evaluate the experience. At the end of the semester, written evaluations are completed by both the student and the supervisor. These are shared and discussed and then forwarded to the Director of Pastoral Formation.

ral Formation. These evaluations serve to challenge the student to further growth. Subsequently, these evaluations become part of the Profile Process, and they are sent to the student's sponsor.

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

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

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

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

Supervision: As stated in *The Program of Priestly Formation*⁵ (No. 248), supervision, theological reflection, and evaluation are necessary components of an effective pastoral program. On-site supervisors should be carefully selected with emphasis on their dedication to the Church and respect for the priesthood.

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

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

Theological Reflection: As noted in *The Program of Priestly Formation*⁵ (no. 239), in theological field education, reflection and integration are closely related. Theological reflection is critical for practical learning in a formational context. Students perceive how theology and the tradition of the Church shed light on the pastoral situations they experience. Theology is illumined in the process. Academic work and pastoral ministry come to reinforce one another. This mutual interaction also helps seminarians to sense the presence of God in these experiences and to relate their life in Christ to the service of God's people. Such learning can represent a significant moment of personal integration for seminarians as well.

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

Special Formation Programs

Emphasis on Homiletics

Pope Benedict XVI highlighted the role of the homily in the sacred liturgy:

“Given the importance of the word of God, the quality of homilies needs to be improved. The homily is ‘part of the liturgical action,’ and is meant to foster a deeper understanding of the word of God, so that it can bear fruit in the lives of the faithful. Hence, ordained ministers must ‘prepare the homily carefully, based on an adequate knowledge of Sacred Scripture.’ Generic and abstract homilies should be avoided. In particular, I ask these ministers to preach in such a way that the homily closely relates the proclamation of the word of God to the sacramental celebration and the life of the community, so that the word of God truly becomes the Church’s vital nourishment and support. The catechetical and paraenetic aim of the homily should not be forgotten. During the course of the liturgical year it is appropriate to offer the faithful, prudently and on the basis of the three-year lectionary, ‘thematic’ homilies treating the great themes of the Christian faith, on the basis of what has been authoritatively proposed by the Magisterium in the four parts of the *Catechism of the Catholic Church* and the recent *Compendium*, namely: the profession of faith, the celebration of the Christian mystery, life in Christ and Christian prayer (n. 46).” *Sacramentum Caritatis* p. 209.

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

- Two regular courses devoted to homiletics.
- Formation conferences covering rhetoric, critical reading, and communication skills.
- The emphasis on homiletics across the Seminary curriculum.
- The annual Pope Benedict XVI chair Lecture on biblical theology and Homiletics by the chair-holder or invited guest.
- Regular parish preaching opportunities for the fourth-year deacons.

The Pope Benedict XVI Chair of Biblical Theology and Homiletics for Excellence in Preaching was established to assist the faculty and students to achieve two goals, both of which address Pope Benedict XVI's call for more effective preaching.

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

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

The idea behind the chair is to assist the Seminary to integrate Biblical Theology and Homiletics throughout the curriculum.

An example of the integration of Homiletics across the curriculum and the Formation Programs of the Seminary is the institution in 2016-2017 of the annual pilgrimages for the 3rd and 4th year classes. These classes journey on alternating years to Rome (the heart of the Church) and to the Holy Land (the heart of the Bible). The Holy Land Pilgrimage is specifically designed to prepare our seminarians for effective preaching and praying through becoming familiar with the history, topography, imagery, life, and peoples of the Bible. The hope is that this pilgrimage will nourish and stimulate both better preaching and a more vivid and life-giving Biblical spirituality.

Continuing Education for Clergy and Laypersons

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

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

Hispanic Ministries

People of Hispanic origins and cultures constitute one of the most rapidly growing segments of the United States population. Saint Vincent Seminary has developed a formation program for those who wish (or whose Bishop wishes) to begin to prepare for ministry in Hispanic communities. This program is designed to give the seminarians the basic linguistic and cultural preparation necessary to begin ministry with the Hispanic Community within the Church of the United States. Two Spanish language courses (HM 701: Spanish I and HM 702: Spanish II: Pastoral Spanish) are offered in the MDiv curriculum. As part of the Hispanic Ministries Program, sponsoring Bishops are encouraged to provide for a summer Spanish-language and cultural immersion program (of four to six weeks) for each of their Seminarians during the summers of their years in the seminary.

To support and encourage the students' knowledge of Spanish and liturgical culture and practice, the seminarian community will celebrate one liturgy per week in Spanish. Those seminarians who come from Hispanic cultures and backgrounds will be called upon to assist those who do not come from these cultures. Those seminarians who do not come from Hispanic cultures, but who have already learned Spanish, will be encouraged to assist with the overall program and to deepen their knowledge of the Spanish language and culture even more.





LEARNING ASSESSMENT AND STUDENT-EVALUATION PROTOCOLS

I. The Comprehensive Timed Assessment (CTA)

History and Purpose

The *Comprehensive Timed Assessment* was compiled by the Academic Dean and Coordinator of Assessment at Saint Vincent Seminary in consultation with the faculty. They discussed the purpose, the methods for these types of assessments, and the outcomes they desired. After reviewing methods employed by multiple other seminaries, they opted for an assessment of the so-called “objective” type. They chose this method, realizing that every method has its strengths and weaknesses in terms of its ability to assess true student learning. They chose a short-answer format that has the following advantages and disadvantages:

Advantages:

This is a standard method of traditional assessment that can quickly assess knowledge (recognition) of fundamental and/or foundational ideas, themes, events/timelines, and practices relative to Catholic theology, culture, and history. It also has the advantage of assessing comprehension (understanding) of the same as students are expected to identify the correct term for a definition they may not have necessarily encountered before in this exact form. Hence, they must really understand—in some cases in a nuanced way—what is being defined or described to make an association with a term. Also, especially in the case of more complex questions but also in simpler questions, students must be able to logically associate one fact or idea with another, thus showing comprehension, some ability to analyze facts and relationships, and the ability to integrate knowledge.

Disadvantages:

This kind of assessment does not address the application of knowledge and comprehension in a real pastoral or academic setting; that is, it does not test a student’s ability to analyze and/or evaluate, to synthesize, or to communicate in an applied sense what he knows and understands. These skills are assessed by the Ministry Capstone Seminar, the *Readiness for Ministry Exam*, and the student’s parish practica evaluations.

Despite the limitations of the CTA-type assessment tool, it does contribute effectively to both our assessment of programmatic effectiveness and of student learning. It lets us know if students have a basic familiarity with those terms and events that virtually any general Catholic theology, scripture or church-history textbook or dictionary would include. The terms we use come from a variety of sources, including Catholic dictionaries, the *Catechism*, the Seminary’s own “Themes Document,” and Seminary examination questions. The CTA will help us maintain the integrity of our Seminary academic

I. THE COMPREHENSIVE TIMED ASSESSMENT (CTA)

programs in that students will know they must do more than “study for the test” in any given class. They must retain the material, understand the material, and recall it not only in the CTA but, when appropriate, in the *Readiness for Ministry Exam*; for, in fact, the CTA is only one of a variety of assessment tools contained within each student’s portfolio, each of which contributes to the overall assessment of student learning and of programmatic outcomes.

At the beginning of each academic year, all students at the Seminary take an 80-minute-long assessment. It is comprised of fill-in-the-blank questions drawn from four major areas: Theology, Scripture, Church history, and Pastoral Theology. Students are supplied a “word-bank” with more than enough answers for each section. When the analysis is done, not only is the individual student’s score analyzed, but every question is analyzed according to the courses in which the material is taught. Learning is analyzed by individual, by class, by those who score 76% or higher (the 2.5 GPA required for the degree), by those who score 75.5% or lower, and by international and non-international students. Based upon this analysis and in order to close the assessment loop, feedback is given to the regular faculty by means of a fall report and discussion by the faculty at the annual fall faculty colloquium which is dedicated yearly to assessment regarding those questions in their particular areas of teaching in order that they can reiterate or reemphasize those materials students are clearly not understanding or learning. Again, the main point of this analysis is to study the *educational effectiveness of our teaching*; however, as a student progresses through his years of study, individual student progress can also be tracked, albeit as only one measure of his overall learning (a fuller view would be visible by considering the student’s entire portfolio, of which the CTA is only one part).

The **Comprehensive Timed Assessment (CTA)**, the **Ministry Capstone Seminar** and the **Readiness for Ministry Exam** (see below) were instituted in academic year 2012-2013, and together these form the Seminary’s response to the Association of Theological Schools’ (ATS—our accrediting agency) recommendations for assessing the achievement of programmatic goals and of individual student learning outcomes. The *Ministry Capstone Seminar* and the *Readiness for Ministry Exam* were developed and modeled upon programs found in other major seminaries around the U.S. Aside from their utility for assessment requirements of ATS, these programs are very revealing and helpful tools for both the individual student and for his sponsor for assessing the strengths and weakness in a student’s preparedness for priestly ministry. The CTA assesses the effectiveness of the Seminary’s education and secondarily it can give one indicator of a student’s theological learning from year-to-year. The *Ministry Capstone Seminar* and the *Readiness for Ministry Exam* give us a sense of a student’s ability to apply academic learning to actual pastoral situations.

These processes form a link between the student’s academic career and his ability to minister as a future priest, whether in a pastoral setting or within the confines of a religious community. This process gives the student, his sponsor, and the Seminary a measure of the individual’s ability to draw on everything he has learned in his seminary education and formation and to apply it to a given pastoral situation that he might encounter, either in active parish ministry, or in counseling, advising or spiritual direction. As priests, whether diocesan or religious, students will continue to share in the common priesthood of Jesus Christ and will be called upon to fulfill their priestly ministry in a religious community, a parish setting, a campus ministry situation, or elsewhere. As Pope Saint John Paul II wrote in *Pastores dabo Vobis*:

Para. 17: Each priest, whether diocesan or religious, is united to the other members of this presbyterate on the basis of the sacrament of Holy Orders and by particular bonds of apostolic charity, ministry and fraternity. All priests, in fact, whether diocesan or religious, share in the one priesthood of Christ, the head and shepherd; "they work for the same cause, namely, the building up of the body of Christ, which demands a variety of functions and new adaptations, especially at the present time," and is enriched down the centuries by ever new charisms.

At Saint Vincent Seminary, we strive to take seriously our duty and our vocation to prepare faithful priest-leaders for the New Evangelization in the true spirit of Pope Saint John Paul II, who also said:

PDV para. 2: The formation of future priests, both diocesan and religious, and lifelong assiduous care for their personal sanctification in the ministry and for the constant updating of their pastoral commitment is considered by the Church one of the most demanding and important tasks for the future of the evangelization of humanity.

The Statistical Overview of the 2021 Comprehensive Timed Assessment

I. Statistics on the 2021 CTA BY CATEGORY (based upon questions totaling 100 points):

A. ALL STUDENTS:

- Total **number of students assessed: 44** (Pre-Theology, M.Div., MA and Other)
- **Median Score: 71** reflects the median point for our entire student body, *which is below our minimum expectation* for graduates with the *M.Div. degree* based on the grading policy [2.5 GPA, C+ range of 76-79])
- **Range Score: 13-98** points
- **Average Score: 71%** [This is the same point as the median which indicates there is a symmetrical distribution of students. This is what we want to see; it indicates we have a bell curve which is a normal distribution of performers, therefore the data is not skewed.]

A.1. M.DIV. STUDENTS ONLY from among the All STUDENT Grouping:

- Total **number of students assessed: 34**
- **Median Score: 74** points reflects the median point for all our M.Div. students, *which is below our minimum expectation* for graduates with the *M.Div. degree* based on the grading policy [2.5 GPA, C+ range of 76-79])
- **Range: 46-98**
- **Average Score: 71%**

B. STUDENTS WHO SCORED 76% OR ABOVE: (High Performers)

- Total **number of Students** who scored **76% or above** on the assessment: **18** (41% of the student population).

I. THE COMPREHENSIVE TIMED ASSESSMENT (CTA)

- **Median Score of students who scored 76% or above: 88 points** which is *above our minimum expectation* for graduates with the *M.Div. degree* based on the grading policy [2.5 GPA, C+ range of 76-79])
- **Range: 76-98** points
- **Average Score** of the High Performers (76% or above): **88%**

B.1. M.Div. Students In this Category:

- Total **number of M. Div. Students** who scored **76% or above** on the assessment: **17**
- **Median Score: 87 points** which is *above our minimum expectation* for graduates with the *M.Div. degree* based on the grading policy [2.5 GPA, C+ range of 76-79])
- **Average Score: 87%**

C. Students who Scored 75.5% or BELOW (Low Performers)

- Total **number of students** assessed: **26** (M.Div., MA and Other)
- **Median Score: 60 points** reflects the median point for this category of our student body, *which is below our minimum expectation* for graduates with the *M.Div. degree* based on the grading policy [2.5 GPA, C+ range of 76-79])
- **Range: 41-75** points
- **Average Score: 60%** [The same point as the median which suggests that the students have an even distribution, or normal data]

C.1. M.DIV. students who Scored 75.5% or BELOW (Low Performers)

- Total **number of students** assessed: **17**
- **Median Score: 63 points** reflects the median point for this category of our student body, which is below our minimum expectation for graduates with the *M.Div. degree* based on the grading policy [2.5 GPA, C+ range of 76-79])
- **Average Score: 63 %** [The same point as the median which suggests that the students have an even distribution, or normal data]

D. INTERNATIONAL STUDENTS (For whom English is a Second Language)

- Total **number of students** assessed: **7** (M.Div.)
- **Median Score: 60** points reflects the median point for this category of our student body, *which is below our minimum expectation* for graduates with the *M.Div. degree* based on the grading policy [2.5 GPA, C+ range of 76-79])
- **Range: 41-82**
- **Average Score: 60%** [The same point as the median which suggests that the students have an even distribution, or normal data]

II. THE MINISTRY CAPSTONE SEMINAR AND THE READINESS FOR MINISTRY EXAM

E. NON-INTERNATIONAL STUDENTS (Native English Speakers)

- Total **number of students** assessed: **37** (M.Div., MA and Other)
- **Median Score: 73 points** reflects the median point for this category of our student body, *which is below our minimum expectation* for graduates with the *M.Div. degree* based on the grading policy [2.5 GPA, C+ range of 76-79])
- **Range: 43-98** points
- **Average Score: 73%** [The same point as the median which suggests that the students have an even distribution, or normal data]

E.1. M.DIV. NON-INTERNATIONAL STUDENTS (Native English Speakers)

- Total **number of students** assessed: **27**
- **Median Score: 79** points reflects the median point for this category of our student body, *which is above our minimum expectation* for graduates with the *M.Div. degree* based on the grading policy [2.5 GPA, C+ range of 76-79])
- **Average Score 79%** [The same point as the median which suggests that the students have an even distribution, or normal data]

Notice to all students at Saint Vincent Seminary, their sponsors, and vocation directors:

*All Saint Vincent Seminary students, regardless of program, year of study, or degree, are required to take the yearly **COMPREHENSIVE TIMED ASSESSMENT (CTA)**, and in their last year of studies ordination students are required to take **THE MINISTRY CAPSTONE SEMINAR (PA 800) AND THE READINESS FOR MINISTRY EXAM (TH 00R)**. Sponsors, vocation directors and students alike should be aware that:*

NO EXCEPTIONS WILL BE MADE TO THIS POLICY.

II. The Ministry Capstone Seminar and the Readiness for Ministry Exam

An assessment of a seminarian's preparedness and competency to transition from seminary education to active pastoral ministry

For the final year of a seminarian's academic formation, Saint Vincent Seminary has developed a two-part program designed to assess a student's preparedness for active pastoral ministry, whether in a religious community, in a diocesan setting, or elsewhere. This program begins in the fall semester of the final year of seminary training with what we call the *Ministry Capstone Seminar*. The purpose of this seminar is to assist the student to prepare for the *Readiness for Ministry Exam* (given in the spring semester) and to help facilitate the transition from the classroom to parish ministry. During this semester, the instructor first assesses the student's general knowledge and pastoral preparedness. The instructor

II. THE MINISTRY CAPSTONE SEMINAR AND THE READINESS FOR MINISTRY EXAM

then reviews principles of catechesis, evangelization, sacramental preparation, and mystagogy. Students do research and give oral presentations on specific topics in which the assessment has shown that they need remedial work.

In the latter part of the semester, the focus shifts to a more immediate preparation for the upcoming *Readiness for Ministry Exam*. The students are given instruction and opportunity to discuss, work through, and practice responding to a few samples of pastoral scenarios just as they will have to do on the exam. The students are asked to address the following questions as they apply to each practice scenario:

- 1) What are the theological issues addressed in the scenario?
- 2) What are the canonical issues relevant to the scenario?
- 3) How would the scenario be addressed in preaching?
- 4) How would the scenario be addressed in a pastoral-counseling situation or during the Sacrament of Reconciliation?

The Format of the Readiness for Ministry Exam

The Readiness for Ministry Exam is held about mid-way through the seminarian's final semester of studies. It is a major assessment mechanism and is meant to give a measure of the student's ability to integrate and pastorally apply all that he has learned throughout his career in the Seminary to actual situations that might occur in his pastoral ministry as an ordained priest in a religious community or diocese. The exam takes place in the following manner:

- a) Four faculty members comprise the **Panel of Examiners**, when possible, with one professor from each of the following four areas: Sacred Scripture, Systematic Theology, Moral Theology, and Sacraments/Canon Law.
- b) The examining committee has a collection of 100+ numbered scenarios available from which the student is asked randomly to select three scenarios for his examination. These scenarios are actual pastoral situations experienced by faculty priests and other priests from whom they were solicited.
- c) The student is given *up to three minutes* to organize his thoughts and then, at the signal given by the time-keeper, the student is given ten minutes to answer, as fully as possible, how he would respond to such a scenario as a priest. The faculty members do not ask any questions of the student.
- d) When the student has finished his response to each scenario, the faculty member writes a brief evaluation of the student's response and grades the student **on each of the three scenarios**, using the forms provided. The grades of each professor will be averaged for each question, and an overall average for all the scenarios will be the final grade for the exam.

Preparation and Grading for the Exam

Fourth-year students are encouraged to meet regularly together in small groups to practice scenarios that they make up for one another in preparation for their exams. What is

III. THE PROFILE PROCESS (ANNUAL STUDENT EVALUATION)

important for the actual exam is that they be relaxed and comfortable. The exam is truly meant to measure the cumulative knowledge the student has gained throughout his years in the seminary. The exam is meant to show how well he can think and respond to actual ministerial situations he will encounter in real-life ministry.

During the exam the faculty will not be questioning the student. The student simply responds to each scenario, and the faculty members listen and evaluate his response. When the time is finished for each scenario, the faculty will individually evaluate the student's response to each scenario in writing. When the student has completed the entire exam, he departs.

After the exam, the Academic Dean reviews the evaluations, types the examiners' remarks for each scenario, tallies the grades of all examiners, and determines the final grade. He will then prepare a formal report, which he will present in person to the student in an interview in which he will solicit feedback from the student on his experience throughout the process. The same formal report that the student receives will also be sent to his sponsor.

The scenarios themselves are not given in these reports so that they may be reused for future exams. The comments are given in order to allow both the student and his bishop or sponsor to get a sense of the evaluations of the faculty concerning the student's responses. Together with their individual grades, these evaluative comments allow the reader to get a very clear picture of the faculty member's evaluation of the student's readiness for pastoral ministry.

READINESS FOR MINISTRY EXAM CLASS AVERAGES BY YEAR

Class Average for the 2013 Exam	89.00%
Class Average for the 2014 Exam	91.20%
Class Average for the 2015 Exam	83.72%
Class Average for the 2016 Exam	88.35%
Class Average for the 2017 Exam	92.12%
Class Average for the 2018 Exam	88.13%
Class Average for the 2019 Exam	88.10%
Class Average for the 2020 Exam	83.93%
Class Average for the 2021 Exam	87.60%

Cumulative Average of All Exams	88.02%
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III. The Profile Process (Annual Student Evaluation)

All ordination candidates are evaluated annually through the *Profile Process*. Throughout the year, students meet regularly with their formation directors (spiritual, human, pastoral, intellectual). These directors in turn report on a regular basis to the Director of Human For-

IV. THE “PORTFOLIO PROJECT”

mation, who oversees the *Profile Process*. As the *Profile Process* begins each year, the individual student writes a self-evaluation; the faculty and the Rector’s Council and the human formation directors complete individual surveys on each student. All of this information is then sent to each student’s human formation director, who is charged with writing the draft of the profile. This draft is sent to the Director of Human Formation for comment, correction, and suggestions. The Rector adds his own comments on the student’s progress and potential for further growth. It is then returned to the writer for final revision. Once completed, the Director of Human Formation sends the profile to the student, who is directed to read it, pray over it, and then to meet with his human formation director to discuss it and sign it. Together the human formation director and the student compile a plan on how the student will work on the recommendations made in the profile over the course of the next year. If, by chance, the student objects to anything in the profile, after discussing it with his human formation director, he has the right to appeal to the Rector and his Council to make an argument for editing the text. It is the Rector’s Council which determines if, and to what extent, any editing of the original text of the profile takes place. Once the profile is signed it is copied and sent to the seminarian, his sponsor, and his vocation director.

A second part of the annual evaluation of students is the opportunity for each bishop, sponsor, and/or vocation director to visit the Seminary to meet with the Rector’s Council and to discuss personally each one of his seminarians. In these meetings a very frank discussion takes place about each candidate. Each member of the Rector’s Council has the opportunity to speak about each seminarian, and any issues or concerns are openly discussed. These meetings have proven to be very important for coming to mutually agreed upon plans for the individual care of each seminarian.

Students in all other degree programs are evaluated each year by those faculty members who teach them. The evaluation is focused on academic skill and progress, and, when appropriate, suitability for ministry.

IV. The “Portfolio Project”

The faculty initiated the Portfolio Project in 2012 as an important part of its overall Assessment Program in the Seminary. By means of this project, they had hoped:

- to increase student learning by producing actionable data,
- to evaluate the effectiveness of programs/degrees, and,
- to ensure that all students are making progress toward achieving learning goals.

Altogether, the artifacts collected in the portfolios are designed to serve these purposes. The artifacts include, but are not limited to, papers the students write for designated classes, select exams on coursework, homilies they have preached and recorded, annual profiles, CTA exams, RFM Exam results, etc. Since the purpose of the entire Portfolio Project is primarily to evaluate achievement of programmatic goals and teaching effectiveness, a random selection of student portfolios is selected and "anonymized" for the annual (summer) evaluation by a team of professors (this entire process has, in the Fall 2021, been evaluated

by the faculty and updated). We currently have or are implementing Portfolio Projects for all M.Div., M.A., and M.A.E.M. students. Secondly, a particular student's portfolio could be used to track the student's learning and to encourage specific study habits/performance.

The Seminary makes a distinction between the terms assessment and evaluation and differentiates them along the following lines. We use the term "**assessment**" to refer to the collection of data through various means, including standardized and informal instruments and procedures such as the CTA, Readiness for Ministry exam, annual profiles, etc. The data collected yields comprehensive quantitative and qualitative information about individual students. We use the term "**evaluation**" to refer to the analysis that follows assessment and incorporates information from all data sources (the entire portfolio). Evaluation refers to the process of integrating, interpreting, and summarizing the comprehensive assessment data. The major goal of both assessment and evaluation is to use data to create a profile of a program's strengths and weaknesses as well as the effectiveness of our pedagogical methods. Only secondarily can this same data give us some measure of an individual student's strengths and weaknesses and help us to project a student's anticipated progress through a program of studies.

Notice to all Enrolled Students, Sponsors, and Vocation Directors:

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DEGREE PROGRAMS

Baccalaureate in Sacred Theology Degree

The Bachelor in Sacred Theology (S.T.B.) is a first-level, four-year, ecclesiastical degree granted in the name of the Holy See through Saint Vincent Seminary in affiliation with the Pontifical Athenaeum of Sant' Anselmo in Rome. By virtue of its affiliation with the Ecclesiastical Faculty of Sant' Anselmo, Saint Vincent Seminary is accredited by the Vatican *Congregation for Catholic Education*. The S.T.B. prepares one to pursue the second-level, research-oriented ecclesiastical degrees—the Licentiate in Sacred Theology (S.T.L.), the Licentiate in Sacred Scripture (S.S.L.), or the Licentiate in Canon Law (J.C.L.). These second-level degrees are necessary for acceptance into the third-level terminal ecclesiastical degrees—the Doctorate in Sacred Theology (S.T.D.), the Doctorate in Sacred Scripture (S.S.D.), or the Doctorate in Canon Law (J.C.D.).

The S.T.B. Program at Saint Vincent Seminary is open to ordination students only. This four-year program consists of courses in five major areas: Sacred Scripture, Systematic Theology, Church History, Pastoral Studies and Languages. As such, its aims are more academically oriented than the Master of Divinity (M.Div.) degree, which is a graduate professional degree. Courses in the S.T.B. program are designed to present an introduction to the scientific and academic study of theology and to enable each graduate to pursue further studies in the sacred sciences and to exercise appropriate responsibility in the Church.

The Learning Outcomes of the S.T.B. Program

- The theological disciplines must be taught in such a way that what is presented is an organic exposition of the whole of Catholic doctrine, together with an introduction to theological scientific methodology. (*Veritatis Gaudium*, Article 74. *The curriculum of studies of the Faculty of Theology*).
- The theological disciplines are to be taught in such a way that their organic connection is made clear, and that light be shed upon the various aspects or dimensions that pertain intrinsically to the nature of sacred doctrine. The chief ones are the biblical, patristic, historical, liturgical, and pastoral dimensions. The students are to be led to a deep grasp of the material, at the same time as they are led to form a personal synthesis, to acquire a mastery of the method of scientific research, and thus to become able to explain sacred doctrine appropriately. (*Article 53 of the Norms of Application of The Congregation for Catholic Education, for the Correct Implementation of the Apostolic Constitution Veritatis Gaudium: Part Two: Special Norms, Section I: Faculty of Theology (Apostolic Constitution, articles 69-76)*).

To receive the S.T.B. Degree at Saint Vincent Seminary, a student must be enrolled:

— solely in the Baccalaureate in Sacred Theology (S.T.B.) degree program,

-or-

— in the dual Master of Divinity (M.Div.) and the S.T.B. programs.

The S.T.B. Program is an eight-semester (four-year) program of studies. M.Div. students may apply and be accepted into the S.T.B. program in the second semester of the M.Div. Program, and the S.T.B. courses from their first year of M.Div. studies may be applied to the S.T.B. Degree Program **only if they have first fulfilled all the requirements of the**

Philosophical Formation Program according to the standards found below. Once accepted into the S.T.B. Program, a student must fulfill all the requirements of that program before the degree may be granted.

Prerequisites for the S.T.B. Program

Seminarians must satisfy the following ***before enrolling in the S.T.B.:***

- 1) Hold an undergraduate Bachelor's Degree (B.A., B.S.) or equivalent.
- 2) Completion of the application process (see below) and the payment of the application fee.
- 3) Successful completion of an acceptable ***Philosophical Formation Program***. By "acceptable" is meant a program of philosophical formation that meets all the requirements of ***The Decree on the Reform of Ecclesiastical Studies in Philosophy*** issued by the Vatican Congregation for Catholic Education on January 11, 2011.

NOTICE: For those applying to the S.T.B. Program, strict rules apply as to which and how many courses may be accepted for transfer (see below: Guidelines for Transfer Credit). For those students who transfer credits to Saint Vincent Seminary for other degree programs and subsequently decide to apply for the S.T.B., ***all transferred credits, including their philosophical formation (pre-theology) credits, must be reevaluated*** and exams or remedial courses may be required before a student is accepted into the S.T.B. Program.

For those who apply directly to the S.T.B. Program, strict limits and conditions apply to all transfer credits, including those from their Philosophical Formation Program (Pre-theology). A comprehensive examination may have to be taken and some remedial courses may have to be taken.

- 4) Acceptance by the Admissions Committee.

S.T.B. Guidelines for Transfer Credit

**** No more than 25% of the S.T.B. credits may be accepted as transfer credit following the criteria below:**

- 1) There is ***an automatic transfer of credits from Catholic ecclesiastical faculties*** (or similar institutions: ***aggregated, or affiliated theological institutes***). In this case students must complete only those courses that are lacking.
- 2) There is ***no automatic transfer of credits from non-Catholic schools of theology*** (i.e., non-ecclesiastical faculties or civil or denominational schools). Depending on the degree the student earned there (Doctorate, Masters, etc.), students should do the entire (or at least most) of our Philosophical Formation Program/S.T.B. Program, as determined by the Academic Dean of the Seminary.
- 3) There is ***no automatic transfer of credits from nonaffiliated seminaries (i.e., seminaries that do not have ecclesiastical faculties)***. In this case students should do at least the major part of the Philosophical Formation Program/S.T.B. Program at Saint Vincent. They will be given an oral examination by the Saint Vincent faculty members who teach the course/s being considered for transfer. If they do not achieve at least a "B" grade on these exams, then the credit may not be transferred and the course/s must be retaken at Saint Vincent.

- 4) There is a **nearly automatic transfer of credits from affiliated seminaries (i.e. seminaries who have their faculties through affiliation with other Catholic ecclesiastical faculties)**. Once more, the curriculum of the student will be considered by the Academic Dean, and any gaps must be filled.

Requirements while in the S.T.B. Program

Seminarians must satisfy the following:

- The required S.T.B. curriculum (comprised primarily of courses from the four-year M.Div. curriculum).
- Successful completion of one year (two semesters) of Latin or Greek language study.
- A cumulative GPA of at least 3.0 in S.T.B. coursework (no rounding up of GPA).
- Successful completion (86% = “B” or better) of two seminar research papers of at least 3,750 words (approximately 15 pages), **not including footnotes or bibliography**, written for Saint Vincent Seminary courses, which are ***to be submitted with the application for S.T.B. oral examinations***.
- Successful completion of the two-part comprehensive exam:
 - The writing of a 40 to 50 page thesis (see description below).
 - Oral comprehensive examinations* (see description below).

How to Apply

Students may apply either directly into the S.T.B. Degree Program or as a dual degree candidate, no later than the spring semester of 1st Theology. The enrollment process involves the following:

- Completion and submission of the S.T.B. Degree Program application, available from the Academic Dean’s office.
- Submission of the following documents with the S.T.B. Degree Program application form:
 - The recommendation of one’s bishop or religious superior.
 - The recommendation from a former professor of university or college or higher-level institutions (may be waived at the discretion of the Academic Dean).
- Payment of a non-refundable fee of \$200, (submitted with the application for the S.T.B. Program) to cover administrative expenses for the degree at Saint Vincent Seminary.
- With the letter of acceptance into the S.T.B. program, students will receive an official and signed copy of *S.T.B. Comprehensive Exam Preparation Questions*. These questions are meant to assist the candidate to focus his studies in his individual courses and to organize his learning in preparation for the oral comprehensive examination. Questions during the oral comprehensive exams may or may not be drawn from this list.

- An application for S.T.B. Oral Comprehensive Examinations is to be obtained by the student from the office of the Academic Dean and resubmitted to the Academic Dean's Office at the registration period for the spring semester of the final year of the student's program. A non-refundable fee of \$700¹⁵, which is required by Sant' Anselmo in Rome, is to be submitted prior to the taking of S.T.B. Oral Comprehensive Examinations and paid by check made out to Saint Vincent Seminary.

The S.T.B. Comprehensive Examination

I: Part One: The Thesis

Thesis Proposal

Students accepted into the S.T.B. Degree Program are required to select a thesis director in ***the fall semester of their second year of studies***. This choice of director must be approved by the Academic Dean. Once approval is obtained, the student and director are to begin discussion of a thesis topic. This faculty member will become the student's academic advisor for the remainder of his program.

Following the selection agreement of a faculty member to direct the thesis, the approval of the Academic Dean, and coordinated work between the student and director on the discernment of the topic for the thesis and the preparation of the thesis proposal, ***the student submits a formal thesis proposal to the Academic Dean by the end of his second year of studies*** (i.e., the spring semester). This proposal should include the following elements:

- a statement of the topic and brief synopsis of the topic,
- reasons for the choice of the topic,
- a tentative thesis outline,
- a preliminary annotated bibliography,
- ***a two-semester thesis project schedule, which includes benchmarks***—due dates for drafts to be given to the director and second reader, revision due dates, and final submission date.

The thesis proposal must be signed by the thesis director and the Academic Dean, and it is then sent to the S.T.B. Committee for final approval. Following the approval of the formal thesis proposal by the S.T.B. Committee, the student may begin working on the thesis. ***The official due date for submission of the thesis (no later than one month before the end of the final semester) is determined by the Academic Dean when he approves the thesis proposal.***

Thesis Preparation

Candidates receive with their application packet for the S.T.B. Program, the Thesis Guidelines, the Plagiarism Policy, Title Page Format, Thesis Signature Page format, Table of Content In-

¹⁵ This fee will be adjusted annually as needed and the check should be made out to ***Saint Vincent Seminary***.

struction, and General Formatting Instructions. For any other questions regarding the writing of their thesis, they may consult their Director, the Second Reader, or the Academic Dean.

A successful S.T.B. thesis possesses the following general qualities:

- It should range in length between 10,000 and 12,500 words (40-50 pages), ***not including footnotes and bibliography.***
- It should be executed at the master's level and should begin with a synthesis of established work (a "status quaestionis"¹⁶) pertaining to the thesis topic.
- It should draw upon adequate source material, determined in consultation with the thesis director (a minimum of 8 primary [original] sources and 13 secondary sources). Contemporary research (journals and articles) should be consulted along with older published materials.
- With the aid of secondary sources, the thesis must reflect the student's ability to ***integrate the primary sources with content from his S.T.B. courses.***
- Students should not seek to be "original" but rather should demonstrate their ability to ***articulate the content and development of the Catholic theological, dogmatic and doctrinal traditions in their specific area of research.***
- It should be well written in proper English and of publishable quality, and it should adhere to the required seminary style manual—Nancy Jean Vyhmeister's *Your Guide to Writing Quality Research Papers: For Students of Religion and Theology* (latest edition).
- **IT SHOULD NOT SHOW EVIDENCE OF "CHAIN-LINKED" QUOTING OF SOURCES**—using other people's words to say what the student wants to say. All quotations or paraphrases ***must be engaged by the thesis writer*** and not merely cited without any discussion. Any and all plagiarism must be avoided (see the policy below).

Ideally, the thesis should be written over the course of the student's S.T.B. program. It is a project that results in serious research on the topic which must be approved by the S.T.B. Committee. Topics will be approved only if the student has completed adequate course work or other preparation in the area of interest.

The student should work very closely with the thesis director, and in conjunction with the thesis director he should secure the agreement of one other faculty member from the area in which he is writing to serve as a second reader. This should be done within the first semester after acceptance of the thesis proposal. ***The student will then submit the name of the second reader to the Academic Dean in writing and with the signature of the second reader as soon as agreement is achieved.*** The director is the primary guide for the student in the progress of his work and should be the holder of an ecclesiastical de-

¹⁶ "Status quaestionis" is a Latin phrase translated roughly as "the state of question." It is commonly used in scholarly research to refer to a summary review of the scholarly work on the topic being studied. The University of Dayton describes it well when it says: "The student should show that he/she is aware of and has studied the strengths and limitations of what has already been written on a topic. The fact that a topic has been written about previously does not preclude further investigation, provided that the student can demonstrate the shortcomings or incomplete nature of what has already been published or what a new investigation might reveal" (quote from <http://campus.udayton.edu/mar/IMRIRResearchMethod.html> accessed: 5-21-15).

gree. The second reader, who does not have to have a pontifical degree in the area of the thesis, is to be given up-to-date versions of the manuscript at regular intervals (to be determined by the student and second reader). His/her job is to comment upon the student's work, to critique it, and to make suggestions for needed improvement. The student is to take very seriously all feedback and critique offered by both his director and the second reader and to incorporate these into his work.

During the early stages of thesis production, the student should perform his research, formulate his thesis statement, and create a final comprehensive bibliography and outline. This outline should be detailed enough to indicate that the student is ready to begin the writing process. It should provide a complete sense of the arguments the thesis will make and the evidence that will be used to support them. At the director's discretion, when all the preliminary work is completed, the student may begin writing. During the final stages of production the student completes the thesis and is expected to submit a final draft of the entire thesis to both the director and the second reader **at least two weeks prior to the final submission date.**

Plagiarism Policy

NOTICE: Every thesis submitted to Sant' Anselmo will be checked for plagiarism by both Saint Vincent and the faculty in Rome. Any plagiarism will result in automatic failure for the degree.

Plagiarism is a serious offense, which will result in serious consequences. The use or presentation of the words (verbal or written), works, or ideas of another person (their intellectual property) as if they are one's own is a serious moral and legal offense. It is an act of fraud and literary theft. In research and writing one must ***always give credit to the source of the material used***, even when paraphrasing that material. In the S.T.B. Program, the avoidance of plagiarism is primarily the student's responsibility. The director and second reader should indicate to the student any instances of suspected plagiarism (deliberate or accidental) during the writing phase of the thesis so that they may be corrected. The student should also avail himself of one or more of the programs/services available on-line to check for potential plagiarism before he submits the final draft of his thesis.

Once the thesis is formally submitted, any suspected plagiarism, no matter how small, will be checked by the director and second reader. They shall immediately notify the Academic Dean in a written document indicating their evidence and conclusions, and this report will be placed in the student's permanent file. The Academic Dean will then meet with the director, the second reader, and the student. ***If plagiarism is verified, it will result in automatic failure for the thesis and expulsion from the S.T.B. Program, and the student's bishop or religious superior will be notified.*** The student will have one opportunity to appeal the expulsion from the program to a review board comprised of the Academic Dean and two professors (excluding the director and second reader), who will review the findings and evidence of the director and second reader. If the review board members wish, they may also interview the student, though this is not required. They will review the evidence in order to confirm the previous judgment and expulsion, or they may choose to modify it as they see fit. A formal decision, with rationale, will be submitted to the Academic Dean to be placed in the student's permanent file.

Role of the Thesis Director: The primary responsibility of the director is to take an ***active role*** in guiding the student toward appropriate sources, methods, and approaches to the topic. This includes meeting with the student regularly during both semesters, advising

him on appropriate research directions, providing timely feedback on written work (bibliography, outlines, drafts), and suggesting revisions that can be incorporated into the final version of the thesis. The student is expected to submit drafts of his work to the director *by the deadlines on the project schedule*.

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

Completion and Submission of the Thesis: *The thesis is to be submitted to the director and to the second reader in its final and completed form two weeks before the due date.* On the due date, the student will submit four (4) bound copies of the thesis to the Academic Dean (one for the Library, one for the Seminary records, one to be sent to the Pontifical Athenaeum of Sant' Anselmo in Rome and one for the Assessment Office). It is to be bound with plastic or heavy paper covers. The thesis title page should follow the standard format for thesis title pages (c.f. the sample supplied with the letter of acceptance into the S.T.B. Program), and the front cover should reduplicate the title page. A signature page should follow the inside title page following the requested format, and be signed by the director and the second reader. **Both the director and the second reader are to grade the thesis independently and submit their grades (typed, dated with rationale and evaluative comments, and signed) on Seminary letterhead to the Academic Dean by the due date.** The final thesis grade will consist of the average of the grades submitted by the thesis director and the second reader. These grade reports will be sent with the thesis to Sant' Anselmo and will be combined with the evaluation of the reader from Sant' Anselmo to determine the final grade.

THE THESIS GRADE WILL BE DETERMINED BY THE FOLLOWING:

- The quality of the completion of the approved thesis proposal;
- The thoroughness of the exploration of the state of the question within contemporary research at the Master's level;
- The quality of the reflections upon and approaches to the question;
- The quality of the integration of the research with the student's education, particularly between his research and writing and the Catholic Dogmatic and Doctrinal tradition of the Church (c.f. the goals of the S.T.B. Program);
- The adherence to the approved Seminary style regulations (Nancy Jean Vyhmeister's *Your Guide to Writing Quality Research Papers: For Students of Religion and Theology*—latest edition); For questions not addressed by Vyhmeister's text, please refer to Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th edition (Chicago: University of Chicago Press, latest edition).
- The concurrence of the director's, second reader's, and the Sant' Anselmo faculty reader's grades.

II: Part Two: The Oral Comprehensive Examination

In addition to completing a thesis, a seminarian must earn a passing grade (86% or higher) on a formal oral comprehensive examination, which will require that students, in the words of the Congregation for Catholic Education, “... **be able to demonstrate their dogmatic/doctrinal competencies rather than prudential judgments. Pastoral applications of doctrine, if necessary, will be asked only after theological competency has been clearly established by the student.**”

This oral comprehensive exam is administered in the spring semester of 4th Theology.

The principal purpose of the oral component of the examination is to test the candidate's ability to integrate what he has learned in his theological studies and to order these materials towards reasoned theological judgments or conclusions.

The oral component consists of a **60 minute examination**.

The examination board for the oral examination consists of five individuals chosen by the Academic Dean:

1. the moderator (usually the Rector or a delegate from Sant' Anselmo) presides over the oral examination board (**but will not grade the exam unless needed, as determined by the Academic Dean**);
2. the Academic Dean;
3. a professor of Sacred Scripture;
4. a professor of Dogmatic or Fundamental Theology;
5. a professor of Moral Theology or Canon Law.

The oral component of the S.T.B. examination will normally be **scheduled within the two weeks after the due date for the thesis**. Exceptions will rarely be made to this process and only at the discretion of the Academic Dean. No student will be admitted to the oral examination without receiving a passing grade (an 86% or better) on the thesis.

During the oral component of the examination a complete set of the preparation questions, which were signed and provided to the student at the time of acceptance into the S.T.B. Program, will be provided in the examination room for reference by both the examiners and the candidate. A Bible will also be provided for the oral examination. Note that **questions on the oral examination will not be limited to the list of questions utilized for the preparation of comprehensive exam**. These questions are intended only as a study guide to prepare students to field a variety of questions from any branch of theological studies. The moderator will begin the exam with a prayer, welcome the student, give some brief procedural comments, and invite the first examiner to begin. At the end of the exam, he will close with thanks to the student and examiners, and invite the student to depart. The faculty members will discuss any issues they might have concerning the exam and complete the grading form that they will have been given (see below).

Grading of the S.T.B. Comprehensive Examination

An 86% constitutes a passing grade on each section of the examination (no rounding up).

Part I: The Thesis

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

If a student does not achieve an 86% on the original grading of the thesis, ***within one week of that original grade submission by the readers, the student should resubmit the thesis to both readers for reevaluation*** after having taken into consideration the readers' recommendations on the original submission. *Both the corrected originals and the revised thesis are to be submitted for the final grade to be issued. The grade of the resubmitted thesis will be the final grade for the thesis.*

Part II: The Oral Examination

Each examiner will be given a grade report form for the exam. Each examiner will assign a grade ***evaluating only those questions of the examination which he/she asked***. This grade will count for 75% of his/her individual final grade for the exam. Each examiner will also give a grade for "overall performance" on the exam (for how the student responded to the other examiners' questions) which will be worth 25% of his /her final individual grade. for the exam. The following scale will be used by each faculty member:

Grade for student's answers to MY QUESTIONS		EXAMPLE
= 75% of my FINAL Grade	=	89.5
Grade x .75 =	=	67.125

Grade for how student answered OTHER PROFESSORS' QUESTIONS		
= 25% of FINAL Grade	=	92
Grade x .25 =	=	23

Grand Total:		
My FINAL GRADE for the whole exam	=	90.125

The average of the final individual grades given by the four examiners in the oral examination will count for 50% of *the total comprehensive exam grade*. ***The moderator will generally not grade the exam.*** He will be present to oversee that proper procedure is always followed and to act as the judge in the event that any questions arise over the grading of the exam. He will, together with each of the examiners, sign the final report on the oral examination, which will be placed in the student's official file.

In the case of a student receiving a failing grade for the thesis or the oral examination, ***the failed portion or portions of the exam may be repeated only once, within one week of the original exam.***

The grades for both the oral examination and the thesis will be available from the Office of the Academic Dean by the end of the examination day. Honors achieved for the degree will be indicated on the diploma which will come from Sant' Anselmo.

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

- comprehensive exam—25%
- course work—75%

The results of the S.T.B. comprehensives **do not affect** the student's GPA for the M.Div. Program.

S.T.B. Degree Honors

Honors for the S.T.B. Degree are recommended by Saint Vincent Seminary to the Pontifical Athenaeum of Sant' Anselmo. The final decision on the S.T.B. honors granted rests in the hands of Sant' Anselmo and takes into consideration their evaluation of the student's entire performance. Honors will be based upon the *Roman system of calculation and as-signation* and will be placed upon the diploma using the following designations:

Designation	U.S. Equivalents	% Grade Required
Summa cum Laude	Highest Honors	97.5—100
Magna cum Laude	High Honors	90—97.4
Cum Laude	Honors	82.25—89.9
Bene Probatus	Passed Satisfactorily	80—82.24
Probatus	Passed	70—79.9

NOTICE

Since our S.T.B. affiliation is with the *Pontifical Athenaeum of Sant' Anselmo* in Rome, there are **two important requirements** that all S.T.B. students should keep in mind. Since ***it will be Sant' Anselmo in Rome that will be granting the S.T.B. Degree***, they require the following:

- 1) **Regarding the Thesis:** The Rector and the Dean of the Pontifical Athenaeum of Sant' Anselmo require that we send to them a copy of each thesis and the grades that our professors have given to each thesis, together with a transcript of the student's grades. These items will be reviewed, evaluated, and graded by one of their professors before each degree is granted and sent. This process is the primary reason for the delay in the awarding of the degrees as indicated below.
- 2) **The S.T.B. Diploma:** The Pontifical Athenaeum of Sant' Anselmo in Rome will issue the Pontifical S.T.B. Diploma for those completing the S.T.B. at Saint Vincent Seminary. It will reference the fact that the studies were done at Saint Vincent Seminary. A sample may be viewed in the Academic Dean's Office. This process **will take several months**, and **these diplomas may not be available for our graduation ceremonies**. At Saint Vincent Seminary graduations, seminarians who anticipate graduating with the S.T.B. Degree will be announced in the programs and ceremonies as anticipating graduation pending confirmation of their final grade and honors from Sant' Anselmo. Surrogate certificates will be used for our graduation ceremonies, and as soon as the official diplomas arrive, they will be forwarded to the graduates.

The S.T.B. Comprehensive Examination Preparation Questions

In preparing for their comprehensive exams, students should always keep in mind the goals of the S.T.B. Degree Program, which are as follows:

- The theological disciplines must be taught in such a way that what is presented is an organic exposition of the whole of Catholic doctrine, together with an introduction to theological scientific methodology. (*Veritatis Gaudium*, Article 74. *The curriculum of studies of the Faculty of Theology*).
- The theological disciplines are to be taught in such a way that their organic connection is made clear, and that light be shed upon the various aspects or dimensions that pertain intrinsically to the nature of sacred doctrine. The chief ones are the biblical, patristic, historical, liturgical, and pastoral dimensions. The students are to be led to a deep grasp of the material, at the same time as they are led to form a personal synthesis, to acquire a mastery of the method of scientific research, and thus to become able to explain sacred doctrine appropriately. (*Article 53 of the Norms of Application of The Congregation for Catholic Education, for the Correct Implementation of the Apostolic Constitution Veritatis Gaudium: Part Two: Special Norms, Section I: Faculty of Theology (Apostolic Constitution, articles 69-76)*).

In the words of the Vatican's **Congregation for Catholic Education**, *...students should be able to demonstrate their dogmatic/doctrinal competencies rather than prudential judgments. Pastoral applications of doctrine, if necessary, will be asked only after theological competency has been clearly established by the student.*

The principal purpose of the oral component of the examination is, therefore, **to test the candidate's ability to integrate what he has learned in his theological studies and to order these materials towards reasoned theological judgments or conclusion.**

This oral comprehensive exam is administered in the spring semester of 4th Theology.

The Oral Comprehensive Preparation Questions (as of November 2014):¹⁷

Dogmatic Theology

1. What is the role (roles) of the Church in the mystery of God's universal call to salvation and the individual's personal response to that call according to Vatican II?
2. Discuss the key moments in the history of the formulation of the doctrine of the Trinity:
 - a. economic trinitarianism and the emergence of modalism
 - b. subordinationism: Origin and Arius
 - c. the Council of Nicea and the doctrine of "homousios"
 - d. I Constantinople and the doctrine of the Holy Spirit
 - e. the "filioque" controversy: historical background and doctrinal issues.
3. Vatican Council II strove to promote a broader and more dynamic understanding of the Christian sacraments. What is the understanding of sacrament in the New Testament and early patristic literature upon which the Council draws?
4. Outline the importance of the Christology of Chalcedon for any authentic Christology.
5. Discuss the relationship between Scripture and tradition, particularly as it is defined by *Dei Verbum* and other documents of Vatican II.

¹⁷ These questions are subject to revision. The version for which a student will be held responsible is that which is signed and sent to him with the letter of acceptance into the S.T.B. Program.

6. Develop an essay on an orthodox understanding of the phrase “no salvation outside of the Church” according to Vatican II and contemporary Roman Catholic theology. Be sure to address the meaning of “salvation,” “outside,” and “Church.”
7. What does Vatican Council II teach about the relationship of the Church and the Kingdom of God (e.g. in the *Dogmatic Constitution of the Church*)? How does this perspective influence our understanding of the significance of preaching within the Church and of preaching to those outside the Church?
8. What is specifically Christian about the Christian sacraments?
9. Discuss the development of the historical-critical method in terms of its impact on Christology, particularly the quest for the historical Jesus. Trace this development through liberal Protestant theology and the Catholic Modernist crisis.
10. Describe the significance of a theology of Trinity for Christological reflection.
11. Discuss ordained ministries in the Church. Trace the historical development of the diaconate, presbyterate, and episcopacy. How do these historical notions contrast with or complement the contemporary understanding of the priesthood of all believers?
12. What is the significance of the Incarnation with regard to the Eucharist and the bodily Resurrection?
13. Discuss the doctrinal teaching of the Church on grace and the relationship of grace to human freedom and God’s prevenient love.
14. How does one legitimately evaluate the level of authority exercised in magisterial documents, and why is it important to do so?
15. Discuss the importance of maintaining the integrity of the relationships that exist among faith, reason, experience and magisterial teaching, noting how this potential problematic has been dealt with in the history of Christian theology.

Sacred Scripture

16. Explain the “Documentary Hypothesis” concerning the Pentateuch. Include in your answer the various sources proposed by the hypothesis, their proposed dates, their places of origin, and something about their unique theological perspectives. Then, using the two creation accounts in the Book of Genesis, compare and contrast them in a way based upon the Documentary Hypothesis.
17. Provide a brief commentary on the story of original sin in Genesis 3:1-7 within the context of the creation stories and the expulsion from the Garden of Eden. From the perspective of salvation history, briefly discuss the difference between the Christian and the Jewish theologies that develop from this story and how these impact the teaching of the Church regarding salvation, redemption, sacraments, Christian anthropology, etc.
18. Discuss covenant theology in the Old and New Testaments, including the content of the various covenants (i.e., Creation, Noahic, Abrahamic, Mosaic, Davidic, the new

covenant theology of Jeremiah and of New Testament) and the responsibilities and expectations of the covenant partners.

19. Briefly discuss the development of prophecy in the Bible. Highlight the various types or categories of prophets, some of the criterion for evaluating true and false prophets, some of the roles that the prophets fulfilled in ancient Israel, and the major highlights of prophetic theology. How does Moses fulfill the role of “model prophet”?
20. What are some of the unique characteristics of the wisdom literature in the Bible? What distinguishes wisdom literature from the literature of the Pentateuch and the prophets?
21. The book of Job is important on many levels. 1) Discuss some of its traits that would qualify it as “wisdom literature.” 2) Why is this book (Job) important doctrinally? What does it say about our relationship with God? 3) Why is this book (Job) important pastorally? How can it help the counselor or minister deal with suffering, death and dying?
22. Discuss the Book of Psalms. Among other things, be sure to include in your discussion the attribution, authorship, and dating of the psalms; the organization and structure of the book; and the various types or categories of psalms and their uses.
23. Discuss the portrayal of Jesus in the discourses of Matthew’s Gospel, focusing on the themes of “the new Moses,” righteousness and law.
24. Give a brief but careful explanation of the “Lord’s Prayer” in Luke 11:2-4 and then compare and contrast it with Matthew’s version (Matthew 6:9-13).
25. Discuss the Christology of Mark in the narrative structure of the Gospel with particular focus on the Passion Narrative.
26. Discuss discipleship in the Gospel of Luke, highlighting the journey motif, the model of Jesus’ compassion, the inclusivity of women and the marginalized, and the topic of wealth and poverty.
27. Give a point-by-point exegesis of the Prologue of the Gospel of John with regard to the evangelist’s Christology.
28. Discuss how the Gospel of John uses symbolism to express theology and does so in relation to the story of the Samaritan woman in John 4. How does taking the symbolic language literally miss the doctrinal point of the message and even its historical context?
29. Give an exegesis of Rom 3:21-24, clarifying the phrases “righteousness of God,” “apart from the law,” “faith of/in Jesus Christ,” “justified freely in [God’s] grace.”
30. Explain the soteriology of Saint Paul by discussing his overall idea of God’s plan for salvation and the following images of the effects of the “Christ event:” sanctification, justification, reconciliation, redemptive liberation and transformation.
31. *The Interpretation of the Bible in the Church*, Part III, discusses certain characteristics of Catholic exegesis. What are those characteristics, and how do these characteristics help you to understand the Church’s *Dogmatic Constitution on Divine Revelation*, *Dei Verbum*?

Moral Theology

32. Discuss the following case: A college couple has been dating for two years and decide to live together. They share all expenses equally and use birth control. They have decided that in the event that the birth control should fail and the woman should become pregnant, they will marry. Does their decision meet with the moral approval of the Church? Why or why not?
33. The Roman Catholic Church has traditionally relied on natural law as the basis of many of its ethical statements. Explain the natural law. Include in your answer the nature, characteristics, assumptions, history, and content of the natural law and the significance of natural law for moral theology today.
34. What is sin, and what is the relationship between personal sin and so-called communal sin or institutional sin?
35. Explain the “option for the poor” found in the last 100 years of Catholic social teaching. Apply this concept to the plight of women today, and show what specific social changes are called for in that teaching.
36. Wrongful sexual acts violate the good of marital communion. In light of the encyclical *Humane Vitae*, should a wife with a history of weak uterus avoid pregnancy, and/or practice contraception? Why or why not?
37. Is it morally right to intend a non-moral evil, such as the death of an innocent person, if this evil is required by a “proportionately related greater good”?
 - a. What is this principle called?
 - b. What do we call theologians who hold to this principle?
 - c. The presupposition upon which this principle rests is false. Why?
38. “Bonum ex integra causa malum ex quocumque defectu.” An act must be good in its totality if it is to be good. Given this principle, why does the Church forbid in-vitro fertilization?
39. Catholic social teaching, like much philosophical reflection, distinguishes three dimensions of basic justice.
 - a. Name them.
 - b. Explain each of them.
40. A pharmacist dispenses a doctor-prescribed abortion pill to a patient. Is the pharmacist cooperating materially or formally in procuring an abortion? Please explain.
41. To use another person as an object of pleasure is morally wrong. Is it morally wrong for married couples to seek pleasure during marital acts?
42. An anencephalic neonate baby’s heart is a perfect match for another baby with a bad heart. The parents of the neonate baby have given their consent to the doctor to harvest the heart. Is it morally right for the doctor to do so? Why or why not?
43. Using the example of the ectopic pregnancy, explain the concept of “intrinsically evil acts” (*intrinsice malum*) in terms of the three-font principle, the principle of double effect, and the approach of proportionalism.

44. Name and define the four cardinal virtues and the three theological virtues. Explain in what manner each virtue perfects the human person.
45. Explain what it means to say that the “New Law” of Christ is a law of freedom and a law of grace. Furthermore, explain what the content of the New Law is and be able to identify where in Scripture we find this law explained most succinctly.
46. Identify and define the seven gifts of the Holy Spirit and explain how these gifts function in the moral life.

The S.T.B. Curriculum (2021)

(the number following each course title is the credit hour total for that course)

Sacred Scripture:

- SC 810: The Primary History of Ancient Israel3
- SC 811: Wisdom Literature and Psalms3
- SC 812: Prophetic Literature3
- SC 806: NT Exegesis, Mark and Matthew3
- SC 807: Luke-Acts and the NT Epistles3
- SC 816: Writings of Saint Paul3
- SC 817: Johannine Literature3

Total: 21 Credits

Systematic Theology:

- TH 820: Fundamental Theology3
- TH 821: Christian Anthropology and Grace3
- TH 832: Christology.3
- TH 833: Trinity3
- TH 834: Ecclesiology, Missiology, and Ecumenism3
- TH 835: The Sacraments of Initiation3
- TH 840: Fundamental Liturgy2
- TH 850: Principles of Moral Theology3
- TH 851: Catholic Biomedical Ethics and Medical Ethics for Priestly Ministry3
- TH 852: Catholic Sexual Ethics3
- TH 853: Catholic Social Ethics3
- TH 864: Mariology2
- TH 865: Theology of Priesthood and Celibacy3
- TH 866: Sacraments: Mysteries of Healing3

Total: 40 Credits

Pastoral and Spiritual Theology:

- PST 750: Pastoral Theology3
- PST 734: Introduction to Canon Law3
- PST 740: Pastoral Care of Marriage and Families2
- PST 735: Canon Law and Sacraments3

Total: 11 Credits

Church History:

- HS 870: Patrology3
- HS 871: Medieval to Counter-Reformation Church History3
- HS 872: Modern Church History3
- HS 873: Catholic Church in the U.S.3

Total: 12 Credits

Electives:

TWO 3-credit elective seminars, one of which must be in Sacred Scripture and one in Systematic or Moral Theology.

Total 6 Credits

Pastoral Studies:

- PA 712: Catechetics2
- PA 722: Homiletics I3
- PA 723: Homiletics II3

Total: 8 Credits

**Total Credits: 98
(Equivalent to 196 ECTS)***

Master of Arts Degrees

The Master of Arts programs are open to diocesan, religious, and lay students. These are 2-3 year programs leading to a Master of Arts degree with a concentration in Catholic Philosophical Studies, Systematic Theology, Sacred Scripture, Monastic Studies, or Ecclesial Ministry. These programs are designed to equip the student with the tools for critical thinking and research on a graduate level or for diaconal and lay ministry within the Church. They feature M.A.-level seminars and afford the student the opportunity to work through a program of studies best suited to his/her life circumstances, interests, and projected goals.

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

The Master of Arts degree prepares people in one of three ways: (a) primarily *academically* for graduate study of one or more theologically related disciplines, including personal enrichment; (b) primarily *professionally* for some form of religious leadership or other kinds of service; or (c) both *academically and professionally* with each receiving similar attention. Each Master of Arts degree offered by a school has a clear purpose statement that indicates which of these ways is primary. The degree requires a minimum of 36 semester credits or equivalent units. **(ATS Standard 4.6, M.A. Degree, 2020)**

Learning Outcomes for the MA in Systematic Theology, Sacred Scripture, and Monastic Studies

- Students will attain academic competency in theology with a concentration in either Systematic Theology, Sacred Scripture, or Monastic Studies;
- Students will acquire knowledge of the Catholic theological tradition by engaging in graduate-level research, including at least one graduate research seminar and the

*ECTS = European Credit Transfer and Accumulation System. A credit system used in European countries.

completion of a directed THESIS in the student's area of concentration. The thesis is to be 10,000-12,500 words (exclusive of footnotes and Bibliography = 40-50 pages).

- Students will develop the skills needed for critical theological reflection through coursework and discussion of research topics;
- Students will acquire knowledge of the Catholic theological tradition by engaging in graduate-level courses and research;
- Students will demonstrate theological integration through a comprehensive written examination, the writing of a suitable thesis, and the presentation of a public lecture —“Lectio Coram.”

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

Admission Requirements

The admission requirements are as follows:

- A bachelor's degree (B.A., B.S. or equivalent) from an accredited college indicating an aptitude for advanced study;
- 18 credits in philosophy and Judeo-Christian theology, with no less than six credits in each area;
- For a concentration in Sacred Scripture, an introductory course in Sacred Scripture is required;
- For a concentration in Sacred Scripture, a working knowledge of Biblical Hebrew or Greek, at the intermediate level; for a concentration in Systematic Theology or Monastic Studies, a working knowledge of Biblical Greek or Latin is preferable, although French or German may be substituted. The determination of sufficient language ability is normally made through language exams;
- The score of a recent Graduate Record Examination, if requested;
- Three letters of recommendation, at least two of which must be from people who know the academic ability of the applicant;
- A personal interview with the Academic Dean;
- Dual-degree candidates must have a cumulative G.P.A. of 3.0 after two semesters of theology.

Non-ordination track students admitted to this program must be available to take courses during the day. The average course load for lay students is nine credits. All lay students are required to take a non-credit research methodology course during the spring semester of their first year of studies.

Academic Advisement

Each M.A. candidate is responsible for seeking an academic advisor/M.A. director from among the members of the **regular faculty** of Saint Vincent Seminary **who teach in the student's area of concentration**. The student obtains from the Academic Dean an

agreement form, which is signed by the faculty member and which indicates that member's willingness to serve as the student's advisor and director of his written work.

The academic advisor of an M.A. candidate:

- is chosen by the candidate at the time of admission to M.A. candidacy, and is selected from among the regular faculty who teach in the candidate's area of concentration;
- advises the student regarding program requirements and policies and preparation for the written comprehensive exams;
- assists the student in following his degree course requirements and in the choosing of courses that fulfill both the core and the elective requirements (academic advising);
- directs the M.A. comprehensive exam thesis for the student (if an advisor does not feel competent to direct the thesis, then the student is to seek out a faculty member who can do so and then switch to that faculty member as his advisor—all with the approval of the Academic Dean);
- is available to consult with the Academic Dean regarding the M.A. comprehensive examinations, if necessary.

Degree Requirements

Concentration in Systematic Theology

Core Courses

• HS 872: Modern Church History	3
• SC 806: NT Exegesis, Mark and Matthew	3
-or-	
• SC 807: Luke-Acts and the NT Epistles.	3
• SC 810: The Primary History of Ancient Israel.	3
• SC 817: The Johannine Literature (Gospel, Letters, Revelation)	3
• TH 820: Fundamental Theology	3
• TH 821: Christian Anthropology and Grace.	3
• TH 832: Christology	3
• TH 833: Trinity	3
• TH 834: Ecclesiology, Missiology, and Ecumenism	3
• TH 835: Sacraments of Initiation	3
-or-	
• TH 866 Sacraments of Healing	3
• TH 850: Principles of Moral Theology	3
Subtotal: 33 Credits	

Electives

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

For ordination students only: elective courses may not include a core course from the ordination program.

Grand Total: 42 Credits

Concentration in Sacred Scripture

Core Courses

• HS 872: Modern Church History	3
• SC 806: NT Exegesis, Mark and Matthew	3
• SC 807: Luke-Acts and the NT Epistles	3
• SC 810: The Primary History of Ancient Israel	3
• SC 811: Wisdom Literature and Psalms	3
• SC 812: Prophetic Literature	3
• SC 816: Writings of St. Paul	3
• SC 817: The Johannine Literature (Gospel, Letters, Revelation)	3
• TH 820: Fundamental Theology	3
• TH 832: Christology	3
• TH 833: Trinity	3

Subtotal: 33 Credits

Electives

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

For ordination students only: elective courses may not include a core course from the ordination program.

Grand Total: 42 Credits

Concentration in Monastic Studies

Core Courses

• MS 810: Rule of Benedict	3
• MS 800: Monastic Spirituality	3
• MS 838: History of Monasticism	3
• MS 837: The Institutes and Conferences of John Cassian	3
• HS 870: Patrology	3
• TH 840: Fundamental Liturgy (with 1 credit worth of monastic liturgy in the last 4 weeks)	3
• TH 832: Christology	3
-or-	
• TH 833: Trinity	3
• TH 850: Principles of Moral Theology	3
• SC 811: Wisdom Literature and Psalms	3
• SC 806: NT Exegesis, Mark and Matthew	3
-or-	
• SC 807: Luke-Acts and the NT Epistles.	3
-or-	
• SC 817: The Johannine Literature (Gospel, Letters, Revelation)	3

Subtotal: 30 Credits

Electives

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

For ordination students only: elective courses may not include a core course from the ordination program.

Grand Total: 42 Credits

Required for the Master of Arts in Systematic Theology, Sacred Scripture, Monastic Studies:

- A cumulative grade point average of 3.0 each semester and a B grade or better in each course and seminar required for the degree.
- Successful completion of the comprehensive exam process (see below).
- A candidate must complete all degree requirements within ten years after acceptance into the M.A. program. Normally a period of 2-3 years will be needed to complete all degree requirements for the Master of Arts Degree.

Credit Transfer Policy

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

Comprehensive Examination Process

PART ONE WRITTEN COMPREHENSIVE EXAMS: The M.A. degrees in Systematic Theology, Sacred Scripture, and Monastic Studies require a written exam based upon a list of comprehensive-exam questions. This comprehensive exam assesses the student's general knowledge of the Catholic theological tradition in his/her area of concentration. Exam questions (signed and dated) will be supplied when the student is admitted to the degree program. The comprehensive exam is to be taken **early in the fall semester of Fourth Theology** if one is an ordination student and **early in the last semester of studies** if one is not. **The date of the exam will be set by the Academic Dean.** The written exam will take three (3) hours. It will consist of eight randomly selected questions from those supplied to the student upon entry into the degree program; the student must answer five—three from the area of concentration, two from other areas.

PART TWO THESIS: The M.A. degrees in Systematic Theology, Sacred Scripture, and Monastic Studies require the writing of a directed **THESIS** in the student's area of concentration. The thesis is to be 10,000-12,500 words (= 40-50 pages, exclusive of footnotes and bibliography). The thesis requirements are as follows:

Thesis Director and Proposal

- A Student accepted into the M.A. Degree Program after having been admitted to the M.Div. Program is required to select a thesis director in **the fall semester of his/her second year of studies**. This choice of director must be approved by the Academic Dean. **This faculty member will become the student's Academic Advisor for the remainder of his program.** Students pursuing the M.A. degree only will have the Academic Dean as their advisor until they choose a thesis director, who will then assume the advisement duties as well.
- Following the agreement of a faculty member to direct the thesis, the approval of the Academic Dean, and cooperation with the director on the discernment of the

topic for the thesis and the preparation of the thesis proposal, ***the ordination student submits a formal thesis proposal to the Academic Dean by the end of his second year of studies*** (i.e., the spring semester). Non-ordination students should submit their proposals by the end of the spring semester of their first year of studies. This proposal should include the following elements:

- a statement and brief synopsis of the topic;
- motivated reasons for the choice of the topic;
- a tentative thesis outline;
- a preliminary annotated bibliography;
- ***a two-semester thesis project schedule including benchmarks***—due dates for drafts to be given to the director and second reader, revision due dates, and final submission date (see below).

The thesis proposal must be signed by the thesis director and the Academic Dean and is then sent to the M.A. Committee for final approval. Following the approval of the formal thesis proposal by the M.A. Committee, the student may begin working on the thesis. ***The official due date for submission of the thesis (no later than two months before the end of the final semester of studies) is determined by the Academic Dean when he approves the thesis. A thesis submitted after the official due date will receive a 5% grade deduction for each day it is late!***

Thesis Preparation

A successful M.A. thesis possesses the following general qualities:

- It should range in length between 10,000 and 12,500 words (40-50 pages), ***not including footnotes and bibliography.***
- It should be executed at the Master’s level and should begin with a synthesis of established knowledge (a “*status quaestionis*”¹⁸) pertaining to the thesis topic.
- It should draw upon adequate source material, determined in consultation with the thesis director (a minimum of 8 primary [original] sources and 13 secondary sources). Contemporary research (journals and articles) should be consulted along with older published materials.
- With the aid of secondary sources, the thesis must reflect the student’s ability to ***integrate the primary sources with content from his/her M.A. courses.***
- Students should not seek to be “original” but rather should demonstrate their ability to ***articulate the content and development of the Catholic theological, dogmatic and doctrinal traditions in their specific area of research.***

¹⁸ Refer to footnote 16, pg. 71.

- It should be well written in proper English and of publishable quality, and it should adhere to the required Seminary style manual—Nancy Jean Vyhmeister’s *Your Guide to Writing Quality Research Papers: For Students of Religion and Theology*. For questions not addressed by Vyhmeister’s text, please consult Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th edition, (Chicago: University of Chicago Press, 2013).
- It should follow the instruction given in the research-methodology seminar for the proper presentation, development, and writing of a theological research paper. **IT SHOULD NOT SHOW EVIDENCE OF A “CHAIN-LINKED” QUOTING OF SOURCES**—using other people’s words to say what the student wants to say. All quotations or paraphrases must be engaged by the thesis writer and not merely cited without any discussion. Any and all plagiarism must be avoided (see the policy below).

Ideally, the thesis should be written over the course of the student’s entire M.A. program. It is a project that results in serious research on the topic approved by the M.A. Committee. Topics will be approved only if the student has completed adequate course work or other preparation in the area of interest.

During the early stages of thesis production, the student should perform his research, formulate his thesis statement, and create a final comprehensive bibliography and outline. This outline should be detailed enough to indicate that the student is ready to begin the writing process. It should provide a complete sense of the arguments the thesis will make and the evidence that will be used to support them. *At the director’s discretion*, when all the preliminary work is completed, the student may begin writing. During the final stages of production the student completes the thesis and ***is expected to submit a final draft of the entire thesis to both the director and the second reader at least two weeks prior to the final submission date.***

The student should work very closely with the thesis director, and in conjunction with the thesis director he should secure the agreement of one other faculty member from the area in which he is writing to serve as a second reader. ***This should be done within the first semester after acceptance of the thesis proposal. The student will then submit the name of the second reader to the Academic Dean in writing and with the signature of the second reader as soon as agreement is achieved.*** The director is the primary guide for the student in the progress of his work and *should be the holder of a degree in the area of the student’s M.A. concentration*. The second reader, who does not have to have a degree in the area of the thesis, is to be given up-to-date versions of the manuscript at regular intervals (to be determined by the student and second reader). His/her job is to comment upon the student’s work, to critique it, and to make suggestions for needed improvement. The student is to take very seriously all feedback and critique offered by both his director and the second reader and to incorporate these into his work.

Plagiarism Policy

NOTICE: Every thesis submitted will be checked for plagiarism by the director and second reader. Any plagiarism will result in automatic failure for the thesis and expulsion from the degree program.

Plagiarism is a serious offense which will result in serious consequences. The use or presentation of the words (verbal or written), works, or ideas of another person (his or her

intellectual property) as if they are one's own is a serious moral and legal offense. It is an act of fraud and literary theft. In research and writing **one must always give credit** to the source of the material used, even when paraphrasing that material. In the M.A. Program, **the avoidance of plagiarism is the student's responsibility**. The director and second reader should indicate to the student any instances of suspected plagiarism (deliberate or accidental) during the writing phase of the thesis so that they may be corrected. A student should also avail himself of one or more of the online programs/services to check for potential plagiarism before he submits the final draft of his thesis.

Once the thesis is formally submitted, any suspected plagiarism, no matter how small, will be checked by the director and second reader. They shall immediately notify the Academic Dean in a written document indicating their evidence and conclusions and this report will be placed in the student's permanent file. The Academic Dean will then meet with the director, the second reader, and the student. If plagiarism is verified, it will result in **automatic failure for the thesis and expulsion from the M.A. Program, and if the student is a seminarian, the student's bishop or religious superior will be notified**. The student will have one opportunity to appeal the expulsion from the program to a review board comprised of the Academic Dean and two professors (excluding the director and second reader), who will review the findings and the evidence of the director and second reader. If the review board members wish, they may also interview the student, though this is not required. They will review the evidence in order to confirm the previous judgment and expulsion, or they may choose to modify it as they see fit. A formal decision, with rationale, will be submitted to the Academic Dean to be placed in the student's permanent file.

Role of the Thesis Director

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

Role of the Second Reader

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

Completion and Submission of the Thesis

The thesis is to be submitted to the director and to the second reader in its final and completed form two weeks before the due date. On the due date, the student will submit three (3) bound copies of the thesis to the Academic Dean (one for the Library, one for the Seminary records, and one to be kept in the Academic Dean's Office). It is to

be copied and bound, with plastic or heavy paper covers, at the Mailing and Duplicating Office in the College at the student's expense. The thesis title page should follow the standard format for thesis title pages (as reviewed in the M.A. Research Seminar), and the front cover should reduplicate the title page. A signature page should follow the inside title page according to the requested format, and be signed by the director, the second reader, and the Academic Dean. **Both the director and the second reader are to grade the thesis independently and submit their grades (typed, with rationale and evaluative comments, and signed) on Seminary letterhead to the Academic Dean by the due date.** The final thesis grade will consist of the average of the grades submitted by the thesis director and the second reader. These grade reports will be placed in the student's official file.

The thesis grade will be determined by the following

- The quality of the completion of the approved thesis proposal;
- The thoroughness at the Master's level of the exploration of the state of the question (*status quaestionis*) within contemporary research;
- The quality of the reflections upon and approaches to the question;
- The quality of the integration of the research with the student's education, particularly between his research and writing and the Catholic dogmatic and doctrinal tradition of the Church;
- The adherence to the approved Seminary style regulations (Nancy Jean Vyhmeister's *Your Guide to Writing Quality Research Papers: For Students of Religion and Theology*—latest edition). For questions not addressed by Vyhmeister's text, *please consult Kate L. Turabian, A Manual for Writers of Research Papers, Theses, and Dissertations, 8th edition* (Chicago: University of Chicago Press, latest edition).

PART THREE THE "LECTIO CORAM": The M.A. degrees in Systematic Theology, Scripture, and Monastic Studies require a thirty-minute *lectio coram* (public lecture) on the topic of one of the above papers to be delivered before a faculty board and students. The presentation should be 30 minutes in length and will be followed by a *question and answer* period. The faculty panel will question the presenter for 10-15 minutes and then the audience. The presentation is to be delivered during the semester in which the student graduates. The presentation will be graded by three professors, two of whom are from the student's area of concentration. A student will be assessed on both the content of the lecture and the effectiveness of his delivery. A grading rubric will be distributed to the faculty prior to the presentation.

Final Grade for the Comprehensive Exam

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

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

- comprehensive exam 25%
- course work 75%

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

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

M.A. Seminar Paper Guidelines

General Principles

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

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

Specific Guidelines

The text of the paper, excluding notes and bibliography, must be at least 5000 words in length. A draft of the paper may be required a month before the close of the semester. The draft will be discussed with the student within ten days after the submission of the paper. The student will be advised about the needed revisions and is expected to incorporate them. The final paper is to be submitted before the end of the semester. Grading criteria for the paper include:

- clear statement of the questions—a “*status quaestionis*”;
- substantial evidence for the position taken by the student on the questions;
- evidence of comprehension of the questions through new insights and substantive conclusions;
- use of resources in the specialized area;
- notes, including analytical notes;
- correctness of form, coherence of seminary style sheet, clarity of expression;
- bibliography.

The Master of Divinity Degree Program

Saint Vincent Seminary offers two types of Master of Divinity Programs.

- **The *Non-Ordination* “Master of Divinity” Degree Program (100 credits).** This program is open to lay students but does not lead to ordination in the Catholic Church. It lacks the majority of the priestly formation requirements for orders in the

Catholic Church. It does, however, prepare students to function in the Church in a variety of ministries (Catechists, DRE, Teacher, etc.), and may function as part of the educational formation for members of other religious persuasions.

- **The Ordination “Master of Divinity” Degree Program (138/139 credits).** This degree program is reserved for seminarians only and is specifically designed to fulfill all the requirements of the Priestly Formation Program for ordination into the Roman Catholic Priesthood.

Learning Outcomes for the Master of Divinity

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

Admission Requirements

The admission requirements are as follows:

- A bachelor’s degree (B.A. or B.S. or equivalent) from an accredited college or university;
- 18 credits in philosophy for non-ordination students;
- 30 credits in philosophy for ordination students, in accord with the PPF⁵;
- 12 credits in Judeo-Christian theology;
- 3 credits in New Testament Greek and a working knowledge of Latin (two semesters);
- Non-ordination students are required to have a personal interview with the Academic Dean and to submit three letters of recommendation, at least one of which must be from a person who knows their academic ability;
- In particular circumstances, the Admissions Committee will determine whether deficiencies may be corrected after admission;
- Students for whom English is a second language are required to submit scores from a recent TOEFL examination. The required score is 550 on the paper examination, 215 on the computer examination, or 79 on the internet examination. The SVSELA (Saint Vincent Seminary’s English Language Assessment) exam with a score of 109 is also acceptable.

In order to transfer credit from previous course work to the Pre-Theology/Philosophical Formation Programs, courses must have been taken within the last ten years.

The Degree Requirements for the *Non-Ordination Master of Divinity Program*

Those applying for the ordination program must submit all of the required documents and meet the requirements listed on the current admissions checklist before being admitted into the ordination program.

- No fewer than 100 credits as specified:
 - 14 credits in Sacred Scripture
 - 24 credits in Systematic Theology
 - 12 credits in Church History
 - 24 credits in Pastoral Studies,
 - 26 credits in electives (including one two-credit M.Div. seminar);
- A grade point average of 2.5;
- A minimum of 50 credits must be accomplished at Saint Vincent Seminary. Note that not all transfer credits and courses can apply to this program.

The Degree Requirements for the *Ordination Master of Divinity Program*

Though the Ordination Program builds on the foundation of the Master of Divinity degree, its requirements go beyond it. A normal credit distribution and plan of studies is found below. A maximum of 60 credits may be transferred. Transfer credits must have been obtained within the previous ten-year period and not all courses may be transferable into the Seminary Ordination Program. Ordination students who earn the Master of Divinity degree will be granted the degree only after their fourth year of study. All ordination candidates are required to participate fully in the human, intellectual, pastoral, and spiritual formation programs of the Seminary.

The Distribution of Courses in the Ordination Master of Divinity Program

• Spanish	6
• Sacred Scripture (SC)	24
• Theology (TH)	45
• Church History (HS)	12
• Pastoral and Spiritual Theology (PST)	15
• Pastoral Studies (PA)	32
• M.Div./M.A. Seminar	2/3
• MU 700 and MU 710	2

Total: no fewer than 138/139 credits as specified

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

The Normal Cycle of Classes for the M.Div. Degree

Theology I:

Fall

HS 870: Patrology	3
PA 712: Catechetics	2
PA 721: Introduction to Pastoral Communication	2
PST 720: Worship and Ministry	2
SC 701: Introduction to NT Greek (If not completed in Pre-Theology)	3
SC 810: The Primary History of Ancient Israel	3
TH 820: Fundamental Theology	3

Total Credits: 15/18

Spring

HM 701: Spanish I ^Δ	3
MS 800: Monastic Spirituality	2
- or -	
PST 710: Diocesan Spirituality	2
SC 806: NT Exegesis, Mark and Matthew	3
TH 821: Christian Anthropology and Grace	3
TH 840: Fundamental Liturgy	2
TH 850: Principles of Moral Theology	3

Total Credits: 16

Theology II:

Fall

HM 702: Spanish II – Pastoral Spanish ^Δ	3
PA 760: Pastoral Visitation of the Sick (Practicum)	2
SC 807: Luke-Acts and the NT Epistles	3
SC 811: Wisdom Literature & the Psalms	3
TH 833: Trinity	3
TH 853: Catholic Social Ethics	3

Total Credits: 17

Spring

HS 871: Medieval to Counter-Reformation Church History	3
PA 760: Pastoral Visitation of the Sick (Practicum)	2
PST 734: Introduction to Canon Law	3
SC 812: Prophetic Literature	3
SC 816: Writings of St. Paul	3
TH 832: Christology	3

Total Credits: 17

Theology III:

Fall

HS 872: Modern Church History	3
PA 722: Homiletics I	3

PST 735: Canon Law and Sacraments	3
TH 834: Ecclesiology, Missiology, Ecumenism	3
TH 852: Catholic Sexual Ethics	3
TH 864: Mariology	2
Total Credits:	17

Spring

PA 723: Homiletics II	3
PA 740: Deacon Preparation Lab	2
PA 751: Pastoral Counseling I	3
SC 817: Johannine Literature (Gospel, Letters, Revelation)	3
TH 835: The Sacraments of Initiation	3
TH 861: MA/MDiv Seminar ⁺	3/2
Total Credits:	16/17

Theology IV:

Fall

MU 710: Liturgical Music	2
PA 759: Pastoral Leadership and Parish Administration	2
PA 764: Parish Practicum**	3
PA 785: Pastoral Counseling II	3
PA 800: Ministry Capstone Seminar	3
PST 740: Pastoral Care of Marriage and Families	2
TH 866: The Sacraments of Healing	2
Total Credits:	17

Spring

HS 873: Catholic Church in the U.S.	3
PA 764: Parish Practicum**	3
PA 767: Priesthood Preparation Lab	2
PST 750: Pastoral Theology	3
TH 00R: Readiness for Ministry Exam	0
TH 851 Biomedical and Medical Ethics for Priestly Ministry	3
TH 865: Theology of the Priesthood and Celibacy	3
Total Credits:	17

^AAs part of the Hispanic Ministries Program, each sponsor is also encouraged to provide a Summer Spanish Language and Cultural Immersion Program (of three to four weeks) for each of their students during their years in the seminary.

*This seminar must be chosen from among the offerings available each semester. It is the student's choice as to which and when to take this seminar. **One is required!**

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

Candidates for the ordination Master of Divinity degree must maintain a cumulative GPA of at least 2.5 while completing no fewer than 138 credits, following the distribution and the cycle of courses listed above.

A candidate must complete all degree requirements within ten years after acceptance into the Master of Divinity Program in order to receive a diploma.

Credit Load for Master of Divinity Students

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

Academic Dismissal from the Master of Divinity Program

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

Master of Arts in Ecclesial Ministry

The Master of Arts in Ecclesial Ministry program is open to candidates for the permanent diaconate and to lay students seeking to do diocesan or parish level ministry in the Church. This is a three-year program. The curriculum consists of three major areas of study: Systematic Theology, Sacred Scripture, and Pastoral Studies.

Learning Outcomes for the M.A. in Ecclesial Ministry (MAEM)

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

Admission Requirements

- A bachelor's degree from an accredited college with indication of aptitude for advanced study;
- A minimum of 18 credits in Judeo-Christian theology. For permanent diaconate candidates without these credits, admission into the program may be contingent upon a

score of 85% or above on an entrance exam that tests the applicant's basic knowledge of Catholic doctrine.

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

Degree Requirements

Core curriculum

Systematic Theology:	21
Sacred Scripture:	9
From either of the following tracks:	18

Diaconal Ministry

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

Lay Ministry

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

Degree Total: 48 Credits

A grade point average of 3.0

Successful completion of a Comprehensive Capstone Assessment Project

A normal load for students is six credits per semester for three years and six credits per summer in the first two years. There will be no courses in the summer of the third year of studies. With approval from the Academic Dean, a maximum of twelve credits may be transferred from other graduate schools. A candidate must complete all degree requirements within 10 years after acceptance into the program. Ordinarily, classes each semester will meet on Tuesday and Thursday evenings from 6:30 to 9:00 p.m.

Due to the formative nature of this degree, ***a new cycle will usually begin only every two years.*** New students must enter the program with a cohort at the beginning of each new cycle.

Year One:

Fall:

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

Spring:

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

Summer:

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

Total: 18 Credits

Year Two:

Fall:

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

Spring:

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

Summer:

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

Total: 18 Credits

Year Three:

Fall:

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

Spring:

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

Total: 12 Credits

Total Credits: 48 Credits

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

Field Work: For permanent diaconate candidates, oversight for the field work placements will be the responsibility of an assigned diocesan official.

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

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

Integration Seminar: To complete this degree students will meet together to discuss and evaluate their field work experience. This course will ask each student to produce a 5000 word paper (circa 20 pages) displaying the students command of Catholic pastoral theol-

ogy and its application to the pastoral need he has identified in his field assignment and the solution or program he has prepared and implemented in EM 760 Field Work II. This work should reflect an understanding of the theological principles guiding the Catholic faith tradition and how these are experienced in the practical order of a person's and a community's life of faith. The student is expected to articulate his role as an ordained deacon or lay minister in this description. A bibliography of theological and pastoral sources with appropriate citations in the text is expected to support the presentation.

Thesis Option: For Lay Students Only: Lay students who are not taking this degree for any future active pastoral ministry may opt to write a thesis (EM 770) instead of taking Field Work I & II (EM 755 and 760). Those who choose this option will **also have to take one additional elective course** from the Seminary's regular course schedule, including elective offerings from the other M.A. areas of concentration **to replace EM 765: Integration Seminar** (students are free to take this elective any time after their first two semesters of study).

Master of Arts: Catholic Philosophical Studies

The **Master of Arts: Catholic Philosophical Studies** degree is a two-year, 63 credit, academic degree program which responds to the requirements of the Vatican Congregation for Catholic Education. Because of our affiliation with the Pontifical University of Sant' Anselmo in Rome for the ecclesiastical S.T.B. degree, Saint Vincent Seminary must put these requirements in place for those applying for the S.T.B. degree to remain accredited for the S.T.B. degree.

This S.T.B. degree program will afford all students the schedule of classes mandated and approved by the Congregation for Catholic Education. The *Philosophical Formation Program*, together with the **MA: Catholic Philosophical Studies** degree program, seeks to deepen the seminarian's understanding of philosophy and the role of philosophical inquiry within the Catholic intellectual tradition. This rigorous two-year course of study prepares students well for theological studies in the seminary. Though it is primarily designed for pre-theologians, this degree may also be pursued by lay people who are interested in advanced philosophical education.

This option is for anyone who wishes (or whose bishop or vocation director wishes them) to obtain an academic Master's degree for their philosophical studies. It is open to pre-theologians as well as lay people.

Learning Outcomes for the Master of Arts: Catholic Philosophical Studies

- 1) To obtain the intellectual formation necessary for further theological education;
- 2) To develop a sound philosophical foundation and a reflective awareness of the fundamental relationship between faith and reason (*fides quaerens intellectum*) in the Catholic tradition;
- 3) To develop good intellectual "habitus" (habits)—to learn the good habits of speculation and reflection and to apply them to revelation, life, and the human condition.

Degree Requirements

1) Completion of the 63 Credits required for the degree:

- 30 in Philosophy;
- 15 in Catholic Theology and Scripture (TH—including TH 600: Introduction to Philosophy, and SC600 Introduction to Sacred Scripture),
- 12 in Language Studies (6 in Latin, 6 in a modern language other than one's own),
- 6 in Auxiliary Studies (3 in Research Methodology, and 3 in an M.A. Proficiency Seminar)

2) A cumulative G.P.A. of 2.5 or above

3) A passing grade on an oral comprehensive exam in the M.A. Proficiency Seminar ("C" = 78.5% or above)(= 60% of final grade for AS 900).

The Cycle of Courses in the Master of Arts: Catholic Philosophical Studies

Year I

Fall Semester

SPL 501: Ancient Philosophy . . . . .	.3
SPL 521: Logic and Philosophy of Knowledge . . . . .	.3
TH 600: Introduction to Philosophy . . . . .	.3
TH 620: Basics of Catholic Faith and Culture . . . . .	.3
TH 704: Latin I . . . . .	.3
Total: 15 credits	

Spring Semester

SPL 502: Medieval Philosophy . . . . .	.3
SPL 515: Ethics and Moral Philosophy . . . . .	.3
TH 621: Introduction to Catholic Morality . . . . .	.3
TH 700: Research Methodology. . . . .	.3
TH 804: Latin II . . . . .	.3
Total: 15 credits	

Year II

Fall Semester

**** Modern Language (1st semester)† . . . . .	.3
SPL 503: Modern Philosophy. . . . .	.3
SPL 510: Philosophy of Man (Anthropology) . . . . .	.3
SPL 580: Thomas Aquinas on Natural and Political Philosophy . . . . .	.3
TH 622: Introduction to Spirituality . . . . .	.3
Total: 15 credits	

Spring Semester

**** Modern Language (2nd semester)† . . . . .	.3
AS 900: MA Proficiency Seminar* (MACPS students ONLY) . . . . .	.3
SC 600: Introduction to the Study of Sacred Scripture . . . . .	.3
SPL 504: Contemporary Philosophy . . . . .	.3

SPL 530: Metaphysics	3
SPL 540: Influence of Philosophy on Theology	3
Total:	18 credits

Total Credits: 63 Credits

TH—Theology;

SPL—Seminary Philosophy;

AS—Auxiliary Studies

† Each student must study a modern language other than one's native language for two semesters. If Spanish is not one's native language, and if he has not yet studied another modern language, it is strongly advised that Spanish be the choice for this modern language. If one's ordinary is considering advanced studies for the student in Europe, then Italian, French, or German would be an acceptable alternative. Except for the Spanish courses taught in the Seminary, language courses are to be taken in the College Language Department.

* **The M.A. Proficiency Seminar** serves to synthesize and test the M.A. candidate's philosophical learning. This course will be *preparation for and taking of the oral comprehensive exam*, which will be scheduled for the last two weeks of the semester and which will focus upon the integration of philosophy with theology.

Students registering for the M.A.: Catholic Philosophical Studies must be certain to register for the specific courses (Course numbers) listed in the above cycle of courses.

Dual Degree Candidacy

Dual degree candidacy is open only to ordination students and may include either the M.Div.—M.A. or the M.Div.—S.T.B. combinations. In order that the integrity of each degree program be maintained, this policy requires dual-degree candidates to complete all the degree requirements for each degree, including comprehensive exams for each program where applicable.

M.Div.—M.A.

After two semesters of successful studies in theology, Master of Divinity (M.Div.) students may request admission to the Master of Arts (M.A.) degree program. Master of Divinity students who apply for dual degree status must meet the admission requirements for the M.A. degree, which includes a cumulative grade-point average of 3.0 after two semesters of theology; obtain a letter of recommendation from their sponsors, and be accepted by the Master of Arts Committee. Dual-degree students must complete all requirements for each degree. Requirements for the M.A., as outlined in this *Bulletin*, are normally completed first, and the M.A. degree is awarded after the third year of study. The specified M.Div. degree requirements are normally completed by the end of the fourth year and the degree is awarded at that time.

M.Div.—S.T.B.

After one semester of successful studies in the Seminary, ordination students who are pursuing the Master of Divinity (M.Div.) degree may request admission to the Bachelor of Sacred Theology (S.T.B.) Degree Program. Ordination students who wish to apply for dual-degree status must meet all the admission requirements for the S.T.B. degree, including any necessary philosophical formation courses required for the S.T.B., and they must have achieved a cumulative grade point average of 3.25 and be recommended by the S.T.B. Committee. Dual degree students must complete *all requirements for each degree*.

Graduation Awards

The Honorable Judge Bernard F. Scherer Award

The **faculty** grants this award to the student who most exemplifies the qualities evident in the life and mission of **Judge and Professor Scherer**. Judge Scherer was a man who, above and beyond his legal career, dedicated much of his life to teaching and forming students at Saint Vincent College and Seminary.

Consideration for this award is not based solely upon the student's G.P.A. The recipient must also be:

- a member of the graduating ordination class;
- a person who shares Judge and Professor Scherer's dedication to a love for learning, for discerning God in all things, and for sharing his faith with all God's People;
- a student who demonstrates his love for learning, for God, and for God's People in both his academic and human formation;
- a student who demonstrates the wisdom and interconnectedness of all life; specifically regarding the corporal works of mercy and the love for the poor and needy;
- a student who demonstrates discretion and humility;
- a student who is truly a living witness to hope in Jesus Christ.

The Diakonia Award

This honor recognizes a graduate whom both **the student body and the faculty** recommend as exhibiting outstanding academic performance, service to the Seminary community through contributing to student morale and spirit, leadership within the community, as well as creative outreach to others.

The recipient of this award is nominated by the entire Seminary community and chosen by the faculty. The recipient must also be:

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

The Demetrius R. Dumm, O.S.B. Sacred Scripture Award

This award honors a member of the graduating class, **determined by the Scripture faculty of the Seminary**, to be a student who has excelled in the study and love of Sacred Scripture in the spirit of Fr. Demetrius Dumm, O.S.B., beloved confrere, teacher, and spiritual writer. Fr. Demetrius was so good at what he did, as one of his former students, Sr. Melannie Svoboda, wrote: *because he read scripture within the context of real life, and he read real life within the context of scripture. He also had a marvelous way of using stories and images to convey profound Biblical truths.* This award recognizes a student who has the potential to become, in word and in deed, a teacher in the likeness of Fr. Demetrius.

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

This award honors a fourth-year seminarian whom **the Rector's Council** believes has most clearly demonstrated excellence in preaching during their diaconal year. Fr. Omer U. Kline, O.S.B. pursued graduate studies at Catholic University of America, and, at the Teachers College of Columbia University. He was awarded a doctoral degree of education specializing in the teaching of speech. At Saint Vincent Seminary he was professor of homiletics from 1960 until 1987 and since 1991, at each graduation ceremony, a seminarian has received the Omer U. Kline, O.S.B., Excellence in Preaching Award.



INSTITUTE FOR MINISTRY FORMATION (IMF)

Mission

The Institute for Ministry Formation (IMF) is an outgrowth of Saint Vincent Seminary's commitment to the formation and education of priests, laity, and religious. The Christian life is about service, and service is ministry. Using new technology and traditional methods for learning and gathering, the IMF gathers this community, grows and supports its faith, and helps guide its response to God's call by forming hearts and minds.

Programs

The greater the number of people who come together to do good, the more good can be done. The IMF gathers like-minded people using the latest in education technology and a vast and historic network of theologians, ministry leaders, subject experts, and spiritual directors to continue to form the hearts of those in ministry. The IMF's goal is to become a single source of learning connecting students with others across the US or across the world, while creating a unique outlet to share collective wisdom. The IMF offers a degree, certificates, retreats, workshops, parish resources, and spiritual development programs. Explore programs, events, and virtual and electronic content at: <http://imf.saintvincentseminary.edu/>.

Certificate programs

Certificate programs are open to clergy, seminarians, religious, and lay students. These are 1–2-year programs leading to a graduate certificate. They are designed to equip students with core theological, spiritual, and pastoral formation for use in active ministry or to pursue more advanced graduate studies. The programs are flexible to accommodate those working in active ministry and/or the working professional. Courses are mainly online and can be taken in any sequence unless otherwise specified. Students may elect to complete their studies with a certificate, or they may elect to apply these credits towards a “stackable” Master of Arts in Ministry (36 Credits, beginning in the spring of 2023).

As the *Association of Theological Schools* (ATS) states:

Schools are welcome to offer these credentials before or within graduate programs as they wish and may include such credentials as a stackable option, as long as the school attends to the Commission's expectations regarding non-degree programs (Standard 3.15) as well as the expectations of the particular graduate degree program. (Guidelines for Reduced-Credit Master's Degrees, 2020.)

To receive the M.A. in Ministry, students will need to pair an 18-credit specialized certificate, such as the Certificate in Spiritual Direction, with the 18-credit Certificate in Catholic Theology. The program requirements of both Certificates must be fully completed. When two certificates are combined, they will satisfy the 36 credits of the M.A. in Ministry with a specialization. For additional requirements and more details concerning the M.A. in Min-

istry program beyond the minimum credits needed to satisfy the degree, see the below section on the *Master's Degree in Ministry with Specialization*.

The Institute for Ministry Formation envisions creating several specialized certificates that will either stand alone as graduate certificates or may be combined and “stacked” with the Certificate in Catholic Theology leading to an M.A. degree in Ministry with unique ministerial specializations.

Academic Advisement

Each Certificate candidate is responsible for seeking an academic advisor/Certificate director from among the members of the faculty of Institute of Ministry Formation. The student obtains from the Director of the IMF an agreement form, which is signed by the faculty member and which indicates that member's willingness to serve as the student's advisor. See the *Academic Advising* section for *Master's in Ministry with a Specialization*.

The Certificate in General Theology

Learning Outcomes for the Certificate in Catholic Theology

- Students will attain a broad knowledge in core foundational theology.
- Students will gain a working concept of theology and doctrine as they apply to practical ministry.

Admission Requirements/Catholic Theology

The admission requirements are as follows:

- A bachelor's degree from an accredited college or university indicating an aptitude for advanced study.
- Two letters of recommendation from those who can assess the student's academic, professional/ ministerial, and/or spiritual goals.
- Official transcripts from all post-secondary coursework.
- A personal interview with the Institute for Ministry Formation Director, if requested.
- The score of a recent Graduate Record Examination, if requested.

Certificate Requirements/Catholic Theology (combination leading to 18 credits)

Scripture (two, 4 credits)

IMTH 730: The Synoptic Gospels	2
<i>(and one of the following two)</i>	
IMTH 740: Johannine Literature	2
IMTH 745: The Letters of St. Paul	2

Theology (three, 6 credits)

IMTH 700: Fundamental Theology	2
IMTH 710: Christian Anthropology	2
<i>(and one of the following four)</i>	
IMTH 720: Catholic Social Doctrine	2
IMTH 715: Fundamental Moral Theology	2
IMTH 725: Sacramental Theology and Liturgy	2
IMTH 735: Scripture and Liturgy	2

Ecclesial and Pastoral Ministry (two, 4 credits)

IMTH 705: Creation and the Christian God	2
IMTH 755: Marriage and Sexuality	2
IMTH 760: Ecclesiology	2
IMTH 775: Pastoral Leadership	2
IMTH 770: Pastoral Care of the Sick	2
IMTH 750: Theology of the Body	2
IMTH 765: Introduction to Canon Law	2

2 Elective courses (4 credits) in: Scripture, Theology, Ecclesial and Pastoral Ministry, Spiritual Direction, or Missiology.

Typical Schedule for Completion:

Year One:

Fall:

IMTH 700: Fundamental Theology	2
IMTH 705: Creation and the Christian God	2

Spring:

IMTH 710: Christian Anthropology	2
IMTH 725: Sacramental Theology and Liturgy	2

Summer:

IMTH 730: The Synoptic Gospels	2
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Total: 10 Credits

Year Two:

Fall:

IMTH 720: Catholic Social Doctrine	2
IMTH 760: Ecclesiology	2

Spring:

IMTH 745: Letters of St. Paul	2
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Summer:

IMTH 785: Benedictine Spirituality	2
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Total: 8 Credits

Total Program: 18 Credits

Spiritual Direction Formation Program (Certificate)

The ***Spiritual Direction Formation Program*** is open to clergy, religious, and lay students seeking to help others grow in faith through offering them the one-on-one ministry of spiritual direction. This is a two-year program. The curriculum consists of three major areas of study: spiritual direction dynamics, foundations in theology and psychology, and a mentored practicum. The primary purpose of the program “*is to equip persons for competent leadership in some form of specialized ministry in congregations and other settings.*” — (The Association of Theological Schools *Bulletin* 50, Part 1, 2012, G-45, B.1.1).

Participation in the Spiritual Direction Formation program can be at two different levels:

Level 1 — Non-Credit Participation (audit). These students are not required to have a Bachelor’s degree and they do not need to complete all the coursework. They must complete all the requirements specified below, however, including full participation in the interactive online class sessions. A basic assessment of participation will be required for those who wish to complete the Spiritual Direction program and receive a ***Letter of Program Completion***. This may include completion of some assignments, quizzes, written/oral exams so the professor can determine a basic level of comprehension.

Level 2—Academic For-Credit Participation for the ***Certificate in Spiritual Direction***. These students are required to have at least a Bachelor’s degree and they must complete all the coursework with a passing grade. They must complete all the requirements specified below to receive a ***Certificate in Spiritual Direction***.

Students looking to advance for the M.A. in Ministry with a specialization in Spiritual Direction, must be accepted in Level 2 to satisfy the admissions and credit requirements of the M.A degree in Ministry. Any courses taken at Level 1 would not apply towards the M.A. degree.

Spiritual Direction Formation Program Goals

- Students will be prepared to serve in a Catholic parish, a religious community, or an apostolate as a Spiritual Director.
- Students will demonstrate skills in the art of spiritual direction so as to support individuals’ interior growth in their relationships with Jesus and the exterior manifestation of that relationship through their specific vocation and their apostolic works in the Church.
- Students will attain competency in the spiritual life, particularly in the knowledge and practice of private, devotional, and liturgical prayer.
- Students will acquire theological knowledge of Catholic doctrine, interpretation of scripture, spirituality, moral teaching, ecclesiology and the sacramental life as expressed in the *Catechism of the Catholic Church* and magisterial teaching.

Specific Learning Outcomes and Assessment for Spiritual Direction Formation Courses

- Students develop a strong prayer life through committed personal practice of prayer and through knowledge of the spiritual heritage of the Roman Catholic tradition of

prayer; (**Measures:** Readiness for Ministry Exam, assessment by supervisor from practicum, grade/assessment from Spiritual Theology and Sacred Scripture courses, reflection paper from silent retreat.)

- Students develop an in-depth self-knowledge through the application of the course material to their own committed experience of receiving spiritual direction throughout the course of studies; (**Measures:** assessment by supervisor from practicum, reflection paper from silent retreat.)
- Students appropriate the doctrinal heritage of the Roman Catholic Church with particular familiarity with the Catechism of the Catholic Church and acquire the capacity to communicate this heritage and apply it to the spiritual life through academic courses in theology and Sacred Scripture; (**Measures:** grade/assessment from Spiritual Theology, Systematic Theology and Scripture courses, assessment from practicum.)
- Students develop skills and competency for listening to others deeply through a vulnerable attentiveness so as to listen together to the Holy Spirit without seeking to manipulate or control others, as taught in spiritual direction dynamics courses and mentored practica; (**Measures:** grade/assessment from practicum.)
- Students learn to recognize basic psychopathology to know when and how to refer directees to psychotherapy professionals; (**Measures:** grade/assessment from psychology course and practicum.)
- Students understand Catholic ecclesiology and the centrality of the sacramental life for Catholics as a source of grace. (**Measures:** grade/assessment from Ecclesiology course and practicum.)
- Students understand Catholic moral teachings so as to be effective guides in discerning the call to holiness. (**Measures:** grade/assessment from Morality course and practicum.)
- Students develop a relationship with a spiritual director mentor who can personally encourage, support and recommend that student for giving spiritual direction; (**Measure:** grade/assessment from practicum.)
- Students will develop a commitment to life-long learning, rooted in the Word of God and integrated with their spiritual lives especially through giving and receiving spiritual direction. (**Measure:** Readiness for Ministry Exam.)

Admission Requirements for the Spiritual Direction Certificate

- A bachelor's degree from an accredited college with indication of aptitude for advanced study (only necessary for those seeking credit along with their Letter of Program Completion);
- An experience of regular spiritual direction for at least one year immediately prior to application;
- A recommendation from the applicant's spiritual director or the applicant's pastor;
- A personal interview with the Program Director, if requested by the Director, for academic assessment and spiritual readiness for the program.

Program Requirements

Core curriculum

Spiritual Theology (IMSD 600-629):	7
Sacred Scripture (IMSD 630-649):	3
Systematic Theology (IMSD 650-669):	4
Psychology and Practica (IMSD 670-700):	4

Certificate Total: 18 Credits

(A grade point average of 3.0)

Additional Requirements:

- **Directed Silent Retreat:**

A directed silent retreat of at least 8 days or the Ignatian “19th Annotation” is required at some point during the program. The student must submit a reflection paper based on the retreat experience highlighting points of self-awareness and spiritual growth. Students are responsible for making their own accommodations for this requirement but must verify their plans with the program directors to ensure acceptability.

- **Application for Practicum:**

After completing six credits of theology/psychology in addition to the ***Spiritual Direction I: Art of Accompaniment*** course and the directed silent retreat, students may apply to begin ***Practicum I***. The application includes questions to ensure a student’s basic competency for meeting with spiritual directees under supervision. It takes into account the passing grade (for a Level 2 student) or the professor’s evaluation (for a Level 1 student) from their completed courses. A successful assessment from ***Practicum I*** and completion of the ***Spiritual Direction II: Advanced Topics in Spiritual Direction*** course will be required before admission to ***Practicum II*** is possible.

- **Readiness for Ministry Exam:**

After all courses have been completed, students must pass a *Readiness for Ministry* Exam that consists of an oral exam with professors chosen by the Program Director to determine whether a student is adequately prepared to meet with a wide variety of spiritual directees.

Typical Schedule for Completion:

A normal load for students is 3-4 credits per semester for two years and two credits per summer in the first two years. With approval from the Academic Dean, a maximum of nine credits may be transferred from other graduate schools. A candidate must complete all degree requirements within 10 years after acceptance into the program.

Ordinarily, Fall and Spring classes each semester will meet in the evenings, usually Mondays to Thursdays from 6:30 to 9:00 p.m Eastern time.

The following is a sample schedule presuming the student starts in the summer with IMSD 601. If a student starts in the fall or spring, IMSD 601 and IMSD 602 could be taken in the same summer. Also, for students able to take more credits, the schedule could be modified by taking any or all of IMSD 600, 630, 650, 660, and 700 in the first year and the remaining courses in the second year.

Year One:

Summer:

IMSD 601: SD I: The Art of Accompaniment **2**

Fall:

IMSD 600: Principles of Prayer and Catholic Spirituality **3**

Spring:

IMSD 660: Moral Theology for Spiritual Directors **2**

IMSD 700: Psychology for Spiritual Directors **2**

IMSD 696: Directed Retreat **0**

Total: 9 Credits

Year Two:

Summer:

IMSD 602: SD II: Directing Prayer **2**

After completion of IMSD 602, the directed retreat (IMSD 696) and at least 6 credits online, the student may apply for the first practicum, IMSD 697.

Fall:

IMSD 630: Praying Sacred Scripture **3**

IMSD 697: Spiritual Direction Practicum I **1**

Spring:

IMSD 650: Sacramental Theology and Ecclesiology for Spiritual Directors . . . **2**

IMSD 698: Spiritual Direction Practicum II **1**

IMSD 699: Readiness for Ministry Exam **0**

Total: 9 Credits

Total Program: 18 Credits

The Master of Arts Degree in Ministry (with Specialization)

Approved for spring 2023

The Master of Arts degree program consists of the Certificate in Catholic Theology stacked or paired with another certificate in a specialized area of ministry. A minimum of 36 total credits is required for satisfactory completion of the M.A. in Ministry (combining two 18 credit certificate programs). Goals for the M.A. in Ministry include both the attainment of a general knowledge of Catholic Theology, a focused study in a specialized area of ministry, and the application of Theology to a specialized ministerial focus. Successful candidates complete the required coursework, achieving a minimum of a 3.0 GPA each semester and a “B” in each course. This coursework, together with the comprehensive exam, demonstrates the student’s knowledge and ability to integrate principles of Theology into active ministry. The written M.A. comprehensive exam measures the candidate’s knowledge of general theological principles and the application of theology to the area of specialized ministry.

Learning Outcomes for the MA in Ministry with Specialization

- Students will attain academic competency in Catholic theology with a concentration in an area of specialized ministry.
- Students will develop the skills needed for critical theological reflection through coursework and discussion of research topics.
- Students will demonstrate their knowledge of Catholic theology, their knowledge of their area of ministerial specialty, and the synthesis of both through the final comprehensive examination.

Admission Requirements

The admission requirements are as follows:

- A bachelor's degree (B.A., B.S. or equivalent) from an accredited college indicating an aptitude for advanced study.
- 12 credits in theology, or 12 credits in an area of ministerial specialization.
- The score of a recent Graduate Record Examination, if requested.
- Three letters of recommendation, at least two of which must be from people who know the academic ability, can attest to the student's professional skills and accomplishments, or can attest to ministerial specialization interest of the applicant.
- A personal interview with the IMF Director, if requested.

Academic Advisement

Each M.A. candidate is responsible for seeking an academic advisor/M.A. director from among the members of the faculty of Institute of Ministry Formation who teaches in the area of specialization or in the area of Catholic theology. The student obtains from the IMF Director an agreement form, which is signed by the faculty member and which indicates that member's willingness to serve as the student's advisor and director of his written work.

The academic advisor of an M.A. candidate:

- is chosen by the candidate at the time of admission to M.A. candidacy, and is selected from among the members of the faculty of Institute of Ministry Formation who teach in the candidate's area of specialization or in Catholic theology.
- advises the student regarding program requirements and policies and preparation for the written comprehensive exams.
- assists the student in following his degree course requirements and in choosing courses that fulfill both the core and the elective requirements.
- is available to consult and coordinate with the IMF Director regarding the M.A. comprehensive examinations, if necessary.

Required for the Master of Arts in Ministry:

- A cumulative grade point average of 3.0, a B grade or better in each course, seminar, and practicum, including certificate coursework completed prior to admissions to the M.A. program.
- Successful completion of the comprehensive exam.
- Completion of all degree requirements and all requirements of the certificates, within ten years after acceptance into the M.A. program. Normally a period of 2-4 years is needed to complete all degree requirements for the Master of Arts Degree.

Credit Transfer, Advanced Standing Policy

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

If credits are obtained from another institution, official transcripts documenting the coursework must be submitted to the IMF Director and be approved by the Academic Dean for transfer.

Comprehensive Exam

The M.A. in Ministry degree requires a written comprehensive exam based upon a list of comprehensive exam questions. The comprehensive exam assesses the student's general knowledge of the Catholic theological tradition, the area of specialization, and the synthesis of both areas relevant to ministry. Exam questions (signed and dated) will be supplied when the student is admitted to the degree program. The comprehensive exam is to be taken **in the final semester of study. The date of the exam will be set by the IMF Director**. The written exam will consist of eight randomly selected questions from those supplied to the student upon entry into the degree program; the student must answer five—two from the area of specialization, two in Catholic theology, and one synthesizing and integrating the area of specialization and Catholic Theology for ministry.



SEMINARY NOTICES AND POLICIES

Notice of Non-Discrimination and Equal Opportunity

Saint Vincent Seminary subscribes to a policy of equal opportunity in the classroom, workplace, and programs. Saint Vincent does not discriminate on the basis of race, color, sex, religion, age, veteran status, national origin, marital status, genetic history, or disability in its programs and activities as required by Title IX of the Educational Amendments of 1972, the Americans with Disabilities Act of 1990, Section 504 of the Rehabilitation Act of 1973, Title VII of the Civil Rights Act of 1964, and other applicable statutes and College policies. Saint Vincent prohibits sexual harassment, including sexual violence.

In conjunction with this policy, it must be understood that Saint Vincent Seminary is a Roman Catholic Seminary grounded in the Gospel of Jesus Christ and the living tradition of the Church in accord with the magisterium and that it is shaped by the Benedictine heritage of liturgical prayer, study, hospitality and community. As such, the Seminary is a center for the spiritual formation, human development, and academic and pastoral preparation of candidates for the priesthood. Consistent with this primary mission and responsive to the contemporary needs of the Church, the Seminary also provides programs for permanent diaconate candidates and offers degree programs to qualified men and women seeking a theological education. In all respects, the operation of the Seminary is integral to the Church's function of selecting and directing those who will function as its ministers.

Accordingly, nothing in this equal opportunity policy shall require Saint Vincent Seminary to act in a manner contrary to the beliefs and teachings of the Catholic Church. Nor shall the policy be construed as a waiver of constitutional or statutory rights which the Seminary enjoys as a religiously-affiliated institution. Nor does this policy abrogate the right of the Seminary to specify as a qualification for employment an individual's willingness to fully embrace Saint Vincent Seminary's mission as a Catholic, Benedictine institution.

The following persons have been designated to handle inquiries involving students and programs regarding the Americans with Disabilities Act, the Rehabilitation Act of 1973, and related statutes and regulations:

Rev. Patrick Cronauer, O.S.B. Seminary Academic Dean, 300 Fraser Purchase Road, Latrobe PA 15650-2690, (724) 805-2324, and

Sara Hart Director of Academic Accommodation/ Academic Advisor/
Section 504 Coordinator,
Office of Academic Affairs, 300 Fraser Purchase Road,
Latrobe PA 15650, (724) 805-2828.

The following person has been designated to handle inquiries regarding the non-discrimination policies and to serve as the overall campus coordinator for purposes of Title IX compliance:

Judith M. Maher

Assistant Counsel to the College/Director of Human Resources/Title IX & Section 504 Coordinator, Office of Human Resources, 300 Fraser Purchase Road, Latrobe, PA 15650, (724) 805-2581.

Veteran Educational Benefits and Satisfactory Academic Progress

Federal law and Veterans Administration regulations specify the conditions under which student veterans, eligible dependents, and reservists are paid VA educational benefits. The law requires that educational benefits be discontinued when the student ceases to make satisfactory progress toward completion of his or her degree. Based upon this requirement, any student using VA educational benefits at Saint Vincent College will be dismissed immediately following the semester when the Veteran or other eligible person does not meet the requirement for Satisfactory Academic Progress (SAP) listed in our current approved catalog.

The standards include:

- Maintain at least a cumulative 3.0 GPA
- Complete 67% of all classes attempted
- Complete a degree-seeking program within a 150% timeframe

When a student receiving educational benefits fails to maintain the prescribed standards of progress and is placed on suspension without successfully appealing, the VA will be informed promptly in order that benefit payments can be discontinued in accordance with the law. The termination date will be the last day of the semester in which the student's progress became unsatisfactory.

Covered individuals

Saint Vincent College adheres to specific policies set forth under the Veterans Benefits and Transition Act of 2018 regarding Covered Individuals. A Covered Individual is defined as any individual who is entitled to educational assistance under chapter 31, Veteran Readiness and Employment, or chapter 33, Post-9/11 GI Bill® benefits.

Covered individuals may attend or participate in the course of education during the period beginning on the date on which the individual provides to the educational institution a certificate of eligibility for entitlement to educational assistance under chapter 31 or 33 (a "certificate of eligibility" can also include a "Statement of Benefits" obtained from the Department of Veterans Affairs' (VA) website e-Benefits, or VAF 28-1905 form for chapter 31 authorization purposes) and ending on the earlier of the following dates:

- The date on which payment from VA is made to the institution.
- 90 days after the date the institution certified tuition and fees following the receipt of the certificate of eligibility.

Assessment of Late Fees

Saint Vincent College will not impose any penalty including the assessment of late fees, the denial of access to classes because of the individual's ability to meet his or her financial obligations to the institution due to the delayed disbursement of funding by the VA.

Priority Registration

Veterans, active duty, and reservists are given priority registration at Saint Vincent College. Specific dates and details will be made available to students prior to the registration period each semester by the Office of the Registrar.

Trademark

GI Bill® is a registered trademark of the U.S. Department of Veterans Affairs (VA). More information about education benefits offered by VA is available at the official U.S. government Web site at <https://www.benefits.va.gov/gbill>.

Saint Vincent Seminary Policy: Protection of Children and Vulnerable Adults

Introduction-Purpose:

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

This Policy is adopted to affirm the obligation of all clergy, administrators, faculty, staff, employees, volunteers, and seminary students of Saint Vincent Seminary to assist in identifying and preventing suspected child abuse, sexual abuse, or sexual exploitation of children and vulnerable persons; and to establish the procedures for reporting such improper behavior in compliance with the Pennsylvania Child Protective Services Law (Pa. C.S. ss 6301, 12/31/2014). It is also the purpose of this Policy to institute guidelines to be complied with when an allegation/report is made against any member of the Saint Vincent Seminary Community who has allegedly engaged in improper sexual misconduct or abuse involving a child or a vulnerable person.

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

Policy:

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

General Definitions:

1. Seminary Community: All clergy, administrators, faculty, staff, employees, volunteers, and seminary students (seminarians) living or working at Saint Vincent Seminary.
2. Seminary Student (Seminarian): All students, priesthood candidates, candidates for the permanent diaconate and lay persons enrolled in a course of study from pre-theology through fourth theology or the ecclesial ministry program or courses of continuing education at Saint Vincent Seminary.
3. Minor Child: Anyone under the age of eighteen (18).
4. Vulnerable Person: Any person, in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty that, in fact, even occasionally limits their ability to understand or want or otherwise resist the offense.
5. Allegation: A first person accusation of sexual misconduct, sexual abuse or exploitation of a minor brought against any Member of the Seminary Community which is reported to the Saint Vincent Seminary through any form of communication, including any that are anonymous.
6. Report: A third party accusation.
7. Mandated Reporter: A person who is required by the Pa. Child Protective Services Law to make a report of suspected child abuse.
8. Sexual Abuse or Exploitation: (Legal Definition, Pa. C.S.ss 6303) Any of the following:
The employment, use, persuasion, inducement, enticement, or coercion of a child to engage in or assist another individual to engage in sexually explicit conduct, which includes, but is not limited to, the following:
 - a. Looking at the sexual or other intimate parts of a child or another individual for the purpose of arousing or gratifying sexual desire in any individual.
 - b. Participating in a sexually explicit conversation either in person, by telephone, by computer or by a computer-aided device for the purpose of sexual stimulation or gratification of any individual.
 - c. Actual or simulated sexual activity or nudity for the purpose of sexual stimulation or gratification of any individual.

This would include “vulnerable persons” subjected to sexual abuse or exploitation through intimidation and coercion by anyone in a position of authority.

9. Child Abuse: (Legal Definition, Pa. 23 C.S. ss 6303) The term “Child Abuse” shall mean intentionally, knowingly, or recklessly doing any of the following:

- a. Causing bodily injury to a child through any recent act or failure to act.
- b. Fabricating, feigning or intentionally exaggerating or inducing a medical symptom or disease which results in a potentially harmful medical evaluation or treatment to the child through any recent act.
- c. Causing or substantially contributing to serious mental injury to a child through any act or a series of such acts or failures to act.
- d. Causing sexual abuse or exploitation of a child through any act or failure to act.
- e. Creating a reasonable likelihood of bodily injury to a child through any recent act or failure to act.
- f. Creating a likelihood of sexual abuse or exploitation of a child through any recent act or failure to act.
- g. Causing serious physical neglect of a child.
- h. Engaging in any of the following recent acts:
 - (i) Kicking, biting, throwing, burning, stabbing, or cutting a child in a manner that endangers the child.
 - (ii) Unreasonably restraining or confining a child, based on consideration of the method, location or the duration of the restraint or confinement.
 - (iii) Forcefully shaking a child under one year of age.
 - (iv) Forcefully slapping or otherwise striking a child under one year of age.
 - (v) Interfering with the breathing of a child.
 - (vi) Causing a child to be present at a location while a violation of 18 Pa. C.S. 7508.2 (relating to operation of methamphetamine laboratory) is occurring, provided that the violation is being investigated by law enforcement.
 - (vii) Leaving a child unsupervised with an individual, other than a child’s parent, who the actor knows or reasonably should have known:
 - a. Is required to register as a Tier II or Tier III sexual offender under 42 Pa. C.S. Ch. 97 Section H (relating to registration of sexual offenders), where the victim of the sexual offense was under 18 years of age when the crime was committed.
 - b. Has been determined to be a sexually violent predator under 42 Pa. C.S. ss 9799.24 (relating to assessments) or any of its predecessors.

- c. Has been determined to be a sexually violent delinquent child as defined in 42 Pa. C.S. ss 9799.12 (relating to definitions).

9. Causing the death of the child through any act or failure to act.

Restatement of culpability – Conduct that causes injury or harm to a child or creates a risk of injury or harm to a child **shall not be considered child abuse if** there is no evidence that the person acted **intentionally, knowingly, or recklessly** when causing the injury or harm to the child or creating a risk of injury or harm to the child.

Child abuse exclusions – The term “child abuse” **does not include** any conduct for which an exclusion is provided in section 6304 (relating to exclusions from child abuse)

Pa. C.S. ss 6303 (a) CPSL Law Definitions:

“Intentionally” – The term shall have the meaning as provided in 18 Pa. C.S. ss 302 (relating to general requirements of culpability).

“Knowingly” – The term shall have the same meaning as provided in 18 Pa. C.S. ss 302 (relating to general requirements of culpability).

“Recklessly” – The term shall have the same meaning as provided in 18 Pa. C.S. ss 302 (relating to the general requirements of culpability).

- 10. **Child Pornography:** Any representation of a minor, regardless of the means used, involved in explicit sexual activities, whether real or simulated, and any representation of sexual organs of minors for primarily sexual purposes. Child pornography is considered sexual abuse of a minor.

Standards of Conduct:

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

A. Prohibited Behaviors:

- 1. Using, possessing, or being under the influence of illegal drugs while in the presence of minors or vulnerable persons.
- 2. Using, possessing, or being under the influence of alcohol while supervising minors or vulnerable persons.
- 3. Known or suspected acquisition, possession, distribution, downloading and/or intentionally viewing of real or virtual pornographic images of minors under the age of eighteen (18) for the purposes of sexual gratification by whatever means using whatever technology.
- 4. Providing or allowing minors or vulnerable persons to consume alcohol or illegal drugs.
- 5. Using profanity in the presence of minors or vulnerable persons.

6. Speaking to minors or vulnerable persons in a manner that could be construed by any observer as being harsh, threatening, intimidating, shaming, derogatory, demeaning, or humiliating.
7. Discussing sexual activities or topics with minors or vulnerable persons unless it is a specific assignment requirement, and the Seminarian is trained to discuss these matters and a supervising professor or pastor is present.
8. Engaging in any sexually oriented conversation with minors or vulnerable persons unless the conversations are part of a legitimate religious lesson and discussion for teenagers regarding human sexuality issues and a supervising professor or pastor is present. On such occasions, the lessons will convey to youth the Church's teachings on these specific topics. If the minors or vulnerable persons have any further questions not answered or addressed by their individual teachers, they should be referred to their parents or guardians for clarification or counseling. All the prohibitive behaviors concerning communications with minors or vulnerable persons (Nos. 6-9) apply equally to communications through electronic means, including but not limited to, social media, e-mail, Facebook, Twitter, Instagram, texting, blogs, etc.
9. Acquiring, possessing, or distributing sexually oriented or otherwise morally inappropriate materials (magazines, cards, videos, films, books, computer downloads and printouts, clothing, etc.).
10. Sleeping in the same beds, sleeping bags, or confined spaces with minors and/or vulnerable persons.
11. Engaging in sexual contact with minors or vulnerable persons. For this Policy, sexual contact is defined as any touching of the person of a minor or vulnerable person for the purpose of sexually arousing or gratifying either person.
12. Transporting minors or vulnerable persons without the express permission of their parent or guardian and must be accompanied by another adult.
13. Unnecessary and /or inappropriate physical contact with minors or vulnerable persons while in a vehicle.
14. Having minors or vulnerable persons stay in their seminary rooms or in their rooms when assigned for parish duties.
15. Using physical discipline in any way for behavior training of minors or vulnerable persons. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, and any other physical force as retaliation or correction for inappropriate behaviors by minors or vulnerable persons.

B. Supervision of Programs or Activities that Involve Minors and/or Vulnerable Persons:

1. Seminarians who are assigned to work with minors and/or vulnerable persons on a regular basis must participate in training that addresses their role in protecting them.

2. Extracurricular Programs, activities, or Church functions that involve seminarians working with minors and/or vulnerable persons, should be supervised by at least two adults.
3. Seminarians serving in leadership roles shall be aware of all programs for minors and vulnerable persons that are sponsored by their parish, school, or other institution of assignment. At all times there shall be adequate adult supervision of these programs and activities.

C. Criminal Background Checks and Safe Environment Training:

In compliance with the admission requirements, all seminary students are required to obtain and submit a current criminal history background record check, from the state(s) where they have resided, for the previous five years to their application. (FBI fingerprint record check is acceptable) A Pennsylvania Child Abuse History Clearance is required for all pre-theology or first year seminary students. Applicants who are Pennsylvania residents and Seminarians who perform public ministry are required to obtain a Pennsylvania State Police Criminal History Record Check, a Pennsylvania Department of Human Services: Child Abuse History Clearance and an FBI fingerprint based Criminal History Background Check in compliance with the Pennsylvania Child Protective Services Law (Pa. C.S. ss 6301, 12/31/2014). Mandated Reporter training is required for all students serving in any role of public ministry. Safe Environment Training and Child Abuse Awareness Training (*VIRTUS*) are offered, and attendance is required for all first-year seminary students, unless they have previously attended *Virtus* training. The Seminary Academic Dean and or the Vice Rector may waive this training requirement upon receipt of a Virtus training certificate from the requesting student. Documentation relating to the criminal history background record checks and Pennsylvania Child Abuse History Clearances along with attendance records for child abuse awareness training will be maintained in the seminary student's academic file.

Roles and Responsibilities:

A. Rector:

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

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

The Rector will thereafter be responsible to ensure notification to the Pa. Department of Human Services by telephone ("Child Abuse Hotline" at 1-800-932-0313), and in writing, by completing the required follow up written form CY-47, for reporting to the appropriate child protective services agency within 48 hours, and in any other way required by law.

2. The Rector will also ensure that the Archabbot of Saint Vincent Archabbey and the Delegate for Child Protection are both advised of any allegation/report involving a member of the Saint Vincent Seminary Community.
3. The Rector will further advise the Diocesan Bishop who has sponsored any accused seminarian, of any allegation/report of sexual abuse, sexual exploitation or child abuse or any inappropriate sexual conduct involving a minor child or vulnerable person by that seminarian.

B. Vice Rector:

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

C. Saint Vincent Seminary Community:

DUTY TO REPORT

All Members of the Saint Vincent Seminary Community, under this Child Protection Policy, and under the mandates of the Pa. Child Protective Services Law are "MANDATED REPORTERS" of child abuse. As such, Members are required to ***personally and immediately*** report all instances of child abuse or suspected child abuse that comes to their attention immediately by calling the "Child-line" child abuse hotline (800-932-0313) or by submission of an on-line report to www.compass.state.pa.us/cwis. In addition, Members must file a follow-up written report on DHS form (CY-47) and submit the report to the Child Protective Services Agency in the county where the suspected abuse occurred. A copy must also be provided to the Delegate for Child Protection of Saint Vincent Archabbey. In addition, the Rector of Saint Vincent Seminary, or his designee, should be notified of all instances of sexual abuse, sexual exploitation, or child abuse involving a minor child or vulnerable person whom they encounter through any seminary sponsored or associated program or activity. This includes any "second-hand" reports of abuse if the community member has "reasonable cause to suspect" that child abuse has occurred. In addition, seminarians on assignment in a parish should notify the Pastor or Parochial Vicar of that parish of any allegations/reports of child abuse that come to their attention.

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

It is the responsibility of the seminarian who has direct knowledge of the incident to report the conduct to the Rector or his designee. The Rector or his designee will

document all reports and ensure that the proper intervention and remedial action is addressed with the accused person.

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

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

D. Review Board:

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

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

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

E. Response to Victims:

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

F. Civil Authorities:

As previously outlined in this Policy, all allegations/reports of sexual misconduct or abuse committed by a Saint Vincent Seminary Community Member shall be reported in a timely manner to the proper civil authorities in the jurisdiction in which the alleged incident occurred. Saint Vincent Seminary will comply with the reporting requirements of Pennsylvania Law (Title 23, Pa.C.S. ss 6301, Child Protective Services Law) and recognizes the right of an individual to report to civil authorities any

allegation/report of sexual misconduct unlawful according to State and Federal Law. Saint Vincent Seminary Community Members are advised that in addition to notifying the Rector of Saint Vincent Seminary, neither this Policy nor the laws of the Commonwealth of Pennsylvania prohibit them from also directly contacting either the Pennsylvania State Police or the Department of Human Services to report instances of sexual misconduct or abuse.

Review-Emendation:

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

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

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

I approve and promulgate as policy for Saint Vincent Seminary, this 16th day of June 2021.

Very Reverend Edward M. Mazich, O.S.B.
Rector



Saint Vincent Seminary
Initiated: September 17, 2012
Revised: June 1, 2017
Revised: June 16, 2021

Academic Policies

All policies apply to both the Seminary and to the Institute for Ministry Formation at Saint Vincent Seminary unless otherwise noted.

1. Academic Advisors

The Seminary, recognizing the value of faculty-student relationships, considers the academic advising of students to be a critical element of their intellectual formation. All Seminary students are assigned an academic advisor when they begin studies. In subsequent semesters, students who wish to change their academic advisors should discuss the matter with the Academic Dean. The approval of the Academic Dean is required for any change in advisor.

The Thesis Director of the Bachelor of Sacred Theology and Master of Arts candidates serves as their academic advisor.

2. Academic Cooperation with Saint Vincent College

Sharing the same campus, the Seminary and the College take advantage of a mutually beneficial relationship. In some cases, prerequisite courses can be taken in the undergraduate departments of the College. This is normally done during philosophical formation for those in the Ordination Program in cooperation with the Philosophy Department.

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

3. Academic Due Process

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

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

In the event that a mutually acceptable decision cannot be reached, the student informs the Academic Dean of the difficulty. The Dean then discusses the matter with the faculty member. If no resolution can be reached through the intervention of the Dean, the student may ask for a meeting of the Academic Due Process Committee. This request must be made within fourteen days of the Dean's intervention. The student must present the Academic Dean with a written statement detailing the reasons for the request to convene the Academic Due Process Committee.

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

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

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

4. Academic Fees

All fees are subject to change and are determined annually by the Board of Directors.

5. Academic Honesty and Plagiarism

Saint Vincent Seminary assumes that all students come to us for the serious purpose of formation and/or education for ministry in the Church and we expect them to be responsible individuals who demand of themselves the highest standards of honesty and personal conduct.

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

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

Plagiarism is a serious offense which will result in serious consequences. The use or presentation of the words (verbal or written), works, or ideas of another person (his or her intellectual property) as if they are one's own is a serious moral and potentially legal offense. It is an act of fraud and literary theft. In research and writing one must ***always give credit*** to the source of the material used, even when paraphrasing that material. In Saint Vincent Seminary programs, ***the avoidance of plagiarism is the student's responsibility***. A Student should avail himself of one or more of the online programs/services to check for potential plagiarism ***before*** he submits the final draft of his written work.

The normal policy for a student suspected of plagiarism is as follows:

- 1) The faculty member collects the evidence and brings it and a written report to the Academic Dean for consultation.
- 2) If the Dean concurs then the faculty member will meet with the student and present the evidence to the student.
- 3) The student will have the opportunity to explain or defend his/her position to the faculty member and the Academic Dean.
- 4) Based upon all the above and the explanation of the student, and after the faculty member and Dean consult, the faculty member will advise the student of the penalty which will be:

Minimally: *Failure of the paper/exam/project* in which plagiarism was discovered and official notation in the student's record, notification of sponsor and vocation director.

Maximally: *Failure of the entire course*, official notice in the student's file, and notification of sponsor and vocation director.

All students who plagiarize will automatically be placed on academic probation for one year (if a 4th year student for the remainder of their time in the Seminary).

5) The student is required to meet with the Academic Dean.

6) Any student who plagiarizes will receive ***only one pass*** for this offense. Any plagiarism found in his/her work after this pass will result in ***immediate expulsion from the Seminary.***

The student has the right to appeal any expulsion to a review board comprised of the Academic Dean (ex-officio) and two faculty members (excluding the faculty member who discovered the plagiarism). This board will review the evidence submitted and the findings. If the board wishes they may interview the professor and/or the student. They will review the evidence in order to confirm the previous judgment, punishment, or expulsion. They may choose to modify it if they see fit. *A formal decision, with rationale, will be submitted to the Academic Dean to be placed in the student's permanent file.*

6. Academic Warning

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

7. Add/Drop Forms

Registered students who wish to add or drop a course must complete add/drop forms, submit them for approval to the Academic Dean's Office, obtain the signature of the Academic Dean, (or the Director of the Institute for Ministry Formation for Institute for Ministry Formation programs) and submit the signed form to the Office of the Registrar. There is a \$20.00 charge (Institute for Ministry Formation students are excluded from this fee) to process these forms after a time fixed by the Registrar.

8. Admissions

The Master of Divinity and the Master of Arts degree programs are open to qualified diocesan, religious, and lay students. The Bachelor of Sacred Theology program is open

only to qualified ordination students. The specific admission requirements for each degree program are listed under each program description.

Persons considering application to the Seminary are encouraged to come to the campus and experience firsthand the environment and the spirit of Saint Vincent. As part of the application process, personal interviews are required with the Rector, the Vice Rector, and the Academic Dean (i.e., the Admissions Committee).

Acceptance to the Seminary is granted by the Admissions Committee only after all required documentation and records are contained in the applicant's file. Applicants are notified of the decision of the Admissions Committee as soon as the committee has met to make its decision. All correspondence should be addressed to the Academic Dean.

All international applicants wishing to study at Saint Vincent Seminary must acquire legal authorization to be in the United States by obtaining valid I-20 and F-1 visa (or a Green Card") and must be sponsored by a religious order or diocese. Students with R1 visas may be accepted for studies, but they should be aware that they are legally restricted to taking no more than nine credits of coursework per semester.

9. Alcohol and Other Drugs

(provided in compliance with the Drug Free Schools and Campuses Act (DFSCA) of 1989.)

Saint Vincent College and Seminary are committed to the responsible use of alcoholic beverages on campus. Illegal or irresponsible consumption of alcoholic beverages and other drugs will not be tolerated. The unlawful manufacture, distribution, dispensation, possession, or use of alcohol or a controlled substance is prohibited on College and Seminary property or as part of any activity sponsored by the College and Seminary. A controlled substance includes but is not limited to marijuana, cocaine, crack, heroin, and amphetamines.

Students, faculty and staff must abide by the terms of the above policy. Furthermore, the Drug-Free Workplace Act of 1988 requires any employee to notify the Director of Human Resources of any conviction under a criminal drug statute for violations occurring on or off College premises while conducting College business. A report of the conviction must be made within five days following the conviction.

Disciplinary action for violations will be taken according to the applicable Saint Vincent College or Seminary handbook up to and including termination of employment or expulsion from the College or Seminary and referral for prosecution. Saint Vincent College and Seminary will not shield individuals from the legal consequences of their actions should they violate the law.

Pennsylvania and Federal Laws

Offense	Penalty
1. Lying about your age to obtain alcohol.	Suspension of driver's license for 90 days for first offense, 1 year for second offense and 2 years for third and subsequent offenses.
2. Possession of false identification card.	Same as #1 above plus fines up to \$500.
3. Purchase, possession, consumption, or transportation of alcohol by persons under age 21.	Same as #1 above.
4. Providing alcohol to a person under age 21.	Crimes Code: Guilty of misdemeanor. Mandatory minimum fine of \$1,000 for first offense and up to 1 year of imprisonment. Liquor Code: Up to \$300 fine.
5. Possession of a small amount of marijuana for personal use only.	Guilty of misdemeanor, up to 30 days imprisonment and/or fine of up to \$500.
6. The use of or possession with intent to use drug paraphernalia for the purpose of illegal use of a controlled substance.	Guilty of a misdemeanor up to one year imprisonment and/or fine up to \$2,500.

All members of the Saint Vincent College and Seminary community must adhere to all applicable local, state and federal laws related to the sale and use of alcoholic beverages and other drugs and controlled substances. In addition, a person convicted of a federal or Pennsylvania offense involving a controlled substance may be made ineligible to receive grants, licenses, contracts and other federal benefits. Federal penalties for possession of any substance containing illicit drugs are up to one year of imprisonment and/or a fine up to \$5,000 for the first offense and up to two years imprisonment and/or a fine of up to \$10,000 for the second offense. Federal penalties for the cultivation or manufacture, distribution, or possession of illicit drugs are determined by their classification. Factors leading to stiffer penalties include: Repeated offenses, larger amounts of the substance, purity of the substance, distribution to a person under the age of 18 or to a pregnant woman, distribution within 1,000 feet of a schoolyard, playground, youth center, swimming pool, or video arcade.

Saint Vincent Policy

The College encourages students to abstain from alcohol and other drugs. If students choose to consume alcohol, they should do so responsibly and legally.

Reporting Alcohol and Drug Related\Other Emergencies

Students are to seek help for their peers' personal welfare in drug or alcohol or other emergencies. The Pennsylvania Legislature recently passed a law that gives an underage person a defense to prosecution for the summary offense of consumption or possession of alcohol if, 1) the person calls 911 or alerts campus safety, police or emergency services in the good faith belief that another individual needs immediate medical help to prevent

death or serious injury; 2) they reasonably believe that they are the first person to make that emergency call; 3) they give their own name in making the call; 4) they stay with the person in need of medical attention until the help arrives; and, 5) the only way law enforcement becomes aware of their own possession or consumption of alcohol is because of their conduct in 1 – 4 above.

Similarly, under Act 139, limited immunity from charge and prosecution for certain drug offenses is provided if an individual calls 911 in the event of an overdose. To be protected under the law, individuals who report an overdose must give their names, stay with the person who overdosed until help arrives, and cooperate with law enforcement personnel. Drug offenses that are covered under this law are those related to possession of drug paraphernalia and small amounts of drugs. Individuals in possession of a quantity of drugs that constitutes as “intent to sell” are not protected under the Good Samaritan statute. The person who overdosed is also protected under the law where the person who made the call is protected.

The conduct of a student meeting the criteria of this statute will also be considered a mitigating factor in any disciplinary proceedings Saint Vincent conducts that arise out of the incident.

Students and employees are required to become familiar with all aspects of the College’s Alcohol and Other Drugs Policy which are found in the Student Handbook, available online at https://www.stvincent.edu/assets/docs/student-life/2021_22Student%20Handbook.pdf.

Health and Safety Concerns

The influence of alcohol and the medically unsupervised use of drugs and/or narcotics may pose serious safety and health risks to both the user and other members of the Saint Vincent community. Alcohol is a central nervous system depressant, which slows bodily functions. Small quantities induce feelings of well-being, relaxation, and loss of inhibitions. Larger doses progressively cause intoxication, sedation, unconsciousness, and possibly death. Alcohol is psychologically and physically addictive and long-term abuse can lead to severe emotional, psychological, and physical problems.

The use of illicit drugs can also lead to many severe physical, psychological and emotional problems. The specific effects depend on the dose, length of use, and the type of drug, which is being used. Some examples of these effects include – loss of appetite, memory loss, learning difficulties, paranoia, anxiety, depression, sleeplessness, increased blood pressure and heart rate, damage to internal organs, stroke, and possibly death. More information about the specific effects of various drugs can be obtained from the Wellness Center (ext. 2115) or the Prevention Projects (724-805-2050).

The College and Seminary recognize drug and alcohol abuse and dependency as an illness and a major health problem. There are many services available for counseling, treatment or rehabilitation for students and employees. Students and employees concerned about their own or another person’s alcohol or other drug use are encouraged to contact the Wellness Center (Counseling and Health Services) located in the Robert S. Carey Student Center or the Prevention Projects. Confidential advice and referral resource information are available. The College health insurance for employees provides coverage for both inpatient and outpatient treatment services.

Conscientious efforts to seek help for a drug or alcohol abuse problem will not jeopardize any employee's job or any student's record. Treatment service providers will design a specific aftercare plan to assist the employee or student with re-entry into their community environment. Any treatment options for Seminary students are governed by the specific policy of the student's sponsoring diocese, which is consulted in such matters.

Local Resources:

Outpatient Treatment/Rehabilitation Services

Catholic Charities	724-837-1840
Excelsa Health Comprehensive Counseling Services, Greensburg	724-832-4110
Gateway Rehabilitation Center Greensburg Office	724-853-7300
Southwestern Pennsylvania Human Services (SPHS)	
Latrobe Office	724-532-1700
Greensburg Office	724-834-0420

Inpatient Treatment/Rehabilitation Services

Addiction Recovery Center (ARC) Manor, Kittanning	800-323-1333
Greenbriar Rehabilitation Center, Washington, PA.	800-637-4673
Pyramid Healthcare, several locations in nearby counties including Allegheny	888-694-9996
Twin Lakes Drug and Alcohol Rehabilitation Center, Somerset	800-452-0218

Support Services

Westmoreland County Crisis Hotline	800-836-6010
Alcoholics Anonymous	724-836-1404
Al-Anon	412-572-5141 or 800-628-8920
Narcotics Anonymous	412-391-5247

Campus Counseling Resources

Saint Vincent College Counseling Services, Wellness Center	Ext. 2115 or 724-805-2115
Saint Vincent College Campus Ministry	Ext. 2350 or 724-805-2350

Campus Information and Material Resource Services

Saint Vincent College Prevention Projects	724-805-2050
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10. Auditing a Course

Students may register to audit a course with the permission of the Academic Dean (or the Director of the Institute for Ministry Formation for Institute courses). No credit and no grade points are earned for auditing a course. Auditors are not required to complete class assignments or examinations. The tuition for auditors is reduced (see the Fees Schedule(s)).

11. Change of Requirements

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

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

12. Class Attendance and Make-Up Exams

Students are required to attend class. Students may be excused from class by the Rector, Vice Rector, or Academic Dean (or the Director of the Institute for Ministry Formation for Institute classes or exams). The student is required to report any excused absence to the faculty member *prior to the absence*. In unusual circumstances, such as serious illness, a student may contact the Academic Dean's Office (or the Director of the Institute for Ministry Formation for Institute for Ministry Formation programs), which will notify each instructor of the reason for absence from class. Individual faculty members may set more specific policies regarding absences and make-up work or exams.

13. Classroom Attire

All diocesan seminarians are to wear clerics and religious seminarians are to wear their habits to all liturgical celebrations, in the Seminary and monastery dining rooms, and for all classes. Lay students are expected to wear "Business Casual."

14. Computers and Information Services

The use of a computer in the classroom is to be considered a privilege and not a right! Any professor may choose not to permit or to restrict the use of computers in his or her classroom. Students who use computers in the classrooms may do so for the purpose of ***note taking only***, unless otherwise required by a professor. Students are forbidden to surf the web, to email, to game, blog, to use Facebook®, Twitter®, or to use any other social media during class time. Loss of computer privileges will result for any student who breaks this policy. A professor may ban all computers from his or her classroom for an offense to this policy.

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

For further policies on computer use and information services, please see the Information Resources and Responsible Use Policy on page 143.

15. Continuing Education

The Seminary invites students to take classes on a continuing education (Con ed) basis. Those enrolled as continuing education students are expected to have the necessary background for the courses which they wish to take. Lay continuing education students are admitted to courses by the Academic Dean (or the Director of the Institute for Ministry Formation for all Institute for Ministry Formation programs) and pay the regular tuition rate (or the Institute for Ministry Formation Rate for all Institute for Ministry Formation Programs), unless a given course is audited. Priest alumni may register as con ed students and take any course in person or online for a reduced alumni rate.

16. Course and Degree Program Evaluations

At the conclusion of each semester students are expected to evaluate their courses and their own learning using the online Course and Degree Program Evaluation. In the CAD, students are asked to reflect on four things:

- course content,
- teaching methodology,
- how a particular course connects to the degree goals and their own formation,
- related self-assessment questions designed to help students to assume responsibility for their learning and to foster a commitment to lifelong learning, reflection and formation.

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

17. Credit Hours

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

18. Disability Support Services & Academic Accommodations Policy

Students with documented disabilities who are otherwise qualified for programs at Saint Vincent College and Seminary are eligible to receive reasonable accommodations in accordance with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990.

Reasonable accommodations do not alter the essential expectations of courses, programs or activities.

Documentation

Students should submit documentation that includes the following:
Diagnosis of a disability, including any disability test results
Functional limitations in an educational setting
Explanation of recommended accommodations

Academic Accommodations

Academic accommodations available to disability students may include:

- Distraction-limited test environment
- Extended test time
- Reader for exams
- Computer exam format
- Permission to tape or record lectures
- Note-takers
- Alternate format for written material

Academic Counseling

Guidance and support is offered to students in the following areas:

- Study Skills
- Peer Tutoring
- Time Management
- Personal and Career Development
- Course Scheduling
- Referrals for Learning Disability Testing

- Self-Advocacy Skills
- Assistive Technology (Kurzweil)

To inquire about disability services and academic accommodations, please contact:

Sara Hart

Director of Academic Accommodations / Academic Advisor/
Section 504 Coordinator,
Office of Academic Affairs, 300 Fraser Purchase Road,
Latrobe PA 15650
(724) 805-2828.

19. Dual Degree Candidacy

After one semester of successful studies in the theologate, Master of Divinity students may request admission to a dual degree program by applying either to the Master of Arts or to the Bachelor of Sacred Theology degree programs. These requests must be accompanied by the recommendation of their sponsor.

Master of Divinity students who apply for dual degree status must meet the admission requirements for the degrees, must maintain at least a 3.0 G.P.A. for the M.A. program, or a 3.25 G.P.A. for the S.T.B. program, and must be recommended to the Academic Dean by the Master of Arts or Bachelor of Sacred Theology Committees after review of their applications.

20. Financial Aid

All full-time and part-time students are eligible for scholarships or student aid as determined by the administration of Saint Vincent Seminary. Please visit <https://ssl.charityweb.net/saintvincentseminary/> to make a donation to a scholarship. The Financial Aid Committee must adhere to all stipulations as stated in the various trusts, funds, endowment funds, and scholarship bequests.

21. Financial Information

Tuition and Fees: Please see <http://saintvincentseminary.edu/apply> for the most recent information.

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

22. Grading Scale and Expectations

Seminary Grading Scale for M.A., M.Div., and S.T.B. Degrees:

Grades are recorded by the following letter system; grade points are used to compute averages.

A	96-100	Superlative Accomplishment	GPA 4.0
A-	90-95	Excellent Accomplishment	GPA 3.67
B	86-89	Good Accomplishment	GPA 3.0
B-	80-85	Acceptable Accomplishment	GPA 2.67
C	76-79	Satisfactory Accomplishment	GPA 2.0
C-	70-75	Unsatisfactory Accomplishment	GPA 1.67
F	0-69	Inadequate Accomplishment	GPA 0

The Grade Expectations for all academic work done at Saint Vincent Seminary:

The following descriptions are intended to help all faculty members to grade a student's performance based on common expectations for each level of grading. These descriptions are meant to give general expectations and are not meant to be exhaustive. They are also intended to help students to know the quality of work expected for each grade. Therefore, *all applicable* expectations at each level should be considered when grading a student's work.

*** On all grade levels, a student's ability to use proper English spelling, grammar, composition, and the approved Seminary Style for academic papers should be included in the final grade of each exam, paper, and oral presentation.**

A = Superlative Accomplishment—(highest honors-level work); the student's work is above and beyond the normally expected work for excellence. The student has demonstrated a quality of work and accomplishment far beyond the normal requirements and shows originality of thought and mastery of material; factual near faultlessness; authoritative knowledge of material; strong evidence of outside reading/research; significant elements of originality, synthesis, integration, and independent thought; and stellar academic performance.

A– = Excellent Accomplishment—(high honors-level work): the student successfully fulfilled all requirements and expectations of learning; and displays in-depth understanding of material, comprehensive coverage of topics; good evidence of outside reading/research, and originality of thought or approach. Student performance indicates overall control of the subject matter and the ability to apply principles with intelligence, synthesis, integration, and independent thought with no major errors. The work exceeds most requirements.

B = Good Accomplishment—(honors-level work): the student's achievement exceeds acceptable accomplishment, showing a clearer indication of initiative, comprehension of material, and the ability to work with concepts; factual soundness (few major or minor factual errors); thorough understanding of material; evidence of relevant outside reading/research; some originality of thought or approach; and regular use of effective logical thinking, critical analysis and judgment. The student's work is suitably focused and meets all requirements.

B– = Acceptable Accomplishment—good work: the student has met all expected standards of learning, but not at the honors level. This grade signifies acceptable performance of the course or grade level objectives. This work satisfies all of the requirements of the question/research task, exam; shows the students capability to think beyond the task by relating it to other areas of knowledge in or outside of the course; and is neatly presented and shows above-average use of academic English. The work does, however, contain several minor flaws or only one major flaw.

C = Satisfactory Accomplishment—passing work: the student's accomplishment, while passing in most cases, is deficient. Minimum requirements have been met but without distinction; there has been worthy effort, but with an undistinguished outcome. The work is essentially correct, possibly missing important points, but no serious errors. There is good understanding of material, but the work tends to be descriptive in approach. There is limited evidence of outside reading/research. The work is com-

petently structured in thoughts and writing, and reasonably well focused, but there are some weaknesses in expression/presentation. The student possibly used a large amount of quotations in written work or essays and does not engage them.

C- = Unsatisfactory Accomplishment—marginal work: the student’s accomplishments in most cases are weak and sporadic; the student’s assimilation and comprehension of basic concepts and fundamental materials is minimal. He displays only limited understanding of material; incomplete coverage of issues in written work, class discussions, or exams; and some significant factual errors and/or irrelevancies. His work is entirely descriptive in approach. The written work is poorly structured; lacks coherent argument, and is difficult to follow. It uses an excessive amount of quotations in written work and does not engage them.

F = Inadequate Accomplishment—unacceptable work: this student has not met the expected level of academic achievement for seminary and graduate studies; the student has not met the minimum learning requirements. There is evidence of inadequate effort, motivation, and/or academic or intellectual ability to assimilate and integrate what is being taught or read; there are many serious errors / misconceptions / omissions / irrelevancies in class contributions or written work and exams. The student uses an excessive amount of quotations in written work or essays and does not engage them.

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

Other Grading Symbols

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

IP = Course in Progress

P = Pass. The student passed the course with at least the equivalent of a “C-” (1.67 or 70%) or better. Credit is given, but grade points are not.

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

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

W = Withdrawal

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

23. Grade Point Average

Records for all degrees, except the S.T.B. (see below: Honors for the STB Degree), are evaluated through a grade point average (GPA). This average is obtained by dividing the total number of credits taken on a letter-grade basis into the grade points earned.

24. Honors Requirements

Honors for the M.Div. and M.A. Degrees

To achieve M.A. or M.Div. Degree Honors (for graduation), the cumulative Grade Point Average (GPA) expectations are:

Cum Laude = 3.50

Magna cum Laude = 3.75

Summa cum Laude = 3.90

Honors for the S.T.B. Degree

Because the S.T.B. degree is actually granted by the Pontifical Athenaeum of Sant' Anselmo in Rome, we must convert our grades to their system and follow their grading and honors system. The Honors for the S.T.B. degree require higher grades than those used for our other degrees. Honors are based upon the **Cumulative Grade Average**.

Cum Laude = 82.5%

Magna cum Laude = 90%

Summa cum Laude = 97.5%

25. Inclusive Language Guidelines

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

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

26. Independent Study

A student wishing to pursue a special project or who, for reasonable scheduling purposes, needs to take a required course as an independent study must first consult the Academic Dean, and then request a faculty member to direct and supervise the independent work. If accepted by the faculty member for independent study, the student is required to complete the appropriate Independent Study Form (available in the Academic Dean's Office) in conjunction with the faculty member and to seek final approval from the Academic Dean. Credits are determined by the faculty member and the Academic Dean. Ordinarily, M.A. students may not take more than two independent studies without the explicit permission from the Academic Dean; nor are students normally permitted to utilize independent studies to repeat a failed course.

The following policies (approved by the faculty in September, 2015) apply to all Independent Study Courses at Saint Vincent Seminary:

- 1) ALL INDEPENDENT STUDY COURSES ARE TO RUN FOR THE DURATION OF ONE SEMESTER** (or summer). They **MUST** be properly registered for, and grades

MUST be submitted during the grade reporting period for that semester or summer in order for credit to be earned.

- 2) **INDEPENDENT STUDY COURSES TO REPLACE FAILED COURSES:** Students, who have taken and failed a course, may apply for an Independent Study course to replace the failed course, with the agreement of the Academic Dean in consultation with the faculty member. However, this will be a TRUE INDEPENDENT STUDY! It will be the student's responsibility to study ON HIS OWN, to follow the syllabus from the failed course, to do all the reading and writing requirements of that course, and to study his notes (or his classmate's notes!) from that course. The faculty member will meet once monthly with the student for substantive discussion and shall be available FOR CONSULTATION ONLY outside of these monthly meetings. At the end of the semester (scheduled in consultation with the professor) the student will take a COMPREHENSIVE EXAM for the course (oral or written exam—but not a paper!). A written grade report, with substantiation, is to be turned in to the Academic Dean to be placed in the student's file. The grade achieved on the exam will be the grade given to replace the "F" for the failed course. If the student fails again, then the ONLY option is to retake the course, for credit, here or at another accredited institution, and to transfer the grade to Saint Vincent Seminary. Independent Study courses taken to replace *a failed course MUST BE TAKEN within TWO SEMESTERS* (with a summer counting as one semester) of the failed course. After that, the student must either repeat the course in the regular schedule or take it elsewhere and transfer the credits to Saint Vincent Seminary.
- 3) **ALL OTHER INDEPENDENT STUDY COURSES,** (with the exception of Pastoral practica and languages—see below), approved by the Academic Dean in consultation with the faculty member, will be run as TRUE INDEPENDENT STUDY COURSES. These will be approved ONLY for extraordinary circumstances (scheduling conflicts, etc.). This means that *the faculty member agrees to produce a syllabus of assigned readings*, (the faculty member may or may not supply lecture notes on his or her course), **projects, or papers for the course**. The expectation is that THE STUDENT WILL BE STUDYING ON HIS OR HER OWN. The faculty member will meet once monthly with the student for substantive discussion and shall be available **FOR CONSULTATION ONLY** on projects or papers outside of these monthly meetings. At the end of the semester (during the last two weeks), at a time arranged with the student, the student will take a WRITTEN COMPREHENSIVE EXAM for the final grade for the course. A written grade report, with substantiation, is to be turned in to the Academic Dean to be placed in the student's file. The grade for this comprehensive exam is to be the major portion of the grade (75-100%).
- 4) **INDEPENDENT STUDY FOR PASTORAL PRACTICA COURSES:** These will be arranged separately with the Academic Dean in consultation with the Director of Pastoral Formation. They will include appropriate evaluation opportunities.
- 5) **INDEPENDENT STUDY FOR LANGUAGE COURSES:** Independent studies for languages are special cases due to the nature of language teaching. If an independent study course in a language is approved by the Academic Dean, whether during a semester or during the summer, the faculty member teaching that course will determine the meeting schedule.

27. Information Technology Resources and Responsible Use Policies

Written Information Security Policy (WISP): IT.POL.01.001 Direct link:

<https://mysv.stvincent.edu/CampusServices/InformationTechnology/Documents/IT.POL.01.001%20Written%20Information%20Security%20Plan.pdf>

Location of All Technology Policies:

<https://mysv.stvincent.edu/CampusServices/InformationTechnology>

Information Technology Department Services

Account Management

- Manage 2 Factor Auth (2FA), see sign-ins, and perform password changes through clicking on your picture in Microsoft 365 and viewing “My Account” (Direct Link: <https://myaccount.microsoft.com>)
- Change or Forgotten Password? – Access any SVC resource like mySV and perform a self-service password change from the logon page (*Note: 2FA required)

Microsoft Office

- Access Office Online – accessed via Microsoft Office 365 thru mySV Portal or outlook.com/stvincent.edu
- Install desktop versions for Macs or Windows - downloaded/installed via Microsoft 365 – (See attached)
- Mobile Email – Download the Outlook App from the Google/Apple Stores
- Microsoft OneDrive Storage: Store and share files
 - o Windows 10 Clients - <https://support.microsoft.com/en-us/office/sync-files-with-onedrive-in-windows-615391c4-2bd3-4aae-a42a-858262e42a49>
 - o Mac Clients - <https://apps.apple.com/us/app/onedrive/id823766827?mt=12>
 - o Mobile app available via Apple/Google stores

MS Teams

- Accessed through SVC Microsoft 365 – can be used for social distancing/online collaboration for group study sessions or clubs
- Teams How To's: <https://support.microsoft.com/en-us/office/microsoft-teams-video-training-4f108e54-240b-4351-8084-b1089f0d21d7>

Schoology

- Access through mySV Portal, Microsoft 365 Apps or <https://saintvincent.schoology.com/>
- Schoology Mobile App - downloaded from Apple/Google Stores
- Zoom access - Single sign-on (SSO) to access lectures via SVC Courses

Omni Alert

- Access and create an account for our emergency text notification system thru mySV

Print Anywhere (WEPA)

- Print to any WEPA kiosk on Campus by downloading and installing the WEPA Print driver - <https://www.wepanow.com/software>
 - B&W Printing included in SVC Tuition
- Download and install WEPA App for touchless printing (See WEPA Touchless Attachment)

Campus PC Labs

- Most Labs have been converted to BYOD (Bring your own device) solutions. (See WEPA, MS Office 365 for access to software and printing)
- Virtual Desktop Labs: Access Campus specific lab software via a browser and virtual desktop – <https://desktop.stvincent.edu> (*Note: 2FA & MS Authenticator push notifications for Off Campus is required)

Academic Campus WIFI

- SSID = “SaintVincent” (username & password is your SVC account info)

Residential Halls (ResNet) WIFI

- Managed Service through Apogee
- SSID = “MyResNet” (any newer 5Ghz capable device)
- SSID = “ResNet Legacy” (for any older 2.4 Ghz device)
- Instructions and Support – See Attached “ResNet Connection Guide”

Campus Technology Support

- mySV Technology Page - <https://mysv.stvincent.edu/CampusServices/Information-Technology>
- Create an IT Service Request by emailing ServiceDesk@stvincent.edu

28. Learning Management System (LMS): Schoology®

Saint Vincent College & Seminary use **Schoology® Enterprise** as their Learning Management System (LMS). Schoology® is a web based, cross platform content delivery system to provide educational materials to students and for administrators to monitor their progress. The underlying technology for Schoology® is HTML5 hosted on Amazon Web Services (AWS). All courses for each semester have an online presence within Schoology®. Students are required to have a Saint Vincent network account, and a device capable of accessing the internet. A basic understanding of web navigation is required to navigate to the Schoology® website, and to sign in with network credentials. Schoology® has an

Android/iOS app that will assist mobile device users in accessing course content. No external applications or programs are required, as all operations can be performed within the Schoology® platform. However, access to Microsoft Office 365 is recommended.

29. Pass/Fail Option

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

New Testament Greek and Ecclesiastical Latin I and II are pre-requisite courses. As such, they do not affect the grade-point average calculation of the MDiv or MA degrees.

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

30. Recording of Lectures or Conversations with Faculty Members or Administrators

The official policy of Saint Vincent Seminary regarding the recording of lectures or conversations with faculty members or administrators is as follows. According to our legal counsel, *Pennsylvania law prohibits the recording of conversations without the prior consent of all parties*. The recording of these conversations may be treated as a felony violation according to Pennsylvania Statutes. Faculty and administrators have legal rights to their lectures, and a student cannot record them without permission, just as a TV or radio commercial cannot use a previously published song without permission from the person who wrote the song. The recording of conversations or lectures in a classroom or public setting, without the prior consent of the parties, could be a violation of the copyright law of the state of Pennsylvania, and may also violate federal laws as well. Above and beyond the legal realities, there are ethical standards that may be violated by any surreptitious or clandestine recordings of conversations or lectures, especially if these recordings are then distributed to others.

The policy of Saint Vincent Seminary is that it is both illegal and unethical behavior for anyone secretly to record any conversation between individuals, or any classroom or public lecture given in Saint Vincent Seminary or sponsored by Saint Vincent Seminary anywhere on the Saint Vincent campus, without the student's first having received permission *in writing and in advance* from the lecturer. Permission to record forms are available from the Academic Dean's Office. All permission agreements should be signed by both (or all) parties, be dated, and include all agreed-upon terms (for one lecture, for the entire semester, etc.). These completed agreements should be deposited in the Academic Dean's Office *PRIOR to actual recording*.

Disciplinary action or possibly even legal action, could be taken if this behavior is discovered without the agreement of the lecturer or administrator, and especially if the fruits of this behavior are disseminated to others.

31. Records and Transcript Policy (FERPA)

I. Purpose

The following records retention policy and its procedures concern the maintenance and retention of all records of Seminarians/students (“Policy”). This Policy is intended to address the manner and length of time for the maintenance and retention of such records. It is not intended to address the maintenance and retention of employment records nor is it intended to address non-Seminarian/student records relating to general operations or the history of the Seminary. The Policy allows for efficient data management as well as the preservation of confidential records. Nothing in this policy is intended to contradict relevant Canon law.

This Policy describes many types of records; thus, those responsible for establishing, maintaining, and preserving records are to do so responsibly by following this Policy.

II. Definitions

Directory information: according to The Family and Educational Rights and Privacy Act of 1974 (FERPA), information that can be disclosed to outside organizations without prior written consent, including other schools or businesses wishing to verify attendance, degrees or employment.

Formation or Seminarian Formation: includes all information relating to the development of the Seminarian and matters not directly related to the Seminary Academic programs.

Record: includes documents, information and files, whether printed, digital or other form of media, generated, distributed or maintained by the Seminary about the Seminarians/students, e.g., correspondence, applications, clearances, academics, formation and relevant post-graduate matters.

Records are non-confidential records where, pursuant to the law, canon law or this Policy, they contain no privacy-related information and no information considered confidential.

Records are privacy-related records where, pursuant to the law, canon law or this Policy, they contain privacy-related information not considered confidential information.

Records are confidential records where, pursuant to the law, canon law or this Policy, they contain information relating to restricted personal and/or privileged information.

Safe Environment records: includes all paper and electronic documents and communications pertaining to the safe environment screening and training procedures of a relevant diocese. Safe environment records include, but are not limited to, screening forms, employment applications, volunteer applications, code and policy acknowledgment forms, criminal records check results, correspondence regarding the results of criminal records checks, copies of sexual abuse awareness training attendance certificates, and results of sex offender registries.

Seminary academic program record: the academic record of the Seminarian/students

Seminarian profile: a record that includes an annual review of a student by Human Formator, a self-evaluation and evaluations of teachers and other persons selected by a student, a Rector evaluation, recommendations, or commendations, which record is signed off on by the Rector, the Formator, the student and his Bishop.

III. Record Retention Policies and Procedures

1. Content of records

A. Seminarian academic program:

The following records are maintained as the Seminarian academic file (and contain non-confidential, privacy-related and confidential information)

- Records relating to current Seminarian/students:
Academic information about the Seminarian/student including schedules, discipline, related academic documents and Seminary transcripts and other official transcripts from previous studies at other institutions
- Recent records relating to former Seminarian/students
Academic information about the former Seminarian/student including Seminary transcripts and other official transcripts from previous studies at other institutions.

B. Seminarian Formation File

The following records are maintained as part of the Formation file (and contains both privacy-related and confidential information)

- Psychological profiles
- Medical records
- Background checks and child abuse clearance forms
- Annual Seminarian profiles
- Reports on a seminarian's performance in a pastoral assignment
- Documentation regarding any disciplinary matters
- Documentation regarding reception of the ministries of lector and acolyte and of ordination

C. Directory Information for FERPA purposes

Saint Vincent Seminary designates the following as directory information:

- Student's name and address
- Telephone listing
- E-mail address
- Grade level
- Diocesan affiliation
- Major field of study
- Photograph

- Enrollment status, including dates of attendance
- Degrees awarded

Other information may be disclosed with written consent of the student.

2. Location, Storage, Preservation and Security Practices

The policies and procedures for the location, storage, preservation and security of records and documents include the following:

A. Location of records storage

- 1) Seminarian academic program records are maintained by the Office of the Academic Dean. These are maintained in a secure location with access by the Academic Dean or his designee.
- 2) Seminarian Formation records are maintained by the Office of the Rector. These will be stored in a secure location with access by the Rector or his designee
- 3) Non-academic program records of a privacy-related or confidential status are maintained by the Office of the Rector. These will be stored in a secure location with access by the Rector or his designee.

B. Time periods for preservation

- 1) FERPA-related records: FERPA does not set any specific time period for retention of education records; however, it strongly recommends institutions retain such records for a minimum of three years after graduation, withdrawal or dismissal from the institution. In addition, education records cannot be purged when a request for review and/or amendment is pending. Appendix A sets forth student rights under FERPA and its implementing regulations.
- 2) Seminarian academic program records, other than those on litigation-hold, will be maintained for a period of 5 years after graduation, withdrawal, dismissal, or death. Academic program transcripts are maintained by the Office of the Registrar.
- 3) Seminarian Formation records, other than those on litigation-hold, will be maintained for a period of 5 years after graduation, withdrawal, dismissal, or death, with the exception of background checks and child abuse clearance forms which are to be maintained by the Office of the Rector indefinitely.
- 4) Non-academic program records of a privacy-related or confidential status, other than those records on litigation-hold, records of background checks and child abuse clearance forms, and records of the seminarian's behavior while at the Seminary, will be maintained for a period of 5 years after graduation, withdrawal, dismissal, or death.
- 5) Litigation-hold records (see paragraph 3.A.2.a.), as well as all documents relating to the attorney-client privilege and work product doctrine to the extent practicable, are to be maintained by the Office of the General Counsel

or as he or she designates until such time as the records are no longer on litigation-hold or otherwise protected by the privilege or doctrine.

3. Disposal of Records

A. Procedures relating to Records Retention and Disposal

- 1) When, in accordance with this Policy, subject to D.2, records are no longer to be retained, the records will first be reviewed to assure their status as non-confidential, privacy-related, or confidential.
 - a) Non-confidential records are those that do not contain privacy-related information that is protected by the law, canon law or pursuant to this Policy.
 - b) Privacy-related records are those that do contain privacy-related information that is protected by the law, canon law or pursuant to this Policy and are to be disposed of in a secure manner.
 - c) Confidential records are those that are to be retained permanently and include:
 - any record identified as “confidential” or
 - any record identified as safe environment-related records or
 - any record that is defined as protected by the attorney-client privilege or the work-product doctrine or
 - any record that has individual privacy-related aspects.

2) Exceptions to Records Retention Procedures

Certain circumstances may require exceptions to record retention policies.

a) Litigation Hold

Upon notice of that records are relevant to a current or possible civil or canonical claims or litigation, all records related to such current or possible claim or litigation shall be segregated, preserved, retained, and no longer subject to normal retention procedures until the General Counsel, in consultation with relevant canonical and legal counsel, determines that the records are no longer needed. This exception supersedes any previously or subsequently established records retention schedule for the affected records.

- b) All such records will be provided to and maintained by the Office of the General Counsel as the General Counsel or his or her designee directs.

B. Digital imaging of records

- 1) This Policy contemplates that to assure efficiency and cost-reductions in records maintenance and, as well, confidentiality, digital imaging of records will be initiated. In this regard, the digital images are to be preserved, secured, and disposed of in accordance with this Policy.

- 2) After digital imaging has occurred and been preserved in accord with this Policy, underlying paper records, including older forms of digital retention, such as discs or CDs, may not be retained, or the like may not be preserved.

C. Disposal of records is to occur as follows:

- 1) Non-confidential records may be disposed of by recycling or by discarding with other refuse.

In addition, records kept in digital format, whether images of the originals or “backups” of records, or on the cloud are likewise to be disposed or erased, as the case may be.

- 2) Privacy-related records are to be disposed of by shredding or another manner designed to prevent the danger of confidential information being obtained and misused.

Appendix A

NOTICE OF RIGHTS UNDER FERPA AND ITS IMPLEMENTING REGULATIONS

The Family Educational Rights and Privacy Act (FERPA), enacted by 20 U.S.C. § 1232g, is a conditional funding law that prohibits federal education funding to educational agencies or institutions unless certain policies involving inspection, review, access, and protection of student education records are in place. 20 U.S.C. § 1232g(e) mandates that institutions of higher education effectively inform students of the rights accorded to them by FERPA. This notice is meant to inform students pursuant to 34 C.F.R. § 99.7, the implementing regulation of 20 U.S.C. § 1232g(e), of these rights.

A. Student Rights under FERPA

1. Eligible students are afforded certain rights with respect to their education records. An “eligible” student” under FERPA is a student who is 18 years of age or who attends a postsecondary institution. As used in this notice, “student(s)” means “eligible student(s).”
2. All students at Saint Vincent Seminary have the right to inspect and review their education records within 45 days after the day Saint Vincent Seminary receives a request for access. A student should submit to the registrar, dean, head of the academic department, or other appropriate official, a written request or an in-person verbal request that identifies the record(s) the student wishes to inspect. The school official will make arrangements for access and notify the student of the time and place where the records may be inspected. The student may be required to show proof of identification at the time of or prior to inspection. If the records are not maintained by the school official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.
3. All students at Saint Vincent Seminary have the right to seek amendment of their education records that the student believes to be inaccurate, misleading, or otherwise in violation of the student’s privacy rights under FERPA. A student who wishes to ask the school to amend a record should write the school official responsible for the record, clearly identify the part of the record the student wants changed and specify why it should be changed. If Saint Vincent Seminary decides not to amend the record as requested, Saint Vincent Seminary will notify the student in writing of the

decision and the student's right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

4. All students at Saint Vincent Seminary have the right to provide written consent to disclosures of personally identifiable information contained in the student's education records, except to the extent that FERPA and 34 C.F.R. § 99 authorize disclosure without consent. Consistent with FERPA and its implementing regulations, Saint Vincent Seminary may, without written consent of the student, disclose the following:

- i. Directory information, as defined in § C.3 of this notice, containing personally identifiable information about a student unless that student opts out of directory information disclosure under the procedures outlined in § C.4 of this notice; and
- ii. Education records containing personally identifiable information under the conditions specified in 34 C.F.R. § 99.31. Those conditions are listed in § D.1 of this notice.

5. All students at Saint Vincent Seminary have the right to file with the Family Compliance Office of the Department of Education under 34 C.F.R. §§ 99.63 and 99.64 concerning alleged failures by the educational institution to comply with the requirements of FERPA and 34 C.F.R. § 99. The address of the Family Compliance Office is: Family Compliance Office, U.S. Department of Education, 400 Maryland Avenue, SW., Washington, DC 20202.

- i. A complaint must contain specific allegations of fact giving reasonable cause to believe that a violation of FERPA or 34 C.F.R. § 99. has occurred. A complaint does not have to allege that a violation is based on a policy or practice of the educational institution, other recipient of Department of Education funds under any program administered by the Secretary, or any third party outside of an educational institution.
- ii. A timely complaint is defined as an allegation of a violation that is submitted to the Family Compliance Office within 180 days of the date of the alleged violation or of the date that the complainant knew or reasonably should have known of the alleged violation. The Family Compliance Office may extend this time limit for good cause shown.

B. Education Records

1. FERPA protections extend to education records. Therefore, it is important for students to know what constitutes an "education record" within the meaning of FERPA. 34 C.F.R. § 99.3 defines education records as follows:

- i. The term "education records" means those records that are:
 - a. Directly related to a student; and
 - b. Maintained by an educational institution—i.e. Saint Vincent Seminary—or by a party acting for the institution.
- ii. The term "education records" does not include

- a. Records that are kept in the sole possession of the maker, are used only as a personal memory aid, and are not accessible or revealed to any other person except a temporary substitute for the maker of the record.
- b. Records of the law enforcement unit—i.e. the Department of Public Safety at Saint Vincent Seminary—if those records, files, documents, or other materials are
 - (1) Created by a law enforcement unit;
 - (2) Created for a law enforcement purpose; and
 - (3) Maintained by the law enforcement unit.
- c. Records of a law enforcement unit does not mean
 - (1) Records created by a law enforcement unit for a law enforcement purpose that are maintained by a component of the educational institution other than the law enforcement unit; or
 - (2) Records created and maintained by a law enforcement unit exclusively for a non-law enforcement purpose, such as a disciplinary action or proceeding conduct by the educational institution.
- d. Records relating to an individual who is employed by an educational institution that
 - (1) Are made and maintained in the normal course of business;
 - (2) Relate exclusively to the individual in that individual's capacity as an employee; and
 - (3) Are not available for any other purpose.
- e. Records relating to an individual in attendance at the institution who is employed as a result of his or her status as a student are education records and thus are not excepted under (3)(i–iii) of this subsection.
- f. Records on a student attending an educational institution that are
 - (1) Made or maintained by a physician, psychiatrist, psychologist, or other recognized professional or paraprofessional acting in his or her capacity or assisting in a paraprofessional capacity;
 - (2) Made, maintained, or used only in connection with treatment of the student; and
 - (3) Disclosed only to individuals providing the treatment. For the purpose of this definition, “treatment” does not include remedial educational activities or activities that are part of the program of instruction at the institution.
- g. Records created or received by an educational institution after an individual is no longer a student in attendance and that are not directly related to the individual's attendance as a student.

- h. Grades on peer-graded papers before they are collected and recorded by a teacher.

C. Directory Information

1. FERPA requires Saint Vincent Seminary, with certain exceptions, to obtain written student consent prior to disclosing personally identifiable information about the student. However, Saint Vincent Seminary may disclose “directory information” without written student consent unless the student has advised Saint Vincent Seminary to the contrary in accordance with Seminary procedures. The primary purpose of directory information is to allow Saint Vincent Seminary to include this type of information from students’ education records in certain school publications. Examples include, but are not limited to, the following:

- News releases informing the public about events at Saint Vincent Seminary
- Dean’s Lists and other honors/recognitions
- Updates regarding athletics and athletes
- Commencement programs

2. Directory information can also be disclosed to outside organizations without a student’s prior written consent.

3. Saint Vincent Seminary’s definition of directory information is modeled after the definition contained in 34 C.F.R. § 99.3:

- i. Directory information means information contained in an education record of a student that would not generally be considered harmful or an invasion of privacy if disclosed.
- ii. Saint Vincent Seminary considers the following information pertaining to a student to be directory information:
 - Name
 - Address (local, home, and email)
 - Telephone listing (local, mobile, and home)
 - Photograph
 - Date and place of birth
 - Major field of study
 - Class level
 - Enrollment status (e.g., undergraduate or graduate, full-time or part-time);
 - Dates of attendance
 - Participation in officially recognized activities and sports
 - Weight and height of members of athletic teams

- Past and present participation in officially recognized activities and sports
- Degrees, honors, and awards received
- Previous institutions attended
- Home parish, church, synagogue, mosque, temple, or any other place of worship

iii. Directory information does not include a student's

- a. Social security number; or
- b. Student identification (ID) number, except as provided in (1) and (2) of this subsection
 - (1) Directory information includes a student ID number, user ID, or other unique personal identifier used by a student for purposes of accessing or communicating in electronic systems, but only if the identifier cannot be used to gain access to education records except when used in conjunction with one or more factors that authenticate the user's identity, such as a personal identification number (PIN), password or other factor known or possessed only by the authorized user; and
 - (2) Directory information includes a student ID number or other unique personal identifier that is displayed on a student ID badge, but only if the identifier cannot be used to gain access to education records except when used in conjunction with one or more factors that authenticate the user's identity, such as a PIN, password, or other factor known or possessed only by the authorized user.

4. If a student does not want Saint Vincent Seminary to disclose directory information from his/her education records without his/her prior written consent, he/she must notify Saint Vincent Seminary by filing a written statement in the Registrar's Office by the end of the first week of each semester. Failure to file a written statement may result in the routine disclosure of directory information.

5. A student may not opt out of directory information disclosures to (1) prevent Saint Vincent Seminary from disclosing or requiring a student to disclose the student's name, identifier, or institutional email address in a class in which the student is enrolled; or (2) prevent Saint Vincent Seminary from requiring a student to wear, to display publicly or to disclose a student ID card or badge that exhibits information that may be designated as directory information.

D. Disclosure of Education Records Notice

1. FERPA permits the disclosure of personally identifiable information from students' education records, without consent of the student, if the disclosure meets certain conditions found in § 99.31 of the FERPA regulations. Except for disclosures to school officials, disclosures related to some judicial orders or lawfully issued subpoenas, disclosures of directory information, and disclosures to the student, § 99.32 of FERPA regulations requires the institution to record the disclosure. Eligible students have a right to inspect and review the record of disclosures. A postsecondary

institution may disclose personally identifiable information from the education records without obtaining prior written consent of the student:

- i. To other school officials, including teachers, within Saint Vincent Seminary whom the school has determined to have legitimate educational interests. This includes contractors, consultants, volunteers, or other parties to whom the school has outsourced institutional services or functions, provided that the conditions listed in § 99.31(a)(1)(i)(B)(1) - (a)(1)(i)(B)(2) are met. (§ 99.31(a)(1))
 - a. Saint Vincent Seminary defines “school official” in the following way: A school official is a person employed by Saint Vincent Seminary in an administrative, supervisory, academic, research, or support staff position (including law enforcement unit personnel, health staff, head coaches, assistant coaches, and residence life staff); a person serving on the board of trustees; or a student serving on an official committee, such as a disciplinary or grievance committee. A school official may also include a volunteer or contractor outside of Saint Vincent Seminary who performs an institutional service of function for which Saint Vincent Seminary would otherwise use its own employees and who is under the direct control of the school with respect to the use and maintenance of personally identifiable information from education records, such as an attorney, auditor, or collection agent or a student volunteering to assist another school official in performing his or her tasks. determined to have legitimate educational interests. This includes contractors, consultants, volunteers, or other parties to whom the school has outsourced institutional services or functions, provided that the conditions listed in § 99.31(a)(1)(i)(B)(1) - (a)(1)(i)(B)(2) are met. (§ 99.31(a)(1))
 - b. Saint Vincent Seminary defines “legitimate educational interest” in the following way: A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibilities for Saint Vincent Seminary
- ii. To officials of another school where the student seeks or intends to enroll, or where the student is already enrolled if the disclosure is for purposes related to the student’s enrollment or transfer, subject to the requirements of § 99.34. (§ 99.31(a)(2))
 - a. Saint Vincent Seminary forwards education records to other agencies or institutions that have requested the records and in which the student seeks or intends to enroll or is already enrolled so long as the disclosure is for purposes related to the student’s enrollment or transfer.
- iii. To authorized representatives of the U. S. Comptroller General, the U. S. Attorney General, the U.S. Secretary of Education, or State and local educational authorities, such as a State postsecondary authority that is responsible for supervising the university’s State-supported education programs. Disclosures under this provision may be made, subject to the requirements of § 99.35, in connection with an audit or evaluation of Federal- or State-supported education programs, or for the enforcement of or compliance with Federal legal requirements that relate to those programs. These entities may make further disclosures of personally identifiable information to outside entities that are designated by them as their authorized representatives to conduct any audit, evaluation, or enforcement or compliance activity on their behalf. (§§ 99.31(a)(3) and 99.35)

- iv. In connection with financial aid for which the student has applied or which the student has received, if the information is necessary to determine eligibility for the aid, determine the amount of the aid, determine the conditions of the aid, or enforce the terms and conditions of the aid. (§ 99.31(a)(4))
 - v. To organizations conducting studies for, or on behalf of, Saint Vincent Seminary, in order to: (a) develop, validate, or administer predictive tests; (b) administer student aid programs; or (c) improve instruction. (§ 99.31(a)(6))
 - vi. To accrediting organizations to carry out their accrediting functions. (§ 99.31(a)(7))
 - vii. To parents of an eligible student if the student is a dependent for IRS tax purposes. (§ 99.31(a)(8))
 - viii. To comply with a judicial order or lawfully issued subpoena. (§ 99.31(a)(9))
 - ix. To appropriate officials in connection with a health or safety emergency, subject to § 99.36. (§ 99.31(a)(10))
 - x. Information that Saint Vincent Seminary has designated as “directory information” under § 99.37. (§ 99.31(a)(11))
 - xi. To a victim of an alleged perpetrator of a crime of violence or a non-forcible sex offense, subject to the requirements of § 99.39. The disclosure may only include the final results of the disciplinary proceeding with respect to that alleged crime or offense, regardless of the finding. (§ 99.31(a)(13))
 - xii. To the general public, the final results of a disciplinary proceeding, subject to the requirements of § 99.39, if Saint Vincent Seminary determines the student is an alleged perpetrator of a crime of violence or non-forcible sex offense and the student has committed a violation of the school’s rules or policies with respect to the allegation made against him or her. (§ 99.31(a)(14))
2. Saint Vincent Seminary encourages students to learn what their rights are under FERPA and its implementing regulations. The following websites are helpful in this regard. However, these websites should not be construed as Saint Vincent Seminary offering legal counsel, advice, or representation. Saint Vincent Seminary encourages students to seek the assistance of private legal counsel where appropriate.

<http://www2.ed.gov/policy/gen/guid/fpco/ferpa/students.html>
<http://www.ed.gov/policy/gen/guid/fpco/ferpa/index.html>
<http://www2.ed.gov/policy/gen/guid/fpco/index.html>

32. Registration

Each year the times and procedures for academic registration are announced by the Academic Dean. All students are expected to register for themselves. Students must meet first with the Academic Advisor PRIOR to registering for classes in order to review their program and progress, to guarantee that all required courses are taken, and to avoid conflicts in scheduling. After this meeting **THE STUDENT MUST REGISTER ON THE SPECIFIC DAY SET ASIDE FOR SEMINARIAN REGISTRATION BY THE REGISTRAR’S OFFICE**. This is meant to guarantee that the seminarians are not locked out of closed courses.

33. Repetition of Courses

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

34. Saint Vincent Seminary Sexual Misconduct Policy

I. Policy Statement

Because of a Catholic Seminary's purpose and intent, any form of sexual misconduct is a particularly grievous offense that causes scandal to the faithful and undermines the credibility of the Church. Saint Vincent Seminary is thus deeply committed to the mutual respect that preserves, protects, and enhances human dignity. Because of this commitment, no form of sexual misconduct will be tolerated.

Sexual misconduct includes all forms of sexual harassment, sexual assault, the creation of a hostile environment, or the visiting upon another of unwelcome conduct. All of these concepts are discussed in Section II of this policy.

This policy protects seminarians, faculty, and staff from any form of misconduct that occurs in any of the academic, educational, spiritual, extracurricular, or other programs and activities of the Seminary, whether they occur on or off campus. It protects all individuals regardless of gender. Individuals found in violation of this policy shall be subject to disciplinary action as set forth further herein.

While this policy bears certain similarities to the Title IX policy of Saint Vincent College, no part of this policy should be construed as a concession by Saint Vincent Seminary that it is in any way subject to the supervision of the United States Department of Education or any other state or federal institution. Saint Vincent Seminary is a theological institution rooted in the tradition of the Catholic faith, the heritage of Benedictine Monasticism, and the love of values inherent in the liberal arts approach to life and learning. Nothing in this policy shall require the Seminary to act in a manner contrary to the beliefs and teachings of the Catholic Church nor shall it be construed as a waiver either of constitutional or statutory rights which the Seminary enjoys as a religious-based institution committed to the training of ministers to serve the Catholic Church.

II. Definitions

Sexual Misconduct: Sexual Misconduct includes sexual harassment, unwelcome conduct, the creation of a hostile environment, sexual assault, stalking and any form of violence directed against any member of the Seminary community.

Sexual Harassment: Sexual Harassment is unwelcome conduct of a sexual nature, including but not limited to unwelcome sexual advances; requests for sexual favors; or other verbal or nonverbal conduct of a sexual nature, including but not limited to rape, sexual assault, sexual violence, and sexual exploitation. In addition, dating violence, domestic violence, and stalking may also constitute sexual harassment.

Victim: As used in this Policy, the term “victim” includes not only those persons who have been found by the process set forth herein to have been the victim of sexual misconduct but also those individuals who allege that they have been the victim of sexual misconduct and individuals identified in a report received by the Seminary from a third party as a victim of sexual misconduct.

Respondent: As used in this Policy, the term “respondent” includes not only those persons about whom a complaint of sexual misconduct has been made but also those who have been identified in a report received by the Seminary from a third party as a perpetrator of sexual misconduct and those adjudicated responsible for sexual misconduct under the process set forth herein.

Unwelcome Conduct: Unwelcome Conduct is conduct that the victim did not request or invite, and that the victim considered to be undesirable or offensive. Unwelcome Conduct may take various forms, including name-calling, graphic or written statements (including the use of cell phones or the Internet), or other conduct that may be physically threatening, harmful, or humiliating. Unwelcome Conduct does not have to include intent to harm, be directed at a specific target, or involve repeated incidents. Unwelcome conduct can involve persons of the same or opposite sex.

Participation in the conduct or the failure to complain does not always mean that the conduct was welcome. The fact that a victim may have welcomed some conduct does not necessarily mean that a victim welcomed other conduct. Also, the fact that a victim requested or invited conduct on one occasion does not mean that the conduct is welcome on a subsequent occasion.

Hostile Environment: A hostile environment exists when sexual misconduct is sufficiently serious to deny or limit anyone’s ability to participate in or benefit from the Seminary’s programs or which negatively impacts the work environment for a faculty or staff member. The severity, persistence and pervasiveness of the sexual misconduct will be evaluated in determining whether a hostile environment has been created.

Sexual Assault: Sexual assault is conduct that constitutes a crime under the Pennsylvania Crimes Code. These crimes range from non-consensual offensive sexual touching to rape and involuntary deviate sexual intercourse. Besides consequences under the disciplinary system of the Seminary, individuals who engage in this conduct will be subjected to prosecution by the Commonwealth of Pennsylvania and face serious prison sentences upon conviction.

Stalking: A person stalks another when they engage in a course of conduct under circumstances that demonstrate their intent to put the other person in fear of bodily injury or to cause that person substantial emotional distress. This may also be constituted by a course of conduct in which the individual repeatedly communicates to another under circumstances that demonstrate their intention to place that person in reasonable fear of bodily injury or to cause them substantial emotional distress.

III. Policy Administrator

The administrator of the Sexual Misconduct Policy of the Seminary is the Rector. The contact information for the Rector is as follows: Fr. Edward Mazich, O.S.B. (724) 805-2845.

The Rector must be informed of all reports or complaints concerning sexual misconduct issues even if the report or complaint was initially referred to another individual or office within the Seminary. This directive does not apply to reports made under the Seal of Confession or otherwise protected by a privilege recognized by Pennsylvania law.

In the event that the Rector is unable to function as the administrator of this policy with respect to any given case, he may designate another official to function in that capacity.

IV. No Retaliation

The Seminary prohibits any form of retaliation and will take steps to prevent retaliation and take strong responsive actions if retaliation occurs. No faculty member, administrator or staff member, applicant for employment, seminarian, or member of the public may be subject to restraint, interference, coercion, or any other form of retaliation for, in good faith, seeking advice concerning a sexual misconduct matter, filing a sexual misconduct complaint, or serving as a witness in the investigation of a sexual misconduct complaint.

V. Reporting and Confidentiality

The preeminent concern of the Seminary is that victims of Sexual Misconduct receive whatever support is necessary to assist them in dealing with the events which have resulted in their victimization. The Seminary is also deeply concerned about responding quickly, professionally, and effectively to any allegation of Sexual Misconduct in order to determine its origin and veracity, and the need for remedial or punitive measures with respect to those determined to be responsible.

Individuals who believe they have been victimized by an act of Sexual Misconduct have a number of options available to them to obtain help from the Seminary. Those resources are further specified below.

Victims also have options with respect to making an effective report of the incident in a manner designed to protect their confidentiality as much as possible while still allowing the Seminary to deal with the circumstances in an effective manner.

Accordingly, if one believes that they are a victim of Sexual Misconduct, the following individuals (both on and off the campus) are resources for them. Some of these individuals have an obligation to report the incident to authorities on campus for further investigation and, if necessary, remediation. However, there are individuals available to them who will provide support and counsel but who will not report the incident and thus maintain their complete anonymity if you so choose.

A. Professional and Pastoral Counselors and Spiritual Directors

Professional, licensed counselors and pastoral counselors who provide mental-health counseling to members of the school community (and including those who act in that role under the supervision of a licensed counselor) are not permitted to report any information about an incident to the Policy Administrator without a victim's permission.

These individuals are, however, in a position to provide considerable support for victims of Sexual Misconduct and the victims are urged to seek such support in dealing with trauma often associated with such incidents.

Contact information for on-campus individuals designated as Professional Counselors and/or Pastoral Counselors include:

- Wellness Center, Carey Center: 724-805-2115
- Campus Ministry, Carey Center: 724-805- 2350

If one is reluctant to seek such help on campus, they should seek professional assistance from an off-campus trauma professional. Here is contact information for such individuals:

- Dr. Elizabeth Ventura: Dr. Ventura is a licensed, professional counselor with over ten years of experience in the field. You may contact her at 412-559-9152.
- The Blackburn Center: This is a Sexual Assault Crisis Center located in Greensburg. You may reach them anytime at 724-836-1122 or 1-888-832-2272.

These individuals are trained trauma therapists able to provide considerable support for individuals who believe they have been victimized by Sexual Misconduct. In the event that a victim's personal health insurance will not cover the assessment or counseling sessions with this individual, arrangements have been made for the Seminary to pay for those sessions without the disclosure by the professional counselor of any information regarding the patient or the nature of the incident involved.

It is critical for victims to understand that **the above listed persons are not permitted to disclose** anything revealed to them in a professional setting to the Seminary or anyone else without the explicit consent of the victim.

B. Support Persons

The Seminary has designated Dr. Larry Sutton to function as a Support Person. Individuals who believe they have been victimized by an act of sexual misconduct may speak with Dr. Sutton and be assured that he will not reveal any personally identifying information about them to the Seminary. **Dr. Sutton is, however, obligated to report** to the Rector the nature, date, time, and general location of an incident involving sexual misconduct while keeping confidential any information that would directly or indirectly identify the victim. The limited report is necessary so that the Seminary can respond to these issues, track patterns, evaluate the scope of the problem and formulate appropriate responses.

The contact information for Dr. Sutton is as follows: (724) 805-2402

C. Responsible Employees

All Seminarians, faculty and staff members who receive reports of sexual misconduct other than under the Seal of Confession or in a circumstance otherwise protected by a privilege recognized by the law of Pennsylvania are required to report the matter to the Rector. A victim has the right to expect that the Semi-

nary will take immediate and appropriate steps to investigate the incident and resolve the matter promptly and equitably.

A report by a Responsible Employee must contain all relevant details regarding the incident including the names of the victim and alleged perpetrator, any witnesses, and any other relevant facts concerning the matter. A responsible employee shall not share information with law enforcement without the victim's consent or unless the victim has also reported the incident to law enforcement.

If the victim desires confidentiality, that is, that no investigation into the incident be conducted or any disciplinary action be taken, the Responsible Employee must tell the victim that the Seminary will consider the request but cannot guarantee that the Seminary will honor it. If such a request is made, the Seminary must weigh the request against the Seminary's obligation to provide a safe environment for seminarians, faculty, and staff members. If the Seminary decides to honor the victim's request, the victim must be advised that this will mean that the Seminary will most likely be unable to meaningfully investigate the incident or pursue any disciplinary action against the alleged perpetrator.

The circumstances under which the Seminary will not honor the victim's request should be rare but where the necessity of the protection of the victim and others in the Seminary dictates that a full investigation of the matter be conducted, the request should be declined.

The Rector shall make the final determination with respect to the victim's request in this regard.

The decision to maintain the confidentiality of a matter will not affect the efforts of the Seminary to provide the victim with all available counseling and support help to deal with the issues arising out of the incident.

VI. Filing a Complaint

A. Filing a Criminal Complaint

A victim of sexual misconduct, particularly a victim of sexual violence, is encouraged to file a criminal complaint with the Pennsylvania State Police in Greensburg. The number of the State Police in Greensburg is (724)832-3288.

B. Investigation by the Seminary

Intake meeting: Upon the receipt of a complaint of sexual misconduct, the Rector will arrange to meet with the complainant as soon as possible. At this meeting, which should occur within five days of the complaint if possible, the Rector will explain the Seminary policy and the processes available to the complainant. At this meeting, the Rector will seek to determine how the complainant wishes to proceed, that is, whether a formal hearing should be conducted, an information mediation, or nothing at all.

Informal Mediation: If the victim desires to pursue informal mediation, and the Rector believes that informal mediation is the appropriate method to handle the incident (given its severity and other factors), the Rector will promptly notify the

accused and the victim of a person he designates within the Seminary to act as a mediator in an attempt to resolve the situation in a direct and respectful manner with regard to all concerned. If both parties consent to the mediation and agree to the proposal to resolve the matter determined by the mediator, the Rector will immediately implement that resolution.

At any stage of the mediation, the victim may terminate it and decide to pursue the formal complaint procedures.

Formal Complaint Procedures: Where either the victim desires to file a formal complaint, or the Rector determines that informal mediation is not the appropriate means to resolve the matter, a formal complaint will be prepared and filed. The complaint may be signed by the victim or by any other individual aware of the underlying circumstances involved in the incident.

A complaint may be filed at any time.

Once the complaint is filed, the Rector will review it to determine whether the allegations, if true, would constitute a violation of this policy. If so, the Rector will then refer the matter to a trained investigator to conduct a thorough fact-finding review of the matter. The investigator will interview the victim, the respondent and all witnesses who may be appropriate.

At the conclusion of the investigator's interviews, the investigator will present both the victim and the respondent with their preliminary findings of fact. Each of those parties will then have one week to respond in writing to those findings. In that response, the parties may provide additional information or request that additional investigation be completed.

When the investigator has reviewed the responsible parties, and conducted any further investigation that may be necessary, the investigator will thereafter file a final report with the Rector in which a finding is made as to whether a violation of the sexual misconduct policy of the Seminary has occurred.

If the investigator finds that no violation has occurred, the victim may appeal this determination to the Chancellor of the Seminary. The basis for the appeal is limited to whether a violation of the procedures of this policy has occurred which may have affected the outcome, or whether there is substantial new information that was not available to the investigator that may change the ultimate determination.

The Chancellor may, in his discretion, designate another official of the Archabey, College or Seminary to review the appeal in his stead.

If the investigator finds that a violation of the sexual misconduct policy has occurred, the Rector will then refer the matter to a panel of three persons, at least two of whom shall be members of the Rector's council. That panel will consider any and all information regarding the situation and determine the appropriate sanction and/or remediation. The panel may determine whether the victim and the respondent will appear at the same session or in separate sessions before them. Once the finding of the panel has been reached, either the respondent

or the victim may appeal the decision to the Chancellor of the Seminary. The grounds for the appeal will be limited as previously set forth.

All appeals in this matter must be filed within five days after either the determination that no violation of the sexual misconduct policy has occurred or five days after the report of the panel imposing the discipline/remediation.

Legal counsel may be present at any point during the formal investigation or informal mediation for either party. Counsel may privately consult with the party but may not examine witnesses or otherwise directly participate in any formal proceeding.

Alternatively, any party may have a Personal Advisor present to support them during the process. The Personal Advisor must be an employee of the Seminary who certifies that they are familiar with this policy and the procedures under it. The Personal Advisor may privately consult with the party during the proceeding and be present during any information mediation or formal investigation. They may not examine witnesses or otherwise directly participate on behalf of the party in any formal proceeding.

35. Social Concerns Day

Each January the Seminary will hold a Social Concerns Day, which will coincide with the March for Life. Each student will be involved in a social concerns activity by attending the march or by participating in a social concerns activity recommended by the Seminary. Students unable to participate in the March for Life must utilize Social Concerns Day for some other appropriate social concerns activity, as approved by the Director of Pastoral Formation. ***This does not apply to the Institute of Ministry Formation.***

36. Student Government

Students are encouraged to participate in the *Student Leadership Forum* of the Seminary. Each student registered in a degree and/or ordination program is a member of the *Forum*. (This does not apply to the Institute for Ministry Formation)

37. Student Identity Verification

Each student is issued a unique ID, username, and password by the Information Technology Office. Students are encouraged to change their password upon the first login. This information is required to access the campus network which includes the portal, email, and the learning management system. This process is followed for enrollment in onsite, hybrid, and online courses. There are no additional fees for student identity verification.

38. The Official Seminary Style Sheet

Papers are to be prepared in accord with the approved style sheet of the Seminary (see Nancy Jean Vyhmeister, *Your Guide to Writing Quality Research Papers: For Students of Religion and Theology* (Grand Rapids: Michigan: Zondervan, latest edition). This book is based upon Kate L. Turabian's, *A Manual of Style for Writers of Research Papers, Theses, and Dissertations* (latest edition). This manual should be referred to for any issues not found in or understood from Vyhmeister's work.

39. Transcript Policy

An official transcript is issued upon written request from the student. Transcripts are sent directly to the institution named by the student. The fee for this service is \$5.00. Online requests are \$7.00

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

40. Transfer Credit Policy/Advanced Class Standing

Saint Vincent Seminary's mission is to train priests, religious, and lay people as servant-leaders for the Roman Catholic Church. Candidates applying to Saint Vincent Seminary may apply to the Academic Dean for advanced placement in the Seminary program based upon the completion of coursework at other institutions. The Institute for Ministry Formation policy is found on page 113.

To be acceptable, transfer credits must have been completed ***within ten (10) years of the date of application*** to Saint Vincent Seminary. There is a limit to the maximum number of transferrable credits:

- For the ***Master of Divinity degree (Ordination)***—maximum of sixty (60) transfer credits
- For the ***Master of Divinity degree (Non-Ordination)***—maximum of fifty (50) transfer credits
- For the ***Baccalaureate in Sacred Theology***—no more than **25%** of the S.T.B. credits may be accepted as transfer credit (= 26 credits—following the strict policy elaborated in the above S.T.B. program description).
- For the ***Master of Arts degrees***—only twelve (12) credits may be accepted for transfer.

Transfer credit for the Philosophical Formation Program Leading to the S.T.B. will be acceptable only if the transfer meets the following criteria:

Credits from other Roman Catholic seminaries and schools of theology:

- These credits will be accepted if the applicant/seminarian earned a final grade of at least a C (2.0 GPA or its equivalent) and provided that the content of these courses is determined by the Academic Dean to be compatible with the requirements of Saint Vincent Seminary.

Credits from other accredited graduate institutions:

- These credits will be accepted if an applicant/seminarian earned a final grade of at least a C (2.0 GPA or its equivalent) and provided that the content of these courses is compatible both with the requirements of Saint Vincent Seminary and with Roman Catholic doctrine, as determined by the Academic Dean.

Language credits:

- Language credits in Latin or Greek, done on a college or university level of study, may be accepted as fulfilling the language prerequisites for the degree programs

at Saint Vincent Seminary if the Academic Dean deems them to be sufficient. Otherwise, an equivalency or placement exam may be required of the student to either “test out” or be placed in an intermediate level of the language.

In all cases, the decision of the Academic Dean is final.

41. Use of Internet for Research and Writing

The internet can be a valuable resource for research and education. However, when using the internet, one must be aware that not all material available are of reputable academic quality and representative of Church teaching. The Internet materials used for research must be published by a reputable academic and/or ecclesial establishment. Citation of Internet sources must include the address of the website, the date the site was accessed, and its affiliation (religious, denominational, or otherwise). All internet citations should be in conformity with *Your Guide to Writing Quality Research Papers: For Students of Religion and Theology*, Nancy Jean Vyhmeister (Grand Rapids: Michigan: Zondervan, latest edition).

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

42. Whistleblower Policy (Revised July 2021)

Saint Vincent College requires directors, officers, and employees to observe high standards of business and personal ethics in the conduct of their responsibilities. As employees and representatives of Saint Vincent, we must practice honesty and integrity in fulfilling our responsibilities and comply with all applicable laws and regulations.

It is the responsibility of all directors, officers, and employees to follow this practice and to report violations or suspected violations in accordance with the Whistleblower Policy. These violations may include any of the published policies of the College, but also include financial improprieties or irregularities. Financial improprieties or irregularities means, among other similar matters, misappropriation of funds, supplies, property, or other resources; misreporting hours worked; fraud or deliberate errors in the preparation, evaluation, review or audit of any financial statement of the College; forgery or alteration of College financial documents or financial computer files; pursuit of financial benefit or advantage in violation of Saint Vincent’s conflict of interest policy; or deficiencies in or noncompliance with Saint Vincent’s financial controls.

No director, officer, or employee who in good faith reports a violation shall suffer harassment, retaliation, or adverse employment consequence. An employee who retaliates against someone who has reported a violation in good faith is subject to discipline up to and including termination of employment. This Whistleblower Policy is intended to encourage and enable employees and others to raise serious concerns within Saint Vincent prior to seeking resolutions outside of Saint Vincent.

Saint Vincent encourages employees to share their questions, concerns, suggestions, or complaints with someone who can address them properly. In most cases, an employee’s supervisor is in the best position to address an area of concern. However, if the employee

is not comfortable speaking with his or her supervisor or he or she is not satisfied with their supervisor's response, employees are encouraged to speak with someone in the Human Resources Office or anyone in management whom the employee is comfortable approaching. Supervisors and managers are required to report suspected violations to Saint Vincent's Compliance Officer, who has specific and exclusive responsibility to investigate all reported violations. For suspected fraud, or when an employee is not satisfied or uncomfortable with discussing his or her concerns with these persons, the individual should contact Saint Vincent's Compliance Officer directly.

If the complaint or concern is regarding the conduct of the designated Compliance Officer, the President is the appropriate authority to report such a concern. If anonymity is desired, an unsigned written report may be delivered to the Office of the President via internal house mail or via regular US mail. The President or his designee will be responsible to conduct a thorough investigation of the reported violation as outlined above including reporting the matter to the Finance, Audit, and Investment Committee of the Board of Directors and working with the Committee until the matter is resolved.

Saint Vincent's Compliance Officer is responsible for investigating and resolving all reported complaints and allegations concerning violations, shall advise the President and/or the audit committee. The Compliance Officer has direct access to the Finance, Audit, and Investment Committee of the Board of Directors and is required to report to the committee at least annually on compliance activity. Saint Vincent's Compliance Officer is the Vice President of Finance and Treasurer.

The Finance, Audit, and Investment Committee of the Board of Directors shall address all reported concerns or complaints regarding corporate accounting practices, internal controls, or auditing. The Compliance Officer shall immediately notify the committee of any such complaint and work with the committee until the matter is resolved.

Anyone filing a complaint concerning a violation or suspected violation must be acting in good faith and have reasonable grounds for believing the information disclosed indicates a violation. Any allegations that prove not to be substantiated and that prove to have been made maliciously or knowingly to be false will be viewed as a serious disciplinary offense.

Violations or suspected violations may be submitted on a confidential basis by the complainant or may be submitted anonymously to a designated hotline: 724-805-1900. Reports or violations or suspected violations will be kept confidential to the extent possible, consistent with the need to conduct an adequate investigation.

The Compliance Officer will notify the sender and acknowledge receipt of the reported violation or suspected violation within five (5) business days. All reports will be promptly investigated, and appropriate corrective action will be taken if warranted by the investigation.

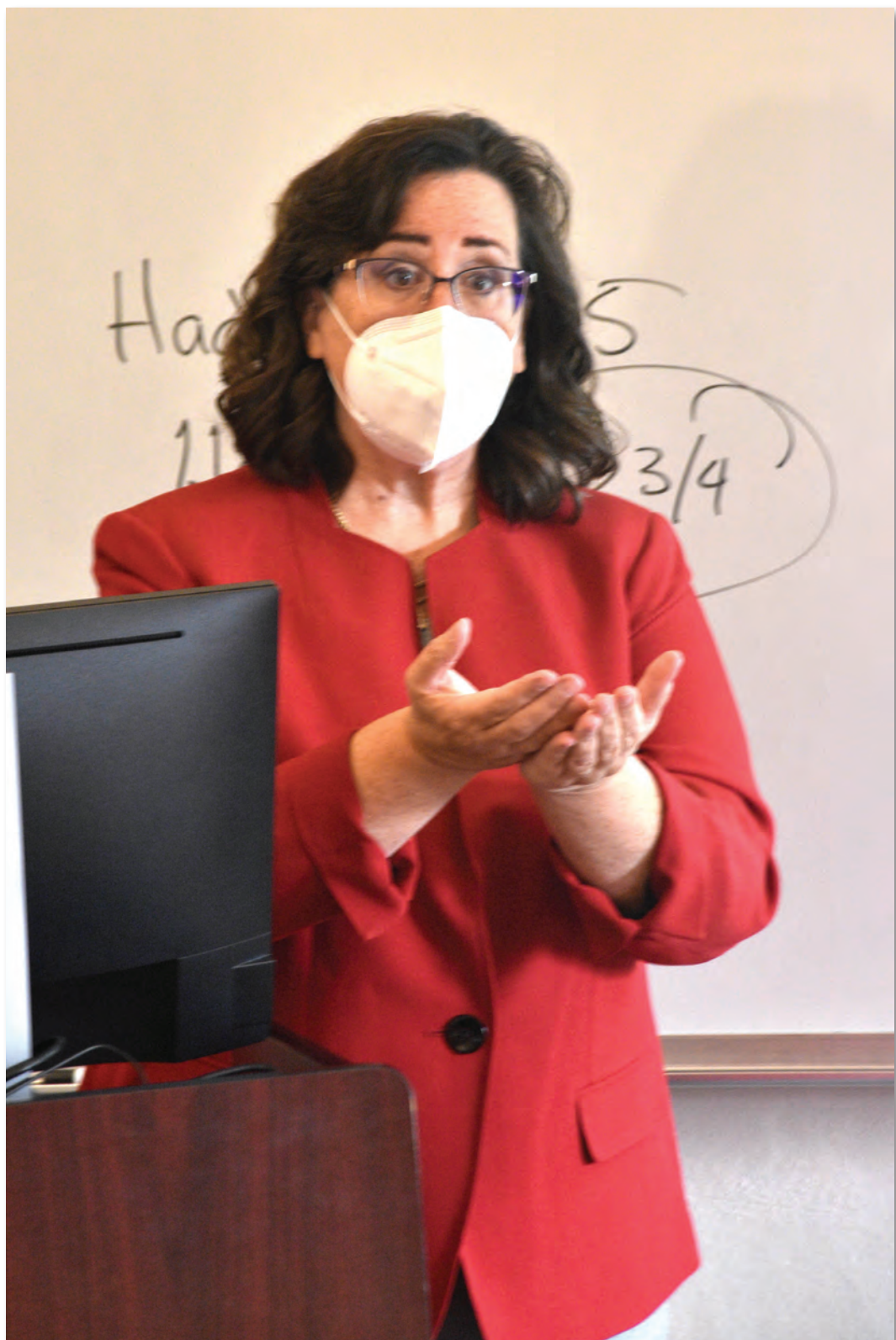
Please direct any questions or comments regarding the Whistleblower Policy to:

Judith M. Maher
Human Resources Director
Assistant Counsel to the College
Title IX/Section 504 Coordinator

43. Withdrawal from the Seminary Program

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





SEMINARY PERSONNEL

(as of November 2021)

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Rev. Wulfstan Clough, O.S.B.
Br. Albert Gahr, O.S.B.

Rev. Boniface Hicks, O.S.B.
Rev. Philip Kanfush, O.S.B.
Br. David Kelly, O.S.B.

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President
Saint Vincent College

Most Rev. David A. Zubik, D.D.
Bishop, Diocese of Pittsburgh
Chair, Seminary Board of Regents

Rt. Rev. Martin de Porres Bartel, O.S.B.
Archabbot, and Chancellor Saint Vincent
Archabbey, Seminary and College

Very Rev. Edward Mazich, O.S.B.
Rector and Professor
Saint Vincent Seminary

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McNees Wallace & Nurick LLC

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Academic Dean,
Professor of Sacred Scripture
Saint Vincent Seminary

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Chairman
Katherine Mabis McKenna Foundation

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Sacred Heart Parish

Rev. Jude Brady, O.S.B.
Director, Pastoral Formation
Saint Vincent Seminary

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Energy Innovation Center Institute

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Graduate Student
Notre Dame University

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Lally & Co., LLC
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Mr. Ralph Liberatore
Owner,
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Rev. Warren Murrman, O.S.B.
Professor of Theology and Liturgy
Saint Vincent Seminary

Mr. Troy A. Ovitsky
Managing Director
Wells Fargo

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Assistant Professor of Sacred Scripture
Saint Vincent Seminary

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Kiron Skinner, Ph.D.
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Carnegie Mellon University

Mr. John N. Stevens, Jr.
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SunTrust Robinson Humphrey (Retired)

Mr. William Thomas
Executive Director of Advisory Services
Ernst and Young, LLP

Rev. Jean-Luc Zadroga, O.S.B.
Administrator
Mary Queen of Saints Roman Catholic Parish

Rev. Frank Ziemkiewicz, O.S.B.
Headmaster
Benedictine Military School, Georgia

Board of Regents

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 Very Rev. Edward Mazich, O.S.B., Rector
 The Most Rev. Mark L. Bartchak, J.C.D.
 The Most Rev. Roger J. Foys, D.D.
 The Most Rev. Larry J. Kulick, J.C.L.

The Most Rev. Jeffrey M. Monforton, S.T.D.
 The Most Rev. Lawrence T. Persico, J.C.L.
 Mr. Richard A. DiClaudio
 Ms. Marie Milie Jones, Esq.
 Hon. Maureen E. Lally-Green (Ret.)
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Rector's Council/Formation Faculty

Very Rev. Edward Mazich, O.S.B.
 Rev. John-Mary Tompkins, O.S.B.
 Rev. Patrick Cronauer, O.S.B.
 Rev. Jude Brady, O.S.B.
 Rev. Boniface Hicks, O.S.B.
 Rev. Emmanuel Afunugo
 Rev. Cyprian Constantine, O.S.B.
 Dcn. Lawrence Sutton, Ph.D.

Rector
Vice Rector, Director of Human Formation
Academic Dean, Dir. of Intellectual Formation
Director of Pastoral Formation
Director of Spiritual Formation
Dean of Students
Director of Liturgical Formation
Director of Pre-Theologian Formation

Regular Faculty



Rev. Thomas Acklin, O.S.B.

Professor of Theology

B.A., M.A., Duquesne University; M.Div., Saint Vincent Seminary; S.T.D., Ph.D., the Catholic University of Louvain; Graduate, Pittsburgh Psycho-analytic Institute. 1982-



Rev. Emmanuel Afunugo

Assistant Professor of Moral Theology

M. Div., Kenrick Theological Seminary; J.C.L., University of Saint Thomas Aquinas, Rome; S.T.L., The Catholic University of America; S.T.D., Pontifical John Paul II Institute for Studies in Marriage and Family. 1999-



Rev. Msgr. Michael Becker

Assistant Professor of Homiletics

B.A., M.Div., Pontifical College Josephinum; D. Min., Aquinas Institute of Theology. 1987-2002, 2010-



Rev. Cyprian Constantine, O.S.B.

Assistant Professor of Fine Arts

B. Mus. Ed., D.M.A., University of Colorado; M.Div., Saint Vincent Seminary; M.M., Northwestern University; MA Liturgy. 1998-



Rev. Patrick Cronauer, O.S.B.

Professor of Sacred Scripture and Biblical Languages

B.A., Assumption College; M.Div., Th.M., Weston School of Theology; S.S.L., Pontifical Biblical Institute, Rome; Graduate Studies: The Hebrew University of Jerusalem; S.S.D., l'École Biblique et Archéologique Française, Jerusalem. 1990-



Br. David Kelly, O.S.B.

Assistant Professor of Canon Law

B.S., Saint Joseph University; M.A., Providence College; M.A., Georgetown University; B.C.L., M.C.L., University of Ottawa; J.C.B., J.C.L., Saint Paul University, Ottawa; M.L.I.S., University of Pittsburgh. 1994-



Br. Elliott Maloney, O.S.B.

Professor of New Testament and Biblical Languages

B.A., Saint Vincent College; S.T.L., Pontifical Athenaeum of Saint Anselm, Rome; Ph.D., Fordham University. 1976-



Rev. Justin Matro, O.S.B.

Assistant Professor of Spiritual Theology

B.A., Seton Hall University; M.A., M.Div., Saint Vincent Seminary; M.A., Duquesne University; S.T.D., Pontifical Gregorian University, Rome. 1993-



Very Rev. Edward Mazich, O.S.B., Rector

Professor of Sacred Scripture, Systematic Theology, and Biblical Languages

B.S., Pennsylvania State University; M.A., Saint Vincent Seminary; S.S.L., Pontifical Biblical Institute, Rome; S.T.L., Pontifical Gregorian University, Rome; D.Phil., University of Oxford, 2007-



Rev. Nathanael Polinski, O.S.B.

Assistant Professor of Sacred Scripture

B.S., M.B.A., University of Pittsburgh; M.Div., S.T.B., Saint Vincent Seminary; S.T.L., S.T.D., Catholic University of America. 2018 -



Rev. John-Mary Tompkins, O.S.B.

Instructor of Pastoral Theology

B.S., West Point Academy; M.A., M. Div., Saint Vincent Seminary. 2010-



Deacon Lawrence Sutton

Director of Pre-Theologian Formation

License: Psychologist, Pennsylvania, Psychologist, West Virginia; B.A., Edinboro State College, Psychology; M.Ed., University of Pittsburgh, School of Education; Ph.D., University of Pittsburgh, School of Education; Post-Doctorate Certificate, Duquesne University, School of Psychology, 2013-

Faculty Emeriti



Brother Benedict F. Janecko, O.S.B.

B.A. from Saint Vincent College; an S.T.L. in Theology from Collegio di Sant' Anselmo, Rome, Italy, and the S.S.L. from the Pontifical Biblical Institute in Rome. Br. Ben taught a wide range of Old Testament courses and Biblical Hebrew at Saint Vincent Seminary and in the College Theology Department from 1969 until 2005.



Rev. Warren Murrman, O.S.B.

B.A. from Saint Vincent College and M.A. from Saint Vincent Seminary. He received a Doctor of Sacred Theology degree from the University of Munich and a diploma in Liturgical Science from the Liturgical Institute in Trier, Germany. Fr. Warren taught in Saint Vincent College for a number of years and has served as a faculty member at Saint Vincent Seminary from 1969 until the present. He also served as Academic Dean of the Seminary for 11 years.



Rev. Chrysostom Schlimm, O.S.B.

B.A. from Saint Vincent College; M.Div. from Saint Vincent Seminary; M.A. from the Catholic University of America; MLS from the University of Pittsburgh, School of Library Science; and graduate studies at Tufts University. At Saint Vincent College, he served in the Department of Foreign Languages and at Saint Vincent Seminary he taught New Testament Greek and Ecclesiastical Latin (1961-1969, 1984-2017). In the Saint Vincent Library, he served as assistant cataloguer (1970-1983); Director of Libraries (1984-2001); and Special Collections Librarian (2001 – 2017).

Adjunct Faculty



Rev. Jude Brady

Director of Pastoral Formation

B.S., Fairleigh Dickinson University–Business Administration; M.A., Fairleigh Dickinson University Clinical Psychology; E.D., Certification Long Island University; .M.Div, Saint Vincent Seminary; Diploma (M.A.), Pontifical University of St. Thomas Aquinas; D.Min., Pittsburgh Theological Seminary–Pastoral Counseling–Pastoral Theology, 2021–



Dr. Robert Bufalini

Academic Tutor and Lecturer in the Integrated Language Studies Program

B.A., Indiana University of Pennsylvania; M.A., Columbia University; M.Ed., Pennsylvania State University; M.A., Univ. of Pittsburgh; Ph.D., Brown University. 2011–



Rev. Anthony Carbone

Lecturer in Canon Law

B.R.E., St. Mary's, Orchard Lake; M. Div., Saint Vincent Seminary. 2018–



Rev. Kevin Dominik

Lecturer in Diocesan Priestly Spirituality

B.R.E., St. Mary's, Orchard Lake; M. Div., Saint Vincent Seminary. 2015-



Br. Bruno Heisey, O.S.B.

Lecturer in Church History

B.A., Dickinson College; M.A., Saint Vincent Seminary; M.Phil, University of Cambridge. 2007-



Rev. Boniface Hicks, O.S.B.

Director of Spiritual Formation

B.Sc., M.Sc., Ph.D., Penn State University; M.Div., M.A., Saint Vincent Seminary. 2015-



Deacon Dr. William Hisker

*Chair of the Alex G. McKenna School of Business, Economics, and Government
Professor of Business Administration and Lecturer in Social Ethics*

B.A., Saint Vincent College; M.R.C.P.L., Graduate School Regional City Planning, University of Oklahoma; Ph.D., Grad. School Public International Affairs, University of Pittsburgh; M.Div. Saint Vincent Seminary. D.Min. Aquinas Institute of Theology. 2012-



Mrs. Marita Hunchuck-Parker

Lecturer in Moral Theology (in the Philosophical Formation Program)

B.A., Saint Vincent College; M.A., Saint Vincent Seminary; Ph.D. cand., Duquesne University. 2013-



Mrs. Jessica Jones

Bachelor of Arts in Philosophy, University of Dallas, Irving, TX; Master of Arts in Philosophy, The Catholic University of America, Washington, D.C.; Ph.D. candidate in Philosophy (ABD), The Catholic University of America, Washington, D.C., 2021



Rev. Christiaan Kappes

Lecturer in Sacred Liturgy, Sacramental Theology, and Philosophy

B.A., Seton Hall University; S.T.B., Ph.L., Pontifical University of St. Thomas Aquinas (Angelicum); S.L.L., S.L.D., Pontifical Athenaeum of Sant' Anselmo, Rome, Italy. 2016-



Rev. Rene Kollar, O.S.B.

Professor in History

B.A., Saint Vincent College; M.Div., Saint Vincent Seminary; M.A., University of Maryland; Ph.D., University of Maryland. Fall 1976, 1981-



Dr. Michael Krom

Associate Professor in Philosophy

B.A., Saint Mary's College of California; M.A., Boston College; Ph.D., Emory University. 2013-



Rev. Maurus Mount, O.S.B.

Assistant Professor in Classical and Modern Languages

B.A., Marquette University; M.A. University of Illinois; M.A., S.T.B., Saint Vincent Seminary; Ph.D., University of Vienna. 2006-2008, 2015-



Mrs. Helene Paharik

Lecturer in Theology

University of Notre Dame–Tantur Ecumenical Peace Institute, Jerusalem, Israel; Bachelor of Arts, Theology Seton Hill University, Greensburg, PA; Master of Arts, New Testament Theology, Saint Vincent Seminary, Latrobe, PA; Ph.D Candidate in Dogmatic Theology (ABD), University of Fribourg, Fribourg, Switzerland, 2018-



Rev. Msgr. Raymond Riffle

Lecturer in Pastoral Theology

B.A., St. Pius X Seminary; M. Div., Saint Vincent Seminary; M.A., Duquesne University; M.P.A., M.S.W., University of Pittsburgh. 1998-



Dr. Juan Carlos Rivas

Associate Professor, Modern & Classical Languages

B.A., University of California; M.A., University of California; Ph.D., University of Arizona. 2017-



Rev. László T. Simon, O.S.B.,

Lecturer in Sacred Scripture

Archabbey of Pannonhalma, Hungary, Professor of Sacred Scripture at the Pontifical Athenaeum of Sant' Anselmo, Rome, Italy, and editor of *Studia Anselmiana*. M.A., M.A., State University, Budapest; S.T.L., S.T.D., Gregorian University, Rome. 2017-



Dr. Wan-Ning Yeh

Instructor in the Integrated Language Studies Program

B.A. Providence University, Taiwan; M.A., Ph.D. Indiana University of Pennsylvania. 2017-



Dr. Carl Vater

Associate Professor of Philosophy

B.A. Saint Vincent College; M.A. Catholic University of America; Ph.D. Catholic University of America. 2021-



COURSE DESCRIPTIONS

Organized by Program

NOTICE: Academic deans who, for course comparison purposes, need course descriptions for courses no longer listed in this *Bulletin* may request these descriptions from the Office of the Academic Dean by calling 724-805-2395 or by sending an email to: nancy.sobota@stvincent.edu.

HM = Hispanic Ministry, HS = History,
MS = Monastic Studies, MU = Music, PA = Pastoral Studies,
PL = Philosophy (College Listing), PST = Pastoral and Spiritual Theology,
SC= Sacred Scripture, SPL= Philosophy (Seminary Listing), TH = Theology

The Non-Degree, Pre-Theology Program

(College Course Numbers and Titles)

PL 120: Logic

Credits: 3

Prerequisites: None

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

PL 201: Ancient Philosophy

Credits: 3

Prerequisites: PL 101

Ancient Philosophy begins in the sixth century BC with Thales' attempts to discover the first principle(s) of the universe, and ends in the third century AD with the Neoplatonists' pursuit of the One. This course explores the birth of philosophy in the West, focusing on the major movements

and figures that characterize this period. Attention will be given to the Presocratics, Plato, Aristotle, the Hellenistics (such as Stoicism, Scepticism, and Epicureanism), and Neoplatonism. This course serves both as a freestanding consideration of this important period of thought as well as the introduction to the history sequence offered by the Philosophy Department.

PL 202: Medieval Philosophy

Credits: 3

Prerequisites: PL201 or 6 credits in Philosophy

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

PL 203: Modern Philosophy

Credits: 3

Prerequisites: PL201 or 6 credits in Philosophy

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

PL 204 Kant and His Successors

Credits: 3.

Prerequisites: One of PL 201, PL 202, or PL 203 is recommended.

This course begins with a study of the monumental work of the 18th-century philosopher Immanuel Kant and then proceeds to consider the various reactions to his work in the following century. It is difficult to overestimate the influence of Kant, who not only set the terms for the debates that followed him but also provided a narrative of modern philosophy that continues to dominate discussions of the thought that preceded him. Although best known for his revolutionary critique of reason, which radically limits the access that the human subject has to the world-in-itself, Kant himself was equally concerned with questions about the moral, political, and aesthetic experience of the human subject. He insisted that human beings are agents with equal and inviolable dignity, and he reconceived of history as humanity's self-education in freedom. In so doing, he initiated a philosophical discussion emphasizing human subjectivity, individual freedom and self-expression, and a philosophy of history itself. This discussion was carried forward by

numerous 19th-century thinkers, including Fichte, Schelling, Hegel, Schopenhauer, Marx, and Nietzsche. The course will consider some of these thinkers (and possibly others), at the discretion of the instructor. Prerequisite: six credits in philosophy.

PL 206: 19th- and 20th-Century Philosophy

Credits: 3.

Prerequisites: One of PL 201, PL 202, PL 203, or PL 204 is recommended.

In the 19th and 20th-centuries, Western philosophy underwent a marked fragmentation of both theme and approach. The common divide between "continental" and "analytic" philosophy only partially captures the complexity of the philosophical landscape during this period. It is a period coming to grips with the aftermath of Kant's revolutionary thought, increased recognition of the historicity of humanity, the rise of political nationalism, economic revolutions, and scientific advancements on a grand scale. The responses to this situation include (but are not limited to) the strong emphasis on historicity and subjectivity that we find in existentialism and phenomenology, the grappling with the philosophy of history in such thinkers as Marx, Hegel, and Collingwood, and the scientific and "linguistic turn" that characterizes much of both early and late analytic philosophy. This course will focus on some portion of this varied landscape, in accordance with themes chosen by the instructor. Prerequisite: six credits in philosophy.

PL 210: Philosophical Anthropology

Credits: 3

Prerequisites: None

The attention of this course is directed at the question: "What does it mean to be a human being?" The course will systematically examine some of the leading views of human existence set forth over the last 24 centuries. The guiding perspective for

the investigation will come from contemporary suggestions. Thinkers of this century have urged us to pay close attention to the fact that while humans do have the capacity to act independently of the constraints of instinctual and biologically determined behavior, we are embodied and thus must acknowledge the historical, linguistic, and cultural elements of our being. Within this context, the course will reflect on the objective, subjective, or ultimately fluid character of human nature. It will examine the variously suggested rational, passionate, playful, moral, religious, or gender-based character of humanity.

PL 215: Ethics and Moral Theology

Credits: 3

Prerequisites: None

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

PL 220: Theories of Knowledge

Credits: 3

Prerequisites: None

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

accounts of perception, conception, memory, judgment, and truth. Throughout the course, each of the views will be critically evaluated as to its impact on the human experience.

PL 221: Logic and Philosophy of Knowledge

Credits: 3

Prerequisites: None

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

PL 230: Metaphysics: Being and Natural Theology

Credits: 3

Prerequisites: None

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

PL 240: Influence of Philosophy on Theology

Credits: 3

Prerequisites: None

According to Aristotle, theoretical philosophy is divided into mathematics, physics, and theology. With the meeting of Athens and Jerusalem in the writings of the Church fathers, however, theology was distinguished from philosophy as a science grounded in revelation rather than in reason. And yet, faith seeks understanding; thus theology relies upon philosophical principles in order to gain deeper insight into the mysteries of revelation. This course explores some of these principles with an eye toward their theological application.

PL 280: Thomas Aquinas on Economic and Political Philosophy

Credits: 3

Prerequisites: None

Saint Thomas Aquinas is a thinker and a saint for all times, in the words of Pope Saint John Paul II, "a master of thought and a model of the right way to do theology." The Church upholds Aquinas as the Common Doctor and those who want to understand Her teachings must have a solid grasp of his methodology, technical vocabulary, and theoretical framework. This class serves as an introduction to Aquinas's thought, focusing specifically on his practical philosophical theology (moral, economic, and political thought).

SC 600: Introduction to the Study of Sacred Scripture

Credits: 3

Prerequisites: None

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

TH 600 Philosophy of Nature and Contemporary Science

Credits: 3

Prerequisites: None

This course is designed to acquaint pre-theology students with the rudiments of philosophical inquiry. In addition to an overview of the basic questions, concepts and approaches of the various philosophical disciplines (e.g., epistemology, ethics, metaphysics), special emphasis is placed on presenting philosophy as a propaedeutic to theological studies, in the grand tradition of Saint Anselm's *fides quaerens intellectum*. In accord with long-standing tradition, the course will guide students in acquiring basic philosophical notions that are fundamental to later theological studies through a study of philosophy of nature and of human nature.

TH 620: Basics of Catholic Faith and Culture

Credits: 3

Prerequisites: None

This course introduces students to the foundational teachings of Catholicism as professed in the Nicene Creed and celebrated in the Church's sacramental life. The primary source for this study is the *Catechism of the Catholic Church*, parts one and two. This introduction will touch upon the theological, cultural, or philosophical elements that have shaped the Church's profession of faith. Students will examine some of the doctrinal and pastoral challenges associated with Church teaching.

TH 621: Introduction to Catholic Morality

Credits: 3

Prerequisites: None

This course provides students with a foundational understanding of the principles, virtues, and precepts that form the nucleus of Christian discipleship. The primary text for this introduction to Christian morality is Part Three of the *Catechism of the Catholic Church* along with numerous moral catecheses from the Gospels and the epistles,

especially the Sermon on the Mount. Topics discussed include: human personhood, Christian beatitude, law and grace, the cardinal and theological virtues, human freedom, sin, the gifts and fruits of the spirit, and the Decalogue.

TH 622: Introduction to Spirituality

Credits: 3

Prerequisites: None

This course introduces students to Christian spirituality through the wisdom, writings, and lives of the saints. As confirmed by the Second Vatican Council, holiness is not a call for the few, but for every person redeemed in Christ. Students will be given the opportunity to explore the various elements of Christian spirituality in order to understand how we are to live the vocation to holiness more fully. A particular emphasis is given to the importance of prayer as presented in Part Four of the *Catechism of the Catholic Church*. The course will also trace the historical development of Christian spirituality from ancient times to the present.

TH 704: Introduction to Ecclesiastical Latin

Credits: 3

Prerequisites: None

This is an intense introductory course that has as its goal a solid understanding of the fundamental elements of the morphology

and syntax of the Latin language, and leads the student to be able to read simple Latin sentences that have been adapted, but later taken directly from Sacred Scripture and liturgical texts.

TH 804: Ecclesiastical Latin II

Credits: 3

Prerequisites: At least three credits of college level Latin or the Introduction to Ecclesiastical Latin course.

This course is a continuation of Introduction to Ecclesiastical Latin with emphasis on more advanced grammar and more complex sentence structures. Students will translate and analyze selections from liturgical and theological texts, as well as from the *Codex iuris canonici*. By the end of the course, the student will have covered the whole of elementary Latin grammar, and be prepared for intermediate readings drawn from patristic authors.

TH 805 Intermediate Latin (elective)

Credits: 3

Prerequisites: TH 704 and TH 804 or equivalents

This course introduces the student to intermediate readings in ecclesiastical Latin. In-class translation of selections from Sacred Scripture, the Church Fathers, and liturgical texts are designed to review and consolidate the grammar learned in TH 704 & TH 804.

MA in Catholic Philosophical Studies

AS 900: M.A. Proficiency Seminar

Credits: 3

Prerequisites: None

The M.A. Proficiency Seminar serves to synthesize and test the M.A. candidate's philosophical learning. The first half of the semester will consist of a preparation for and the writing of the a *qualifying paper* of

twenty pages in length (not including notes and bibliography), due by mid-semester, on the application of philosophical speculation and reflection as it applies to revelation, life, and the human condition. The second half of the semester will consist of a preparation for and the taking of the oral comprehensive exam, which is to be scheduled for the last two weeks of the semester.

SC 600: Introduction to the Study of Sacred Scripture

Credits: 3

Prerequisites: None

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

SPL 501: Ancient Philosophy

Credits: 3

Prerequisites: PL 101

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

SPL 502: Medieval Philosophy

Credits: 3

Prerequisites: PL201 or 6 credits in Philosophy

While it is difficult to provide specific dates for the beginning and ending of Medieval Philosophy (roughly 4th century AD to 15th century AD), this period is characterized by attempts to bring Abrahamic religions (Judaism, Christianity, and Islam) into dialogue with the Greco-Roman philosophical tradi-

tion. Such thinkers as St. Augustine, Moses Maimonides, Averroes, St. Anselm, St. Thomas Aquinas, and Duns Scotus were noted for their systematic attempts to use both relation and reason in the pursuit of Wisdom. This course explores this period in the history of philosophy.

SPL 503: Modern Philosophy

Credits: 3

Prerequisites: PL201 or 6 credits in Philosophy

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

SPL 504 Kant and His Successors

Credits: 3.

Prerequisites: One of PL 201, PL 202, or PL 203 is recommended.

This course begins with a study of the monumental work of the 18th-century philosopher Immanuel Kant and then proceeds to consider the various reactions to his work in the following century. It is difficult to overestimate the influence of Kant, who not only set the terms for the debates that followed him but also provided a narrative of modern philosophy that continues to dominate discussions of the thought that preceded him. Although best known for his revolutionary critique of reason, which radically limits the access that the human subject has to the world-in-itself, Kant himself was equally concerned with questions

about the moral, political, and aesthetic experience of the human subject. He insisted that human beings are agents with equal and inviolable dignity, and he reconceived of history as humanity's self-education in freedom. In so doing, he initiated a philosophical discussion emphasizing human subjectivity, individual freedom and self-expression, and a philosophy of history itself. This discussion was carried forward by numerous 19th-century thinkers, including Fichte, Schelling, Hegel, Schopenhauer, Marx, and Nietzsche. The course will consider some of these thinkers (and possibly others), at the discretion of the instructor. Prerequisite: six credits in philosophy.

SPL 506: 19th- and 20th-Century Philosophy
Credits: 3.

Prerequisites: One of PL 201, PL 202, PL 203, or PL 204 is recommended.

In the 19th and 20th centuries, Western philosophy underwent a marked fragmentation of both theme and approach. The common divide between "continental" and "analytic" philosophy only partially captures the complexity of the philosophical landscape during this period. It is a period coming to grips with the aftermath of Kant's revolutionary thought, increased recognition of the historicity of humanity, the rise of political nationalism, economic revolutions, and scientific advancements on a grand scale. The responses to this situation include (but are not limited to) the strong emphasis on historicity and subjectivity that we find in existentialism and phenomenology; the grappling with the philosophy of history in such thinkers as Marx, Hegel, and Collingwood; and the scientific and "linguistic turn" that characterizes much of both early and late analytic philosophy. This course will focus on some portion of this varied landscape, in accordance with themes chosen by the instructor. Prerequisite: six credits in philosophy.

SPL 510: Philosophical Anthropology

Credits: 3

Prerequisites: None

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

SPL 515: Ethics and Moral Philosophy

Credits: 3

Prerequisites: None

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

SPL 521: Logic and Philosophy of Knowledge

Credits: 3

Prerequisites: None

This course is an introduction to the liberal art of logic, teaching you how to reason effectively, analyze arguments, and question

assumptions in the pursuit of knowledge. The focus is on syllogistic logic, and thus this course will help you learn the methods of reasoning at the heart of a liberal arts education. While logic can be used, and often abused, by those who seek power or to persuade others to accept their point of view, its true aim is to help one form the habits necessary for pursuing the Truth that alone can set one free. To focus on this liberating objective of logic, we will structure our study around the three acts of the mind by which one obtains knowledge.

SPL 530: Metaphysics: Being and Natural Theology

Credits: 3

Prerequisites: None

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

SPL 540: The Influence of Philosophy on Theology

Credits: 3

Prerequisites: None

According to Aristotle, theoretical philosophy is divided into mathematics, physics, and theology. With the meeting of Athens and Jerusalem in the writings of the Church fathers, however, theology was distinguished from philosophy as a science grounded in revelation rather than in reason. And yet, faith seeks understanding; thus theology relies upon philosophical principles in order to gain deeper insight into the mysteries of revelation. This course explores some of these principles with an eye toward their theological application.

SPL 580: Aquinas on Economic and Political Philosophy

Credits: 3

Prerequisites: None

Saint Thomas Aquinas is a thinker and a saint for all times, in the words of Pope Saint John Paul II, "a master of thought and a model of the right way to do theology." The Church upholds Aquinas as the Common Doctor and those who want to understand Her teachings must have a solid grasp of his methodology, technical vocabulary, and theoretical framework. This class serves as an introduction to Aquinas's thought, focusing specifically on his practical philosophical theology (moral, economic, and political thought).

TH 600 Philosophy of Nature and Contemporary Science

Credits: 3

Prerequisites: None

This course is designed to acquaint pre-theology students with the rudiments of philosophical inquiry. In addition to an overview of the basic questions, concepts and approaches of the various philosophical disciplines (e.g., epistemology, ethics, metaphysics), special emphasis is placed on presenting philosophy as a propaedeutic to theological studies, in the grand tradition of Saint Anselm's *fides quaerens intellectum*. In accord with long-standing tradition, the course will guide students in acquiring basic philosophical notions that are fundamental to later theological studies through a study of philosophy of nature and of human nature.

TH 620: Basics of Catholic Faith and Culture

Credits: 3

Prerequisites: None

This course introduces students to the foundational teachings of Catholicism as professed in the Nicene Creed and celebrated in the Church's sacramental life. The primary source for this study is the *Catechism of the Catholic Church*, parts one and two. This introduction will touch upon

the theological, cultural, or philosophical elements that have shaped the Church's profession of faith. Students will examine some of the doctrinal and pastoral challenges associated with Church teaching.

TH 621: Introduction to Catholic Morality

Credits: 3

Prerequisites: None

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

TH 622: Introduction to Spirituality

Credits: 3

Prerequisites: None

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

holiness more fully. A particular emphasis is given to the importance of prayer as presented in Part Four of the *Catechism of the Catholic Church*. The course will also trace the historical development of Christian spirituality from ancient times to the present.

TH 704: Introduction to Ecclesiastical Latin

Credits: 3

Prerequisites: None

This is an intense introductory course that has as its goal a solid understanding of the fundamental elements of the morphology and syntax of the Latin language and leads the student to be able to read simple Latin sentences that have been adapted, but later taken directly from Sacred Scripture and liturgical texts.

TH 804: Ecclesiastical Latin II

Credits: 3

Prerequisites: At least three credits of college level Latin or the Introduction to Ecclesiastical Latin course.

This course is a continuation of Introduction to Ecclesiastical Latin with emphasis on more advanced grammar and more complex sentence structures. Students will translate and analyze selections from liturgical and theological texts, as well as the *Codex iuris canonici*. By the end of the course, the student will have covered the whole of elementary Latin grammar, and be prepared for intermediate readings drawn from patristic authors.

Theological Courses

Church History

HS 870: Patrology

Credits: 3

Prerequisites: None

This survey course will introduce Roman Catholic seminarians and graduate stu-

dents to the lives and writings of the Fathers of the Church. Although in the West the "last of the Fathers" is considered to be Saint Bernard of Clairvaux (1090-1153), this course will emphasize the first six centuries of the Church, from the generation

after Christ founded His Church (CCC 763-766) to the pontificate of Saint Gregory the Great (r. 590-604).

HS 871: Medieval to Counter-Reformation Church History

Credits: 3

Prerequisites: None

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

HS 872: Modern Church History

Credits: 3

Prerequisites: None

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

Germany; Vatican Council I; the papacy in the late nineteenth and twentieth centuries, and Vatican Council II.

HS 873: Catholic Church in the U.S.

Credits: 3

Prerequisites: None

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

HS 882: M.A. Seminar in Church History

Credits: 3

Prerequisites: None

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

HS 883: Directed Independent Study

Credits: 3

Prerequisites: None

Description: By arrangement

Monastic Studies

MS 800: Introduction to Monastic Spirituality

Credits: 3

Prerequisites: None

This course is an examination of classical and contemporary texts which have formative influence on the spirituality of the

monk. There will also be a survey of various approaches to prayer, both private and communal, Eastern and Western, which have had an effect upon the monastic search for God. Special attention is given to *lectio divina*.

MS 810: *Rule of Benedict**Credits: 3**Prerequisites: None*

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

MS 832: Monastic Liturgy*Credits: 3**Prerequisites: None*

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

MS 837: The Institutes and Conferences of John Cassian*Credits: 3**Prerequisites: None*

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

MS 838: Monastic History: 3rd to the 18th Century*Credits: 3**Prerequisites: None*

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

MS 861: M.Div./M.A. Seminar in Monastic Studies*Credits: 2 or 3**Prerequisites: None*

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

MS 862: Directed Independent Study*Credits: 3**Prerequisites: None*

Description: By arrangement.

Music

MU 700: Introduction to Music*Credits: 0**Prerequisites: None*

This is a ten-week introduction to music for all ordination candidates. The course covers

basic instruction in musical notation, basic liturgical chant for the Divine Office, and training for choral and congregational singing. (For Diocesan Seminarians only – by arrangement on Wednesday Formation Days).

MU 701: Schola Cantorum

Credits: 0 to 1

Prerequisites: May be repeated

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

MU 710: Liturgical Music

Credits: 2

Prerequisites: None

Students receive musical instruction necessary for the interpretation of musical forms and are given both theoretical and practical experience in singing the presidential prayers, prefaces, Eucharistic prayers and other chants necessary for a full musical celebration of the Eucharist. Special em-

phasis is given to the chants for the rites of Holy Week and Easter. Also included are presentations on the role of music in sacramental celebrations, the use of musical instruments at liturgy, and models for music ministry programs in a parish community.

MU 720: Gregorian Chant

Credits: 2

Prerequisites: None

An introduction to the history and singing of Gregorian Chant.

MU 730: Private Voice Instruction

Credits: 1 or 2

Prerequisites: None

Description: By arrangement.

Pastoral Studies

PA 712: Catechetics

Credits: 2

Prerequisites: None

This course will provide an introduction to catechesis in the Catholic Church. It includes a historical overview of catechetical ministry and models and methods of catechesis. The Rite of Christian Initiation of Adults will be discussed as will be the needs of families; the formation of children, youths, and adults; sacramental preparation; youth ministry. The role of the priest in catechesis will be addressed throughout the course.

PA 721: Introduction to Pastoral Communication

Credits: 2

Prerequisites: None

This course provides the student with the training necessary to build confidence and competence to begin exercising pastoral communication through the Ministry of

Reader. Focus is upon training for the oral interpretation of the Sacred Scripture, for leadership skills for communications in organizations and church congregations, and for large and small group communication.

PA 722: Homiletics I

Credits: 3

Prerequisites: None

This preaching course teaches the third year seminarian the ability to focus intensely on his responsibility to preach well by fine-tuning the disciplines of homily preparation, of public speaking, and of developing a personal methodology and style of presentation. The seminarian will also be asked to develop an operative theology of preaching. The class will strive for consistent improvement, using peer and community feedback. This course will require some basic understanding of hermeneutics and a willingness to improve public speaking and language skills. This course will begin with

a focus on public proclamation and daily homilies, moving toward a concentration on the Sunday homily within the context of Eucharist.

PA 723: Homiletics II

Credits: 3

Prerequisites: None

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

PA 740: Deacon Preparation Lab

Credits: 2

Prerequisites: None

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

PA 751: Pastoral Counseling I

Credits: 3

Prerequisites: None

Pastoral care and counseling rely on the capacity to relate to persons in a meaningful way. Learning to listen with all the senses, trusting the inner resources of those to whom one ministers, and welcoming the Divine Presence establishes this foundation. This course, for ordination candidates, teaches students useful fundamental baseline methods through exposure of the psychotherapeutic theorists. Students learn pastoral counseling methods as well, in part through brief practice case simulations encounters, which priests are most likely to

encounter, with student actors; followed by debriefing sessions with said actors.

PA 759: Pastoral Leadership and Parish Administration

Credits: 2

Prerequisites: None

The goals of this course are to develop an understanding of the basic elements of organizational leadership and to examine the exercise of pastoral leadership in the parish and local church. The main goal of the class is the development and integration of the skills related to solid leadership and the ability to work collaboratively with other priests, the people and the diocese for the growth of the mission of Jesus Christ in the areas they have been assigned. It is believed that in the coming day's collaborative ministry that is informed by a strong understanding of the faith, the laws of the Church and good management practices are essential for the growth of the Church. This course develops participants' vocabulary and understanding of fundamental issues in organizational and Church leadership. Particular application is made to their current experience and projected pastoral leadership roles in the local church. Topics include: leadership theory and styles, interpersonal and group skills, organizational skills (collaboration, planning, management of others, evaluation), roles of pastor and staff, parish councils and mission of the laity, and decision-making.

PA 760: Pastoral Visitation of the Sick

Credits: 2

Prerequisites: None

This course provides the student with the experience and knowledge to develop basic pastoral skills for ministering to the sick and their families. Health care professionals provide students with information about the hospital setting and various health care issues. Through small group discussion students are given the opportunity to integrate

Church teaching, theology, prayer, and life experiences in response to a patient's situation and needs. Students are also familiarized with the particular rites and prayers used for the visitation of the sick.

PA 764: Parish Practicum

Credits: 3

Prerequisites: None

In this practicum for ordination students, seminarians participate in parish ministry and parochial activities on weekends during the academic year and engage in a two-week practicum each semester. Through hands on experience of working with the pastor and parish staff, students further develop their pastoral skills and become better acquainted with liturgical celebrations, various parish ministries, and other aspects of parish life. Goals and objectives of the practicum are set through a learning agreement between the student and the pastor. Supervision and theological reflection are provided on site and in the Seminary. The pastor, student, and the Director of Pastoral Formation evaluate the experience.

PA 766: Pastoral Practicum

Credits: 2

Prerequisites: None

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

experiences. The student, field supervisor, and Director of Pastoral Formation evaluate the experience.

PA 767: Priesthood Preparation Lab

Credits: 2

Prerequisites: None

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

PA 770: Directed Independent Study

Credits: 3

Prerequisites: None

Description: By arrangement.

PA 785: Pastoral Counseling II

Credits: 3

Prerequisites: Pastoral Counseling I and one brief essay on a pastoral encounter with an individual after completing Pastoral Counseling I.

Attention in this course for ordination students focuses heavily on student's experiences with pastoral care towards specific illnesses and problems that priests may likely encounter in parish life including those with addictions; family and marital issues; depression and anxiety issues; death, loss, and grief; as well as a brief introduction to major psychiatric illnesses. As was the case in Pastoral Counseling I, students will again learn pastoral counseling methods in part through brief practice case simulations

encounters with student actors followed by debriefing sessions.

PA 800: Ministry Capstone Seminar

Credits: 3

Prerequisites: None

This is a capstone seminar which gives the fourth year theologian the opportunity to integrate areas of formation in order to facilitate the transition from the classroom to the parish. In order to be an effective teacher and preacher of the faith, it is necessary

for the student to integrate and synthesize the following areas: Scripture, spirituality, morality, systematic theology, catechetics, and pastoral practices. Students will be assessed on their ability to prepare written and oral presentations on various catechetical topics to different audiences. Theological reflections are also essential components of this seminar. This course is designed to assist the student in preparing for the Readiness for Ministry Exam taken in the spring of Fourth Theology by practicing how to respond to pastoral scenarios.

Pastoral and Spiritual Theology

PST 710: Diocesan Priestly Spirituality

Credits: 2

Prerequisites: None

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

PST 720: Worship and Ministry

Credits: 2

Prerequisites: None

This basic course in pastoral liturgy is open to all students. Students are instructed in the major components of liturgical spirituality, namely the Liturgy of the Hours, the liturgical year, and the popular practices of Christian spirituality. Instruction for the ministries of reader and acolyte is given. Patterns of ministry in the liturgical rites as well as the roles of the environment and music in the liturgy are included in this course. A workshop on the exercise of the Ministry of Acolyte is conducted by arrangement with those about to be installed as acolytes.

Training for the exercise of the Ministry of Reader is provided in PA 721: *Introduction to Pastoral Communication*.

PST 734: Introduction to Canon Law

Credits: 3

Prerequisites: None

This course provides the foundation for an understanding and application of law in the life of the Church and in pastoral ministry. The meaning of law in the ecclesiology of Vatican II and its role in the life of the People of God are the basic themes of this course. Topics considered include: canonical principles and general norms (Book I of the *Code of Canon Law*); the People of God and their rights and obligations in the Church; the organization of the universal, the particular and the local church (Book II); responsibilities governed by the teaching office of the Church, particularly as these relate to ordained ministry (Book III); temporal goods in the Church (Book V); and penalties and sanctions in the context of the Church as a communion of faith (Book VI). This course is intended to give the student: (1) a general sense of the nature, structure, and role of law in the Church; (2) an understanding of

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

PST 735: Canon Law and Sacraments

Credits: 3

Prerequisites: None

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

PST 740: Pastoral Care of Marriage and Family

3 credits

A team-taught course which introduces the student to the following areas: Marriage Preparation based on the prenuptial investigation; the Theology of Marriage based on recent magisterial teachings and the understanding of the spousal mirroring of the love among the persons in the Trinity; Moral issues in the Pastoral Care of Marriage and Families; and the grounds and procedures of the Nullity Process.

PST 750: Pastoral Theology

Credits: 3

Prerequisites: None

This course focuses on the preparation of students for competent priestly ministry and provides a forum for the integration of academic studies, pastoral practice, and personal development. Using the sacraments for conversation, and drawing from the mystical-theology writings of the Church doctors, the course has its emphasis placed upon the universal call to holiness of every human being. The student is expected to be able to guide seekers along the path of holiness and to communicate the mysteries of the faith in a clear and comprehensible language. This course also provides a forum for the students to discuss current events in society which have an impact upon the Church and their ministry to others who face issues in the culture of the present day.

PST 762: Directed Independent Study

Credits: 3

Prerequisites: None

Description by arrangement.

Sacred Scripture

SC 701: Introduction to New Testament Greek

Credits: 3

Prerequisites: None

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

SC 703: Introduction to Biblical Hebrew

Credits: 3

Prerequisites: None

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

SC 801: New Testament Greek II

Credits: 3

Prerequisites: SC 701 or equivalent

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

SC 802: Intermediate New Testament Greek

Credits 3

Prerequisites: SC 801 or equivalent

This course provides a review of grammar, the translation and analysis of selected New Testament passages, and a sampling of Hellenistic literary texts.

SC 803: Intermediate Biblical Hebrew

Credits: 3

Prerequisites: Introduction to Biblical Hebrew.

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

SC 806: NT Exegesis, Mark and Matthew

Credits: 3

Prerequisites: None

This course teaches exegesis in accordance with the Catholic Church’s dogma on Scripture and its interpretation, including the use of basic tools for the critical study and interpretation of Gospel passages, fundamental aspects of the historical context of Jesus’ earthly ministry important for providing insight into the content of the Gospel accounts, textual evidence of the communal settings in which the transmission of the oral tradition took place and for which Mark and Matthew wrote their accounts of the Gospel, major themes and perceived theologies of each of these evangelists, and critical interpretation (exegesis) of selected Gospel texts while working through the overall content of both of these accounts of the Gospel. Concurrently, the course examines the homiletic and doctrinal import of the respective texts, including matters related to Christian morality, Christology, Pneumatology, Ecclesiology, Soteriology, and Sacramental Mystagogy.

SC 807: Luke-Acts and the General Epistles

Credits: 3

Prerequisites: SC 806 or equivalent

The students are invited to study with a Catholic critical approach a portrait of au-

thor and community behind the two-volume text named the Gospel of Luke and the Acts of the Apostles. We shall produce a clear picture of the theology operative in both texts in the context of the early Church. To complete the course, we shall examine the purpose and strategies of the Letter to the Hebrews as well as the teaching of the authors and communities behind the texts of the General Epistles: James, 1-2 Peter and Jude.

SC 810: The Primary History of Ancient Israel

Credits: 3

Prerequisites: None

This course begins with a general introduction to the formation and development of the Old Testament. It will then survey the Primary History of Ancient Israel as it is presented in the texts of Genesis through Second Kings. Using the Biblical texts as the basis, and a textbook as a guiding companion, the study of these texts will combine overview lectures by the professor and inductive learning and presentations by the students working together to give panel presentations which will be evaluated by both fellow students and the professor.

SC 811: Wisdom Literature and the Psalms

Credits: 3

Prerequisites: None

This course explores the Wisdom literature of the Old Testament along with the Book of Psalms. Ancient Near Eastern influences are noted and discussed insofar as they relate to the Catholic theology of revelation. An exegesis of selected "Wisdom" passages and Psalms is made. Students acquire a familiarity with the genre of the biblical wisdom literature, its historical epochs and Ancient Near Eastern precedents, and an understanding of the date and location of composition, structure and content, historical and theological significance, and con-

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

SC 812: Prophetic Literature

Credits: 3

Prerequisites: None

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

SC 816: Writings of Saint Paul

Credits: 3

Prerequisites: None

The students will become familiar with the character and thought of the great saint and theologian Paul of Tarsus. In order to gain a basic grasp of Pauline theology the course will examine the uncontested letters within the context of the life of the Apostle and the

religio-cultural background of his communities as they existed in the Roman Empire. The course will consider Pauline theology, Christology, pneumatology and ecclesiology. It will then observe the development of Pauline theology in the “Deutero-Paulines,” the canonical writings that many scholars consider to have been written after Paul’s death. The class will include an exegesis of selected passages and their doctrinal application, and each student will produce a written exegesis of a Pauline pericope.

SC 817: Johannine Literature

Credits: 3

Prerequisites: None

This course surveys topics such as the authorship, genre, structure, literary features, themes, and purpose in addressing each of the Johannine texts (i.e., the Gospel, the Book of Revelation, and the Epistles). It also considers the relationships of the texts to one another and to other biblical texts as well as important aspects of the literary and historical contexts. The course addresses the structure and content of the Johannine texts and requires short exegeses of as-

pects of selected passages to foster greater comprehension of the overall texts while providing in-depth insight into particular passages. Concurrently, the course examines the homiletic and doctrinal import of the respective texts, including matters related to Christian morality, Christology, Pneumatology, Ecclesiology, Soteriology, and Sacramental Mystagogy.

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

Credits: 2 or 3

Prerequisites: None

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

SC 822: Directed Independent Study

Credits: 3

Prerequisites: None

Description: By arrangement.

Systematic and Moral Theology

TH 00R: The Readiness for Ministry Exam

Credits: 0

Prerequisites: PA 800: The Ministry Capstone Seminar

The Readiness for Ministry Exam is held about mid-way through the seminarian’s final semester of studies. It is an important assessment mechanism and is meant to give bishops and sponsors a measure of the student’s ability to integrate and pastorally apply all that he has learned throughout his career in the Seminary to actual situations that might occur in his pastoral ministry as an ordained priest in a religious community or diocese. PA 800, *The Ministry Capstone Seminar*, is intended to assist the student to

achieve the type of integration this assessment seeks to measure.

TH 820: Fundamental Theology

Credits: 3

Prerequisites: None

This course is a study of the character, methodology and significance of theological knowledge, specifically of Christian revelation. The conditions of possibility, credibility and authority of the Christian revelation are examined, as is the Church’s role in mediating and preserving the fundamental truths of the faith revealed in the Scriptures, most definitively in the person

of Jesus Christ and in the Church's living Tradition. Topics include a study of the theology of the Old and New Testaments, post-biblical witness to the faith, revelation, hermeneutics, the role of reason, natural and religious human experience, the signs and means of God's self-communication and the Magisterium as the authentic interpreter of the faith.

TH 821: Christian Anthropology and Grace

Credits: 3

Prerequisites: None

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

TH 832: Christology

Credits: 3

Prerequisites: None

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

freedom and sinlessness of Jesus, and the universality of the salvific work of Christ.

TH 833: Trinity

Credits: 3

Prerequisites: None

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

TH 834: Ecclesiology, Missiology, and Ecumenism

Credits: 3

Prerequisites: None

This is the basic theological course on the Church. The first part of the course addresses the issue how we might explore what the Church is. It discusses various methodologies, including that of "models." This first part leads up to a consideration of the Church in the years following World War II. The bulk of the course is devoted to consideration of Vatican Council II's teaching on the mystery, structure, and life of the Church, drawing on many of the Council's 16 documents. The whole of the second part of the course focuses on the Dogmatic Constitution on the Church (*Lumen Gentium*), along with consideration of such topics as membership, episcopal collegiality, ecclesial infallibility, and authentic but imperfect holiness. The third section explores

the Council's teaching on ecumenical dialog, religious freedom, the Church's role in the world (e.g. *Gaudium et Spes*), and missionary activity.

TH 835: Sacraments of Initiation

Credits: 3

Prerequisites: None

This course emphasizes the theology of the sacraments, disclosing its foundation in the Scriptures as well as its developments through history in the liturgy and life of the Church. In this study, the Eucharist is perceived as the culmination of the initiation process and as the heart and center of the Church's sacramental action. In another course, on Theology of the Priesthood, the sacrament of Holy Orders receives additional attention. A further course on Sacraments: Mysteries of Faith addresses all of the sacraments, including the sacraments not treated in the foregoing courses: Marriage, Penance, and Anointing. This course on the Theology of the Sacraments grows out of a consideration of the sacraments in the context of Christian Initiation. The first section reflects how sacramental theology developed in conjunction with the process of becoming a member of the covenanted People of God in Christ, in Baptism, Confirmation, and Eucharist, and how this covenantal relationship is expressed sacramentally in the Eucharistic celebration. The second and third parts of the course explore the growth and interrelation of several major perspectives of the Eucharist in community understanding, theological interpretation, and liturgical expression, and consider how these perspectives influenced the theological understanding and ritual celebration of the other sacraments.

TH 840: Fundamental Liturgy

Credits: 2

Prerequisites: None

This course provides a brief history of the liturgy and deals with the theology of the

liturgical signs and the spirit of the liturgy in the New Testament. The celebration of Sunday and Easter in the early Church is studied. Special emphasis is placed on the Eucharistic liturgy, i.e., the Last Supper, the Eucharist in the apostolic Church and the Eucharist in the second and third centuries. The basic structure of the Mass and historical changes in the celebration of the Mass are studied in detail.

TH 850: Principles of Moral Theology

Credits: 3

This course examines the history and present state of moral theology. The primary focus is on a study of fundamental themes and principles of moral theology, including the role of the Bible, conscience, moral law, sin, and moral decision making. The course begins by observing that the act of moral theorizing is a matter of free and intelligent decision in pursuit of an intelligible good. From this perspective we attempt to respond to questions such as the following: are we entitled to be confident that our moral judgments can be objective? Can they express insights into aspects of reality, rather than mere feelings, tastes, desires, decisions, upbringing, or conventions? Why must we consider some of our choices to be free and how do our free choices matter? How far should our moral judgments be based on assessments of expected consequences? The course also provides an assessment of the problems of Utilitarianism and other consequentialist or proportionalistic theories.

TH 851: Biomedical and Medical Ethics for Priestly Ministry

3 Credits

This course will introduce students to the principles and issues of Catholic Biomedical Ethics. The course is divided into three parts. First, we will do a thorough study of the encyclical *Evangelium Vitae*. Second, we will examine more recent issues con-

cerning the beginning and mid-span of human life, such as the ethical use of reproductive technologies and the use of biotechnology in such areas as vaccinations, the food industry, and agriculture. Third, we will consider the ethical issues surrounding the organization of health care systems. Throughout the course, we will explore ways to address the pastoral implications of the Church's teaching

TH 852: Catholic Sexual Ethics

3 Credits

This course will present the understanding of human sexuality and of sexual morality as it has been developed in the continuing Catholic Tradition, contrasting this with the understandings of human sexuality and sexual morality current in contemporary culture. The primary focus is on a study of magisterial teachings, but the course also includes a presentation of the biblical, historical, social, and pastoral dimensions of sexual issues. Its purpose is also to show the perennial truth of the Catholic teaching on Sexual Morality, taking up issues in sexual morality, exploring the broad meaning of human sexuality and the differences in male and female sexuality and the significance of these differences. With this clear knowledge, students will be well equipped to communicate the Church's teaching effectively as pastors of souls or in whatever capacity they serve.

TH 853: Catholic Social Ethics

3 credits

The purpose of this course is to introduce students to the Catholic Church's social teaching. This will be accomplished by a survey of Catholic Social Doctrine. As part of this survey students will be introduced to the historical and cultural developments that have given rise to the Church's ongoing prophetic mission to proclaim the Gospel to the nations of the world. As a primary objective, the course will aim to provide students with a deeper ap-

preciation for the Church's relationship to the world and her presence in the world as God's kingdom on earth. As well as providing knowledge concerning Catholic Social Ethics, this course is designed to nurture the student's skills in critical thinking, written expression and oral expression of concepts.

TH 864: Mariology

Credits: 2

Prerequisites: None

The unique role of the Blessed Virgin Mary in the life of the Church is firmly rooted in Divine Revelation, both in Sacred Scripture and Sacred Tradition. This course considers this exceptional place from three perspectives: theological, scriptural, and devotional. The intention is to promote a balanced understanding of the topic that is careful to safeguard against relativism on the one hand and pious extremism on the other.

TH 865: Theology of the Priesthood and Celibacy

Credits: 3

Prerequisites: None

This course, for priesthood candidates, takes a systematic approach to the theology of priesthood and the practice of celibacy in the Roman Catholic Church covering the following topics: Jesus Christ source and model of priesthood; the priesthood of the baptized and the ordained priesthood; the priest and the sacred; the institution of the ministerial priesthood; the scriptural foundations of the priesthood. Catholic priesthood is understood through the continuity of its development in the Catholic Church. Starting from a reflection on the nature of priesthood in general, we move to the study of priesthood in the Old Covenant and how Jesus shows his intention to establish a New Covenant priesthood. Continuing through a survey of the Church Fathers and other writings and magisterial teachings about the priesthood, we will particularly focus on the teaching of Vatican II and post-concili-

ar teaching, as well as the renewed rite of ordination. Thus, we demonstrate how the Catholic priesthood is biblically grounded as instituted by Christ as Catholic tradition has lived it and as it continues to be revitalized under the guidance of the Holy Spirit and Christ the eternal high priest.

TH 866: Sacraments of Healing

Credits: 2

Prerequisites: None

After a brief overview of the meaning of sacrament, *mysterium*, in Catholic theology, this course considers healing in light of the ministry of Christ and His Church. The Sacraments of Healing, complementing the Sacraments of Initiation and the Sacraments of Service, are studied considering the history of the Sacrament of Reconciliation (Penance) in the history of the Church and the many facets of its celebration today. Likewise, the historical, theological, and liturgical aspects of the Sacrament of the Anointing of the Sick are explored to deepen the future priest's appreciation of the depth of the mystery of the Cross and its healing and forgiveness involved in ministering these sacraments.

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

Credits: 2 or 3

Prerequisites: None

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

TH 862: Directed Independent Study

Credits: 3

Prerequisites: None

Description: By arrangement.

GRSM 850: Practical Training

Credits: 3

Prerequisites: None

This course is a directed **Practical Training** (*Practica*) in a specialized field of work or ministry under the supervision of an experienced professional. Registration for this course requires preapproval of the Academic Dean.

The Ecclesial Ministry Program

EM 700: Fundamental Theology

Credits: 3

Prerequisites: None

This course is a study of the character, methodology, and significance of theological knowledge, specifically of Christian revelation. The first part of the course treats revelation, understood as the fundamental concept of theology—the “science of faith,” as well as the transmission of revelation in the life of the Church. The second part of the course focuses on the attempt of Fundamental Theology to demonstrate how Christian revelation is credible theologically, his-

torically, and anthropologically. The course will analyze man's openness to revelation, the relationship between faith and reason, Christology as the foundation of fundamental theology; and the place and credibility of the Church with regard to revelation.

EM 705: Creation and God

Credits: 3

Prerequisites: None

This course is a systematic, historical, and theological study of the Church's confession in the one God, who is Father, Son, and Holy Spirit. Attention is given to the Trinitarian

character of the Church's worship and theology as grounded in Scripture and Tradition. This course will also include an exploration of the distinction between reason and faith in coming to know God. The course also investigates the doctrine of creation and its importance within the present cultural context of materialism and scientific positivism.

EM 710: Christology and Anthropology

Credits: 3

Prerequisites: None

This course presents a systematic study of the person and mission of Jesus Christ as found in Scripture and Tradition. It traces the historical developments of how the person of Christ came to be understood within the various theological traditions of the past and present. This course also examines the human person in the light of Christology, and focuses upon such themes as the fall and redemption, grace and freedom, and sin and conversion.

EM 715: Fundamental Moral Theology

Credits: 3

Prerequisites: None

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

EM 720: Catholic Social Doctrine

Credits: 3

Prerequisites: None

This course introduces students to the Church's social doctrine. This introduction

is accomplished by a careful overview of the *Compendium of the Social Doctrine of the Church*, with special attention paid to the most important social encyclicals of the Church's Magisterium. Students also explore ways to prepare and form the laity to sanctify the world of politics, business, and culture more effectively. It will apply this understanding to the role of the deacon as a minister of charity.

EM 725: Sacramental Theology and Liturgy

Credits: 3

Prerequisites: None

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

EM 730: The Synoptic Gospels

Credits: 3

Prerequisites: None

This course addresses the historical-cultural background, content, and theology associated with each of the Synoptic Gospel accounts (according to Matthew, Mark, and Luke). It considers the relationships of these Gospel accounts to one another and aspects of the literary and historical contexts that provide insight into the intended meaning of the evangelists for particular passages as well as the overall structure and content of each of the Synoptics. The course explains basic principles and considerations for performing Catholic biblical interpretation (exegesis) and requires limited exegeses of specified passages over the course of the term as well as an exegetical paper on a selected passage. Concurrently, the course examines the homi-

letic and doctrinal import of the respective texts, including matters related to Christian morality, Christology, Pneumatology, Ecclesiology, Soteriology, and Sacramental Mystagogy.

EM 735: Marriage and Sexuality

Credits: 3

Prerequisites: None

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

EM 740: Johannine Literature

Credits: 3

Prerequisites: None

This course surveys topics such as the authorship, genre, structure, literary features, themes, and purpose in addressing each of the Johannine texts (i.e., the Gospel, the Book of Revelation, and the Epistles). It also considers the relationships of the texts to one another and to other biblical texts as well as important aspects of the literary and historical contexts. The course addresses the structure and content of the Johannine texts and requires short exegeses of aspects of selected passages to foster greater comprehension of the overall texts while providing in-depth insight into the passages. Concurrently, the course examines the homiletic and doctrinal import of the respective texts, including matters related to Christian morality, Christology, Pneumatology, Ecclesiology, Soteriology, and Sacramental Mystagogy.

EM 745: The Epistles (Pauline and Catholic)

Credits: 3

Prerequisites: None

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

EM 750: Ecclesiology and Mariology

Credits: 3

Prerequisites: None

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

EM 755: Field Work I

Credits: 3

Prerequisites: None

Each student is assigned to a supervised pastoral assignment related to his or her future ministerial goals—deacon, catechist, secondary education teacher, campus minister, chaplain, etc. During the course of this assignment, students are required to reflect upon what their experiences disclose about their pastoral understanding, their skills and the discernment of their qualities for ministry. Students will be asked also to reflect theologically on their field experiences for their ongoing spiritual development and the

development of their theological vision for ministry. As an integral part of their formation, by the end of this semester students will be asked to identify a pastoral problem, challenge, or need in their field assignments for which they will be asked in the second semester of field work to design a prospectus for responding to this challenge.

EM 760: Field Work II

Credits: 3

Prerequisites: None

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

EM 765: Integration Seminar

Credits: 3

Prerequisites: None

In this course, students completing The Ecclesial Ministry Program will meet to discuss and evaluate their field work experience. This course will ask each student to produce a 20-page paper displaying his or her command of Catholic pastoral theology and its application to the pastoral need identified in the field assignment and the solution or program he or she has prepared and implemented in Field Work II. This work should reflect an understanding of the theological principles guiding the Catholic faith tradition and the ways in which these are experienced in the practical order of a person's and a community's life of faith. The student is expected to articulate his or her role as an ordained deacon or lay minister in this description. A bibliography of theological and pastoral sources with appropriate citations in the text is expected to support the presentation.

IMF Course Offerings

Catholic Theology

IMTH 700: Fundamental Theology

Number of credits: 2

Prerequisites: None

IMTH 700 is a study of the character, methodology, and significance of theological knowledge, specifically of Christian revelation. The first part of the course treats revelation, understood as the fundamental concept of theology—the “science of faith”, as well as the transmission of revelation in the life of the Church. The second part of the course focuses on the attempt of Fundamental Theology to demonstrate how Christian revelation is credible theologically, historically, and anthropologically, for the modern man and woman. The course will analyze man's

openness to revelation; the relationship between faith and reason; Christology as the foundation of Fundamental Theology; and the place and the credibility of the Church in handing on revelation.

IMTH 725: Sacramental Theology and Liturgy

Number of credits: 2

Prerequisites: None

This course serves as an introduction to Sacramental Theology. It is theoretical and foundational in that it explores Sacramental Theology and thoroughly covers the teaching in Part II of the Catechism and the Second

Vatican Council's Constitution on the Sacred Liturgy. It is also practical and in depth in exploring such topics as the Liturgy of the East and West, the role of beauty (including art and music) in the Liturgy, the meaning of "full, active, conscious participation" in the Liturgy, and the Liturgy of the Hours.

IMTH 729: Introduction to Gregorian Chant

Number of credits: 2

Prerequisites: None

The ancient roots of Western Christian chant reach as far back as the liturgical gatherings of the earliest Christian communities. Two thousand years later, it continues to fascinate and inspire people everywhere. This course will explore the chant's place in the life of the Church through the following topics:

- Gregorian chant: "sung prayer";
- Historical overview of Gregorian chant
- The Gregorian repertoire: cantor, celebrant, schola, assembly
- The relevance of Gregorian chant
- The musical style of the chant: "melodic-verbal style"
- Chant notation and its evolution
- Gregorian chant: the expressive power of the Word

Introduction to Gregorian Chant is open to all without previous training. It will include singing and/or listening throughout the course and may be taken for credit or for audit.

IMTH 730: The Synoptic Gospels

Number of credits: 2

Prerequisites: None

This course addresses the historical-cultural background, content, and theology as-

sociated with each of the Synoptic Gospels (Matthew, Mark, and Luke). It considers the relationships of these Gospel accounts to one another and aspects of the literary and historical contexts that provide insight into the intended meaning of the evangelists for particular passages as well as the overall structure and content of each of their accounts of the Gospel. The course explains basic principles and considerations for performing Catholic biblical interpretation (exegesis) and requires limited exegeses of specified passages over the course of the term as well as an exegetical paper on a selected passage. Concurrently, it examines the doctrinal import of the respective texts.

IMTH 735: Scripture and Liturgy

Number of credits: 2

Prerequisites: None

- Exploring the innate and mutually illuminative relationship between Sacred Scripture and the Liturgy and the unity between the Bible, the Liturgy, and life.
- Studying the relationship between passages in the Old Testament and the New Testament to gain insight into the New Testament concealed in the Old Testament and the Old Testament fulfilled in the New Testament and of the ongoing fulfillment of Scripture in the liturgy in which the whole mystery of Christ is present.
- Examining fundamental aspects of first-century Judaism, including Scripture, the Temple, sacrifice, major Jewish feasts, and liturgical and ethical worship.
- Aside from extensive recourse to Sacred Scripture, the course will utilize the Ordinary of the Mass, the earliest witnesses on the Liturgy, the arrangement of Sunday Lectionary, the *Catechism of the Catholic Church*, and *Sacrosanctum Concilium*.

IMTH 740: Johannine Literature

Number of credits: 2

Prerequisites: None

This course introduces students to the literary, historical, and theological study of John's writings, especially his Gospel. The objective is to gain a deeper knowledge and appreciation of the Johannine writings, including their use in the Church's Tradition. Special attention will be given to the use of the Gospel of John in the Catholic celebrations of Christmas and Easter.

IMTH 745: The Epistles

Number of credits: 2

Prerequisites: None

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

IMTH 761: Mission Here and Now: An Introduction to Missiology for the Parish

Number of credits: 2

Prerequisites: None

How does a parish respond to the decreasing engagement in its sacramental and community life? How can a parish form missionary disciples and why would someone want to be a missionary disciple? What lessons from the early church can we apply to become a parish that is a center of missionary discipleship? What are the best practices of effective missionary parishes? These are some of the questions that will be explored in this summer intensive course designed for parish leaders.

This course will equip students with an understanding of the Trinitarian origin for mission, the biblical basis for mission, the sacramental impetus for mission, the church's teaching on mission, as well as the pro-

cesses for making missionary disciples. A survey of Catholic missiology in the documents of Second Vatican Council, the magisterium of Popes John Paul II, Benedict XVI, and Francis will provide students with the theoretical knowledge to design strategies to transform existing parish processes into a missionary mode. This course will require not only learning Catholic missiology but applying it to parish life today.

IMTH 770: Pastoral Care of the Sick

Number of credits: 2

Prerequisites: None

If one member suffers in the Body of Christ, all the members suffer with them (1 Cor 12:26). For this reason, the Church has always cared for the sick, the dying, and the grieving through works of charity and mutual support in addition to her sacramental ministry. All the baptized share in the ministry of mutual charity to support those who suffer in body, mind, or spirit. In this course, students will learn the theological foundation, the pastoral skills, and practical guidance to accompany the sick, dying, and grieving in the parish community. The course will begin with an overview of the Catholic theology of suffering and then explore a mystagogical theology of the Sacraments of Anointing, Communion to the sick and homebound, and Reconciliation revealed in *The Pastoral Care of the Sick Rites of Anointing and Viaticum*. Catholic moral teaching on end of life will be embedded throughout the lectures. Students will learn the best practices in parish ministries of accompaniment and develop the necessary pastoral skills to enable them to engage effectively in this work of mercy.

IMTH 780: Introduction to CGS – a Liturgical and Kerygmatic Catechesis.

Number of credits: 2

Prerequisites: None

The Catechesis of the Good Shepherd (CGS) is a faith formation experience for children ages three to twelve years old. It is

based on the belief that young children can and do experience God. Founded on the principles of Maria Montessori and Sofia Cavalletti, the catechesis is rooted in scripture and liturgy. Central to the catechesis is the atrium, a special environment created to nurture the child's spirituality with beautiful materials that focus the child's attention on key scripture passages or liturgical moments.

This course explores the main message of Jesus—the Kingdom God—what is it, how do we live in it, how do we celebrate it.

Part 1 of the course delves into Parables of the Kingdom of God which give us clues

about the characteristics of the Kingdom, examples of how to live in the Kingdom, and our response to the invitation to live in the Kingdom thru the Parousia.

Part 2 explores Sign Language of the Liturgy, lifting up the signs, colors, gestures, prayers and sacramental elements of our liturgy and pondering their meaning while giving a taste of each CGS level.

IMTH 785: Directed Independent Study

Number of credits: 1

Prerequisites: None

By arrangement

Spiritual Direction

IMSD 600: Principles of Prayer and Catholic Spirituality

Number of credits: 3

Prerequisites: None

This course covers stages of spiritual development including the traditional three ways—purgative, illuminative and unitive. The course also explores the developments in personal prayer, including vocal prayer, meditation, contemplation. Since all prayer in the Catholic Christian tradition is Trinitarian, students will learn about the personal relationships that are possible with the three Persons of the Trinity. Since all prayer in the Catholic Christian tradition is also Incarnational, the humanity of the one who prays is also brought up into those relationships. Lastly, students in the course will learn to identify mis-directions in prayer and false mysticism.

coming more prominent in a world where so many are suffering from so many wounds. Through reading, lectures, and discussions, participants will learn the foundational dynamics of spiritual direction:

- The role of Spiritual Direction in the Church
- The need for Spiritual Direction in our time
- Our one-on-one relationship with God
- One-on-one human relationships
- The interior life
- The importance of vulnerability
- A listening that reveals and heals
- Communicating the Father's Love
- Introduction to development in the life of prayer
- Basic psychological insights for spiritual direction
- The qualities of the spiritual director
- Introduction to supervision and self-awareness

IMSD 601: SD I: The Art of Accompaniment

Number of credits: 2

Prerequisites: None

The need for spiritual direction—or the accompaniment of a spiritual guide—is be-

IMSD 602: SD II: Directing Prayer

Number of credits: 2

Prerequisites: None

Spiritual Direction is an art that develops through ongoing learning and practice. This course explores dynamics of spiritual direc-

tion that will guide beginners and expand the understanding of experienced spiritual directors. Through reading, lectures, and discussions, participants will learn advanced dynamics of spiritual direction:

- The interior life and deeper psychological insights into the human person
- Deep exploration of the dynamics of prayer as it advances towards stages of union
- Psychological foundations for woundedness and human/spiritual approaches to healing
- Tools for leading directees into deep prayer
- Assisting directees through difficult times in prayer
- Saints for spiritual directors

IMSD 630: Praying Sacred Scripture

Number of credits: 3

Prerequisites: None

The course will address the ancient practice of praying with Sacred Scripture, traditionally known as *Lectio Divina* or “Sacred Reading.” It will provide an overview of the canon of Sacred Scripture and some important considerations for understanding biblical texts such as the literary genre, literary and historical contexts, and the benefit of accessing the meaning of particular terms in the original languages. The course will cover fundamental aspects of the Church’s teaching on Sacred Scripture and its interpretation. The majority of the course will focus on methodologies for and the practice of praying Sacred Scripture.

IMSD 650: Sacramental Theology and Ecclesiology for Spiritual Directors

Number of credits: 2

Prerequisites: None

This course gives an overview of sacramental theology and ecclesiology for the formation of spiritual directors. Through this course students will appropriate the doctrinal heritage of the Roman Catholic Church by developing a particular familiarity with Part II of the *Catechism of the Cath-*

olic Church and they will also acquire the capacity to communicate this heritage.

IMSD 660: Moral theology for Spiritual Directors

Number of credits: 2

Prerequisites: None

Spiritual directors are called to help Christians grow in holiness. This includes an aspect of catechesis as described by the *Catechism of the Catholic Church* in CCC 1697: “Catechesis has to reveal in all clarity the joy and the demands of the way of Christ. Catechesis for the ‘newness of life’ in him should be: *a catechesis of the Holy Spirit, ... a catechesis of grace, ... a catechesis of the beatitudes, ... a catechesis of sin and forgiveness, ... a catechesis of the human virtues, ... a catechesis of the Christian virtues of faith, hope, and charity, ... a catechesis of the twofold commandment of charity, ... an ecclesial catechesis.*” In this course, students will learn principles and applications of moral theology, with a special focus on the teaching of the *Catechism of the Catholic Church* Part III, that will assist them as spiritual directors to help their directees grow in the Christian life.

IMSD 696: Directed Retreat

Number of credits: 0

Prerequisites: None

A directed retreat of at least 8 days or the Ignatian 19th Annotation, taken after some introduction to the spiritual direction program. The retreat must be cleared with the director of the Spiritual Direction program before registering. The student will be required to reflect on the retreat experience for credit in the course.

IMSD 697: Practicum in Spiritual Direction I

Number of credits: 1

Prerequisites: None

This practicum enables students to learn and practice the art of spiritual direction under the supervision of a mentor. The mentor will meet regularly with students, one on one, to shape their practice of spiritual

direction. The practicum also helps students to grow in self-awareness, sensitivity, compassion, and understanding, while being challenged to reflect on their faith understanding, theology, and experiences in relation to those to whom they minister. Evaluation will consist of verbatims, oral examination and written reflections at the discretion of the mentor. A learning agreement which articulates the goals and scope of the practicum is developed among the student, the supervisor, and the director of the Spiritual Direction program.

IMSD 698: Practicum in Spiritual Direction II

Number of credits: 1

Prerequisites: None

This practicum enables students to grow in their practice of the art of spiritual direction under the supervision of a mentor. Building on lessons learned in IMSD 697, the student will meet with additional spiritual directees to expand their experience of offering spiritual direction. The mentor will meet regularly with students, one on one, to shape their practice of spiritual direction. The practicum also helps students to grow in self-awareness, sensitivity, compassion, and understanding, while being challenged to reflect on their faith understanding, theology, and experiences in relation to those to whom they minister. Evaluation will consist of verbatims, oral examination and written reflections at the discretion of the mentor. A learning agreement which articulates the goals and scope of the practicum is developed between the student, the supervisor, and the Director of the Spiritual Direction program.

IMSD 699: Readiness for Ministry Exam

Number of credits: 0

Prerequisites: None

The Readiness for Ministry Exam is held toward the end of the student's final semester of studies. It is an Important assessment mechanism and is meant to give a measure

of the student's ability to integrate and pastorally apply all that he/she has learned throughout his/her time in the Spiritual Direction program to actual situations that might occur in pastoral ministry as a spiritual director.

IMSD 700: Psychology for Spiritual Directors

Number of credits: 2

Prerequisites: None

In this course, students learn to recognize some basic psychopathology and to know when and how to refer directees to psychotherapy professionals. This course also covers some aspects of psychology that will be helpful for spiritual directors.



SEMINARIAN LIFE

Athletics

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

Book Center

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

Cars and Parking

Students are permitted to have their personal cars on campus but must register them with the Public Safety Office located on the ground floor of Alfred Hall. There is a yearly parking and vehicle registration fee that is determined annually. **All students are required to park in their designated parking lot. Students will be ticketed for parking in incorrect areas.**

Counseling Service

Any student in need of personal counseling should see the Rector, Vice Rector, or Director of Human Formation for a referral to an appropriate professional. Dr. Lawrence Sutton, a clinical psychologist, and the Director of Pre-Theologian Formation is also available by appointment.

Cultural Events and Entertainment

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

Diocesan Student Community Life Handbook

Diocesan Student Community Life Handbook is printed under a separate cover and is distributed to each student at the beginning of the academic year. It serves the community needs of the diocesan residents who are in the ordination program.

Dress Code

Diocesan seminarians are to wear clerical dress and religious seminarians are to wear their habits to all liturgical celebrations, in the seminary and monastery dining rooms, and for all classes.

Emergency Telephone Numbers

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

Faculty Lounge

The Faculty Lounge is in Maurus Hall (opposite the Maurus Conference Room - MCR) and **is reserved for faculty and staff use only.**

Health Insurance

Students are required to have health care insurance. Proof of this coverage is a required part of the application documentation.

Identification Cards

Each seminarian will be issued an identification/key card to access Leander Hall, Roderick Hall, and the seminary residences' elevators. It will also serve as a library card. Card readers have been installed for security purposes in each of the buildings' elevators and at floor access doors. An I.D. card assures the student of access to all campus activities, though admittance is not necessarily free. Cards can be obtained at the Public Safety Office located on the ground floor of Alfred Hall. It will cost the student \$20.00 to replace a lost I.D. key card.

Information

All information pertaining to Seminary events, activities and general notices is located on the Seminary Portal (Datatel) on the computer, on the bulletin boards in the Amil and Mary Ann DiPadova Hall and residences, and on the bulletin board on the first floor of the Brownfield Center.

Library

The Saint Vincent library is known as the Dale P. Latimer Library in honor of Dale P. and Darlene M. Latimer who made a generous gift for the renovation, enhancement, and endowment of the library. The Latimer's gift was designed to recognize the treasured role that the Library has in Saint Vincent Benedictine educational tradition.

The original Saint Vincent Library collection began with 100 books that founder Boniface Wimmer brought with him from Germany in 1846. Through the early leadership of the late Fr. Valentine Koehler, O.S.B., and Fr. Fintan R. Shoniker, O.S.B., the Library has grown into an internationally known collection that includes 209,00 books and periodicals; 16,000 microforms such as microfilm, microfiche, and cards; and 3,000 musical scores. The collection also has more than 100 rare books that are at least 500 years old, including a copy of *The Canterbury Tales* produced in 1478 by William Caxton, the first printer in England.

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

The Library's large holdings cover relevant materials from cognate disciplines, as well as basic texts from various other religious traditions. There is also a collection of DVDs, audio tapes, and CDs.

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

The Library uses a fully automated online public access catalog (OPAC), and patrons can search through sixteen EBSCOhost databases (including the American Theological Library Association Religion Database and LexisNexis Academic Universe, JSTOR and the EBSCO E-book collection). These databases provide online access to an extensive list of full-text resources. Pamphlets and maps are available to guide Library patrons in the use of these various services, and members of the Library staff are available to help. The Library also houses the Verotsko Center for the Arts, the Writing Center, the Center for Catholic Thought and Culture, and a small coffee area.

The Library employs five professional librarians and several paraprofessional and support staff members. These individuals work to maintain the quiet atmosphere of the Library and are available to assist patrons with research needs, directions to the contents of the collection, and access to the print and digital resources available in the Library. The Library has a high-speed wireless internet system which allows patrons access to the internet and the resources of the Library through their personal devices. When faculty members, students, staff members, and patrons are ready to settle down for some serious work they will find private study carrels, tables, and group study spaces available throughout the library.

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

Sundays:	1:00 p.m.—5:00 p.m.
Mondays—Thursdays:	8:30 a.m.—7:00 p.m.
Fridays:	8:30 a.m.—5:00 p.m.
Saturdays:	10:00 a.m.—4:00 p.m.

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

Meals

A professional food service provides meals in Amil and Mary Ann DiPadova Hall five days a week. The times of the meals are as follows:

Breakfast:	Mondays—Fridays	7:30 a.m.—9:00 a.m.
Lunch :	Mondays—Fridays	11:15 a.m.—12:45 p.m.
Dinner:	Mondays—Fridays	5:45 p.m.

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

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

Office of Public Relations

The office of Public Relations maintains the website www.saintvincentseminary.edu, a Facebook page for the Seminary, Vimeo page for broadcasts of Seminary events, and a SmugMug page with photos of all Seminary events. Links to all can be found on the Seminary website. The office also provides updates and photos from events such as Ministry of Acolyte and Ministry of Lector to seminarians' home dioceses and monks' home abbeys.

Printing and Duplicating

A photocopy machine is in the computer room of Leander Hall. It is available for diocesan students' use. Other coin-operated machines are provided in the Library and around campus. The Mailing and Duplicating Office in the College is also available.

Rector's Council Meetings

Whereas the Rector's Council meets bi-weekly in closed sessions to deal with student evaluations and confidential matters, public meetings are occasionally scheduled. These public meetings are attended by officers of the Student Leadership Forum. All students are welcome to attend these meetings.

Seminary Offices

Seminary Offices, which include the offices of the Rector, the Vice-Rector, the Academic Dean, the Dean of Students, and the offices of most faculty members, are in Roderick and Leander Halls. The Office of Dr. Larry Sutton and of the assessment coordinator are in the basement of the Brownfield Center, across from the practice chapel.

Seminary office hours are 8:30 a.m. to noon and 1:00 p.m. to 4:30 p.m., Mondays through Fridays

Smoking

Saint Vincent Seminary is a smoke free facility. This brings the Seminary in compliance with the state law according to: “The Smoke Free Pennsylvania Act”. Smoking is forbidden in all Seminary buildings, including all seminarian rooms. It is also prohibited to smoke within **25 feet of all buildings**.

Student Leadership Forum

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

Wellness Center

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

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