



Saint Vincent College & Seminary

2025-2027 Saint Vincent Seminary Institutional Bulletin Addendum

Effective Date: 4/11/2026

Addendum to Page: 79 (beginning at Admission Requirements)

Description:

The following changes to the Saint Vincent Seminary Institutional Bulletin are effective for all students admitted to courses or degree programs as of the Spring Term 2026.

Master of Arts Degree in Systematic Theology or in Sacred Scripture Admission Requirements

Admission to the Master of Arts Degree Programs in Systematic Theology or in Sacred Scripture is restricted to seminarians as part of Saint Vincent Seminary's overall efforts to foster integration of the four dimensions of priestly formation in accord with the emphasis placed on such integration in PPF6. "Without attention to integration in all stages of formation, the overall goal of formation, configuration to the heart and life of the Lord Jesus, cannot be achieved.... It is through the integration of all four dimensions that the seminarian comes to the affective maturity and freedom needed for priestly service" (PPF6, 115-6)

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 the MA degree in Sacred Scripture, an introductory course in Sacred Scripture and a working knowledge of Biblical Hebrew or Greek at the intermediate level;
- For the MA in Systematic Theology, 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 proficiency 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; and
- Dual-degree candidates must have a cumulative G.P.A. of 3.0 after a semester of theology.

Addendum Approved By: Fr. Nathanael Polinski, OSB Academic Dean of the Seminary

Addendum Approved Date: April 13, 2026



Saint Vincent College & Seminary

2025-2027 Saint Vincent Seminary Institutional Bulletin Addendum

Effective Date: 4/13/2026

Addendum to Page: 81 (Inserted before Additional Requirements)

Description:

The following changes to the Saint Vincent Seminary Institutional Bulletin are effective for all students who apply or who are admitted to courses or degree programs as of the Spring Term 2026.

Master of Arts Degree in Systematic Theology or in Sacred Scripture

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

With Proposed timeline for M.A. Degree

Fall

HS 870: Patrology	3 credits
PA 712: Catechetics	2 credits
PA 721: Introduction to Pastoral Communication	2 credits
PST 720: Worship and Ministry	2 credits
SC 701: Introduction to NT Greek (pre-req)	3 credits
SC 810: The Primary History of Ancient Israel	3 credits
TH 820: Fundamental Theology	3 credits
Total Credits: 15/18	

CONFIGURATION 1

TASKS FOR THE MA Candidate

1. Achieve a 3.0 or above G.P.A.
2. Discern to pursue MA Degree
3. Meet with your academic advisor regarding your application to the MA Degree Program

Spring

HM 701: Spanish I	3 credits
MS 800: Monastic Spirituality	2 credits
- or PST 710: Diocesan Spirituality	2 credits
SC 806: NT Exegesis, Mark and Matthew	3 credits
TH 821: Christian Anthropology and Grace	3 credits
TH 840: Fundamental Liturgy	2 credits
TH 850: Principles of Moral Theology	3 credits
Total Credits: 16	

CONFIGURATION 1

TASKS FOR THE MA Candidate

1. Having achieved a 3.0 GPA or above and with Diocesan or Abbatial approval, complete the MA application and submit it to the Academic Dean’s Office PRIOR TO SPRING REGISTRATION. Acceptance into the MA program will require you to develop a topic and to select an advisor.
2. You are to meet with your MA Director who is now your academic advisor to plan your course of study: They will help you determine when you will take the MA Seminar and what electives will assist you in your research and writing. (TWO 3-credit electives are required in addition to the MA Seminar. One elective is to be in the area of concentration)
3. If your acceptance into the MA program is approved, you may register for the MA Seminar offered in the Fall.
4. If your acceptance into the MA program is approved, you may register for an elective in your field of study.

Fall

CONFIGURATION 2

HM 702: Spanish II – Pastoral Spanish	3 credits
PA 760: Pastoral Visitation of the Sick (Practicum)	2 credits
SC 807: Luke-Acts and the NT Epistles	3 credits
SC 811: Wisdom Literature & the Psalms	3 credits
TH 833: Trinity	3 credits
TH 853: Catholic Social Ethics	3 credits
SC 821/TH 861 MA Seminar	3 credits

Total credits: 20

TASKS FOR THE SEMINARIANS PURSUING MA DEGREE

1. Complete the MA seminar course.
2. Meet with your MA thesis Director to draft thesis proposal (in accord with the Seminary’s “Thesis Proposal Instructions & Approval Process” document) for review and feedback

Spring

CONFIGURATION 2

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

Total credits: 20

TASKS FOR THE SEMINARIANS PURSUING MA DEGREE

1. You are to take a three-credit elective course *in the area of concentration (if possible)*.
2. Draft thesis proposal to be approved by the thesis director by FEBRUARY 1 and submitted to the Academic Dean by MARCH 1 for approval and review by the MA Committee (in accord with the Seminary’s “Thesis Proposal Instructions & Approval Process” document).

Fall

HS 872: Modern Church History	3 credits
PA 722: Homiletics I	3 credits
PST 735: Canon Law and Sacraments	3 credits
TH 834: Ecclesiology, Missiology, Ecumenism	3 credits
TH 852: Catholic Sexual Ethics	3 credits
TH 864: Mariology	2 credits
Elective	3 credits

CONFIGURATION 3

Total credits: 20

TASKS FOR THE SEMINARIANS PURSUING MA DEGREE

1. You are to take a three-credit elective course in the area of concentration if not already taken.
2. If you do not fulfill your final elective requirement, register for your final elective for the Spring semester.
3. First draft submitted to thesis Director for review and feedback NOVEMBER 1

Spring

HS 873: Catholic Church in the U.S.	3 credits
PA 723: Homiletics II	3 credits
MU 710: Liturgical Music	2 credits
SC 817: Johannine Literature (Gospel, Letters, Revelation)	3 credits
TH 835: The Sacraments of Initiation	3 credits
TH 851 Biomedical and Medical Ethics for Priestly Ministry	3 credits
[Elective]	3 credits]

CONFIGURATION 3

TASKS FOR THE SEMINARIANS PURSUING MA DEGREE

Final Draft of Thesis due to Director and Reader

MARCH 1

Final Thesis due

APRIL 1

Scheduling of the Lectio Coram

Fall

PA 740: Deacon Preparation Lab	2 credits
PA 759: Pastoral Leadership and Parish Administration	2 credits
PST 741: Pneumatology and Spiritual Direction	3 credits
PST 740: Pastoral Care of Marriage and Families	2 credits
PA 751: Pastoral Counseling (I& II)	3 credits
TH 865: Theology of the Priesthood and Celibacy	3 credits
TH 866: The Sacraments of Healing	2 credits
	Total Credits: 17

CONFIGURATION 4

TASKS FOR THE SEMINARIANS PURSUING MA DEGREE

Written Comprehensive Exam

Before Fall Break

NOTE:

- Since the concentration in Sacred Scripture requires a working knowledge of Biblical Hebrew or Greek a second term of Greek or one (or two) term(s) of Hebrew is recommended to serve as an elective(s).

Purpose of the MA Seminar - Offered in the Fall Semester (as needed):

The purpose of the MA Seminar (SC821/TH861) includes providing MA candidates with skills and guidance in theological research and writing. The course requires students to research and write an academic theological paper related to the course content. As a seminar, students give and receive feedback on their progress in the research and writing process including researching the *Status Quaestionis*, developing their thesis statement, bibliography, detailed outline, and first draft. Students are required to make a formal presentation on their research paper toward the end of the semester. For the MA student the length of the paper produced in the 3-credit MA Seminar is 6,000 to 7,000 words. This would enable the student to make significant progress on their MA Thesis. The MA Seminar will be designed to meet the DLO's for the MA Degree.

SC821/TH861 - Scripture: The Soul of Theology – Course Description:

This course explores the intrinsic and complementary relationship between Sacred Scripture and Theology reflected in the dogmatic recognition that Scripture is the soul of theology (Dei Verbum §24) and the foundation of priestly ministry. Through biblical exegesis, theological synthesis, and pastoral application, students will consider and employ the fundamental considerations for Catholic exegesis (according to Dei Verbum §12) for garnering well-grounded theological content from Scripture passages along with examining how Scripture underpins dogmatic theology, moral theology, sacramental theology, and pastoral practice. The course also includes an exegetical paper for students registered for SC821 or a theological research paper for students registered for TH861, where students explore Scripture's role in a specific theological discipline or pastoral context. This course ensures that seminarians grasp the essential relationship between Sacred Scripture and Theology for the spiritual life and pastoral ministry, equipping them for preaching, teaching, and sacramental leadership. It prepares them for further studies in Scripture or systematic theology.

Additional Requirements

- Students must maintain a cumulative grade point average of 3.0 each semester and a B grade or better in each course and seminar (including MDiv courses) to remain in the program. An exception to this requirement may be granted by the Academic Dean in consultation with the Master of Arts Committee.
- Successful completion of the comprehensive exam process (see below).
(continued - see p. 82 of the Bulletin)



Saint Vincent College & Seminary

2025-2027 Seminary Institutional Bulletin Addendum

Effective Date: 1/16/2026

Addendum to Page: 92-114

Description:

The following changes to the Saint Vincent Seminary Institutional Bulletin are effective for all students who apply or who are admitted to courses or degree programs as of the Summer Term 2026.

Addendum Approved By: Fr. Nathanael Polinski, OSB Academic Dean of the Seminary

Addendum Approved Date: January 16, 2026

Master of Arts Degree in Ministry (with Specialization)

The Master of Arts Degree in Ministry 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 – **refer to the Institute for Ministry formation section of the Bulletin for information of the 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

1. Students will attain academic competency in Catholic theology with a concentration in an area of specialized ministry.
2. 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.
3. Students will develop the skills needed for authentic theological reflection.
4. Students will demonstrate theological integration with their specialized ministerial focus through a comprehensive exam.

Admission Requirements

The admission requirements are as follows:

1. A bachelor’s degree (B.A., B.S. or equivalent) from an accredited college indicating an aptitude for advanced study.
2. Official transcripts from all post-secondary coursework.
3. 12 credits in theology, or 12 credits in an area of ministerial specialization.
4. Two letters of recommendation from people who can assess your academic, professional/ministerial, and/or spiritual goals.
5. Criminal background check.
6. Letter of good standing from pastor (for certain specializations).
7. Spiritual Direction verification (for Spiritual Direction Certificate).

Academic Advisement

Each IMF student is assigned an academic advisor from among the members of the faculty or staff of the Seminary. For Students already enrolled in other Saint Vincent Seminary degree program(s), their current academic advisor may continue to advise them of IMF Programs and may consult the Associate Academic Dean or his or her delegate for any necessary clarifications.

The academic advisor for a MA in Ministry student:

1. is assigned to the candidate at the time of admission to an IMF program;
2. advises the student on academic progress, and Seminary policies;
3. advises on the preparation for the written comprehensive exam;
4. assists the student in following degree/course requirements and in choosing courses that fulfill both the core and the elective requirements.

Required for the Master of Arts in Ministry

1. 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.
2. Successful completion of the comprehensive exam.
3. 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 and 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 by the students' academic advisor. The comprehensive exam is to be taken *in the final semester of study*. 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.

Dual-Degree Candidacy

Dual-degree candidacy is open only to ordination students for the Master of Divinity – Master of Arts degrees. To maintain the integrity of each degree program, **Seminary policy requires dual-degree candidates to complete all the degree requirements for each degree.**

After a semester 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 include a cumulative grade point average of 3.0 and a B grade or better in each course in the M.Div. program; obtain a letter of recommendation from their sponsor; and be accepted by the Master of Arts Committee.

Graduation Awards

The Honorable Judge Bernard F. Scherer Award

The **faculty** grants this award to the student who most exemplifies the qualities exemplified by 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 be:

1. A member of the graduating ordination class;
2. 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;
3. A student who demonstrates his love for learning, for God, and for God's People in both his academic and human formation;
4. 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;
5. A student who demonstrates discretion and humility; and
6. 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, and creative outreach to others.

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

1. A member of the graduating class;
2. A student with outstanding academic performance;
3. A student who serves the community by contributing to student morale and spirit;
4. A student leader;
5. A student who is recommended by the student body;
6. A student with creative outreach; and
7. 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**, who has excelled in the study and love of Sacred Scripture in the spirit of Fr. Demetrius Dumm, O.S.B., beloved confrère, 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 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 the Catholic University of America, and 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 this award.

Institute for Ministry Formation (IMF)

Mission

The Institute for Ministry Formation (IMF) is an expansion of Saint Vincent Seminary's commitment to the formation and education of priests, laity, and religious, specifically focused on that part of the Seminary's mission which states: "Consistent with this primary mission and responsive to contemporary needs, the Seminary shares with the Church its resources and culture of accompaniment, particularly in the formation of permanent diaconate candidates and lay ministry students."

Admissions, Financial Aid, Registration, and Other Requirements

Admissions: All Students attending classes at Saint Vincent Seminary must apply for admissions. Each program has its own application requirements that must be completed before the application is submitted for approval. Each year the dates for academic registration are announced by the Academic Dean's Office. 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. All students are expected to register for themselves. After this meeting **the student must register on the specific day set aside for Seminary registration by the registrar's office.**

Typically, there are two deadlines for admissions for the ministerial/Institute programs:

In most years, the summer sessions and the fall term deadline is March 1.

For spring admissions the deadline is late October.

1. Students can apply and register for credit if they wish to complete a certificate or the MA in Ministry.
2. Students may register for a Letter of Completion (LOC) program in any of the corresponding certificates. No credit is awarded for these programs but after the program requirements are satisfied the student receives a LOC from Saint Vincent Seminary.
3. Students may apply for Continuing Education and will be allowed (as long as space is available) to audit any course offered.

Once the application is complete and all required documentation is collected, materials (including aid forms, background checks) are reviewed by the “admissions” group prior to the deadline for each term.

Applications are reviewed after the published admissions deadlines. The Admissions Committee meets following each deadline to evaluate completed applications. Admission decisions are issued shortly thereafter, approximately two weeks after the deadline. The admissions letters for programs are sent by the Academic Dean. Depending on the type of program, students will be assigned an appropriate advisor.

Financial Aid: For new students requesting financial aid, the aid form must be completed with the application form for admissions to be eligible for aid.

Eligibility: Only students in the LOC program or any for-credit non-ordination program are eligible for awards. Consideration will be determined initially through Student Services. Each eligible student, each semester, can fill out a student aid form to help offset the cost of studies.

Aid will follow the admissions deadlines for all new students. Returning students need to complete the form according to the information from the student advisor regarding deadlines. Typically, mid-April is the deadline for summer and fall terms and mid-November for the spring term. To be eligible for assistance, students must complete the form before/at the deadline each year.

Awards are issued according to the budgeted aid and need. The Academic Dean’s Office will approve the final list and for application of those funds to student billing.

Award emails each semester will be sent out once aid is approved.

Annual Student Progress Reports

Students are able to access their progress at anytime through the student self-service portal on the MySV homepage. Each semester, two weeks prior to registration for the upcoming semester, students will be informed by Academic Services of their progress by their advisor.

Course Schedules, Rosters, and Registration

Course schedules are determined by the Associate Academic Dean in consultation with the Academic Dean. Courses are scheduled a year in advance of the term the course is to be given and is based on availability of faculty, student program completion needs, and enrollment. Prior to each registration period, the Registrar publishes the official course schedule, including:

- Course titles and descriptions
- Instructor names
- Meeting days/times
- Enrollment limits (if applicable)

This information is made available to students through an email from the Registrar's Office website and student portal. Students may be advised to take alternative courses based on class sizes, student academic progress, and course scheduling. Academic services will run a report prior to the start of classes to advise students of their options.

Course rosters are available to faculty once students have registered via the portal.

A course may be cancelled due to a lack of adequate enrollment.

Registration dates are determined by the Registrar each semester and is available on the Academic Calendar published by the Seminary.

Practicum Letters

Students completing practicum requirements must follow the practicum application process:

1. Submit the Practicum Application Form by the published deadline.
2. Upon approval, students receive an official **Practicum Placement Letter**, which outlines the site, supervisor, expectations, and evaluation process.
3. Copies of the letter are kept on file with the Practicum Coordinator and the Registrar.

Students should retain this letter for their records, as it is required for documenting practicum completion.

Comprehensive Exams, Qualifying Exams, and Retreats

The timing and format of comprehensive or qualifying examinations, as well as any required retreats, are published at least one semester in advance by the Academic Dean's Office.

Students will receive official notices that include:

- Exam or retreat date(s)
- Format (written, oral, or both)
- Registration procedures and deadlines
- Study resources or preparation guidelines

Students must be enrolled and in good standing to participate.

Intent to Graduate

Students who anticipate completing all degree requirements must file an **Intent to Graduate Form** with the Registrar's Office.

- **Deadline:** Forms are due no later than the beginning of the semester in which the student intends to graduate.
- **Process:** Students complete the form, obtain their advisor's signature, and submit it to the Registrar.
- **Next Steps:** The Registrar will complete a final degree audit and confirm eligibility for graduation. Students who do not meet requirements will be notified in writing and may defer graduation to a future term.

Certificate Programs

Certificate programs are open to clergy, seminarians, religious, and lay students. These are typically 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 (at least 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 a specialized certificate consisting of at least 18 credits of coursework, 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 minimum of 36 credits for the M.A. in Ministry with a specialization. For additional requirements and more details concerning the M.A. in Ministry program beyond the minimum credits needed to satisfy the degree, see the below section on the Master’s Degree in Ministry with Specialization.

Academic Advisement

Each IMF student in a program of studies is assigned an academic advisor from among the members of the faculty or staff of the Seminary. For students already enrolled in other Saint Vincent Seminary degree program(s), their current academic adviser may continue to advise them of IMF programs and may consult the Associate Academic Dean or his or her delegate for any necessary clarifications.

The academic advisor for a MA in Ministry student:

1. is assigned to the candidate at the time of admission to an IMF program;
2. advises the student on academic progress, and Seminary policies;
3. advises on the preparation for the written comprehensive exam;
4. assists the student in following the students’ degree/course requirements and in choosing courses that fulfill both the core and the elective requirements.

The Certificate in Catholic Theology

Learning Outcomes

Learning Outcomes for the Certificate in Catholic Theology:

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

Admission Requirements

The admission requirements are as follows:

1. A bachelor's degree from an accredited college or university indicating an aptitude for advanced study.
2. Two letters of recommendation from those who can assess the student's academic, professional/ministerial, and/or spiritual goals.
3. Official transcripts from all post-secondary coursework.
4. Criminal background check.
5. The score of a recent Graduate Record Examination, if requested.

Certificate Requirements

Scripture (two, 4 credits)

IMTH 730: The Synoptic Gospels 2 Credits

(and one of the following two)

IMTH 740: Johannine Literature 2 Credits

IMTH 745: The Epistles 2 Credits

Theology (three, 6 credits)

IMTH 700: Fundamental Theology 2 Credits

IMTH 710: Christian Anthropology 2 Credits

(and one of the following two)

IMTH 715: Fundamental Moral Theology 2 Credits

IMTH 725: Sacramental Theology and Liturgy 2 Credits

Ecclesial and Pastoral Ministry (two, 4 credits)

IMTH 755: Marriage and Sexuality 2 Credits

IMTH 760: Ecclesiology and Mariology 2 Credits

IMTH 775: Pastoral Leadership 2 Credits

IMTH 770: Pastoral Care of the Sick 2 Credits

IMTH 765: Introduction to Canon Law 2 Credits

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

Schedule for Completion

Year One:

Fall:

IMTH 700: Fundamental Theology	2 Credits
IMTH Ecclesial or Pastoral Theology Elective	2 Credits

Spring:

IMTH 730: The Synoptic Gospels	2 Credits
IMTH Theology Elective	2 Credits

Summer:

IMTH Ecclesial or Pastoral Theology Elective	2 Credits
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Total: 10 Credits

Year Two:

Fall:

IMTH 832: Christology	2 Credits
IMTH 760: Ecclesiology and Mariology	2 Credits

Spring:

IMTH 740: Johannine Literature	2 Credits
IMTH 745: The Epistles	2 Credits

Total: 8 Credits

Total Program: 18 Credits

The Catechetics Certificate or Letter of Completion

The Catechetics Certificate provides a comprehensive foundation for catechists, pastoral ministers, and those engaged in evangelizing ministry who seek formation that is intellectually rigorous, spiritually grounded, and pastorally responsive to the Church's mission today. Rooted in the kerygmatic and evangelizing vision articulated in the Directory for Catechesis (2020), the program emphasizes catechesis as an encounter with Jesus Christ that leads to conversion, discipleship, and participation in the life and mission of the Church.

The curriculum integrates Scripture, theology, missiology, Church history, and pastoral-pedagogical formation to equip students with a coherent understanding of the Catholic faith and the skills necessary to communicate it effectively across diverse contexts. Particular attention is given to connecting doctrine with lived experience, prayer, liturgy, and moral life, fostering catechesis that forms both mind and heart.

Students complete 20 graduate credits, maintaining a minimum cumulative GPA of 3.0. Coursework includes foundational studies in the Old and New Testaments; sacramental theology, moral theology, Christian anthropology, prayer and spirituality; catechesis within the New Evangelization; Church history; and pedagogical approaches to kerygmatic and liturgical catechesis. Together, these courses form catechists capable of proclaiming the faith faithfully, creatively, and pastorally in today's missionary context.

In addition to academic coursework, the Certificate strongly emphasizes spiritual formation. Students are required to complete a 3–5 day silent, directed retreat (or two directed weekend retreats) during the course of the program, fostering attentiveness to God's action in their own lives and ministries. Regular spiritual direction during the program is strongly recommended. Students are also encouraged to enroll in *The Art of Accompaniment*, which deepens skills for pastoral listening, discernment, and relational ministry.

An **Alternate Catechesis of the Good Shepherd (CGS) Track** is available for students who intend to focus on catechesis with children. Building on the work of Sofia Cavalletti and Maria Montessori, this track integrates the contemplative, child-centered approach of Catechesis of the Good Shepherd with graduate-level theological formation. Students complete a nationally recognized CGS-USA Level I formation course (six credits), including observation hours and an approved Level I album, alongside a

modified selection of Certificate coursework. This track acknowledges the substantial integrated formation provided by CGS while ensuring theological depth and ecclesial coherence.

The Catechetics Certificate is ordinarily completed over two academic years. Courses are offered in an alternating Year A/Year B cycle, with students completing one cycle per year. Classes typically meet on Thursday evenings in an online format, making the program accessible to working adults and those in active ministry. Up to five credits may be transferred from other accredited graduate programs with approval, and all program requirements must be completed within ten years of acceptance.

Through academic study, spiritual formation, and pastoral preparation, the Catechetical Certificate forms catechists who are missionary disciples—grounded in the faith of the Church, attentive to the needs of those they serve, and equipped to proclaim the Gospel with clarity, conviction, and hope.

Participation in the Catechetics program can be at two different levels:

Catechetics Certificate for academic credit: All requirements of the program and the individual courses must be satisfied to receive a Certificate. Students must complete each course in the program with a passing grade. Students looking to advance for the M.A. in Ministry with a specialization in Catechetics must be accepted into the Catechetics Certificate Program for academic Credit to satisfy the admissions and credit requirements of the M.A degree in Ministry. Any courses not taken for academic credit would not apply towards the M.A. degree.

Catechetics Letter of Completion (LOC) without academic credit (Pass/Fail): All requirements of the program and the individual courses must be satisfied to receive a letter of completion. Students must complete each course in the program with a passing score (70%).

Learning Outcomes

1. Students will attain suitable biblical, theological, pastoral and pedagogical formation to be competent communicators.
2. Students will gain knowledge of human formation through coursework and formation activities.
3. Students will gain a working concept of theology and doctrine as they apply to practical ministry in catechesis.
4. Students develop an understanding of kerygmatic or experiential catechesis, as well as an understanding of various methods of catechetical formation (Catechesis of the Good Shepherd, Intergenerational or Family Catechesis, Experiential Catechesis).

Admission Requirements

1. A bachelor's degree from an accredited college or university indicating an aptitude for advanced study (only necessary for those seeking credit).
2. Two letters of recommendation from people who can assess your academic, professional/ministerial, and/or spiritual goals.
3. Official transcripts from all post-secondary coursework.
4. Criminal background check.
5. A letter of Recommendation from one's pastor.
6. A personal interview with the Associate Academic Dean, if requested.

Certificate Requirements

The Catechetics Certificate provides a foundation for a kerygmatic and evangelizing model of catechesis that is expected by the 2020 Vatican Directory for Catechesis, including the intellectual catechetical formation of adults. The alternate CGS Track provides practical skills and formation in the Catechesis of the Good Shepherd model, acknowledging the six credit hours, or 90 hours of integrated formation provided by the Catechesis of the Good Shepherd Level 1 formation. This is a good option for anyone intending to do catechesis with children using any model.

Scripture (4 credits)

IMCA 631: Overview of the Old Testament	2 Credits
IMCA 632: Overview of the New Testament	2 Credits

Theology (8 credits)

IMCA 600: Principles of Prayer and Catholic Spirituality	2 Credits
IMCA 660: Moral Theology for Catechists	2 Credits
IMCA 650: Sacramental Theology: Connecting Liturgy to Life	2 Credits
IMCA 670: Christian Anthropology & Catechesis	2 Credits

Missiology (2 credits)

IMCA 680 Catechesis in the New Evangelization	2 Credits
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Church History (2 credits)

IMCA 615 Church History: From Christendom to Apostolic Age	2 Credits
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Pastoral and Pedagogical (4 credits)

IMCA 610 The Creed: I Believe, We Believe!	2 Credits
IMCA 780 Introduction to Liturgical and Kerygmatic Catechesis	2 Credits

(An overall grade point average of 3.0)

Grand Total: 20 Credit

Additional Requirements and Recommendations

- Directed Silent Retreat: Students are required to make a 3 to 5 day silent, directed retreat or 2 weekend silent, directed retreats at some point during the program. Students make arrangements for their own retreats. This requirement may be modified or waived by your diocese.
- Spiritual Direction: Receiving regular spiritual direction during course of studies is recommended.
- IMSD 601: The Art of Accompaniment: It is recommended that students take The Art of Accompaniment in addition to their required courses.

Alternate CGS Track:

Building on the great work of Sofia Cavaletti and Maria Montessori, CGS Track students learn an approach to the catechesis of children that focuses on introducing them to a personal relationship with Jesus Christ through liturgical and scriptural language and symbols in ways appropriate to their developmental stages.

Alternate CGS Track Requirements:

Students complete all above Certificate requirement with the following modifications:

- Completion of a CGS-USA registered Level 1 Course (six credits): Prior to beginning or during the 1st year of this program, students will complete a nationally recognized Level 1 formation course and meet the expectations of CGS-USA for that course, including 10 hours of Observation and completion and approval of a Level 1 Album. The CGS-USA Level 1 Course **6 Credits**
- Students complete all Certificate courses except IMCA 631: Overview of the Old Testament, IMCA 615: Church History: From Christendom to Apostolic Age, and IMCA 610 The Creed: I Believe, We Believe! **14 Credits**
- IMCA 601: SD1: The Art of Accompaniment **2 Credits**

(An overall grade point average of 3.0)

Grand Total: 22 Credits

Alternate CGS Track Additional Requirements

- Directed Silent Retreat: Students are required to make a 3- to 5- day silent, directed retreat or 2 weekend silent, directed retreats at some point during the program.
- Spiritual Direction: Receiving regular spiritual direction during course of studies.

Schedule for Completion

A normal load for students is 4 credits per semester in the fall and spring and 2 credits in the summer, for two years. With approval from the Academic Dean, a maximum of five credits may be transferred from other graduate schools. A candidate must complete all degree requirements within 10 years after acceptance into the program.

Year A courses and Year B courses are offered in alternate years. Students complete Year A or Year B courses in the first year of study and the other courses in the second year of study. Ordinarily, classes meet on Thursday evenings for 75 minutes between the hours of 5pm and 9:30pm Eastern time.

Year A:

Fall:

IMCA 610: The Creed: I Believe, We Believe! 2 Credits

IMCA 600: Principles of Prayer and Catholic Spirituality 2 Credits

Spring:

IMCA 670: Christian Anthropology & Catechesis 2 Credits

IMCA 650: Sacramental Theology: Connecting Liturgy to Life 2 Credits

Summer:

IMCA 680: Catechesis in the New Evangelization 2 Credits

Total Year A Credits: 10

Year B:

Fall:

IMCA 631: Overview of the Old Testament 2 Credits

IMCA 780: Introduction to Liturgical & Kerygmatic Catechesis 2 Credits

Spring:

IMCA 632: Overview of the New Testament 2 Credits

IMCA 660: Moral Theology for Catechists 2 Credits

Summer:

IMCA 615: Church History: From Christendom to Apostolic Age 2 Credits

Total Year B Credits: 10

Total Program Credits: 20

Spiritual Direction Formation Certificate

Flexible Online Courses

Our spiritual direction formation program can be completed *entirely online* while also allowing *some options* for in-person learning and formation. Even when we are online, however, we foster community with interpersonal interaction through live lectures and offline discussion posts. This is reflective of our Benedictine heritage, which values community and hospitality. In this spirit, we have ensured that our video conferencing technology enables our online courses to be taught synchronously and interactively, and our courses are delivered during evening hours to accommodate our students' busy schedules. Some courses can also be completed in person in an intensive format through our optional weeklong, summer offerings taught residentially at Saint Vincent College & Seminary in Latrobe or at other locations.

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:

Spiritual Direction Certificate Program for academic credit: All requirements of the program and the individual courses must be satisfied to receive a Certificate. Students must complete each course in the program with a passing grade. Students looking to advance for the M.A. in Ministry with a specialization in Spiritual Direction must be accepted into the Spiritual Direction Certificate Program for academic Credit to satisfy the admissions and credit requirements of the M.A degree in Ministry. Any courses not taken for academic credit would not apply towards the M.A. degree.

Spiritual Direction Letter of Completion (LOC) Program without academic credit (Pass/Fail): All requirements of the program and the individual courses must be satisfied to receive a letter of completion. Students must complete each course in the program with a passing score (70%).

The program can be completed in as little as two years

Learning Outcomes

1. Students will be prepared to serve in a Catholic parish, a religious community, or an apostolate as a Spiritual Director.
2. 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.
3. Students will attain competency in the spiritual life, particularly in the knowledge and practice of private, devotional, and liturgical prayer.
4. 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.

Admission Requirements

1. A bachelor's degree from an accredited college with indication of aptitude for advanced study (only necessary for those seeking credit).
2. Official transcripts from all post-secondary coursework.
3. Completed Verification of Spiritual Direction form, verifying regular spiritual direction for at least one year immediately prior to application.
4. A letter of Recommendation from one's pastor.
5. Two letters of recommendation from people who can assess your academic, professional/ministerial, and/or spiritual goals.
6. Criminal background check.
7. A personal interview with the Associate Academic Dean, if requested.

Program Requirements

Core curriculum

IMSD 600: Principles of Prayer and Catholic Spirituality	3 Credits
IMSD 601: SD1: Art of Accompaniment	2 Credits
IMSD 602: SD2: Directing Prayer	2 Credits
IMSD 630: Praying Sacred Scripture	3 Credits
IMSD 650: Sacramental Theology and Ecclesiology for Spiritual Directors	2 Credits
IMSD 660: Moral Theology for Spiritual Directors	2 Credits
IMSD 697&698: Practicum I&II	2 Credits
IMSD 700: Psychology for Spiritual Directors	2 Credits
(A grade point average of 3.0)	Certificate Total: 18 Credits

Additional Requirements

1. Directed Silent Retreat: An approved 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 all must apply for approval to their advisor to ensure acceptability for the program.
2. Application for Practicum: Application for Practicum: After completing two courses in the Spiritual Direction program 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. Admission to the Practicum requires approval of the Program Director and successful completion of all prior coursework. A successful assessment from Practicum I and completion of the Spiritual Direction II: Directing Prayer Practicum II is possible. The practicum is only open to students in the Spiritual Direction Program.
3. 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.

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.

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 Directors2

IMSD 700: Psychology for Spiritual Directors2

IMSD 696: Directed Retreat 0

Total: 9 Credits

Year Two:

Summer:

IMSD 602: SD II: Directing Prayer 2

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 II1

IMSD 699: Readiness for Ministry Exam0

Total: 9 Credits

Total Program: 18 Credits

Master of Arts Degree in Ministry (with Specialization)

The Master of Arts Degree in Ministry 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 – **refer to the Institute for Ministry formation section of the Bulletin for information of the 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

1. Students will attain academic competency in Catholic theology with a concentration in an area of specialized ministry.
2. 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.
3. Students will develop the skills needed for authentic theological reflection.
4. Students will demonstrate theological integration with their specialized ministerial focus through a comprehensive exam.

Admission Requirements

The admission requirements are as follows:

1. A bachelor’s degree (B.A., B.S. or equivalent) from an accredited college indicating an aptitude for advanced study.
2. Official transcripts from all post-secondary coursework.
3. 12 credits in theology, or 12 credits in an area of ministerial specialization.
4. Two letters of recommendation from people who can assess your academic, professional/ministerial, and/or spiritual goals.
5. Criminal background check.
6. Letter of good standing from pastor (for certain specializations).
7. Spiritual Direction verification (for Spiritual Direction Certificate).

Academic Advisement

Each IMF student is assigned an academic advisor from among the members of the faculty or staff of the Seminary. For Students already enrolled in other Saint Vincent Seminary degree program(s), their current academic advisor may continue to advise them of IMF Programs and may consult the Associate Academic Dean or his or her delegate for any necessary clarifications.

The academic advisor for a MA in Ministry student:

1. is assigned to the candidate at the time of admission to an IMF program;
2. advises the student on academic progress, and Seminary policies;
3. advises on the preparation for the written comprehensive exam;
4. assists the student in following degree/course requirements and in choosing courses that fulfill both the core and the elective requirements.

Required for the Master of Arts in Ministry

1. 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.
2. Successful completion of the comprehensive exam.
3. 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 and 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 by the students' academic advisor. The comprehensive exam is to be taken ***in the final semester of study***. 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.

Dual-Degree Candidacy

Dual-degree candidacy is open only to ordination students for the Master of Divinity – Master of Arts degrees. To maintain the integrity of each degree program, **Seminary policy requires dual-degree candidates to complete all the degree requirements for each degree.**

After a semester 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 include a cumulative grade point average of 3.0 after the semester of theology; obtain a letter of recommendation from their sponsor; and be accepted by the Master of Arts Committee.



Saint Vincent College & Seminary

2025-2027 Saint Vincent Seminary Institutional Bulletin Addendum

Effective Date: 5/14/2026

Addendum to Page: 126 (Academic Due Process)

Description:

The following revision of the *first paragraph* of the Academic Due Process policy in the Saint Vincent Seminary Institutional Bulletin is effective for all students admitted to courses or degree programs as of the Summer Term 2026.

3. Academic Due Process

The Academic Due Process Committee exists to address academic difficulties between a student and a teacher, especially as these difficulties pertain to grades. The instructor has jurisdiction in determining grades; however, the student has the right to appeal a final grade that the student believes to be in error. A formal written grade appeal may be made no later than the fourth week of the following semester. The committee is composed of the Academic Dean, two faculty members appointed annually by the Rector, and one student appointed annually by the rector. 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.

Addendum Approved By: Fr. Nathanael Polinski, OSB Academic Dean of the Seminary

Addendum Approved Date: May 14, 2026



Saint Vincent College & Seminary

2025-2027 Seminary Institutional Bulletin Addendum

Effective Date: 1/16/2026

Addendum to Page: 133

Description:

The following changes to the Saint Vincent Seminary Institutional Bulletin are effective for all students who apply or who are admitted to courses or degree programs as of the Summer Term 2026.

Auditing a Course

Students may register to audit a course with the permission of the Academic Dean (or the Associate Academic Dean for 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 unless students are admitted to Letter of Completion Programs. The tuition for auditors is reduced (see the Tuition and Fees Schedule on saintvincentseminary.edu or imf.saintvincentseminary.edu).

Addendum Approved By: Fr. Nathanael Polinski, OSB Academic Dean of the Seminary Addendum Approved Date: January 16, 2026



Saint Vincent College & Seminary

2025-2027 Seminary Institutional Bulletin Addendum

Effective Date: 1/16/2026

Addendum to Page: 136

Description:

The following changes to the Saint Vincent Seminary Institutional Bulletin are effective for all students who apply or who are admitted to courses or degree programs as of the Summer Term 2026.

Financial Aid

All full-time and part-time students taking courses For-Credit or Letter of Completion are eligible for scholarships or student aid as determined by the administration of Saint Vincent Seminary. The Financial Aid Committee must adhere to all stipulations as stated in the various trusts, funds, endowment funds, and scholarship bequests. Please see saintvincentseminary.edu or imf.saintvincentseminary.edu to apply.

Financial Information

Tuition and Fees: Please see saintvincentseminary.edu or imf.saintvincentseminary.edu for the most recent information.

Addendum Approved By: Fr. Nathanael Polinski, OSB Academic Dean of the Seminary
Addendum Approved Date: January 16, 2026



Saint Vincent College & Seminary

2025-2027 Seminary Institutional Bulletin Addendum

Effective Date: 1/16/2026

Addendum to Page: 154

Description:

The following changes to the Saint Vincent Seminary Institutional Bulletin are effective for all students who apply or who are admitted to courses or degree programs as of the Summer Term 2026.

Registration

Each year the times and procedures for academic registration are announced by the Academic Dean. Students must meet first with the Academic Advisor **prior** to registering for classes to review their program and progress, to guarantee that all required courses are taken, and to avoid conflicts in scheduling. All students are expected to register for themselves. After this meeting **the student must register on the specific day set aside for Seminary registration by the registrar's office**. This is meant to guarantee that the seminarians are not locked out of closed courses.

Addendum Approved By: Fr. Nathanael Polinski, OSB Academic Dean of the Seminary Addendum Approved Date: January 16, 2026



Saint Vincent College & Seminary

2025-2027 Saint Vincent Seminary Institutional Bulletin Addendum

Effective Date: 5/14/2026

Addendum to Page: 163 (Transfer Credit Policy/Advanced Class Standing)

Description:

The following revision of the Transfer Credit Policy/Advanced Class Standing policy in the Saint Vincent Seminary Institutional Bulletin is effective for all students admitted to courses or degree programs as of the Summer Term 2026.

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 degree and certificate programs at Saint Vincent Seminary or other accredited seminaries, colleges, or universities.

To be accepted for review the credits must be verified with the submission of official transcripts and must have been completed **within ten years from the date of the application**. The Academic Dean's Office retains the discretion to waive limitations under unique circumstances.

The maximum number of transferrable credits for the respective programs are listed below:

- For the **Master of Divinity program degree (Ordination)**—maximum of sixty (60) transfer credits
- For the **Master of Arts degree program in Sacred Scripture**—maximum of twelve (12) transfer credits
- For the **Master of Arts program degree in Systematic Theology**—maximum of twelve (12) transfer credits
- For the **Master of Arts degree program in Ecclesial Ministry**—maximum of twelve (12) transfer credits
- For the **Master of Arts degree program in Catholic Philosophical Studies** — maximum of thirty (30) transfer credits
- For the **Master of Arts degree program in Ministry**—maximum of twelve (12) transfer credits
- For **graduate certificate programs**—maximum of six (6) transfer credits

Addendum Approved By: Fr. Nathanael Polinski, OSB Academic Dean of the Seminary

Addendum Approved Date: May 14, 2026



Saint Vincent College & Seminary

2025-2027 Seminary Institutional Bulletin Addendum

Effective Date: 1/16/2026

Addendum to Page: 210

Description:

The following changes to the Saint Vincent Seminary Institutional Bulletin are effective for all students who apply or who are admitted to courses or degree programs as of the Summer Term 2026.

IMTH 832: Christology

This course presents a systematic study of the person and mission of Jesus Christ as found in Scripture and Tradition. It examines the following topics: the mystery of Christ in Sacred Scripture (Old Testament foundations and the Christ event in the New Testament and the early Christian community); the mystery of Christ in the history of the Church (patristic and conciliar Christology and Christology in the history of theology until Vatican II); 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).

Addendum Approved By: Fr. Nathanael Polinski, OSB Academic Dean of the Seminary Addendum Approved Date: January 16, 2026



SAINT VINCENT SEMINARY
INSTITUTIONAL BULLETIN

Academic and Formation Programs and Policies
by Rev. Nathanael Polinski, O.S.B.
2025-2027

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300 Fraser Purchase Road, Latrobe, PA 15650 | 724-805-2592
Saint Vincent Seminary reserves the right to make changes.

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: Master of Divinity, Master of Arts (Theology, Sacred Scripture, Ecclesial Ministry, Ministry with Specialization, and Catholic Philosophical Studies).

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

Middle States Commission on Higher Education
1007 North Orange Street
4th Floor, MB #166
Wilmington, DE 19801
Email: communications@msche.org

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 180 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 Mazich, OSB

Fr. Edward Mazich, O.S.B.
Rector, Saint Vincent Seminary

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 prepares candidates for the priesthood through “an integral journey in which the four dimensions of human, spiritual, intellectual, and pastoral formation are woven together” (PPF6, 11). Consistent with this primary mission and responsive to contemporary needs, the Seminary shares with the Church its resources and culture of accompaniment, particularly in the formation of permanent diaconate candidates and lay ministry students.

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 Corporation, 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 1970's, 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, Most Rev. William G. Connare, Bishop 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 most recently published Program of Priestly Formation was being satisfactorily implemented at Saint Vincent. At their recommendation, the Master of Arts degree program was reinstated, 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.

The Seminary engaged in an extensive self-study process in 1987-1988 in preparation for a joint reaccreditation visit by the Middle States Association and the Association of Theological Schools. The Seminary was granted reaccreditation 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.

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

On August 4, 2006, the United States Conference of Catholic Bishops promulgated the fifth edition of the Program of Priestly Formation (PPF5). The formation of seminarians admitted to the Seminary from August 2006 forward followed PPF5.

The Seminary began an extensive self-study process in the fall of 2006 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 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.

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

In summer 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 summer 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 also serves as 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 2015, The Association of Theological Schools accredited the Seminary to grant the Master of Arts (Catholic Philosophical Studies Degree), an academic master's degree for students 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. The Saint Vincent Seminary Board of Regents approved the establishment of the Institute for Ministry Formation (IMF) in March 2018. 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 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), the web-based system used by the U.S. Department of Homeland Security (DHS) 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. The Seminary may now offer the ESL program we proposed in our application and accept students directly into our ESL-only, Theology, or M.A. programs.

ATS accredited the Seminary to offer distance education through online courses in June 2019. During the summer, the College and Seminary received reaccreditation by the Middle States Commission on Higher Education (MSCHE).

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

On August 4, 2023, the United States Conference of Catholic Bishops promulgated the sixth edition of the Program of Priestly Formation (PPF6). The formation of seminarians admitted to the

Seminary from August 2023 forward follows PPF6. The curriculum for the M.Div. degree was reviewed and revised in anticipation of the promulgation of PPF6, and the new three-and-a-half-year curriculum was implemented for seminarians admitted to the First Configuration stage of formation in the Seminary beginning in August 2023.

Due to the requirement associated with the Apostolic Constitution, *Veritatis Gaudium*, promulgated by the Congregation for Catholic Education, to erect a new public juridic person, separate from the administration of the Seminary, for the Seminary to continue to offer the S.T.B., the Seminary decided to discontinue the S.T.B. program in September 2024 so as not to impair its efforts to foster the integration of all four dimensions of formation in accord with the emphasis placed on such integration in the *Ratio Fundamentalis* and PPF6.

Seminary Inclusion Statement

As a Catholic Seminary and “a school of the Lord’s service,” (Rule of Saint Benedict Prol. 45), Saint Vincent Seminary is rooted in the tradition of the Gospel as taught by the Catholic Church and lived through the fifteen-century history of Benedictine monasticism. Shaped by our Benedictine heritage of **prayer**, **study**, **hospitality**, and **community**, we hold fast to a commitment to recognize and honor each person, made in the image and likeness of God, (cf. Genesis 1:26), and endowed with a fundamental human dignity. We live this commitment through:

Prayer: we lift our voices in prayer amid the diversity of our many origins, journeys, spiritualities, and languages (Acts 2) but are children of one Father (Matt 6).

Study: we, each in our uniqueness, open our minds through study to the beauty of creation and the Wisdom of God’s Word, discovering that all are made in his image and likeness (Gen 1:26-27).

Hospitality: we welcome all as Christ himself, not being awed by wealth or prestige but rather showing particular solicitude to those who are poor or downtrodden (Rule of Saint Benedict 53:1-2, 15).

Community: we seek to exclude none but provide for all as they have need (Rule of Saint Benedict 34, quoting Acts 4:35) while building a community centered on the Gospel of Christ and our mission of forming Catholic priests and lay Church ministers.

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 and the *Ratio Fundamentalis*, and offers the Master of Divinity 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; and
- To provide laity and alumni opportunities for continuing education in spirituality, theology, and Sacred Scripture.

Statement on Educational Effectiveness: 2025

Saint Vincent Seminary is a Roman Catholic seminary which provides education and formation for candidates for the Catholic priesthood as its primary mission. Consistent with this primary mission and responsive to contemporary needs, the Seminary shares its resources and culture of accompaniment with the Church in the formation of permanent diaconate candidates and lay ministry students. 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 degree programs (see Learning Assessment and Student Evaluation Protocols for additional information on assessment methods and results). Our faculty and administration regularly review the ongoing assessment data and assessment processes to evaluate and optimize the educational effectiveness of the Seminary. Graduation rates and completion times for students in our degree programs are also tracked over years, with the most recent results provided below.

In terms of our primary mission of preparing candidates for the priesthood, it is important to note that the failure to meet academic standards rarely has been a determining factor among those who do not complete the Master of Divinity (MDiv) degree program. Rather, vocational discernment is most often the reason that a seminarian withdraws from seminary formation and, consequently, the MDiv degree program.¹ Since dioceses or religious communities sponsor seminarians, bishops or religious superiors choose the seminary to which they send a seminarian(s). Therefore, withdrawals can also occur with changes in bishops or religious superiors for reasons unrelated to the educational or formational effectiveness of a seminary. Consequently, when evaluating educational and formational effectiveness, it is also valuable to consider vocational retention or perseverance rates after graduation as an important indication of the overall effectiveness of the formation programs of a seminary.

As noted above, consistent with Saint Vincent Seminary's primary mission and responsive to contemporary needs, the Seminary shares with the Church its resources and culture of accompaniment by offering several Master of Arts (MA) degree programs for the formation of permanent diaconate candidates and lay ministry students as well as to seminarians pursuing dual degrees. Since seminarians have traditionally accounted for most of the students who have entered the MA in Catholic Philosophical Studies, Systematic Theology, or Sacred Scripture degree programs, withdrawals related to vocational discernment (as described above for the MDiv degree program) can also impact completion rates in these MA degree programs.

The following data summarize Saint Vincent Seminary's educational and formational effectiveness in recent years.

¹ The *Program for Priestly Formation in the United States: Sixth Edition (PPF6)* states, "By the end of the discipleship stage, the seminarian will determine with firm resolve whether God is calling him to present himself for the priesthood" (PPF6, 197). This directive should reduce or eliminate withdrawals from the MDiv program due to vocational discernment, since seminarians will complete the discipleship stage before they enter the MDiv degree program. Since PPF6 was implemented in August 2023, the 2023-2024 and 2024-2025 cohorts of men who entered Saint Vincent Seminary are still in the process of completing the MDiv degree program at the time of this Bulletin's publication; their data are not reflected in the MDiv completion statistics below.

Master of Divinity Degree Program (Configuration Stage)

The Master of Divinity degree program is a fully accredited professional ministerial degree and the primary degree in seminary education in the U.S. It is designed to be completed by seminarians in the Configuration Stage of the priestly formation program. Successful candidates complete the required coursework by achieving a minimum G.P.A. of 2.5 each semester. Strong MDiv candidates may also apply for acceptance into a dual Master of Arts degree program.

Learning Outcomes

The Learning Outcomes for the Master of Divinity Program are:

1. Students will develop the ability to uphold the truths of faith by the light of reason and an established habit and desire to explore the Word of God and theological Tradition.
2. Students will integrate academic development with spiritual formation by using the knowledge gained through academic courses to deepen friendship with Jesus Christ.
3. Students will acquire the necessary knowledge and develop the habit of demonstrating fidelity to the Magisterium in speech and actions.
4. Students will develop sound knowledge of the Christian faith and the ability to proclaim, explain, and defend it as well as to influence approaches to pastoral ministry (e.g., knowledge of Christian anthropology).

Achieving these goals is measured through course examinations and the Profile process, a comprehensive formation evaluation process which evaluates the student's growth in human, spiritual, pastoral, and intellectual dimensions. Other assessment measures include the annual Comprehensive Timed Assessment, the Readiness for Ministry Exam (see Learning Assessment and Student Evaluation Protocols), 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 seminarian's progress. These tools provide the Seminary, the seminarian, and his sponsors with a comprehensive evaluation of the seminarian's progress.

Matriculation and Completion Statistics

Cohort Year	Anticipated Completion Year (Spring Semester)	Matriculations (New Students)	Completions (Graduates)	Percentage of Completions	Total Number of M.Div. Students Per Semester
2012 – 2013	2016	8	4	50.0%	F=54 / S=52
2013 – 2014	2017	9	7	77.8%	F=38 / S=38
2014 – 2015	2018	3	3	100.0%	F=33 / S=32
2015 – 2016	2019	13	7	53.8%	F=38 / S=37
2016 – 2017	2020	7	3	42.9%	F=34 / S=32
2017 – 2018	2021	10	5	50.0%	F=30 / S=33
2018 – 2019	2022	10	7	70.0%	F=35 / S=34
2019 – 2020	2023	13	9	69.2%	F=36 / S=36
2020 – 2021	2024	4	3	75.0%	F=32 / S=33
2021 – 2022	2025	14	9	64.3%	F=41 / S=41
Totals through latest completed Cohort Year		91	57	62.6%	N/A
2022 – 2023	2026	11	X	N/A	F=47 / S=45
2023 – 2024	2027	10	X	N/A	F=41 / S=40
2024 – 2025	2028	9	X	N/A	F=40 / S=41
TOTALS		121	N/A	N/A	N/A

Master of Arts in Catholic Philosophical Studies Degree Program (Discipleship Stage)

The two-year **Master of Arts in Catholic Philosophical Studies (MACPS)** degree program was accredited in 2015. This academic degree, together with the concurrent formation program, fulfills all the requirements required for entering the Master of Divinity program. The MACPS degree program provides the opportunity for advanced graduate study of philosophy that emphasizes both the historical and major topical areas of philosophical inquiry and how they inform and are informed by the Catholic intellectual tradition. Students will engage in a concluding exercise that entails writing an integrative paper to qualify them to take an oral comprehensive exam. Together, the paper and exam assess the achievement of the degree program’s learning outcomes.

Learning Outcomes

The Learning Outcomes for the Master of Arts in Catholic Philosophical Studies Degree Program 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 apply them to revelation, life, and the human condition.

Matriculation and Completion Statistics

Cohort Year	Anticipated Completion Year (Spring Semester)	Matriculations (New Students)	Completions (Graduates)	Percentage of Completions
2014 – 2015	2016	0	0	0.0%
2015 – 2016	2017	0	0	0.0%
2016 – 2017	2018	5	3	60.0%
2017 – 2018	2019	0	0	0.0%
2018 – 2019	2020	1	1	100.0%
2019 – 2020	2021	2	1	50.0%
2020 – 2021	2022	0	0	0.0%
2021 – 2022	2023	0	0	0.0%
2022 – 2023	2024	2	2	100.0%
2023 – 2024	2025	2	1	50.0%
2024 – 2025	2026	0	0	0.0%
TOTALS		12	8	66.7%

Master of Arts in Systematic Theology or Sacred Scripture Degree Program

The Master of Arts degree program offers seminarians as well as religious and lay students the opportunity for coursework, study, and research writing in systematic theology or sacred Scripture. Successful candidates must complete the required coursework, achieving a minimum G.P.A. of 3.0 each semester and a “B” in each course. Also, they must complete a capstone summative comprehensive evaluation consisting of three components that collectively evaluate how well the student has achieved the degree program goals: a written comprehensive exam, a directed thesis of 10,000–12,500 words, and a “*lectio coram*” (public lecture) presented before a panel of professors who question the student and evaluate the presentation.

Learning Outcomes

The Learning Outcomes for the Master of Arts in Systematic Theology of Sacred Scripture Degree Program are:

1. Students will attain academic competency in theology.
2. Students will acquire knowledge of the Catholic theological tradition.
3. Students will develop the skills needed for authentic theological reflection.
4. Students will demonstrate theological integration.

Matriculation and Completion Statistics

Cohort Year	Anticipated Completion Year (Spring Semester)	Matriculations (New Students)	Completions (Graduates)	Percentage of Completions
2014 – 2015	2016	2	2	100.0%
2015 – 2016	2017	0	0	0.0%
2016 – 2017	2018	2	2	100.0%
2017 – 2018	2019	2	1	50.0%
2018 – 2019	2020	1	0	0.0%
2019 – 2020	2021	2	0	0.0%
2020 – 2021	2022	0	0	0.0%
2021 – 2022	2023	1	1	100.0%
2022 – 2023	2024	1	1	100.0%
2023 – 2024	2025	1	0	0.0%
Totals through latest completed Cohort Year		12	7	58.3%
2024 – 2025	2026	7	X	X
TOTALS		19	X	X

Master of Arts in Ecclesial Ministry Degree Program

The Master of Arts in Ecclesial Ministry degree program (MAEM) is a professional degree open to candidates for the permanent diaconate and lay students. It is a three-year program whose curriculum includes three major areas: systematic theology, sacred Scripture, and pastoral studies.

Learning Outcomes

The Learning Outcomes for the Master of Arts in Ecclesial Ministry Degree Program 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 the homiletics program and field education experiences, with the professional competency needed to begin ministry in the Roman Catholic Church.
3. To assist students in developing a commitment to lifelong learning, rooted in the Word of God and integrated with their spiritual lives.

The effectiveness of this program is evaluated by measuring student success in academic courses and, for candidates for the permanent diaconate, progress in and completion of their diocese’s formation program.

Matriculation and Completion Statistics

Cohort Year	Anticipated Completion Year (Spring Semester)	Matriculations (New Students)	Completions (Graduates)	Percentage of Completions
2011 – 2012	2014	1	0	0.0%
2014 – 2015	2017	0	0	0.0%
2017 – 2018	2020	3	3	100.0%
2020 – 2021	2023	3	4	133.3%
2023 – 2024	2026	0	0	0.0%
TOTALS		7	7	100.0%

Master of Arts Degree in Ministry (with Specialization)

The Master of Arts degree program in Ministry (with Specialization) consists of a certificate in Catholic theology stacked or paired with another certificate in a specialized area of ministry. Coursework, together with a comprehensive exam, demonstrates the student’s knowledge and ability to integrate principles of theology into active ministry. The written comprehensive exam measures the candidate’s knowledge of general theological principles and the application of theology to the area of specialized ministry.

Learning Outcomes

The Learning Outcomes for the Master of Arts Degree in Ministry are:

1. Students will attain academic competency in Catholic theology with a concentration in an area of specialized ministry.
2. 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
3. Students will develop the skills needed for authentic theological reflection.
4. Students will demonstrate theological integration with their specialized ministerial focus through a comprehensive exam.

Matriculation and Completion Statistics

Cohort Year	Anticipated Completion Year (Spring Semester)	Matriculations (New Students)	Completions (Graduates)	Percentage of Completions
2022 – 2023	2024	2	2	100.0%
2023 – 2024	2025	2	2	100.0%
<i>Totals through latest completed Cohort Year</i>		4	4	100.0%
2024 – 2025	2026	9	X	X
2025 – 2026	2027	6	X	X
<i>TOTALS</i>		19	X	X

Retention Rates for Post-Ordination Students (Priests) from 1994-2024

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

Saint Vincent Seminary is the fourth oldest Roman Catholic Seminary in the United States. Its canonical foundation dates to the papal bull *Interceteras* (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, over 3,000 men have been ordained to the priesthood, and among our distinguished alumni are 34 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 our formation and educational programs. The Seminary is proud of those who completed their studies in the Master of Divinity degree program and were ordained to the priesthood in the Roman Catholic Church.

The following statistics speak highly of the quality of both Saint Vincent Seminary’s formation program and educational effectiveness.

Retention Rates for Ordination Students (Priests)

Ordained to Priesthood	1994 – 2024	325
Departed from Priesthood	1994 – 2024	36
Retention Percentage	1994 – 2024	88.9%
Retention Percentage	2014 – 2024	96.2%

Formation Programs at Saint Vincent Seminary

Formation for the Priesthood

Saint Vincent Seminary remains “committed to fostering the human, spiritual, intellectual, and pastoral formation of future priests” (*Program of Priestly Formation*, Sixth Edition, no. 150), addressing these four fundamental dimensions of priestly formation in an integrated manner.

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* (March 25, 1992); Benedict XVI in his Apostolic Letter ‘motu proprio’ *Ministorum Institutio* (January 16, 2013); Francis, whose suggestions gave rise to the Congregation for the Clergy’s *The Gift of the Priestly Vocation – Ratio Fundamental Institutionis*, and the United States Conference of Catholic Bishops’ (USCCB) *Program of Priestly Formation*, Sixth Edition (PPF6). Each seminary approaches these formational dimensions in a manner unique to its institutional charism. Saint Vincent Seminary addresses these dimensions as interrelated aspects of the integral formation for the priesthood without compromising the unique character of each dimension.

Here, students 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 values such as work and prayer, stability, conversion of life, and obedience as hallmarks of free will demonstrate a predisposition toward integration of the dimensions of formation.

The Configuration stage of priestly formation at Saint Vincent Seminary typically lasts three and one-half years. The average course load for the intellectual dimension of formation is 17 credits per semester for seven semesters. Applicants who have not met the requirements for admission into the Seminary’s Configuration stage of priestly formation may be admitted into the Seminary’s Discipleship stage of formation.

The Seminary accepts undergraduate students who have successfully completed two full years of undergraduate work in an accredited college; they may take classes at Saint Vincent College to complete their undergraduate degree. These students will participate in the Seminary’s Discipleship-stage formation program and live in the Seminary community while also completing the necessary philosophy and undergraduate theology courses (PPF6, 278-286).

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:

- To provide priesthood candidates with a formation curriculum that conforms with the *Program of Priestly Formation* and *Ratio Fundamentalis Institutionis Sacerdotalis* and that offers the Master of Divinity and Master of Arts degrees
- To foster maturation in and integration of the human, spiritual, intellectual, and pastoral dimensions of priestly formation through both the Seminary community and individual formation, prayer, study, supervised pastoral experience, discernment, and evaluation
- To test, nourish, and guide seminarians' priestly vocations through Seminary formation conferences, human formation meetings, spiritual direction, personal devotion, and faith sharing
- To prepare seminarians for effective ministry of the Word and of worship and for parish service through study and pastoral practice
- To assist seminarians in realizing the qualities specified in the PPF6 benchmarks for their respective stages of formation through a formative environment, the witness of a committed faculty and administration, pastoral supervision, and personal guidance

Admission Checklist for the Ordination Program

The following documents and requirements must be provided by each applicant before his application will be referred to the Master of Divinity Admissions Committee. An applicant will be considered for admission only after all documents have been received and requirements have been met.

- Letter of sponsorship
- Admission application
- Pre-entrance health forms (**not used in admissions decisions**)
- Proof of medical insurance
- Psychological profile: we request the following:
 - MMPI-2
 - Spiritual Well-Being Scale
 - SASSI (Substance Abuse Subtle Screening Inventory)
 - Rotter Incomplete Sentence Blank
 - Beck Depression Inventory II
 - Beck Hopelessness Scale

- Clinical and Developmental History
- Sexual Interest Assessment
- Diana Screen
- Wechsler Adult Intelligence Scale
- TOEFL score (for those for whom English is a second language)
- Admission fee (\$45.00)
- Sacramental documentation
 - Baptismal certificate
 - Confirmation certificate
 - Certificate/letter of record of entrance into full communion (RCIA)
 - Parents' marriage certificate
- Academic records
 - Official transcripts (official copies of transcripts sent by the college(s)/university(ies) directly to the Seminary Academic Dean)
- Background clearances
 - **Virtus or Protecting God's Children** or its equivalent: required since 2002 by the USCCB. Must be obtained only once and may be acquired through the applicant's diocese.
 - **Pennsylvania State Police Clearance – PA Criminal Background Check Act 33**: required since December 2014 for anyone ministering/serving in the Church in Pennsylvania, including all in-state and out-of-state seminarians. Must be renewed every five years. Can be obtained online at <http://www.psp.pa.gov/Pages/Request-a-Criminal-History-Record.aspx> (requires a credit card).
 - **Child Abuse History Clearance**: required since December 2014 for anyone ministering/serving in the Church in Pennsylvania, including all seminarians. Must be renewed every five years. Can be obtained 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. Must be renewed every five years. Can be obtained online at <https://uenroll/identogo.com>.
 - **Mandated Reporter Training (Act 31)**: required since December 2014 for all seminarians studying in Pennsylvania. Must be renewed every five years. Can be obtained online at <https://www.reportabusepa.pitt.edu/>.

The Seminary expects applicants to meet the requirements for admission to the Master of Divinity degree program. Currently a minimum of thirty credits in philosophy and twelve credits in undergraduate theology are required for priesthood candidates by the *Program of Priestly Formation*, Sixth Edition (nos. 306, 308). Students lacking philosophy and theological prerequisites may enroll

in the Seminary's Discipleship-stage philosophy-theology program or in the Master of Arts in Catholic Philosophical Studies degree program.

The Four Dimensions of Formation

Formation in Community

Overview: Saint Vincent Seminary recognizes the significant role that the community serves in priestly formation and so strives to foster a strong and balanced community life centered on communal prayer and exemplifying mutual respect, good communication, and collaboration. The give-and-take between men who share the same vocational goals provides mutual support and promotes increased tolerance while allowing fraternal correction to take place. Community life affords them the opportunity to develop 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 to foster healthy interpersonal relationships throughout the community and facilitate growth in the individual seminarians in the **human, spiritual, intellectual, and pastoral dimensions** along with integration between the dimensions.

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 diocesan seminarians sponsored by the Archabbey who pursue theological studies in the Seminary reside in Saint Vincent Monastery, and each student is a member of the Student Leadership Forum. 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.

Discipleship Stage Formation

The Discipleship Stage Non-Degree Program

Discipleship-Stage Philosophy and Undergraduate Theology Courses (PPF6, 274-286)

Purpose: This two-year program assists candidates in preparing to enter the Configuration stage of formation.

- For students who have completed college or possess a broader intellectual formation but lack the philosophical and theological background necessary for the academic curriculum associated with the Configuration stage, this program will equip them with 30 credit hours of philosophy (PPF6, 303-311), plus Ecclesiastical Latin, Biblical Greek, and some basic introductory undergraduate theology.
- For students who have not yet completed an undergraduate degree, an individualized curriculum can, in most cases, allow them to complete the academic requirements for the Discipleship stage (PPF6, 303) at the same time they complete the requirements for their bachelor's degree.
- For students who have a bachelor's degree or possess a broader intellectual format including some courses in philosophy or theology, an individualized curriculum can be designed to ensure that all required courses in philosophy and theology are completed. Individualized programs can also be designed to include liberal arts courses, if necessary.

Content and Learning Outcomes of the Curriculum: The spiritual and academic formation program during the Discipleship stage 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 development takes place within the context of a strong community of faith and education comprising 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. Seminarians in the Discipleship stage of formation participate in all communal spiritual exercises of the Seminary, which 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.

Since all “men in the Discipleship stage must receive philosophical formation to train their minds in right reason and prepare them to study theology” (PPF6, 272), **the primary academic focus** of the Discipleship stage non-degree program is a study of philosophy which is balanced, comprehensive, integrated, and coherent. It has the following specific goals:

- Studies in the history of philosophy, treating ancient, medieval, modern, and contemporary philosophy
- The study of logic, epistemology, philosophy of nature, metaphysics, natural theology, anthropology, and ethics
- The development of a reflective awareness of “the relationship between philosophical insights and theological frameworks” (PPF6, 306)

Secondary Focus: The program provides students with 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: *Basics of Catholic Faith and Culture*, *Introduction to Catholic Morality*, *Introduction to Spirituality*, and *Introduction to the Study of Sacred Scripture*.

Most of the philosophy courses in our program are taught by the excellent Philosophy Department of Saint Vincent College in consultation and cooperation with the Seminary. The remainder of the philosophy and theological courses are taken through the Seminary itself. All diocesan seminarians in the Discipleship stage reside in the Seminary residences and pray and take their meals with the seminarians in the Configuration stage. They also take part in the integrated formation program of the Seminary, which is built around the four dimensions of the *Program of Priestly Formation*.

Cycle of Courses for the Discipleship Stage Non-Degree Program

First Discipleship

Fall Semester

- | | |
|--|-----------|
| • SPL-501 Ancient Philosophy | 3 credits |
| • SPL-521 Logic and Philosophy of Knowledge | 3 credits |
| • TH-600 Philosophy of Nature and Contemporary Science | 3 credits |
| • TH-620 Basics of Catholic Faith/Culture | 3 credits |
| • TH-704 Introduction to Ecclesiastical Latin | 3 credits |

Total: 15 credits

Spring Semester

- | | |
|--|-----------|
| • SPL-502 Medieval Philosophy | 3 credits |
| • SPL 515 Ethics and Moral Philosophy | 3 credits |
| • TH-621 Introduction to Catholic Morality | 3 credits |
| • TH-700 Research and Writing Skills | 3 credits |
| • TH-804 Ecclesiastical Latin II | 3 credits |

Total: 15 credits

Second Discipleship

Fall Semester

- SC-701 Introduction to New Testament Greek 3 credits
- SPL-503 Modern Philosophy 3 credits
- SPL-510 Philosophical Anthropology 3 credits
- SPL-581 Thomistic Foundations of Christian Social and Political Philosophy 3 credits
- TH-622 Introduction to Spirituality 3 credits

Total: 15 credits

Spring Semester

- SC-600 Introduction to the Study of Sacred Scripture 3 credits
- SPL-506 19th- and 20th-Century Philosophy 3 credits
- SPL-530 Metaphysics, Philosophy of Being, and Natural Theology 3 credits
- SPL-540 Influence of Philosophy on Theology 3 credits

Total: 12 credits

The Discipleship Stage Formation Program

Description and Rationale

It is the role of the whole Church to promote and encourage vocations, particularly those to the priesthood (PPF6, 50). Seminaries have a particular function and role to play: “... *a collaborative role in the promotion and an important role in the discernment of vocations ... The seminary community is especially important in promoting, assessing, and developing priestly vocations*” (PPF6, 50). 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 Discipleship stage formation program.

We seek, at all levels of formation, to fulfill our mission in utter dependence upon and cooperation with the grace of God. 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 Saint 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 Discipleship stage of formation 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 students who have been away from studies for years, or “moving to a new school and new system” for students who have just graduated from 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 to some actual but limited basic “pastoral activity” through a week-long immersion experience prior to the beginning of classes each year of their Discipleship formation program). This program will entail basic training, guidance, oversight, and integration by the director of the Discipleship stage of formation by:

- Introducing the seminarians to the universal call to love that should motivate the vocation of all Christians
- Giving 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
- Sensitizing 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

The Admissions Process

Pastores dabo vobis offers these criteria as a basis for admission to the seminary program:

"It is a good thing that there be a period of human, Christian, intellectual and spiritual preparation for the candidates to the major seminary. These candidates should, however, have certain qualities: a right intention, a sufficient degree of human maturity, a sufficiently broad knowledge of the doctrine of the faith, some introduction into 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 dabo vobis*, 62)

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

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 discipleship formation program is designed not only to determine that the seminarian 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 Discipleship 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 seminarian's ongoing discernment of his vocation. The period of Discipleship 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 PPF6, drawing upon *Pastores dabo vobis*, which states:

Potential discerners 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 dabo vobis*, no.

37). It may be difficult to heed the voice of God in our world of constant distraction (PPF6, 51).

Using the *principle of gradualism* required by the PPF6 as the basis of our program of formation, we recognize and respect that the formation requirements for seminarians in the Discipleship stage cannot be, and should not be, identical to those of in the Configuration stage of the priestly formation program. This principle is described in PPF6, 59-60, as follows:

59: 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 individual advances to progressively higher levels of preparation. In short, the further a seminarian in the program toward priestly ordination, the greater should be his development of the requisite qualities. The principle of gradualism recognizes that it would be unrealistic to expect an applicant for seminary formation ... to be fully mature in all areas.

60: 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.

Whereas it is the specific function of the formation program to ensure that each seminarian, once admitted to a formation program, is given the opportunity and assistance needed to reach the specified benchmarks for their respective stage of formation, PPF6, building on *Pastores Dabo Vobis*, states that certain thresholds must be met in each of the dimensions of formation. In paragraph 61, we read:

Candidates for admission, in other words, should have attained, at least in some measure appropriate to their chronological age, qualities in those areas represented by the integrated dimensions of formation identified in *Pastores Dabo Vobis*: 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.

These thresholds for admission include:

- Sufficient **human formation** means:
 - An absence of serious pathology;

- A proven capacity to function competently in ordinary human situations without the 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.
- Sufficient **spiritual formation** means:
 - A well-catechized person who prays daily;
 - Is active in parish life;
 - 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.
- 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 communicate effectively with them in both oral and written forms.
- 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;
 - Having a willingness to initiate action and assume a position of leadership for the good of individuals and communities; and
 - Candidates should 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 Discipleship stage formation program seeks to achieve these thresholds in the following ways:

- Sufficient **human formation** means:
 - **An absence of serious pathology** (*Code of Canon Law*, 104.1)
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 onsite Catholic psychologist.
 - **A proven capacity to function competently in ordinary human situations without the need to do extensive therapeutic or remedial work to be fully functioning** (*Code of Canon Law*, 104.1)

Saint Vincent Seminary's director of pastoral 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 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 Discipleship formation program for ongoing assistance throughout the years of stage of formation.

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

Based upon the commonly expected markers created by Presidium, Virtus, and the USCCB, our program seeks to assist those in the Discipleship 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 on ourselves and 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, 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.

- **Sufficient spiritual formation means:**

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

We use the CTA (Comprehensive Time Assessment) for Discipleship-stage students as an assessment tool to gain insight into their catechetical knowledge at the beginning of the program, and then again at the end to measure growth. In their formation, students are required to take the course *TH-620 Basics of Catholic Faith and Culture* which introduces them to the foundation 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. In addition, they will 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 Discipleship student’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**

Discipleship students 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 retreat, etc.

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

If the formation program for Discipleship students is effective in the above-mentioned thresholds, the student will naturally be desirous of exploring and deepening his spiritual life on an ongoing basis through the remainder of his life. The model throughout the priestly life and the one who sustains and nourishes that life is Christ Himself.

- Sufficient **intellectual formation** means:

- **Proven capacities for critical thinking**

Not all students enter Discipleship formation directly after college. Some have been away from academia for shorter or longer periods of time; some come from other careers, cultures, countries, and educational systems. Before students enter the program, their academic records are studied and evaluated to determine where they will enter into the academic programs of the Seminary. The evaluation considers the student’s past academic performance, letters of recommendation, psychological and learning evaluations, and an interview with the Academic Dean. A required formation course for our Discipleship students is *Divisio Textus*, which teaches both the art of critical reading and how learning critical reading methods can impact one’s ability to write and think critically. Students will experience the necessity and value of critical reading in applying it to ecclesial documents.

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

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.

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 their Discipleship formation and theological program to learn to ask and to seek to answer both abstract and practical questions. Education and growth in these skills will take place in the context of their courses as well as in the great theological, philosophical, and existential questions which theology seeks to answer. Various forums exist in which this type of questioning is encouraged, including in-class discussions, formation weekend workshops, formation courses (Wednesdays through the academic year), individual discussions with spiritual and human formation advisers, and special formation days with external facilitators (three each semester).
 - **The capacity to understand other persons and to communicate effectively with them in both oral and written forms**
At the level of philosophical formation, we seek to address the learning of effective communication in several ways. The students begin each year of Discipleship 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 adults at a Special Olympics sport camp, the seminarian will be instructed and mentored in understanding and communicating with handicapped, needy, and at-risk individuals. They will begin to learn what it means to minister to and communicate with others as Christ Himself did. In the integration sessions during and following this experience, they will 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 the semester will also aid them in mastering the art of speaking and writing through class presentations and written assignments.
 - Sufficient **pastoral formation** means:
 - **Having a fundamental sense of the Church's mission and a generous willingness and enthusiasm to promote it**
At the Discipleship level, formation into the missiology of the Church already begins in the intensive pastoral-immersion experience. Ministering to individuals with disabilities or in need immerses the seminarian into the reality and need to minister to our brothers and sisters as Christ did, and as future priestly ministry will demand of them. Through this experience and the integration and reflection that it promotes, the students can begin (or continue) to develop a fundamental sense of the Church's mission and grow in their enthusiasm for the pastoral mission of the Church and

willingness to engage in it. Additionally, the ongoing Discipleship formation program comprising the weekend workshops (twice a semester), the Wednesday formation conferences, special formation days (three per semester) work with the spiritual and human formation advisers and work with the Discipleship 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 Discipleship formation is a building block for priestly formation and an ongoing part of the discernment process for a student's priestly vocation, it seeks to instill in 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 PPF6, 24-29, 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 Dabo 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 Dabo 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 Dabo 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 dabo 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 members of the Body. Within the Body, “he represents Christ the Head, Shepherd, and Spouse of the Church” *Pastores Dabo Vobis*, no. 16). *Pastores Dabo 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 Dabo Vobis*, no. 16)

The Discipleship formation program comprises the week-long summer pastoral-immersion experience, the weekend workshops, the Wednesday formation conferences, special formation days, work with spiritual and human formation advisors, and work with the formation director, 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

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

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 instill in our students the *amoris officium* that derives from a life configured to Christ's own ; PPF6, 42, 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. "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" (*Presbyterorum ordinis*, 14).

- **Having a willingness to initiate action and assume a portion of leadership for the good of individuals and communities**

At the Discipleship 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. The pastoral-immersion program and integration are designed to contribute to this formation, as are sessions of individual spiritual direction and formation advising.

- **Candidates should 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 regarding 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

⁴ Interview with Brother 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.

“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 Discipleship formation and, in fact, the entire formation program, in collaboration with the seminarian 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, to work collaboratively 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 Discipleship-stage seminarian 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 capacity 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 mistrust 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 Discipleship formation program must assist the student to obtain the tools necessary to arrive at these truths. In our seminarians' intellectual formation, and particularly 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.”

This paragraph of the *DRESP* is also critical to the philosophical rationale of Saint Vincent

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.

Seminary's Discipleship formation program:

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

The “organic vision of knowledge” of which John Paul II speaks is the ideal that we use as a guiding principle in our Discipleship formation. In conjunction with the other components of the formation program, we strive to assist our seminarians 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

⁸ *Fides et Ratio*, n. 85.

⁹ *DRESP*, II, 3.

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, Discipleship 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 Discipleship-stage seminarian with the type of philosophical and formational foundation 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, 2028, pp.4-5.

¹³ *DRESP*, n. 6.

The Pastoral Elements of Discipleship Stage Formation Program

Complementing the intellectual formation in Discipleship formation at Saint Vincent Seminary is our pastoral program. It is specifically designed to assist and prepare Discipleship students for entrance into the Configuration stage of formation, which has its own priestly formation program.

The Pastoral Immersion Experience

The pastoral immersion experience is held at the Antiochian Village near Ligonier, Pennsylvania. Discipleship-level seminarians participate as camp counselors at the Annual Special Olympics Multi-Sports Training Camp in mid-August.

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

The pastoral immersion experience is designed to give Discipleship-level seminarians:

- 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 to 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; and
- An actual experience of interchurch 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 allow the seminarians to meet one another and to be introduced to the rationale and purpose for the pastoral immersion experience. This pastoral immersion experience, under the supervision of the director of Discipleship formation, is an excellent opportunity for the seminarians to experience pastoral care and ministry with people with a variety of developmental disabilities and needs. The program:

- Gives Discipleship seminarians an opportunity to encounter ministry in action. This experience is a first step into actual pastoral ministry and helps them contextualize their future studies and theological formation as they grow into the priests they believe God is calling them to be.
- Sensitizes the seminarian to the need for the compassionate and empathetic giving of oneself in Christ-like service to one's brothers and sisters.
- Helps the seminarian make the connection between prayer and service.
- Serves as a springboard for ongoing discernment and reflection upon ministry in the Church

and gives the seminarian an experience of firsthand ministry to some of the neediest of God's children.

The comments of previous participants reveal the impact and effectiveness of this 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 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 seminarians work with these people as volunteer counselors for the camp. They make friends, interact, and share with them. Other volunteers are from different denominations and faiths. The interfaith, interreligious, and ecumenical aspects of this immersion experience surprise and please everyone involved.

While this is only a one-week-long experience, we believe it can be a powerful initial immersion experience for seminarians which might well help to form their entire pastoral perspective throughout the rest of their formation program.

The Discipleship Stage Formation Weekends

The second major part of the Discipleship formation program is the formation weekends, which comprise two weekend-long workshops each semester of the two-year Discipleship formation program. These workshops focus on the four dimensions of formation and draw upon the expertise and experience of a wide range of formators drawn from both the local area and locations around the nation.

These workshops are usually scheduled in September, November, January, and April.

It is the specific function of the Discipleship formation program to guarantee that each seminarian is given every opportunity to obtain the above required thresholds for progressing to his next level of formation, namely priestly formation. The PPF6, building on *Pastores dabo vobis*, addresses these thresholds:

Applicants for admission should have attained, at least in some measure appropriate to their chronological age, qualities in those areas represented by the integrated

dimensions of formation identified in *Pastores Dabo Vobis*: human, spiritual, intellectual, and pastoral (PPF6, 61).

Saint Vincent Seminary’s Discipleship 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 students enrolling directly after 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 Discipleship students to actual, but limited, basic “pastoral activity” by involving them in a week-long pastoral immersion program prior to the beginning of classes each year of their Discipleship formation program which exposes them to working with children, youths, and adults in need; helping each Discipleship student to become a “servant-leader” by putting love and faith into action.

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

At the Discipleship 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 Discipleship student continues his formation program by means of regular Wednesday formation conferences tailored to his level of discernment and study. These sessions include:

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

The two weekend-long conferences per semester support and expand what the Discipleship-level seminarian is learning in the other elements of his formation. Each conference focuses upon one of the four dimensions of formation in a one-year cycle.

In the second year of Discipleship formation, the cycle repeats itself. In this second cycle, the upperclassmen bring their first year of formation experiences and learning into their interactions and discussions with the first-year men. Under the guidance of the director of the Discipleship formation, the upperclassmen are encouraged to “mentor” the men in the first-year of their Discipleship formation. Therefore, no matter when a student begins the cycle, as long as he is in Discipleship formation for two years, by the end of his Discipleship formation program, he will have participated in two weekend conferences on each of the four dimensions of formation.

These weekends are open to all Discipleship-level seminarians from neighboring dioceses (or elsewhere) who might wish to join our men in a consortium of learning. The conferences and workshops are offered by local and invited formation personnel from Saint Vincent and elsewhere. These weekends are meant to bring the seminarians 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.

One workshop focuses on *human formation*. The seminarian will consider the transition from a life in the world to life in the Church. Here, the elements of the seminarian’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 focuses on *spiritual formation*. The seminarian will examine the role of spiritual formation in his overall growth and development. The need to develop leadership skills for ministering 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 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*. To prepare for and promote his own conversion of heart and mind, the seminarian 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 Discipleship students 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 seminarians will be assisted in understanding and recognizing the changes that have occurred within themselves over the past year. 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 Discipleship student 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. A particular focus is the servant-leadership model and how it can assist the Discipleship-stage student to become a good pastoral leader.

This program encompasses basic training, guidance, oversight, and integration under the direction of the director of the Discipleship-stage formation.

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 Seminary’s priestly formation program fosters 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 (6th edition), and *Ratio Fundamentalis Institutionis Sacerdotalis*.

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. The Seminary carries out this evaluation throughout the year through numerous avenues, but most formally via the annual evaluation process, administered by the director of human formation. The annual evaluation considers a priesthood candidate from the perspective of the four dimensions of formation.

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: God calls each priesthood candidate, in the mystery of his unfolding life, to be a “man

of communion.” As such, the future priest will be responsible for a community of faith. Such a call and trust require 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:

- Every year, a formation evaluation **profile** is written about each student, which is compiled from input from faculty, the Rector’s Council, peer evaluations, and self-evaluation.
- Each student is assigned a human formation adviser with whom he meets a minimum of four times per 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 per 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.
-

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 to accommodate their 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 the priesthood candidate can come before God who is "rich in mercy" (Eph. 2:4). To assist in this growth, there are daily opportunities for confession at the Seminary or 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 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. Discipleship students take the fundamental courses *Basics of Catholic Faith and Culture* and *Introduction to Spirituality*. First Configuration students take a course on *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 dabo vobis*, no. 47). One evening a week, seminarians have an opportunity to gather together to prayerfully reflect on 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: The spiritual formation program fosters formation for chaste celibacy by 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 dabo 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 Discipleship students have a year-long spiritual-reading formation conference.
- First Configuration students have a year-long spiritual-formation integration seminar.

The Intellectual Dimension of Formation

Overview: Perhaps now more than recent generations, a critical component to effective priestly ministry is a solid intellectual formation. As indicated in the PPF6, the contemporary priest must have two key skills:

Intellectual formation applies not only to a comprehensive understanding of the mysteries of the Catholic faith, but also an ability to explain and even defend the reasoning that supports those truths (PPF6, no. 164).

Integrated Curriculum: 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 through the seven 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 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 noting 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 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 Discipleship 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 use this or other exercises in their course work 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 adviser for schedule planning, registration, tutoring, and academic mentoring.
- First Discipleship students 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 per week.
- One-on-one faculty advisement is available by appointment.

The Pastoral Dimension of Formation

Overview: *The Program of Priestly Formation*, Sixth Edition (PPF6, 372) notes:

Clearly, pastoral formation not only connects with the other three dimensions of priestly formation but, in itself, provides a goal that integrates the other dimensions. Human formation enables priests to be bridges to communicate Jesus Christ, a pastoral function. Spiritual formation enables priests to persevere in and give depth to their ministry. Intellectual formation provides criteria and content to ensure that pastoral efforts are directed correctly, properly, and effectively.

Cultural Sensitivity: Pastoral formation can also engender cultural sensitivity and sensitivity for justice, charity, and the integrity of human life, as well as provide an opportunity for collaboration and an appreciation for religious pluralism (PPF6 370, 394, 395).

Pastoral Leadership: Additional goals of the pastoral formation program aim to assist students to develop a lifestyle consistent with the Gospel. To do so, one should strive:

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

These goals are encouraged and supported by special day-long conferences, as well as by the required course titled *PA-759 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 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 extracurricular works that support our curriculum – fulfill the requirements of the PPF6 no. 366, which states, “All four dimensions are interwoven and 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 for students are:

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

- 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; and
- Completion by student and supervisor of a written evaluation at the end of the semester.
- Third Configuration: A weekly seminar having as its goal is to speak of the weekly visit to the site. Pertinent articles are shared with the students. Ministry experiences include:
 - The ministry to Catholic education in a grammar school
 - The experience with vulnerable adults in a Catholic facility working with children/adults who are moderately-to-severely developmentally disabled.
 - The experience in a residential facility for students who demonstrate severe behavior problems.

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 levels, home visits, 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.

Weekly Engagement: A minimum of two hours per week is required in a ministry setting.

Evaluation: So 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. 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.

Learning Agreement: Decided upon by the supervisor, student, and Director of Pastoral Formation, the learning agreement 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.

Supervision: As stated in PPF6, 391, supervision, theological reflection, and evaluation are necessary components of an effective pastoral program. Onsite 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 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 PPF6 no. 370, pastoral experiences, pastoral reflection, and personal synthesis 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 chairholder or an 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 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 third- and fourth-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).¹⁴ 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, and Church History. Continuing education students 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, and 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.

¹⁴ Or they will journey on the *In the Footsteps of Saint Paul* pilgrimage, depending on the circumstances in the Holy Land.

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*, are offered in the Master of Divinity degree program curriculum. As part of the Hispanic ministries program, sponsoring bishops are encouraged to provide for a summer Spanish-language and cultural-immersion program (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 celebrates one liturgy per week in Spanish. Those seminarians who come from Hispanic cultures and backgrounds are 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 are encouraged to assist with the overall program and to deepen their knowledge of the Spanish language and culture even more.

Institutional Assessment

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/time-lines, 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 practicum 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 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. In order to close the assessment loop, feedback is given to the regular faculty in the annual fall faculty colloquium to enable them to direct additional attention to materials for which CTA results indicate insufficient understanding by a significant portion of students. 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 2024 Comprehensive Timed Assessment

Statistics on the 2024 CTA BY CATEGORY (based upon questions totaling 100%):

- I. ALL STUDENTS
 - a. Total number of students assessed: 42 (Discipleship Stage, M.Div., M.A., and Other)
 - b. Median score: 63% 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 GRP, C+ range of 76-79].
 - c. Range: 14-90%
 - d. Average Score: 60%. This indicates that the distribution of scores is not symmetrical and there are more extreme scores in the bottom 50% than in the top 50%.
- II. M.DIV STUDENTS ONLY from among ALL STUDENT Grouping:
 - a. Total number of students assessed: 39
 - b. Median score: 67% 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].
 - c. Range Score: 14-90%
 - d. Average Score: 63%

- III. STUDENTS WHO SCORED 76% OR ABOVE (High Performers):
 - a. Total number of students: 12 (28.6% of the student population)
 - b. Median score: 82% reflects the median point for students who scored 76% or above, 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].
 - c. Range: 79-90%
 - d. Average score: 82%
- IV. M.DIV STUDENTS WHO SCORED 76% OR ABOVE
 - a. Total number of students: 12
 - b. Median score: 82% reflects the median point of M.Div students who scored 76% or above, 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].
 - c. Average score: 82%
- V. STUDENTS WHO SCORED 75.5% OR BELOW (Low Performers):
 - a. Total number of students assessed: 30 (M.Div, M.A., and Other)
 - b. Median score: 56% reflects the median point for this category, 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].
 - c. Range: 14-75%
 - d. Average score: 48%
- VI. M.DIV STUDENTS WHO SCORED 75.5% OR BELOW (Low Performers)
 - a. Total number of students assessed: 27
 - b. Median score: 57% reflects the median point for this category, 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].
 - c. Average score: 56%
- VII. INTERNATIONAL STUDENTS (for whom English is a second language):
 - a. Total number of students assessed: 7 (M.Div)
 - b. Median score: 41% 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 76-70].
 - c. Range: 14-63%
 - d. Average score: 42%
- VIII. NON-INTERNATIONAL STUDENTS (Native English Speakers)
 - a. Total number of students assessed: 33 (M.Div, M.A., and Other)
 - b. Median score: 70% reflects the median point for this category, 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].

- c. Range: 16-90%
 - d. Average score: 70%
- IX. M.DIV NON-INTERNATIONAL STUDENTS (Native English Speakers)
- a. Total number of students assessed: 32
 - b. Median score: 70% reflects the median point for this category, *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].
 - c. Average score: 68%

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 Times Assessment (CTA). In their last year of studies, ordination students are required to take The Ministry Capstone Seminary (PA 800) and the Readiness for Ministry Exam (TH 00R). Sponsors, vocation directors, and students alike should be aware that no exceptions are made to this policy.

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 personal 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 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:

1. 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.
2. 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.
3. The student is given up to three minutes to organize his thoughts. During this preparation time, the student can pose a clarifying question (or questions) to the panel to which one (or more) of the panelists will succinctly respond. Then, at the signal given by the timekeeper, the student is given ten minutes to answer, as fully as possible, how he would respond to such a scenario as a priest. If time remains at the end of the student's response, any faculty member who perceives a significant lacuna (or lacunae) should succinctly question the student to solicit a response(s) to the lacuna (or lacunae).
4. 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 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.

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 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%
Class Average for the 2022 Exam	85.94%
Class Average for the 2023 Exam	91.82%
Class Average for the 2024 Exam	88.91%

Cumulative Average of All Exams	88.23%
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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 Formation, who oversees the Profile Process. As the Profile Process begins each year, the individual student writes a self-evaluation. In addition, members of the faculty, the Rector's Council, the human formation

directors, and six peers complete individual surveys on each student. 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 are evaluated each year by those faculty members who teach them. Whereas the evaluation previously focused on academic skill and progress, and, when appropriate, suitability for ministry, revisions made during the 2023-2024 school year expanded the questions to solicit feedback related to all four dimensions of formation based on the benchmarks in the Program of Priestly Formation of the United States Conference of Catholic Bishops (Sixth Edition).

Assessment of Degree Learning Outcomes

In 2012 the Portfolio Project was created as a means for assessing our effectiveness in achieving programmatic goals. It was implemented for the MDiv degree program with the intention of gradually expanding it to all seminary degree programs. However, based on more than ten years of use, the seminary determined that this means of assessment was not simple and systematic nor sufficiently effective. Therefore, the seminary decided to replace the Portfolio Project in 2024 with a simple, systematic and sustainable assessment method. The seminary implemented artifact collection in 2025 in conjunction with adding an "Assessment of Course Learning Outcomes" section to syllabi that identifies how the course learning outcomes (CLO) and the relevant degree learning outcomes (DLO) are assessed. Professors are asked to identify at least one key artifact for

their course(s) which are associated with at least one of the assessment means identified. Artifacts are assessed using rubrics established for each DLO with the results entered into the seminary's assessment platform which calculates the overall results for the degree program for each DLO.

Degree Programs

Seminary degrees are granted in the name of Saint Vincent College and Saint Vincent Seminary by the authority of the President of Saint Vincent College.

The Master of Divinity Degree

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

Non-Ordination “Master of Divinity” Degree Program (100 credits)

- This program does not lead to ordination in the Catholic Church and is open to lay students. It lacks many of the priestly formation requirements for Orders in the Catholic Church, but it prepares students to function in the Church in a variety of ministries (Catechist, DRE, Teacher, etc.), and may function as part of the educational formation for members of other religious persuasions.

Ordination “Master of Divinity” Degree Program (116/119 credits)

- This degree program is reserved for seminarians and is specifically designed to fulfill the requirements of the Priestly Formation Program for ordination into the Roman Catholic Priesthood.

Learning Outcomes for the Master of Divinity

- Students will develop the ability to uphold the truths of faith by the light of reason and an established habit and desire to explore the Word of God and theological Tradition.
- Students will integrate academic development with spiritual formation by using the knowledge gained through academic courses to deepen friendship with Jesus Christ.
- Students will acquire the necessary knowledge and develop the habit to demonstrate fidelity to the Magisterium in speech and actions.
- Students will develop sound knowledge of the Christian faith and the ability to proclaim, explain, and defend it as well as to influence approaches to pastoral ministry (e.g., knowledge of Christian anthropology).

Admission Requirements

The admission requirements are as follows:

- Bachelor’s degree (B.A., 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 PPF6;
- 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; and
- Students for whom English is a second language are required to submit scores from a recent TOEFL examination. The required scores are 550 on the paper examination, 215 on the computer examination, or 79 on the internet examination. A Duolingo score of 120 is also acceptable.

To transfer credit from previous course work to the Discipleship Stage theology/philosophical intellectual formation programs, the course must have been taken within the last 10 years.

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

Those applying for the ordination program must submit all 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:
 - o 14 credits in Sacred Scripture
 - o 24 credits in Systematic Theology
 - o 12 credits in Church History
 - o 24 credits in Pastoral Studies,
 - o 26 credits in electives (including one two-credit M.Div. seminar)
- A grade point average of 2.5
- A minimum of 50 credits 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

The Ordination program builds on the foundation of the Master of Divinity degree. A normal credit distribution and plan of studies is found below. A maximum of 60 credits may be transferred, and transfer credits must have been obtained within the previous ten-year period. 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.

Distribution of Courses in the Ordination Master of Divinity Program

- Spanish.....6 cr.
- Sacred Scripture (SC).....24* cr.
- Theology (TH).....39 cr.
- Church History (HS).....12 cr.
- Pastoral and Spiritual Theology (PST).....15 cr.
- Pastoral Studies (PA).....21 cr.
- MU 710.....2 cr.

Total: no fewer than 116/119* credits, as specified

Electives: Students may take elective courses whenever their schedule allows as long as their total credit load per semester is 19 or lower. Credit loads above 19 credits must have the permission of the Academic Dean.

*** Three SC credits are for prerequisite SC 701 Introduction to New Testament Greek.**

Normal Cycle of Classes for the M.Div Degree (Effective Fall 2023)

First Configuration: Fall Semester

- HS-870 Patrology.....3 cr.
 - PA-712 Catechetics.....2 cr.
 - PA-721 Introduction to Pastoral Communications.....2 cr.
 - PST-720 Worship and Ministry.....2 cr.
 - SC-701 Introduction to New Testament Greek (pre-requisite).....3 cr.
 - SC-810 The Primary History of Ancient Israel.....3 cr.
 - TH-820 Fundamental Theology.....3 cr.
- Total: 15/18 cr.**

First Configuration: Spring Semester

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

Total: 16 cr.

Second Configuration: Fall Semester

HM-702 Spanish II-Pastoral Spanish.....	3 cr.
PA-760 Pastoral Visitation of the Sick (Practicum).....	2 cr.
SC-807 Luke: Acts and the New Testament Epistles.....	3 cr.
SC-811 Wisdom Literature and the Psalms.....	3 cr.
TH-833 Trinity.....	3 cr.
TH-853 Catholic Social Ethics.....	3 cr.

Total: 17 cr.

Second Configuration: Spring Semester

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

Total: 17 cr.

Third Configuration: Fall Semester

HS-872 Modern Church History.....	3 cr.
PA-722 Homiletics I.....	3 cr.
PST-735 Canon Law and Sacraments.....	3 cr.
TH-834 Ecclesiology, Missiology, and Ecumenism.....	3 cr.
TH-852 Catholic Sexual Ethics.....	3 cr.
TH-864 Mariology.....	2 cr.

Total: 17 cr.

Third Configuration: Spring Semester

HS-873 Catholic Church in the U.S.....	3 cr.
PA-723 Homiletics II.....	3 cr.
MU-710 Liturgical Music.....	2 cr.
SC-817 Johannine Literature (Gospel, Letters, Revelation).....	3 cr.
TH-835 The Sacraments of Initiation.....	3 cr.
TH-851 Biomedical and Medical Ethics for Priestly Ministry.....	3 cr.

Total: 17 cr.

Fourth Configuration: Fall Semester

PA-740 Deacon Preparation Lab.....	2 cr.
PA-759 Pastoral Leadership and Parish Administration.....	2 cr.
PST-741 Pneumatology and Spiritual Direction.....	3 cr.
PST-740 Pastoral Care of Marriage and Families.....	2 cr.
PA-751 Pastoral Counseling I and II.....	3 cr.

TH-865 Theology of the Priesthood and Celibacy.....	3 cr.
TH-866 The Sacraments of Healing.....	2 cr.
	Total: 17 cr.

- As 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 seminarians during their years in seminary.

Candidates for the Ordination Master of Divinity degree must maintain a cumulative G.P.A. of at least 2.5 while completing no fewer than 116 credits, following the distribution and the cycle of courses listed above.

Candidates must complete all degree requirements within 10 years after acceptance into the Master of Divinity Program 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, which constitutes 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 2.5 cumulative average is not attained by the end of the following semester, the student may be dismissed. A dismissed student may be readmitted by 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 Degrees

“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).

Saint Vincent Seminary Master of Arts degree programs in Catholic Philosophical Studies, Systematic Theology, Sacred Scripture, Ecclesial Ministry, and Ministry with specialization are open to seminarians, clergy, religious, and lay students. These programs are designed to equip the student with academic tools for critical thinking and research on a graduate level or for ministry within the Church. Featuring M.A.-level courses, they give the student the opportunity to work through a curriculum of studies best suited to his/her life circumstances, interests, and projected goals.

Master of Arts in Catholic Philosophical Studies

The Master of Arts: Catholic Philosophical Studies degree is a two-year, 63-credit, academic degree program. The Discipleship Formation Program, together with the M.A.: 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 Discipleship stage seminarians, this degree may also be pursued by lay people who are interested in advanced philosophical education.

Learning Outcomes

- To obtain the intellectual formation necessary for further theological education;
- 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; and
- 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.

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
- A personal interview with the Academic Dean
- Dual-degree candidates must have a cumulative G.P.A. of 3.0 after a semester of philosophy/theology at Saint Vincent College and Seminary
- For applicants who have not completed a semester at Saint Vincent College and Seminary, three letters of recommendation are required, at least two of which must be from people who know the academic ability of the applicant.
- Applicants enrolled in the priestly formation program at Saint Vincent Seminary must apply for admission prior to Second Discipleship

Degree Requirements

- Completion of the 63 credits required for the degree:
 - 30 credits in philosophy;
 - 15 credits in Catholic theology and Scripture (including TH 600: Introduction to Philosophy, and SC 600 Introduction to Sacred Scripture),
 - 12 credits in language studies (6 credits in Latin, 6 credits in a modern language other than the student’s native language),
 - 6 credits in auxiliary studies (3 credits in research methodology, and 3 credits in the M.A. Proficiency Seminar)
- A cumulative G.P.A. of 2.5 or above
- A passing grade on an oral comprehensive exam in the M.A. Proficiency Seminar (“C” = 78.5% or above). (The exam accounts for 60% of the seminar’s final grade).

Cycle of Courses

Year I

Fall Semester

SPL 501: Ancient Philosophy.....	3 cr.
SPL 521: Logic and Philosophy of Knowledge.....	3 cr.
TH 600: Philosophy of Nature and Contemporary Science.....	3 cr.
TH 620: Basics of Catholic Faith and Culture.....	3 cr.
TH 704: Latin I.....	3 cr.
Total:	15 cr.

Spring Semester

SPL 502: Medieval Philosophy.....	3 cr.
SPL 515: Ethics and Moral Philosophy.....	3 cr.
TH 621: Introduction to Catholic Morality.....	3 cr.
TH 700: Research and Writing Skills.....	3 cr.
TH 804: Latin II.....	3 cr.

Total: 15 cr.

Year II

Fall Semester

**** Modern Language (1st semester)†.....	3 cr.
SPL 503: Modern Philosophy.....	3 cr.
SPL 510: Philosophy Anthropology.....	3 cr.
SPL 581: Thomistic Foundations of Christian Social and Political Philosophy ..	3 cr.
TH 622: Introduction to Spirituality.....	3 cr.

Total: 15 cr.

Spring Semester

**** Modern Language (2nd semester)†.....	3 cr.
AS 900: MA Proficiency Seminar* (MACPS students ONLY).....	3 cr.
SC 600: Introduction to the Study of Sacred Scripture.....	3 cr.
SPL 506: Contemporary Philosophy.....	3 cr.
SPL 530: Metaphysics, Philosophy of Being, and Natural Theology.	3 cr.
SPL 540: Influence of Philosophy on Theology.....	3 cr.

Total: 18 cr.

Total Credits: 63 cr.

TH—Theology; SPL—Seminary Philosophy; AS—Auxiliary Studies

† Students must study a modern language other than their native language for two semesters, and Spanish is strongly encouraged. If advanced studies in Europe are anticipated, then Italian, French, or German are acceptable alternatives. 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 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.

Master of Arts Degree in Systematic Theology or in Sacred Scripture

The Master of Arts degree programs in Systematic Theology or in Sacred Scripture allows students to attain a general knowledge of theology and Scripture with focus on study and research writing in the respective discipline. These programs are designed to equip students with tools for critical thinking and research on a graduate level, feature Master of Arts-level seminars, and allow students to work through a curriculum of studies for the selected degree program.

Learning Outcomes

- Students will attain academic competency in theology.
- Students will acquire knowledge of the Catholic theological tradition.
- Students will develop the skills needed for authentic theological reflection.
- Students will demonstrate theological integration.

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 the MA degree in Sacred Scripture, an introductory course in Sacred Scripture and a working knowledge of Biblical Hebrew or Greek at the intermediate level;
- For the MA in Systematic Theology, 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 proficiency 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; and
- Dual-degree candidates must have a cumulative G.P.A. of 3.0 after a semester 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 non-ordination 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 obtaining an academic adviser/M.A. thesis director from the members of the **regular faculty** of Saint Vincent Seminary **who teach in the student’s area of concentration**. The faculty member signs the agreement form which the student has obtained from the Academic Dean to confirm his/her willingness to serve as the student’s adviser and director of his written work.

The academic adviser of an M.A. candidate:

- 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 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 adviser does not feel competent to direct the thesis, the student must seek out a faculty member who can do so and then switch to that faculty member as his adviser, all with the approval of the Academic Dean); and
- Consults with the Academic Dean regarding the M.A. comprehensive examinations, if necessary.

Degree Requirements

Master of Arts in Systematic Theology

Core Courses

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

-or-

TH 866 Sacraments of Healing.....	3 cr.
TH 850 Principles of Moral Theology.....	3 cr.

Subtotal: 33 Credits

Electives

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

For ordination students only: Elective courses may not include any core courses from the ordination program.

Grand Total: 42 Credits

Master of Arts in Sacred Scripture

Core Courses

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

Subtotal: 33 Credits

Electives

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

For ordination students only: Elective courses may not include any core courses from the ordination program.

Grand Total: 42 Credits

Additional Requirements

- Cumulative grade point average of 3.0 each semester and a B grade or better in each course and seminar.
- Successful completion of the comprehensive exam process (see below).

- Completion of all degree requirements within 10 years after acceptance into the M.A. program. (Normally, a period of two to three years will be needed to complete all degree requirements.)

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**.

M.A. Seminar Paper Guidelines

General Principles

In submitting an M.A. seminar paper, the student must:

- Give evidence of knowledge of the sources available in the specialized area and demonstrate the ability to use the materials available
- Demonstrate knowledge of the general background of the seminar topic
- Indicate the precise insights gained and 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 5,000 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 of the needed revisions. The final paper is to be submitted before the end of the semester.

Grading criteria for the paper include:

- Clear statement of the question(s)—a “*status quaestionis*”
- Substantial evidence for the position taken by the student on the question(s)
- Evidence of comprehension of the question(s) 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, and clarity of expression
- Bibliography

Comprehensive Exam Process

Part One: Written Comprehensive Exams

The M.A. degrees in Systematic Theology and Sacred Scripture 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. The comprehensive exam is taken **early in the last semester of studies; the date is set by the Academic Dean**. The written exam, which takes three (3) hours, consists of eight randomly selected questions from a list of questions supplied to the student upon entry into the degree program. The student must answer five questions, three from the student's area of concentration and two from other areas.

Part Two: The Thesis

The M.A. degrees in Systematic Theology and Sacred Scripture require the writing of a directed thesis of 10,000-12,500 words (approximately 40-50 pages, exclusive of footnotes and bibliography) in the student's area of concentration. The thesis requirements follow:

Thesis Director and Proposal

The student is required to select a thesis director during the first semester in the M.A. program. The thesis director must indicate his/her agreement by signing the M.A. Faculty Adviser Form and must be approved by the Academic Dean.

- For ordination students (i.e., pursuing the M.Div. degree in addition to the M.A. degree), the thesis director will act as the student's academic adviser for both master's degree programs.
- For non-ordination students (i.e., pursuing only the M.A. degree), the thesis director will act as the student's academic adviser.

The student works with the thesis director to discern the topic of his/her thesis.

The student submits his/her thesis proposal to the Academic Dean.

- Ordination students must submit the proposal by the end of the second semester in the M.A. program.
- Non-ordination students must submit the proposal by the end of the spring semester during his/her first year of study.

The proposal must include these elements:

- Statement of the topic and a brief synopsis
- Motivated reasons for the topic choice
- Tentative thesis outline
- Preliminary annotated bibliography

- Thesis project schedule spanning two semesters and including benchmarks (due dates for draft submission to the adviser and second reader, revision due dates, and final submission date [see below])

The student obtains the approval signatures of the thesis director and the Academic Dean, who determines the submission date of the thesis.

- Ordination students: no later than two months before the end of the final semester of M.Div. study
- Non-ordination students: no later than two months before the end of the final semester of study

The proposal is sent to the M.A. Committee for final approval.

Upon approval, the student may begin writing his thesis.

The student presents his completed thesis to the Academic Dean on the submission date. A thesis submitted after the due date will receive a 5% grade reduction for each day it is late.

Thesis Preparation

Qualities of a Successful M.A. Thesis

- Length between 10,000 and 12,500 words (40-50 pages), not including footnotes and bibliography
- Reflects master's level work and begins with a synthesis of established knowledge (a "*status quaestionis*") pertaining to the thesis topic
- Draws upon adequate source material, determined in consultation with the thesis director (with a minimum of eight primary [original] sources and 13 secondary sources). Contemporary research (journals and articles) should be consulted along with older published materials.
- Reflects the student's ability to integrate the primary sources with content from his/her M.A. courses.
- Demonstrates the student's ability to articulate the content and development of the Catholic theological, dogmatic, and doctrinal traditions in their specific area of research.
- Well-written in proper English and of publishable quality, in accordance with the Saint Vincent Seminary Style Guide.

- It will be evaluated based on “The Grade Expectations for All Academic Work Done at Saint Vincent Seminary,” found in the Academic Policies section of the Saint Vincent Seminary Bulletin. It must not show evidence of a “chain-linked” quoting of sources, that is, 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. 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. A topic 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/her research, formulate the 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 reader at least two weeks prior to the final submission date.**

Thesis Reader

The student, in conjunction with the thesis director, must secure the agreement of one other faculty member from the area in which he is writing to serve as the reader. Securing a thesis reader should take place within the first semester after the thesis proposal is accepted. The student must submit the name of the reader to the Academic Dean in writing and with the reader’s signature as soon as the agreement is secured. Unlike the director, , the reader does not need a degree in the thesis’s area of concentration. The student must provide up-to-date versions of the manuscript to the reader at regular intervals (to be determined by the student and reader)so that the reader may comment on the student’s work, critique it, and make suggestions for improvement. The student must take seriously all feedback and critique offered by both the director and the reader.

Plagiarism Policy

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

Plagiarism is a serious offense that uses or presents the words (verbal or written), works, or ideas of another person or entity (e.g., an artificial intelligence [AI] large language model) as if they were

one's own. It is a serious moral and legal offense. In research and writing, **the student must always credit** the source of the material used, even when paraphrasing that material. **Avoidance of plagiarism is the student's responsibility.** The director and reader should indicate to the student any instances of suspected plagiarism (deliberate or accidental) during the writing phase so they may be corrected. The student should also use one or more online programs/services to check for potential plagiarism before submitting the thesis's final draft.

Once the thesis is formally submitted, any suspected plagiarism, no matter how small, will be checked by the director and reader. They must immediately notify the Academic Dean in a written document with their evidence and conclusions. Their report will be placed in the student's permanent file. The Academic Dean will then meet with the director, the reader, and the student. If plagiarism is verified, it will result in **automatic failure for the thesis and expulsion from the MA 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 comprising the Academic Dean and two professors (excluding the director and reader), which will review the findings and the evidence presented by the director and reader. If the review board members wish, they may interview the student, though this action is not required. They will review the evidence 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 to advise appropriate research directions, provide timely feedback on written work (bibliography, outlines, and drafts), and suggest revisions for the final version of the thesis. The student is expected to submit drafts of the thesis to the director by the deadlines on the project schedule.

Role of the Reader

The reader's role is to offer comments, critique, and feedback that may be incorporated into the final version of the thesis. Though the reader might play a smaller role in guiding the thesis, the student is expected to seek the reader's input and apprise him/her of the project's ongoing status (see above). While monthly meetings are recommended, the timing of the meetings is left to the discretion of the reader based on the project plan.

Completion and Submission of the Thesis

The thesis must be submitted to the director and the second reader in its final, completed form two weeks before the due date. On the due date, the student must submit three (3) bound copies to the Academic Dean (one for the Library, one for the Seminary records, and one for the Academic Dean's Office). The thesis title page must be formatted in accordance with the *Saint Vincent Seminary Style Guide*, and the front cover must duplicate the title page. A signature page must follow the inside title page in accordance with the *Saint Vincent Seminary Style Guide* and must be signed by the director, the reader, and the Academic Dean. **Both the director and the reader will 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 thesis's final grade will equal the average of the grades submitted by the thesis director and the reader. These grade reports will be placed in the student's official file.

Thesis Grade

The thesis grade will be determined by:

- 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; and
- The adherence to the *Saint Vincent Seminary Style Guide*.

Part Three: The Lectio Coram

The M.A. degrees in Systematic Theology and Scripture require a thirty-minute *lectio coram* (public lecture) on the topic of (or related to) the student's thesis or seminar paper(s) 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 student will entertain questions from the audience. The presentation must be delivered during the semester in which the student graduates. It will be graded by three professors, two of whom from the student's area of concentration. The professors will assess both the content of the lecture and the effectiveness of delivery. A grading rubric will be distributed to the graders prior to the presentation.

Final Grade for the Comprehensive Exam

The final grade for the comprehensive exam will be the average of the grades taken from the three parts of the exam. Each part counts as a third of the final grade.

The results of the M.A. comprehensive 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%

Students must have a minimum average of 83% 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.

Master of Arts in Ecclesial Ministry

The Master of Arts in Ecclesial Ministry (MAEM) program is open to candidates for the permanent diaconate and to lay students seeking to serve in diocesan or parish level ministry in the Church. It is a three-year program with a curriculum that encompasses three major areas of study: systematic theology, Sacred Scripture, and pastoral studies. The MAEM degree program covers a significant portion of the theological and practical content specified in *The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America: Second Edition (NDFMLPD2)* in the Intellectual Dimension Objectives (see §133) and Norms 5 through 12 (see pp. 134-135). The MAEM degree program is designed to provide the required content in conjunction with diocesan intellectual formation (e.g., canon law courses and field work). The MAEM degree program combined with the Catechetics certificate offered through the Institute for Ministry Formation (IMF) at Saint Vincent Seminary covers the *NDFMLPD2* content more extensively.

Learning Outcomes

- 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 lifelong 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 (though provisional admission of M.A. candidates without a bachelor's degree may be possible)
- A minimum of 18 credits in Judeo-Christian theology. For permanent diaconate candidates without these credits, admission into the program may be contingent upon completion of the IMF Catechetics certificate program mentioned above.
- 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 cr.
Sacred Scripture:.....	9 cr.
From either of the following tracks:.....	18 cr.

Diaconal Ministry

Sacraments and Liturgy.....	3 cr.
Field work.....	4 cr.
Deacon Preparation Laboratory.....	2 cr.
Integration seminar.....	3 cr.
Homiletics.....	6 cr.

Lay Ministry

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

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 between five and seven credits per semester for three years and six credits per summer in the first two years. There are 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.

Due to the formative nature of this degree, new students must enter the program with a cohort at the beginning of each new cycle.

Year One:	
Fall:	
EM 700: Fundamental Theology.....	3 cr.
EM 705: Creation and the Christian God.....	3 cr.
Spring:	
EM 710: Christology and Christian Anthropology.....	3 cr.
EM 715: Catholic Sexual and Healthcare Ethics.....	3 cr.
Summer:	
EM 720: Catholic Social Doctrine.....	3 cr.
EM 725: Sacramental Theology and Liturgy.....	3 cr.
	Total: 18 cr.
Year Two:	
Fall:	
EM 730: The Synoptic Gospels.....	3 cr.
EM 735: Christian Marriage and Sexuality.....	3 cr.
Spring:	
EM 740: Johannine Literature.....	3 cr.
EM 745: The Epistles.....	3 cr.
Summer:	
EM 750: Ecclesiology, Ecumenism and Mariology.....	3 cr.
EM 755: Field Work I.....	2 cr.
	Total: 17 cr.
Year Three:	
Fall:	
EM 760: Field Work II.....	2 cr.
PA 740 Deacon Preparation Lab.....	2 cr.
PA 722: Homiletics or an elective.....	3 cr.
Spring:	
EM 765: Integration Seminar.....	3 cr.
PA 723: Homiletics or an elective.....	3 cr.
	Total: 13 cr.
	Total Credits: 48 cr.

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 MA 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 with the objective of fostering “a general integration in the formational process, forging a close link between the human, spiritual, and intellectual dimensions in formation” (NDFMLPD2, §135). Field work is also to include content on ecumenism and interreligious dialogue along with principles, norms, and dimensions in pastoral ministry (NDFMLPD2, §133j).

For lay students, field work placements will be the responsibility of Saint Vincent Seminary's Director of Pastoral Formation. Students doing field work in secondary education will need to do this during a normal academic year and not during the summer.

Integration Seminar: To complete this degree, students will meet to discuss and evaluate their field work experience. This course will ask each student to produce a 5,000-word paper (circa 20 pages) that addresses how their field work experience fostered general integration in the formational process and displays the student's command of Catholic pastoral theology and its application to the pastoral need identified in the field assignment and the solution or program 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 they are experienced in the practical order of a person's and a community's life of faith. Students are expected to articulate their role as ordained deacons or lay ministers 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 and II (EM 755 and 760). Those who choose this option **must also 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 Degree in Ministry (with Specialization)

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 – **refer to the Institute for Ministry formation section of the Bulletin for information of the 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

- Students will attain academic competency in Catholic theology with a concentration in an area of specialized ministry.
- 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
- Students will develop the skills needed for authentic theological reflection.
- Students will demonstrate theological integration with their specialized ministerial focus through a comprehensive exam.

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 and 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.

Dual-Degree Candidacy

Dual-degree candidacy is open only to ordination students for the Master of Divinity – Master of Arts degrees. To maintain the integrity of each degree program, **Seminary policy requires dual-degree candidates to complete all the degree requirements for each degree.**

After a semester 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 include a cumulative grade point average of 3.0 after the semester of theology; obtain a letter of recommendation from their sponsor; and be accepted by the Master of Arts Committee.

Graduation Awards

The Honorable Judge Bernard F. Scherer Award

The **faculty** grants this award to the student who most exemplifies the qualities exemplified by 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 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; and
- 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, and creative outreach to others.

The recipient of this award is nominated by the entire Seminary community and chosen by the faculty. The recipient must 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; and
- 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**, who has excelled in the study and love of Sacred Scripture in the spirit of Fr. Demetrius Dumm, O.S.B., beloved confrère, 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 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 the Catholic University of America, and 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 this 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, specifically focused on that part of the Seminary's mission which states: "Consistent with this primary mission and responsive to contemporary needs, the Seminary shares with the Church its resources and culture of accompaniment, particularly in the formation of permanent diaconate candidates and lay ministry students."

Programs

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, consultation services, workshops, parish resources, and various spiritual development and human formation 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 on-line 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 (at least 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 a specialized certificate consisting of at least 18 credits of coursework, 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 minimum of 36 credits of the M.A. in Ministry with a specialization. For additional requirements and more details concerning the M.A. in Ministry program beyond the minimum credits needed to satisfy the degree, see the below section on the Master's Degree in Ministry with Specialization.

Academic Advisement

Each IMF student is assigned an academic advisor from among the members of the faculty or staff of the Institute for Ministry Formation. For students already enrolled in a Saint Vincent Seminary degree program outside the IMF, their current academic adviser will continue to advise them on IMF programs and may consult the Director of the IMF or his or her delegate for any necessary clarifications.

The academic advisor of an IMF student:

1. is assigned to the candidate at the time of admission to an IMF certificate program, and is selected from among the members of the faculty or staff of the Institute for Ministry Formation;
2. advises the student regarding program requirements and policies and preparation for the written comprehensive exams;
3. assists the student in following his degree course requirements and in choosing courses that fulfill both the core and the elective requirements;

The Certificate in Catholic Theology

Learning Outcomes

Learning Outcomes for the Certificate in Catholic Theology

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

Admission Requirements

The admission requirements are as follows:

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

Certificate Requirements

Scripture (two, 4 credits)

IMTH 730: The Synoptic Gospels..... 2
(and one of the following two)

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

(and one of the following four)

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.

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

Total: 10 Credits

Year Two:

Fall:

IMTH 720: Catholic Social Doctrine..... 2

IMTH 760: Ecclesiology..... 2

Spring:

IMTH 745: Letters of Saint Paul..... 2

Summer:

IMTH 785 Benedictine Spirituality: Ecclesiology..... 2

Total: 8 Credits

Total Program: 18 Credits

Catechetics Certificate

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).

The Institute for Ministry Formation certificate in Catechetics takes a scriptural, liturgical, contemplative, evangelizing and accompanying approach to catechesis.

The contemplative dimension is necessary for fostering the proper disposition in the heart of the catechist. The catechist must be a person who knows Jesus Christ personally. "The heart of the mystery is the kerygma, and the kerygma is a person: Jesus Christ. Catechesis is a special space for fostering a personal encounter with Him."¹⁵ Only one who knows Him can create "a special space for fostering a personal encounter with Him."

The IMF certificate acknowledges that "those called to the instituted ministry of Catechist be men and women of deep faith and human maturity, active participants in the life of the Christian community, capable of welcoming others, being generous and living a life of fraternal communion."¹⁶ The IMF's catechetics certificate also fosters discernment on the part of the student in knowing that "the ministry has a definite vocational aspect" and must be a subject "for due discernment."¹⁷ Therefore there is a requirement of spiritual direction for all catechetics students along with a letter of recommendation testifying to their active participation in the Christian community. As part of the program, catechetics students are also required to make a 5-day directed silent retreat.

Throughout the curriculum, students receive "suitable biblical, theological, pastoral and pedagogical formation to be competent communicators of the truth of the faith"⁴ and as a program requirement they will have spent 10 hours of observation to gain "experience of catechesis."

Building on the great work of Sofia Cavaletti and Maria Montessori, IMF students learn an approach to the catechesis of children that focuses on introducing them to a personal relationship with Jesus Christ through liturgical and scriptural language and symbols in ways appropriate to their developmental stages.

This approach extends into adult catechesis knowing that Scripture and Liturgy provide the perennial language for understanding God's self-revelation and foster living encounters with Him. These are the languages that truly echo in the human heart as the word "catechesis" implies.

¹⁵ See [*Address of His Holiness Pope Francis to Participants in the Meeting Promoted by the National Catechetical Office of the Italian Episcopal Conference*](#), 30 January 2021.

¹⁶ Apostolic Letter of His Holiness Pope Francis [*Antiquum Ministerium: Instituting the Ministry of Catechist*](#), May 2021, no. 8.

¹⁷ *Ibid.*

Although the certificate program focuses attention on the laity, building them up in this mission that is proper to their role in the Church, the courses offered in the curriculum and indeed the entire curriculum is certainly enriching for bishops, priests and consecrated religious who also have a responsibility for catechesis.

Saint Vincent Seminary has more than 175 years of experience in forming priests spiritually, humanly, intellectually and pastorally for ministry in the Roman Catholic Church. Leveraging the stability of the Benedictine community and the Seminary's deep wells of wisdom in this area, the Institute for Ministry Formation is able to provide a unique blend of intellectual, pastoral, human and spiritual formation for catechists.

Participation in the Catechetics Certificate 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 and a basic assessment of participation will be required for those who wish to complete the Catechetics 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. 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 Catechetics*.

Students looking to advance for the M.A. in Ministry with a specialization in Catechetics, 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.

Learning Outcomes

- Students will attain suitable biblical, theological, pastoral and pedagogical formation to be competent communicators of the truth of the faith, especially in parish ministry.
- Students will gain knowledge of human formation and accompaniment through learning the developmental planes of human maturity and the heart of the human person.
- Students will gain a working concept of theology and doctrine as they apply to practical ministry in catechesis for children, youth and adults.
- Students personally develop a strong prayer life through committed practice and also develop a broad familiarity in the spiritual heritage of the Roman Catholic tradition.

- Students develop an understanding of kerygmatic or experiential catechesis, as well as an understanding of various methods of formation (Catechesis of the Good Shepherd, Intergenerational or Family Catechesis, Experiential Catechesis and the Order of Christian Initiation of Adults).
- 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.

Admission Requirements

- A bachelor’s degree from an accredited college or university indicating an aptitude for advanced study (only necessary for those seeking credit along with their Letter of Program Completion).
- A letter of recommendation from those who can assess your academic, professional/ ministerial, and/or spiritual goals.
- Official transcripts from all post-secondary coursework.
- A personal interview with the Institute for Ministry Formation Director or Director of Catechesis, and a letter from one’s pastor, if requested.

Certificate Requirements

There are two tracks of formation, both of which provide a thorough formation in evangelizing catechesis. Track 1 and Track 2 have 14 credits in common. Track 1 provides practical skills and formation in the Catechesis of the Good Shepherd model, acknowledging the six credit hours, or 90 hours of integrated formation provided by the Catechesis of the Good Shepherd Level 1 formation. This is a good option for anyone intending to do catechesis with children using any model. Track 2 provides additional courses in replacement of CGS Level 1 formation that will assist with the intellectual catechetical formation of adults. Both tracks build a foundation for a kerygmatic and evangelizing model of catechesis that is expected by the 2020 Vatican Directory for Catechesis.

Scripture (2 credits)

- IMCA 630 Praying Sacred Scripture.....2

Theology (8 credits)

- IMCA 600 Principles of Prayer and Catholic Spirituality.....2
- IMCA 660 Moral Theology for Catechists.....2
- IMCA 650 Sacramental Theology: Connecting Liturgy to Life.....2
- IMCA 670 Christian Anthropology & Catechesis.....2

Missiology (2 credits)

- IMCA 680 Catechesis in the New Evangelization.....2

Pastoral and Pedagogical (8 credits)

- IMCA 601: SD1: The Art of Accompaniment.....2

Track 1

- Professional equivalent credits (CGS Level 1 Formation).....6

OR Track 2

- IMCA 610 The Creed: I Believe, We Believe!.....2
- IMCA 615 Church History: From Christendom to Apostolic Age.....1
- IMCA 631 Overview of the Old Testament.....1
- IMCA 780 Introduction to Liturgical and Kerygmatic Catechesis.....2

(An overall grade point average of 3.0)
Credits

Grand Total: 20

Additional Requirements

- **[TRACK 1 only] Completion of a CGS-USA registered Level 1 Course:**

Whether prior to beginning or during the 1st year of this program, students will complete a nationally recognized Level 1 formation course and meet the expectations of CGS-USA for that course, including 10 hours of Observation and completion and approval of a Level 1 Album.

- **Directed Silent Retreat:**

A directed silent retreat of at least 5 days or two weekend retreats are 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.

- **Spiritual Direction:**

If the student is not already engaged in Spiritual Direction, it is expected that he or she will begin to do so when beginning this Certificate Course and continue with the practice into the future. The IMF has networks of spiritual directors to assist in this requirement.

Schedule for Completion

A normal load for students is 2-5 credits per semester for two years and additional requirements in the summer. With approval from the Academic Dean, a maximum of five 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, on a Monday, Tuesday, Wednesday or Thursday for 75-90 minutes between the hours of 5pm and 9:30pm Eastern time. Some classes in this certificate program are also offered on Saturdays from 9am to 3pm in a hybrid format.

Track 1

The following is a sample schedule for a student participating in Track 1, presuming the student starts in the summer with IMSD 601. If a student starts in the fall, IMCA 601 could be taken online in the Fall.

Year One:

Summer:

IMCA 601: SD I: The Art of Accompaniment.....2

Fall:

IMCA 600: Principles of Prayer and Catholic Spirituality.....2

Spring:

IMCA 660: Moral Theology for Catechists.....2

Total Credits: 6

Year Two:

Summer:

Directed 5-Day Silent Retreat

Fall:

IMCA 630: Praying Sacred Scripture.....2

IMCA 680: Catechesis in the New Evangelization.....2

Spring:

IMCA 650: Sacraments/Liturgy/Life.....2

IMCA 670: Christian Anthropology & Catechesis
must be year 2 AFTER CGS L1 Course.....2

Total Credits: 8

Whether taken previously; split over Summer 1 and 2;
or spread throughout Year 1

Students will complete CGS-USA Level 1 course

Professional equivalent credits (6)

Total Program Credits: 20

OR Track 2

The following is a sample schedule for a student participating in Track 2, presuming the student starts in the fall semester with IMSD 601. Students are also welcome to begin taking courses in the Spring or Summer semesters.

Year One:

Fall:

IMCA 780: Introduction to Liturgical & Kerygmatic Catechesis.....	2
IMCA 600: Principles of Prayer and Catholic Spirituality.....	2
IMCA 631: Overview of the Old Testament.....	1

Spring:

IMCA 630: Praying Sacred Scripture.....	2
IMCA 680: <i>Catechesis in the New Evangelization</i>	2

Total Credits: 10

Year Two:

Summer:

IMCA 650: Sacraments/Liturgy/Life.....	2
Directed 5-Day Silent Retreat	

Fall:

IMCA 601: SD I: The Art of Accompaniment.....	2
IMCA 615: Church History: From Christendom to Apostolic Age.....	1
IMCA 610: The Creed: I Believe, We Believe!.....	2

Spring:

IMCA 670: Christian Anthropology & Catechesis.....	2
IMCA 660: Moral Theology for Catechists.....	2

Total Credits: 10

Total Program Credits: 20

Spiritual Direction Formation Certificate

Flexible Online Courses

Our spiritual direction formation program can be completed *entirely online* while also allowing *some options* for in-person learning and formation. Even when we are online, however, we foster community with interpersonal interaction through live lectures and offline discussion posts. This is reflective of our Benedictine heritage, which values community and hospitality. In this spirit, we have ensured that our video conferencing technology enables our online courses to be taught synchronously and interactively, and our courses are delivered during evening hours to accommodate our students' busy schedules. Some courses can also be completed in person in an intensive format through our optional weeklong, summer offerings taught residentially at Saint Vincent College & Seminary in Latrobe or at other locations.

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.

Program Goals

1. Students will be prepared to serve in a Catholic parish, a religious community, or an apostolate as a Spiritual Director.
2. 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.
3. Students will attain competency in the spiritual life, particularly in the knowledge and practice of private, devotional, and liturgical prayer.
4. 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.

Learning Outcomes and Assessment

1. 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;
2. 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;
3. 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;
4. 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;
5. Students learn to recognize basic psychopathology to know when and how to refer directees to psychotherapy professionals;
6. Students understand Catholic ecclesiology and the centrality of the sacramental life for Catholics as a source of grace.
7. Students understand Catholic moral teachings so as to be effective guides in discerning the call to holiness.
8. Students develop a relationship with a spiritual director mentor who can personally encourage, support and recommend that student for giving spiritual direction;

- 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.

Admission Requirements

- 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

IMSD-600: Principles of Prayer and Catholic Spirituality.....	3
IMSD-601: SD1: Art of Accompaniment	2
IMSD-602: SD2: Directing Prayer.....	2
IMSD-630: Praying Sacred Scripture.....	3
IMSD-650: Sacramental Theology and Ecclesiology for Spiritual Directors	2
IMSD-660: Moral Theology for Spiritual Directors	2
IMSD-697&698: Practicum I&II	2
IMSD-700: Psychology for Spiritual Directors	2

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.

3. 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.

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 9:00p.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

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)

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

1. Students will attain academic competency in Catholic theology with a concentration in an area of specialized ministry.
2. 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.
3. Students will develop the skills needed for authentic theological reflection.
4. Students will demonstrate theological integration with their specialized ministerial focus through a comprehensive exam.

Admission Requirements

The admission requirements are as follows:

1. A bachelor’s degree (B.A., B.S. or equivalent) from an accredited college indicating an aptitude for advanced study.
2. 12 credits in theology, or 12 credits in an area of ministerial specialization.
3. The score of a recent Graduate Record Examination, if requested.
4. 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.
5. A personal interview with the IMF Director, if requested.

Academic Advisement

In addition to the requirements listed under certificate programs, the academic adviser of an M.A. candidate is also available to consult and coordinate with the IMF Program Manager regarding the M.A. comprehensive examinations, if necessary.

Additional Requirements

1. 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.
2. Successful completion of the comprehensive exam.
3. 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

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

Effective August 7, 2015

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. Nathanael Polinski, O.S.B.

Seminary Academic Dean
300 Fraser Purchase Road
Latrobe PA 15650-2690
(724) 805-2324

and

Nicole Kerr

Director of Academic Accommodations
300 Fraser Purchase Road
Latrobe PA 15650
Nicole Kerr

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:

Ms. Eileen K. Flinn

General Counsel for Saint Vincent College and Saint Vincent Archabbey, Title IX Coordinator
300 Fraser Purchase Road
Latrobe, 15650
eileen.flinn@stvincent.edu

Veteran Educational Benefits and Satisfactory Academic Progress

Federal law and Veterans Administration (VA) regulations specify the conditions under which student veterans, eligible dependents, and reservists are paid VA educational benefits. The law requires that educational assistance benefits to Veterans and other eligible persons be discontinued when the student ceases to make satisfactory progress toward completion of his or her training objective. Benefits can be resumed if the student reenrolls in the same educational institution and in the same program. In other cases, benefits cannot be resumed unless VA finds that the cause of the unsatisfactory attendance, conduct or progress has been removed and the program of education or training to be pursued by the student is suitable to his or her aptitudes, interests, and abilities.

Saint Vincent College and Seminary is required by law to have and to enforce standards of progress and conduct in order for their programs to be approved for VA benefits.

When a student has failed to maintain prescribed standards of progress, the VA must be informed promptly so that benefit payments can be discontinued in accordance with the law. The termination date assigned by the school will be the last day of the term or other evaluation period in which the student's progress became unsatisfactory. Schools that provide a period of academic probation may

not continue to certify a Veteran or eligible person (who remains in a probationary status) for an indefinite period of time. It is reasonable to expect that an institution will report a termination due to unsatisfactory progress if a student remains on academic probation beyond two terms, quarters, or semesters.

Termination for Unsatisfactory Progress

Unsatisfactory progress (Academic Suspension) must be reported to VA as a termination. Termination will be reported as of the semester the student is suspended.

If a student successfully petitions the dismissal, is readmitted, and is already certified the subsequent term, or if they reestablish VA eligibility, the VA certification will not be terminated.

Recertification of VA Claimant

A school's standards of progress must include specific conditions a Veteran or eligible person is required to satisfy to permit recertification for VA benefits after being terminated (for benefit purposes) because of unsatisfactory progress or conduct. When a school recertifies a student's enrollment to VA after a termination due to unsatisfactory progress or conduct, it is presumed the school has established that there is a reasonable likelihood that the student will be able to maintain satisfactory progress and conduct in the future.

Covered Individuals

Saint Vincent College and Seminary 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 that 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-Benefit, 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 and Seminary will not impose any penalty, including the assessment of late fees, and/or 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 and Seminary. Specific dates and details will be made available to students prior to the registration period each semester by the Office of the Registrar.

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).
10. 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).

11. 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 “Childline” 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.

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. The approval of the Academic Dean is required for any change in advisor.

The Thesis Director of each Master of Arts candidate serves as his academic advisor.

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 Discipleship Stage 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.

Academic Due Process

The Academic Due Process Committee exists address 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 appointed annually by the rector. 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 address the difficulty with the faculty member involved to find a mutually acceptable resolution.

If 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 whether 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. After the hearing, the committee will make a decision on the matter by a simple majority vote. The student or the teacher involved may appeal the committee's decision to the Rector. The Rector will make a final decision. There shall be no further appeal.

Academic Fees

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

Academic Honesty and Plagiarism

Saint Vincent Seminary assumes that all students come to us for formation and/or education for ministry in the Church and hold themselves to the highest standards of honesty and personal conduct.

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 any content from another person or entity (e.g., an artificial intelligence [AI] large language model) as one's own. It is critically important for students to properly credit all the sources used in their writing in accordance with the *Saint Vincent Seminary Style Guide*. Such sources include all individual persons, groups of persons, or entities. 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) or entity 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**. Students should avail themselves of one or more of the online programs/services to check for potential plagiarism *before* they submit their written work.

The normal policy for a student suspected of plagiarism (or other academic dishonesty) 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. 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 (or evidence of other offenses against academic honesty; e.g., cheating on an exam) 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 (or commit other substantiated offenses against academic honesty) will automatically be placed on academic probation for one year (or for the remainder of their time in the Seminary for students within one year of graduation).

5. The student is required to meet with the Academic Dean.
6. Any student found plagiarizing (or committing other substantiated offenses against academic honesty) a second time will be expelled **from the Seminary**.

The student has the right to appeal the 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 and may interview the professor and/or the student. They will also review the evidence to confirm the previous judgment and may 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.*

Academic Warning

The Seminary requires minimum cumulative and semester grade point averages of 2.5 each semester. 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 to discuss academic motivation, study habits and remedial programs. If a student fails to attain a cumulative average of 2.5 at end of a grading period, the Academic Dean issues a warning with a copies sent to the academic advisor, the vocation director or junior master, and the bishop or religious sponsor. A student may be dismissed due to substandard academic performance.

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 fee (Institute for Ministry Formation students are excluded from this fee) to process these forms after a time fixed by the Registrar.

Admissions

The Master of Divinity and the Master of Arts degree programs are open to qualified diocesan, religious, and lay 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 the environment and the spirit of Saint Vincent firsthand. As part of the application process, personal interviews are required.

Acceptance to the Seminary is granted by the respective Admissions Committee after all required documentation and records have been received. 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.

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 and Seminary encourage 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/2023_24Student%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 addicting 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
- Independence Health System Outpatient Behavioral Health
 - Latrobe Office: 724-532-1650
 - Greensburg Office: 724-832-4450
- 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

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 Tuition and Fees Schedule on saintvincentseminary.edu).

Change of Requirements

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

Class Attendance and Make-Up Exams

Students are required to attend class. Students may be excused from class by the Rector, Vice Rector, or Academic Dean (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 Office of the Director of the Institute for Ministry Formation (I.M.F.) for I.M.F. courses), which will notify the instructor(s) of the reason for absence from class. Individual faculty members may set more specific policies regarding absences and make-up work or exams.

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" clothing.

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 authorized by a professor. 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.

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

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.

Course and Degree Program Evaluations (CAD)

At the conclusion of each semester students are expected to evaluate their courses and their own learning using the online Faculty Course and Degree Program evaluations. In the FCAD, 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 with a link to the survey will be sent to students. 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 of his courses before the end of exam week and prior to departing for break.**

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.

Disability Support Services and 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:

Nicole Kerr

Coordinator, Academic Accommodations
 Office of Academic Affairs
 Saint Vincent College
 300 Fraser Purchase Road,
 Latrobe PA, 15650
 (724) 805-2828

Dual Degree Candidacy

After one semester of successful studies in the theologate, Master of Divinity students may request admission to a Master of Arts degree program. 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 GPA for the M.A. 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.

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 donate to a scholarship. The Financial Aid Committee must adhere to all stipulations as stated in the various trusts, funds, endowment funds, and scholarship bequests.

Financial Information

Tuition and Fees: Please see <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.

Grade Scale and Expectations

Seminary Grading Scale for M.A. and M.Div. Degrees:

Grades are recorded by the following letter system; grade points are used to compute averages.

Grade	Percentage Range	Accomplishment Level	GPA
A	96-100	Superlative	4.0
A-	90-95	Excellent	3.67
B	86-89	Good	3.0
B-	80-85	Acceptable	2.67
C	76-79	Satisfactory	2.0
C-	70-75	Unsatisfactory	1.67
F	0-69	Inadequate	0

Grade Point Average

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 provide 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 Seminary Style Guide 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 the requirements of the question/research task or exam, shows the student's 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 competently structured in thoughts and writing, and reasonably well focused, but there are some weaknesses in expression/presentation. The student possibly uses a large number 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 number 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 number 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 GPA 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. A “W” on the transcript has no effect on the grade point average.

WF = Withdrawal Fail. Withdrawal from courses is official only if done through the Academic Dean’s Office. Deadlines for 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 “WF” on the transcript is computed in the grade point average.

Grade Point Average

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

Honors Requirements

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

Inclusive Language Guidelines

Saint Vincent Seminary has adopted the following guidelines regarding 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; and
- that a conscious effort be made to use inclusive language in all forms of written and spoken communications.

Independent Study

A student wishing to pursue a special project or who, for reasonable scheduling purposes, needs to take a required course as an independent study must first consult the Academic Dean, and then request a faculty member to direct and supervise 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 obtain 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.

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). Students **must** register for the course and the instructor **must** submit the grade during the reporting period 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 follow the syllabus from the failed course, to do all the reading and writing requirements of that course, and to study the notes (or a classmate's notes!) taken during the failed 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 (either an oral or written exam—but not a final paper in lieu of an exam!). The faculty member will turn in a written grade report, with substantiation, to the Academic Dean for 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 or oral 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 will 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.

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
 - Windows 10 Clients - <https://support.microsoft.com/en-us/office/sync-files-with-onedrive-in-windows-615391c4-2bd3-4aae-a42a-858262e42a49>
 - Mac Clients - <https://apps.apple.com/us/app/onedrive/id823766827?mt=12>
 - 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)

Campus WIFI

- SSID = “Bearcats-Admin (username & password is your SVC account info)
- Managed Service through Apogee

Campus Technology Support

- mySV Technology Page - <https://mysv.stvincent.edu/CampusServices/Information-Technology>
- Create an IT Service Request by emailing ServiceDesk@stvincent.edu

Learning Management System: 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.

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 M.Div. 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 prerequisite courses. As such, they do not affect the grade point average calculation of the M.Div. or M.A. 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.

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 to record secretly 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 any 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.

Records and Transcript Policy (FERPA)

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.

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/student.

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.

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
- Email 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

- Seminarian academic program records are maintained by the Academic Dean's Office. These are maintained in a secure location with access by the Academic Dean or his designee.
- Seminarian Formation records are maintained by the Rector's Office. These will be stored in a secure location with access by the Rector or his designee.
- 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

- 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.
- 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.
- 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 Rector's Office indefinitely.
- 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.

- 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

- 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.
 - 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.
 - 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.
 - 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.
- Exceptions to Records Retention Procedures

Certain circumstances may require exceptions to record retention policies.

- Litigation Hold

Upon notice 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.

- 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

- 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.
- 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.

- Disposal of records is to occur as follows:
 - 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.

- 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

- 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).”
- 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.
- 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.

- 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:
 - 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
 - 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.

- 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.
 - 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.
 - 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

- 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:
 - The term “education records” means those records that are:
 - Directly related to a student; and
 - Maintained by an educational institution—i.e. Saint Vincent Seminary—or by a party acting for the institution.
 - The term “education records” does not include:
 - 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.

- 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
 - Created by a law enforcement unit;
 - Created for a law enforcement purpose; and
 - Maintained by the law enforcement unit.
- Records of a law enforcement unit does not mean
 - 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
 - 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.
- Records relating to an individual who is employed by an educational institution that
 - Are made and maintained in the normal course of business;
 - Relate exclusively to the individual in that individual's capacity as an employee; and
 - Are not available for any other purpose.
- 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.
- Records on a student attending an educational institution that are
 - 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;
 - Made, maintained, or used only in connection with treatment of the student; and
 - 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.
- 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.
- Grades on peer-graded papers before they are collected and recorded by a teacher.

C. Directory Information

- 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
- Directory information can also be disclosed to outside organizations without a student's prior written consent.
- Saint Vincent Seminary's definition of directory information is modeled after the definition contained in 34 C.F.R. § 99.3:
 - 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.
 - 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
- Directory information does not include a student's
 - Social security number; or
 - Student identification (ID) number, except as provided in (1) and (2) of this subsection
 - 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

- 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.
- 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.
- 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

- 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 post-secondary institution may disclose personally identifiable information from the education records without obtaining prior written consent of the student:
 - 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))
 - 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 or 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))

- 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.
- 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.
- 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 school’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)
- 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))

- 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))
 - To accrediting organizations to carry out their accrediting functions. (§ 99.31(a)(7))
 - To parents of an eligible student if the student is a dependent for IRS tax purposes. (§ 99.31(a)(8))
 - To comply with a judicial order or lawfully issued subpoena. (§ 99.31(a)(9))
 - To appropriate officials in connection with a health or safety emergency, subject to § 99.36. (§ 99.31(a)(10))
 - Information that Saint Vincent Seminary has designated as “directory information” under § 99.37. (§ 99.31(a)(11))
 - To a victim of an alleged perpetrator of a crime of violence or a nonforcible 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))
 - 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 nonforcible 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))
- 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>

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.

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.

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 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 nonconsensual 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: 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 Seminary 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 Archabbey, 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.

Social Concerns Day

Each year the Seminary schedules a Social Concerns Day, which coincides with a March for Life (either at the state or national level). 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 students enrolled in the Institute of Ministry Formation programs or courses.**

Student Government

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

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.

The Saint Vincent Seminary Style Guide

Papers are to be prepared in accord with the *Saint Vincent Seminary Style Guide*.

Transcript Policy

Saint Vincent College and Seminary has partnered with Parchment to provide an electronic transcript request and fulfillment process. This online process, available 24/7, offers advanced security features and improved efficiency that includes access to real-time, end-to-end tracking.

To order a transcript, go to www.stvincent.edu and click on the Menu at the top left of the page. Select "Current Students" from the resulting drop-down menu. Scroll down to "Order a Transcript" under tools. This link will connect to Parchment's transcript ordering service where you will submit your request and payment and receive tracking information. Transcript orders to electronic destinations are \$5 and requests fulfilled by physical, mailed copies are \$7.50. Additional fees for expedited requests may apply.

Saint Vincent College and Seminary will withhold portions of an official transcript only in cases where the student's balance exceeds \$10,000. The withheld portion of an official transcript will correspond to the term(s) in which the balance was accrued.

Questions about transcripts should be addressed via e-mail to the Registrar's Office (registrar@stvincent.edu).

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 are limits 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 **Master of Arts degree in Sacred Scripture**—maximum of twelve (12) transfer credits
- For the **Master of Arts degree in Systematic Theology**—maximum of twelve (12) transfer credits
- For the **Master of Arts degree in Ecclesial Ministry**—maximum of twelve (12) transfer credits
- For the **Master of Arts degree in Catholic Philosophical Studies** — maximum of thirty (30) transfer credits

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 the *Saint Vincent Seminary Style Guide*.

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

Whistleblower Policy

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:

Ms. Eileen K. Flinn
General Counsel for Saint Vincent College and Saint Vincent Archabbey
Title IX Coordinator
300 Fraser Purchase Road
Latrobe, PA 15650
Email: eileen.flinn@stvincent.edu

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 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

Board of Incorporators

Archabbot Martin de Porres Bartel, O.S.B. (ex officio)
Fr. Shawn Matthew Anderson, O.S.B.
Fr. Michael Antonacci, O.S.B.
Br. Albert Gahr, O.S.B.
Fr. Philip Kanfush, O.S.B.
Br. David Kelly, O.S.B.
Fr. Matthew Lambert, O.S.B.

Board of Directors

Ex-officio Members

Rev. Paul Taylor, O.S.B., Ph.D.
President
Saint Vincent College

Most Rev David A. Zubik, D.D.
Bishop Emeritus of Pittsburgh
Chair, Seminary Board of Regents

Rt. Rev. Martin de Porres Bartel, O.S.B.
Archabbot, and Chancellor of Saint
Vincent Seminary and College

Very Rev. Edward Mazich, O.S.B.
Rector and Professor
Saint Vincent Seminary

Appointed Members

Mr. Arthur J. Rooney II, Chair
Team President and Co-owner
Pittsburgh Steelers

Gregory A. Bisignani, M.D.
Independence Health System

Kimberly M. Colonna, Esq., Vice Chair
McNees Wallace & Nurick LLC

Ms. Bibiana Boerio
Former Managing Director
Jaguar Cars Ltd.
Former Exec. VP/CFO
Ford Motor Credit Company

Rev. Joseph M. Adams, O.S.B.
Subprior
Saint Vincent Archabbey

Ms. Jolene Bogner
Global Product Owner and
Sr. Business Analyst
Mettler Toledo, Inc.

Rev. Jude W. Brady, O.S.B.

Christin Buehler, D.D.S.

Dentist
Buehler Family Dental

Ms. Amanda Cecconi

Founder, Managing Partner
Punching Nun Group

Robert J. Clemens, Ph.D.

Vice President and Chief Technical Officer
Kennametal, Inc. (Retired)

Mr. Richard A. DiClaudio

Principal and CEO
Energy Innovation Center Institute

Rev. Francois Diouf, O.S.B.

President and Chief Clinical Officer
Southdown

Mr. James C. Donahue

Vice President of Lasallian Mission and
Ministry
Pittsburgh Central Catholic

Mr. Ramon Foster

Sports Journalist and Commentator
NFL Player for the Pittsburgh Steelers
(Retired)

Mr. David Gaito, Jr.

Head of Direct Lending
Fidelity Investments

Rev. Ronald Gatman, O.S.B.

Saint Vincent Archabbey

Ms. Tiffany Gilbert

Founder/Executive Director
East Liberty Women's Care Center

Mr. Paul P. Giunto

Executive Vice President
RPA Insurance Services, LLC (Retired)

Rev. David Griffin, O.S.B.

Director of Campus Ministry
Wheeling University

Mr. John J. Hans

CEO
Imagine! Print Solutions (Retired)

Rev. Isaac P. Haywiser, O.S.B.

Director
Archabbey Health Care

Very Rev. Earl J. Henry, O.S.B.

Prior
President, Wimmer Corporation
Saint Vincent Archabbey

Timothy Q. Hudak, Esq.

CEO
Eckert Seamans

Mr. Michael L. Keslar

Divisional CIO/President
BNY

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Prior
Benedictine Priory

Most Rev. Larry J. Kulick, JCL

Bishop
Diocese of Greensburg

Rev. Matthew T. Laffey, O.S.B.
Director of Campus Ministry
Penn State University

Mr. John M. Lally
Founder and Former Managing Partner,
Lally & Co., LLC

Rev. Matthew Lambert, O.S.B.
Saint Vincent College

Ivan Lamourt, Psy. D.
Sr. Associate Headmaster
St. Benedict's Preparatory School

Rev. Dominic Leo, O.S.B.
Director of Alumni Relations
Saint Vincent College

Mr. Ralph H. Liberatore
Owner
Three Rivers Orthopaedic and
Spine Products, Inc.

Rev. Killian Loch, O.S.B.
Pastor
Saint Vincent Basilica Parish

David F. McGonigle, Esq.
Partner
K & L Gates

Mr. Troy A. Ovitsky
Managing Director
Wells Fargo

Mr. Robert F. Pusateri
Executive Vice President
Energy Sales & Transportation Services of
CONSOL Energy (Retired)

Carlonda R. Reilly, Ph.D.
Vice President and Chief Technology Officer
Kennametal Inc.

Mr. Mark Rossi
Senior Managing Director
Cornerstone Equity Investors

Mr. Paul A. Seaman
Co-owner
JASPAR LLC

David M. Siwicki, M.D.
Co-Founder, President
Dominion Diagnostics

Board of Regents

Most Rev. David A. Zubik, D.D.
Bishop Emeritus of Pittsburgh, Chairman

Rt. Rev. Martin de Porres Bartel, O.S.B.
Archabbot of Saint Vincent Archabbey
Chancellor of Saint Vincent Seminary

Very Rev. Edward Mazich, O.S.B.
Rector

The Most Rev. Mark L. Bartchak, J.C.D.
Bishop of Altoona-Johnstown

The Most Rev. Mark A. Eckman
Bishop of Pittsburgh

The Most Rev. John C. Iffert
Bishop of Covington

The Most Rev. Larry J. Kulick, J.C.L.
Bishop of Greensburg

The Most Rev. Lawrence T. Persico, J.C.L.
Bishop of Erie

Mr. Richard A. DiClaudio

Ms. Mary Jo Dressel

Hon. Maureen E. Lally-Green (Ret.)

Mr. John C. Marous, III

Dr. Linda Lee Ritzer

Rector's Council/Formation Faculty

Very Rev. Edward Mazich, O.S.B.
Rector
Director of Liturgy

Rev. John-Mary Tompkins, O.S.B.
Vice Rector
Director of Human Formation, Dean of Students

Rev. Nathanael Polinski, O.S.B.
Academic Dean
Director of Intellectual Formation

Rev. Joseph Mele
Director of Pastoral Formation

Rev. Boniface Hicks, O.S.B.
Director of Spiritual Formation

Dn. Lawrence Sutton, Ph.D.
Director of Discipleship Stage Formation

Rev. Isaac Haywiser, O.S.B.
Director of Strategic Initiatives for 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 Psychoanalytic Institute. 1982-

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. 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'Ecole Biblique et Archeologique Francaise, Jerusalem. 1990-

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; S.T.L., Sacred Heart Major Seminary. 2015-

Br. Elliott Maloney, O.S.B.

Professor of New Testament and Biblical Languages

B.A., Saint Vincent College; S.T.L., Pontifical Athanaeum of Sant 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-

Dr. Helene Paharik

Associate Professor of Theology

University of Notre Dame-Tantur Ecumenical Peace Institute, Jerusalem, Israel; B.A., Seton Hill University; M.A., Saint Vincent Seminary; Ph.D., University of Fribourg. 2018

Rev. Nathanael Polinski, O.S.B.

Associate 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-

Deacon Lawrence Sutton

Director of Discipleship Stage Formation Program

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-

Rev. John Mary Thompkins, O.S.B.

Instructor of Pastoral Theology

B.S., West Point Academy; M.A., M.Div., Saint Vincent Seminary. 2010-

Faculty Emeriti

Rev. Warren Murrman, O.S.B.

B.A., Saint Vincent College; M.A., Saint Vincent Seminary; S.T.D., University of Munich; Liturgical Science Diploma, Liturgical Institute, Trier, Germany. Fr. Warren taught in Saint Vincent College for a number of years and served as a faculty member at Saint Vincent Seminary from 1969 until 2023. He also served as Academic Dean of the Seminary for 11 years.

Rev. Chrysostom Schlimm, O.S.B.

B.A., Saint Vincent College; M.Div., Saint Vincent Seminary; M.A., Catholic University of America; M.L.S., University of Pittsburgh. 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

Dr. Kathleen Borres

Lecturer in Church History

B.A., University of Massachusetts; M.B.A., Plymouth State College/University System of New Hampshire; M.A., Ashland Theological Seminary; Ph.D., Duquesne University; Certificate, Teresianum. 2002-

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., University of Pittsburgh; Ph.D., Brown University. 2011-

Rev. Kevin Dominik

Lecturer in Diocesan Priestly Spirituality

B.R.E., St. Mary's, Orchard Lake; M.Div., Saint Vincent Seminary. 2015-

Rev. Cassian Edwards, O.S.B.

Lecturer in Liturgy

B.A., Our Lady of Holy Cross College; M.Div., Saint Vincent Seminary; M.A.L., S.T.L., University of Saint Mary of the Lake. 2024-

Rev. James Gretz

Lecturer in Liturgy

B.A., Duquesne University; M.Div., Saint Vincent Seminary; M.T.S., Saint Meinrad School of Theology; D.Min., Saint Mary's Seminary. 2024-

Rev. John Paul Heiser, O.S.B.

Lecturer in Canon Law

B.A., Pennsylvania State University; M.Div., Saint Vincent Seminary; S.T.B., The Pontifical Athenaeum Sant' Anselmo/Saint Vincent Seminary; J.C.L., The Catholic University of America. 2024-

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. Francis Jin, O.S.B.

Lecturer in Moral Theology

B.E.E., Xi'an Jiaotong University; M.A., M.Div., Saint Vincent Seminary; S.T.B., Pontifical Atheneum of Sant' Anselmo; S.T.L., Boston College. 2024-

Rev. Christian 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. 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. Thomas W. Kunz

Lecturer in Pastoral Studies

B.B.A., Loyola University of Maryland; M.A., Duquesne University; S.T.B., S.T.L., Pontifical Gregorian University; J.C.L., J.C.D., Pontifical University of Saint Thomas Aquinas. 2024-

Rev. Matthew Lambert, O.S.B.

B.A., Florida State University; M.Div., Saint Vincent Seminary; S.T.B., Pontifical Athenaeum of Sant' Anselmo; S.S.L., Pontifical Biblical Institute; Ph.D., University of Notre Dame. 2025-

Dr. Lisa Martinelli

Lecturer in Moral Theology

B.A, University of Pittsburgh; JD, University of Pittsburgh; M.A. Duquesne University; PhD, Duquesne University. 2024-

Rev. Joseph M. Mele

Director of Pastoral Formation

M. Div, St. Francis Seminary. Loretto; M.A. Formative Spirituality, Duquesne U; M. A. and Ph.D. Communications and Rhetoric, Duquesne U. 2024-

Dr. Eric Mohr

Chair of Liberal Arts Department and Assistant Professor of Philosophy

B.A., Franciscan University; M.A., Ph.D., Duquesne University. 2016-

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 of Modern & Classical Languages

B.A., M.A., University of California; Ph.D., University of Arizona. 2017-

Rev. Laszlo T. Simon, O.S.B.

Lecturer in Sacred Scripture

Archabbey on Pannonhalma, Hungary; Professor of Sacred Scripture at the Pontifical Athenaeum of Sant' Anselmo, Rome, and editor of *Studia Anselmania*. M.A., State University, Budapest; S.T.L., S.T.D., Gregorian University, Rome. 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

NOTE: Academic deans who, for course comparisons, need course descriptions for courses no longer listed in this *Bulletin* may request these descriptions from the Seminary Academic Dean's office by calling 724-805-2395 or by emailing seminary.academicdean@stvincent.edu.

Legend:

HM = Hispanic Ministry

HS = Church History

MS = Monastic Studies

MU = Music

PA = Pastoral Studies

PST = Pastoral and Spiritual Theology

SC = Sacred Scripture

SPL = Philosophy

TH = Theology

Discipleship Stage Theology Courses

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, biblical languages, and 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

Beginning from the fact that things change, this course investigates the principles that material beings must have to make change possible, leading to a definition of "nature." It introduces students to the fundamental principles of the Aristotelian-Thomistic worldview, namely, substance, form, matter, causality, motion, and time. It discusses the relationship between philosophy and natural science, their methods, and the role that each plays in understanding the world. This course provides a foundation for the study of metaphysics, natural theology, anthropology, and ethics.

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 touches upon the theological, cultural, and philosophical elements that have shaped the Church's profession of faith. Students 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 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 are 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 also traces the historical development of Christian spirituality from ancient times to the present.

Church History

HS-870 Patrology

Credits: 3

Prerequisites: none

This survey course introduces seminarians and graduate students to the lives and writings of the Fathers of the Church. Although in the West the "last of the Fathers" is considered to be Saint

Bernard of Clairvaux (1090-1153), this course will emphasize the first six centuries of the Church, from the generation after Christ founded His Church (cf. 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 are 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 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 19th and 20th centuries, and Vatican Council II.

HS-873 Catholic Church in the U.S.

Credits: 3

Prerequisites: none

This course studies 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

Languages

TH-704 Introduction to Ecclesiastical Latin

Credits: 3

Prerequisites: none

The goal of this introductory course is a solid understanding of the fundamental elements of the morphology and syntax of the Latin language that leads the student to being 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: TH 704 Introduction to Ecclesiastical Latin or a minimum of 3 credits of college-level Latin

This course is a continuation of *TH 704 Introduction to Ecclesiastical Latin*, with emphasis on more advanced grammar and more complex sentence structures. Students will translate and analyze selections from Sacred Scripture and liturgical texts. By the end of the course, the student will have covered the whole of elementary Latin grammar and be prepared for readings drawn from patristic authors.

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 introduces the student to the language of the Old Testament from within the Bible itself. The overall approach follows the “inductive method,” which immerses the student directly

into the biblical text from the start. Grammar is 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: SC-703 or equivalent

This course continues the work begun in SC-703. Building on that foundation, it completes a survey of Biblical Hebrew grammar and syntax, illustrating this study by the reading of selected texts from the Old Testament.

HM-701: Spanish I

Credits: 3

Prerequisites: none

HM-701 is a basic Spanish-language course that provides instruction in grammar and vocabulary with practical oral and written exercises. It coordinates the study of language with a communicative approach to Hispanic culture and traditions. Audiovisual materials additionally provide a rudimentary introduction to daily-life aspects of the Hispanic world. Specifically, this course is designed to improve students' Spanish language skills and to expand their knowledge, awareness, and appreciation of the culture and history of different Hispanic countries. Students will develop the four language acquisition skills: writing, speaking, reading, and listening. The class offers systematic grammar review and vocabulary building, with stress on nouns, adjectives, pronouns, and the common tenses of regular and irregular verbs. Finally, it offers an introduction to reading techniques suitable for college-level study.

HM-702: Spanish II (Pastoral)

Credits: 3

Prerequisites: HM-701

HM-702 is a continuation of HM-701 and is designed to lead the student to activate, build upon, and expand his writing and grammatical skills. It reinforces the student's communication skills by fostering comprehension and oral proficiency in Spanish. Emphasis is placed on liturgical and ecclesial vocabulary. Specifically, this course is designed to improve the student's Spanish language skills and expand his knowledge, awareness, and appreciation of the culture and history of different Hispanic countries. Students will keep enhancing the four language acquisition skills: writing, speaking, reading, and listening. This class continues with systematic grammar review and vocabulary building because those are essential components for effective communication in a foreign language. However, in addition to conventional instructional methods, grammar and vocabulary will also be reviewed through a thorough study and analysis of liturgical and ecclesial readings in the target language. Finally, students will get more instruction and practice to improve their pronunciation in the different facets of communication.

Monastic Studies

MS-800 Introduction to Monastic Spirituality

Credits: 3

Prerequisites: none

This course examines classical and contemporary texts which have formative influence on the spirituality of the monk. It also surveys 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-862 Directed Independent Study

Credits: 3

Prerequisites: none

Description: by arrangement

Music

MU-700 Introduction to Music

Credits: 0

Prerequisites: none

This course is a 10-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. (Note: by arrangement on Wednesday formation days for diocesan seminarians only.)

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 emphasis is given to the chants for the rites of Holy Week and Easter. Also included are presentations on the role of music in sacramental celebrations, the use of musical instruments at Liturgy, and models for music ministry programs in a parish community.

MU-720 Gregorian Chant

Credits: 2

Prerequisites: none

This course is 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 provides 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 is discussed as are the needs of families; the formation of children, youths, and adults; sacramental preparation; and youth ministry. The role of the priest in catechesis is addressed throughout the course.

PA-721 Introduction to Pastoral Communication

Credits: 2

Prerequisites: none

This course provides the student with the necessary training for building confidence and competence to begin exercising pastoral communication through the Ministry of Reader. Training focuses on oral interpretation of the Sacred Scripture and 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 Configuration seminarian the ability to focus intensely on his responsibility to preach well by fine-tuning the disciplines of homily preparation, public speaking, and developing a personal methodology and style of presentation. The seminarian is also asked to develop an operative theology of preaching. The class will strive for consistent improvement using peer and community feedback. It requires some basic understanding of hermeneutics and willingness to improve public speaking and language skills. The course begins 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 students preparing to be ordained deacons. It 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 to 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. Its main goal 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 to which 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, and evaluation), roles of pastor and staff, parish councils, the 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 gain 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 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 by the student, supervisor, and Director of Pastoral Formation. Students meet weekly for theological reflection on their pastoral experiences. The student, field supervisor, and Director of Pastoral Formation evaluate the experience.

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 and in the Sacrament of Penance in its various forms. Recording and role-playing methods are employed. Discussions help students integrate course material and experiences with theological studies and anticipated pastoral assignments. Instruction on the rites of the Anointing of the Sick and Viaticum is also provided.

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

This course for ordination students focuses heavily on their experiences with pastoral care toward specific illnesses and problems that priests likely may encounter in parish life, including people with addictions; family and marital issues; depression and anxiety issues; death, loss, and grief. They also receive a brief introduction to major psychiatric illnesses. As in *Pastoral Counseling I*, students will learn pastoral counseling methods in part through brief practice case simulation encounters with student actors followed by debriefing sessions.

PA-800 Ministry Capstone Seminar

Credits: 3

Prerequisites: none

The capstone seminar gives the Fourth Configuration theologian the opportunity to integrate areas of formation in order to facilitate the transition from the classroom to the parish. To be an effective teacher and preacher of the faith, the student must 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 for 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 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 covers 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 an expert in the law; nevertheless, it should 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 applying 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 considers 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. Most of the course is devoted to the Church’s law on matrimony. Special emphasis is 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 also are examined. Tribunal procedures are reviewed to assist the student with the pastoral issues encountered in the Nullity Process.

PST-740 Pastoral Care of Marriage and Family

Credits: 3

Prerequisites: none

This team-taught course 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 preparing 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 places its emphasis 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 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

Philosophy

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 prepares the student to write a *qualifying paper* of 20 pages (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 prepares the student for taking the *oral comprehensive exam*, scheduled before the end of the semester.

SPL-501 Ancient Philosophy

Credits: 3

Prerequisite: PL 101

Ancient Philosophy begins in the sixth century B.C. with Thales' attempts to discover the first principle(s) of the universe and ends in the third century A.D. 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 is 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 Saint Vincent College Philosophy Department.

SPL-502 Medieval Philosophy

Credits: 3

Prerequisites: PL201 or 6 credits in philosophy

While specific dates for the beginning and ending of Medieval Philosophy (roughly fourth century A.D. to 15th century A.D.) are difficult to determine, 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 Saint Augustine, Moses Maimonides, Averroes, Saint Anselm, Saint Thomas Aquinas, and Duns Scotus were noted for their systematic attempts to use both relation and reason in the pursuit of Wisdom. *PL202* explores this period in the history of philosophy.

SPL-503 Modern Philosophy

Credits: 3

Prerequisites: PL201 or 6 credits in philosophy

This period of intellectual history, stretching roughly from the late Renaissance to the latter half of the 19th century, witnessed the birth and development of modern science. The outstanding feature of this era 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 Francis Bacon, Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume, and Kant will be considered.

SPL-506 Contemporary Philosophy (1800-Present)

Credits: 3

Prerequisites: 6 credits from PL 201, PL 202, PL 203, and PL 204

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 this period’s philosophical landscape. 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 these situations 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 focuses on some portion of this varied landscape, in accordance with themes chosen by the instructor.

SPL-510 Philosophical Anthropology

Credits: 3

Prerequisites: none

This course investigates various interpretations of the human person that have been advanced over the 24 centuries of philosophical inquiry, especially materialist, dualist, andhylomorphist theories. It investigates questions such as: Is there a soul? What is the relationship between the soul and the body? What sort of powers and abilities do we have? How are we distinct from other animals? How do we relate to others? Do we act freely? What role do emotions play in our actions? What is the purpose of human life?

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 how to reason effectively, analyze arguments, and question assumptions in the pursuit of knowledge. The focus is on syllogistic logic, and this course helps the student 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 attempt 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, the course structures 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 introduces the student to some basic metaphysical themes. It is 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 course's approach is problem-oriented, and the medium is 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-581 Thomistic Foundations of Christian Social and Political Philosophy

Credits: 3

Prerequisites: 3

While all the virtues play important roles in moral action, justice and charity stand apart as the two virtues that allow us to secure the good of the community. Through justice, we give to others what is due, and through charity, we direct our actions to the highest good of eternal happiness. This course provides a thorough study of these two virtues and their role in moral, economic, and political life. It does so through a close examination of one of the greatest exponents of virtue theory, Saint Thomas Aquinas. After a systematic study of Aquinas' key principles and concepts, the final section of the course shows how his insights can be applied to contemporary issues and to the study of Catholic Social Teaching.

SPL-590 Directed Independent Study in M.A. in Catholic Philosophical Studies

Credits: 3

Prerequisites: permission of the Seminary Academic Dean

Description: by arrangement

TH-600 Philosophy of Nature and Contemporary Science

Credits: 3

Prerequisites: none

Beginning from the fact that things change, this course investigates the principles that material beings must have to make change possible, leading to a definition of “nature.” It introduces students to the fundamental principles of the Aristotelian-Thomistic worldview, namely, substance, form, matter, causality, motion, and time. It discusses the relationship between philosophy and natural science, their methods, and the role that each plays in understanding the world. This course provides a foundation for the study of metaphysics, natural theology, anthropology, and ethics.

Sacred Scripture

SC-806 New Testament 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.

SC-807 Luke: Acts and the General Epistles

Credits: 3

Prerequisites: SC-806 or equivalent

Students are invited to study with a Catholic critical approach the portrait of author and community behind the two-volume text named the Gospel of Luke and the Acts of the Apostles. The course produces a clear picture of the theology operative in both texts in the context of the early Church.

To complete the course, students 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. Then it surveys 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 combines overview lectures by the professor and inductive learning and presentations by the students working together to give panel presentations, which are 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 and the Book of Psalms. Ancient Near Eastern influences are noted and discussed 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 contemporary cultural relevance of each of the biblical Wisdom books. In addition, the 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 use the Wisdom books in pastoral contexts, such as preparing 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 considers 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. Then the course briefly surveys

the pre-literary prophets, and selected literary prophets are studied within their historical settings, with their salient theological points highlighted.

SC-816 Writings of Saint Paul

Credits: 3

Prerequisites: none

The students become familiar with the character and thought of the great saint and theologian Paul of Tarsus. To gain a basic grasp of Pauline theology, the course examines 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 considers Pauline theology, Christology, pneumatology, and ecclesiology. It then observes 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 includes 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 aspects 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.

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

Credits: 2 or 3

Prerequisites: none

This seminar is designed for M.A. candidates and focuses on particular texts of Sacred Scripture and/or aspect(s) of magisterial teaching on Scripture and its interpretation. 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.

SC-822 Directed Independent Study

Credits: 3

Prerequisites: none

Description: by arrangement

Systematic and Moral Theology

TH-00R Readiness for Ministry Exam

Credits: 0

Prerequisites: PA 800 Ministry Capstone Seminar

The *Readiness for Ministry Exam* is held about halfway 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 Ministry Capstone Seminar* is intended to help the student achieve the type of integration this assessment seeks to measure.

TH-820 Fundamental Theology

Credits: 3

Prerequisites: none

This course studies 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 Bible, 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 also studied 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 addresses the issue of exploring what the Church is. It discusses various methodologies, including that of "models." This first part leads 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 second section 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 dialogue, 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. Its content is grown from 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 historical and theoretical basis for understanding the sacramentals and sacraments is studied along with the celebration of Sunday and Easter in the early Church. 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

Prerequisites: none

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 Catholic Health Care Ethics

Credits: 3

Prerequisites: none

This course introduces students to the principles and current issues in Catholic bioethics, examining them through the lens of the Church's tradition and teaching that underscores the sanctity and dignity of human life from the moment of conception until natural death. The course begins by exploring the biological and technological revolution responsible for the field of moral inquiry and study referred to as "bioethics." Within the context of authentic Catholic teaching, this course then orients students to some of the most challenging and difficult moral and medical issues in contemporary health care. It also acquaints them with the ethical dilemmas commonly encountered within institutional medicine and organized health care systems, with particular concentration on the USCCB *Ethical and Religious Directives for Catholic Health Care Services*.

TH-852 Catholic Sexual Ethics

Credits: 3

Prerequisites: none

This course presents 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 effectively the Church's teaching as pastors of souls or in whatever capacity they serve.

TH-853 Catholic Social Ethics

Credits: 3

Prerequisites: none

This course introduces students to the Catholic Church's social teaching through a survey of Catholic Social Doctrine. As part of this survey, students are 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 aims to provide students with a deeper appreciation for the Church's relationship to the world and Her presence in the world as God's kingdom on earth. As well as providing knowledge concerning Catholic Social Ethics, this course is designed to nurture the student's skills in critical thinking, written expression, and oral expression of concepts.

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 by covering the following topics: Jesus Christ as 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; and 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, the course moves 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, the class focuses particularly on the teaching of Vatican II and post-conciliar teaching, as well as the renewed rite of ordination. Thus, the course demonstrates 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. The last part of the course is an historical, psychological, and spiritual reflection on the charism of celibacy for priests, inspired by Pope Saint John Paul II's teaching on Theology of the Body. Showing the apostolic origins of celibacy, this class seeks to evoke and deepen its resonance in the total self gift of the priest sharing in the headship of Christ over His Body the Church.

TH-866 Sacraments of Healing

Credits: 2

Prerequisites: none

After a brief overview of the meaning of sacrament and 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 for M.A. candidates and focuses on a particular aspect(s) of theological 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.

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 approval of the Seminary Academic Dean.

The Ecclesial Ministry Program

EM-700 Fundamental Theology

Credits: 3

Prerequisites: None

This course studies the character, methodology, and significance of theological knowledge, specifically of Christian revelation. The first part discusses revelation, understood as the fundamental concept of theology, or the "science of faith," as well as the transmission of revelation in the life of the Church. The second part focuses on the attempt of fundamental theology to demonstrate how Christian revelation is credible theologically, historically, and anthropologically. The course analyzes 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 regarding 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. The course explores the distinction between reason and faith in coming to know God and 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, tracing the historical developments of how the person of Christ came to be understood within the various theological traditions of the past and present. It 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 explores 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

A careful overview of *The Compendium of the Social Doctrine of the Church* introduces the Church's social doctrine, focusing special attention on 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. The course applies this understanding to the role of the deacon as a minister of charity.

EM-725 Sacramental Theology and Liturgy

Credits: 3

Prerequisites: None

This theoretical and foundational introduction to sacramental theology covers the teaching in Part II of the *Catechism* and the Second Vatican Council's *Constitution on the Sacred Liturgy*. It also explores topics including 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.

EM-730 The Synoptic Gospels

Credits: 3

Prerequisites: None

The 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 evangelists' intended meaning of particular passages as well as the overall structure and content of each of the Synoptics. Basic principles and considerations for performing Catholic biblical interpretation (exegesis) are explained, and limited exegeses of specified passages and an exegetical paper on a selected passage are required. Concurrently, the course examines the homiletic and doctrinal import of the respective texts.

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 explores the understanding of marriage as a sacramental covenant in God and an ecclesial reality subject to canon law and the liturgical expressions of the Church. Marriage and family are the context for treating many of the bioethical issues facing the modern believer. This course explores how this context bears upon moral judgment.

EM-740 Johannine Literature

Credits: 3

Prerequisites: None

This course surveys topics including the authorship, genre, structure, literary features, themes, and purpose in addressing each of the Johannine texts (i.e., the Gospel of John, Book of Revelation, and Epistles). It also considers the texts' relationships 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 and in-depth insight. Concurrently, the course examines the homiletic and doctrinal import of the respective texts.

EM-745: The Epistles (Pauline and Catholic)

Credits: 3

Prerequisites: None

This course demonstrates how the Pauline and Catholic Epistles display the mutual development of orthodoxy and orthopraxis. It also explores 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 led 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. Next is a study of the mystery, structure, and life of the Church in the documents of Vatican II. Finally, the course focuses 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 marks this mission’s identity and limitations.

EM-755 Field Work I

Credits: 3

Prerequisites: None

Each student receives a supervised pastoral assignment related to their future ministerial goal (deacon, catechist, secondary education teacher, campus minister, chaplain, etc.) that requires reflection on what their experiences disclose about their pastoral understanding, their skills, and the discernment of their qualities for ministry. The student is also asked to reflect theologically on their field experiences for their ongoing spiritual development and the development of their theological vision for ministry. By the end of this semester, the student identifies a pastoral problem, challenge, or need, which will be used in *EM-760 Field Work II*.

EM-760 Field Work II

Credits: 3

Prerequisites: None

Continuing in the same pastoral assignment and under the same supervision as in *EM-755 Field Work I*, the student designs a pastoral solution or program that responds to the pastoral problem

he/she identified in *EM-755*. The student identifies the underlying theological issues that make up the context of the problem as well as their pastoral response. He/she then implements the response and evaluates the program for effectiveness.

EM-765 Integration Seminar

Credits: 3

Prerequisites: None

Students discuss and evaluate their field work experience in this last course in the Ecclesial Ministry Program. Each student writes a 20-page paper that displays their command of Catholic pastoral theology and its application to the pastoral need identified in *EM-755* and the solution implemented in *EM-760*. This paper should reflect the student's understanding of the theological principles guiding the Catholic faith tradition and the ways in which they are experienced in the practical order of a person's and a community's life of faith. The student is expected to articulate their role as an ordained deacon or lay minister. A bibliography of theological and pastoral sources with appropriate citations in the text is expected to support the presentation.

Institute for Ministry Formation (IMF) Course Offerings

The Certificate in Catholic Theology

Each of these courses is 2 credits.

IMTH-700: Fundamental Theology

This course is a study of the character, methodology, and significance of theological knowledge, specifically of Christian revelation. The first part of the course treats revelation, understood as the fundamental concept of theology—the “science of faith”, as well as the transmission of revelation in the life of the Church. The second part of the course focuses on the attempt of Fundamental theology to demonstrate how Christian revelation is credible theologically, historically, and anthropologically, 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-705: Creation and the Christian God

This course is a systematic, historical, and theological study of the Church's confession in the one God, who is Father, Son, and Holy Spirit. Attention is given to the Trinitarian character of the Church's worship and theology as grounded in Scripture and Tradition. This course will also include an exploration 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.

IMTH-710: Christian Anthropology

This course presents a systematic study of the person and mission of Jesus Christ as found in Scripture and Tradition. It traces the historical developments of how the person of Christ came to be understood within the various theological traditions of the past and present. The 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.

IMTH-715: Fundamental Moral Theology

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.

IMTH-720: Catholic Social Doctrine

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.

IMTH-725: Sacramental Theology and Liturgy

This course provides an introduction to Liturgy and 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, *Sacrosanctum Concilium* (SC). 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-730: The Synoptic Gospels

This course addresses the historical-cultural background, content, and theology associated 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

This course provides an introduction to Liturgy and 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, *Sacrosanctum Concilium* (SC). 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.

Course topics include:

- 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

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 Christian celebrations of Christmas and Easter.

IMTH-745: The Epistles

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-746: Love in the New Testament

This course will explore the theme of love in the Gospels of Mark and Matthew, in Luke-Acts, in the Pauline corpus, and most especially in the Johannine literature through a semantic field study of the words and concepts affiliated with love. The notions of love in the Old Testament as well as in ancient Greek philosophy will be discussed. Students will examine commentaries across the ages including several from the Patristic era, Thomas Aquinas, and the more recent scholarship of Ceslas Spicq OP, Francis J. Moloney SDB, PHEME Perkins, Luke Timothy Johnson and others. This course will require students to write an exegetical paper engaging the tools and methodology of modern Catholic biblical study. At the conclusion of this course students will be better equipped to convey through their teaching, worship, and witness the essence of the life of a disciple: loving God and neighbor.

IMTH-752: Divine-Human Friendship

“I have called you friends” (Jn 15:15). This course will explore a Catholic theology of Divine-Human friendship as revealed in sacred scripture, magisterial teachings, as well as the writings and witnesses of Saints throughout the ages. The course will begin by examining Divine-Human friendship in the Old and New Testaments with a particular emphasis on the Gospel of John. Students will study the ancient, medieval, and contemporary theologians on Divine-Human friendship, especially the writings of Saint Ambrose, Richard of Saint Victor, Saint Thomas Aquinas, Aelred of Rievaulx, and Saint Francis de Sales. Students will reflect upon their own friendship with God and the necessity of cultivating sacred friendships for growth in the spiritual life.

IMTH-755: Marriage and Sexuality

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.

IMTH-760: Ecclesiology and Mariology

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.

IMTH-761: Mission Here and Now: An Introduction to Missiology for the Parish

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 processes 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-765: Introduction to Canon Law

This course provides the foundation for an understanding and application of law in the life of the Church and in pastoral ministry. The meaning of law in the ecclesiology of Vatican II and its role in the life of the People of God are the basic themes of this course. Topics considered include: canonical principles and general norms (Book I of the *Code of Canon Law*); the People of God and their rights and obligations in the Church; the organization of the universal, 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.

IMTH-770: Pastoral Care of the Sick

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-775: Pastoral Leadership

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 clergy and laity in the parish and in 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 days collaborative ministry that is informed by a strong understanding of the faith, the laws of the Church and good management practices is 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.

IMTH-780: Introduction to CGS: A Liturgical and Kerygmatic Catechesis

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-782: Benedictine Spirituality

The course Benedictine Spirituality is designed to introduce people to the life and teachings of St Benedict of Norcia (480 – 547), Patriarch of Western Monastics, and Patron of Europe. St Benedict is well-known for his Rule, in which he carefully integrates prayer, manual labor, and study into a well-rounded daily routine.

His Rule for Monasteries is steeped in Sacred Scripture and is presented as a small guide for beginners. This course shows the Rule of St Benedict as a handbook whose teachings can be readily applied to twenty-first century Christians willing to live their Christian lives in a parish, school, hospital community, or any other community, which for them would be a school of the Lord's Service'. The ultimate aim is holiness and beholding the face of God.

IMTH-861: Special Topics

Special topic courses cover particular content in Scripture and Systematic theology at the Master's level. These apply as electives for the Catholic Theology Certificate.

Spiritual Direction

IMSD-600: Principles of Prayer & Catholic Spirituality (3 credits)

Spiritual directors must become experts at prayer. While having their own personal spiritualities, they must have a broad understanding of the spiritual tradition of the Catholic Church. This course introduces the student to that broad tradition. Topics include stages of spiritual development; vocal prayer, meditation, contemplation; personal relationship with three Persons of Trinity; identifying misdirections in prayer and false mysticism

IMSD-601: Spiritual Direction I: Art of Accompaniment (2 credits)

The need for spiritual direction—or the accompaniment of a spiritual guide—is becoming more prominent in a world where so many are suffering from so many wounds. This course is at the heart of the spiritual direction program and forms students in the interior life, Christian anthropology, the importance and dynamics of vulnerability, a vulnerable listening that reveals and heals, basic psychological insights for spiritual direction.

IMSD-602: Spiritual Direction II: Directing Prayer (2 credits)

Spiritual directors must be equipped to help directees grow in their lives of prayer. This course is dedicated to understanding the dynamics of prayer and approaches to spiritual direction that deepen a directee's life of prayer.

IMSD-630: Praying Sacred Scripture (3 credits)

This course addresses the ancient practice of praying with Sacred Scripture, traditionally known as *Lectio Divina* or “Sacred Reading.” To properly set the stage, the topics of divine revelation, literary and historical context of sacred texts, and the arc of salvation history are covered.

IMSD-650: Sacramental Theology & Ecclesiology for Spiritual Directors (2 credits)

This course gives an overview of sacramental theology and ecclesiology for the formation of spiritual directors. These topics are uniquely taught in a key of friendship. 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 Catholic Church and they will also acquire the capacity to communicate this heritage.

IMSD-660: Moral Theology for Spiritual Directors (2 credits)

Spiritual directors are called to help Christians grow in holiness, which can be described as heroic virtue. In this course, students will learn principles and applications of moral theology, particularly in virtue-ethics approach, 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 (0 credits)

A directed retreat of at least 8 days or the Ignatian 19th Annotation.

IMSD-697, IMSD-698: Practicum in Spiritual Direction I&II (1 credit)

This practicum enables students to learn and practice the art of spiritual direction under the supervision of a mentor.

IMSD-699: Readiness for Ministry Exam (0 credits)

The *Readiness for Ministry Exam* is held towards the end of the student’s final semester of studies to measure 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 (2 credits)

In this course, students learn to recognize some basic psychopathology and learn when and how to refer directees to psychotherapy professionals. This course also covers some aspects of psychology that will be helpful for spiritual directors.

Catechetics Certificate

IMCA-600: Principles of Prayer and Catholic Spirituality (2 credits)

The contemplative dimension of catechesis is necessary for fostering the proper disposition in the heart of the catechist. The catechist must be a person who knows Jesus Christ personally. "The heart of the mystery is the kerygma, and the kerygma is a person: Jesus Christ. Catechesis is a special space for fostering a personal encounter with Him." Only one who knows Him can create "a special space for fostering a personal encounter with Him." Furthermore, as the 2020 Directory for Catechesis states regarding the formation of catechists in 135a: "it is vital that the whole formative process be permeated by the centrality of spiritual experience in a missionary perspective."

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.

IMCA-601: SD1: Art of Accompaniment (2 credits)

The catechist's role of accompaniment as a spiritual guide is becoming more prominent in a world where so many are suffering from so many wounds. This course fulfills what the 2020 Directory for Catechesis announces in 113c: "the catechist is an expert in the art of accompaniment," and 135b: "The Church feels the duty of forming its catechists in the art of personal accompaniment." Topics will help the student in "Being" and "Knowing-How to be with" 139-142 and in meeting goals of *Antiquum Ministerium* for Prayer, Direct Participation and Pastoral Study. Through reading, lectures, discussions and practice sessions, participants will learn the foundational dynamics of spiritual accompaniment:

- The role of catechist as spiritual companion
- The dimensions of growth in our one-on-one relationship with God and life of prayer
- The impact of human relationships on our relationship with God
- Various psychological models to describe the dimensions of the interior life
- The importance of vulnerability in deepening relationships
- Theory and skills in transformational listening that reveals and heals
- Ways of communicating the Father's Love to an open heart
- Introduction to supervision and self-awareness

IMCA-630: Praying Sacred Scripture (2 credits)

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, drawing from *Dei Verbum* and other magisterial documents. The majority of the course will focus on methodologies for and the practice of praying Sacred Scripture.

IMCA-650: Sacramental Theology: Connecting Liturgy to Life (2 credits)

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.

This course addresses areas of *Being* - Human and Christian Maturity and *Knowledge* - Biblical-Theological Formation as required in the Directory for Catechesis 136 for the Formation of the catechist. It also covers the aspects of Prayer and Biblical and Theological Study as required in *Antiquum Ministerium*.

Topics will include developing a sacramental worldview and incorporating Liturgy and liturgically-inspired practices and prayers into the Domestic Church.

IMCA-660: Moral Theology for Catechists (2 credits)

Catechists 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 catechists to grow with pastoral sensitivity, alongside those in their care, in the Christian life.

IMCA-670: Christian Anthropology & Human Development (2 credits)

This course will explore the biblical, historical, and theological developments in Christian Anthropology, including the themes of the fall and redemption, grace and freedom, and sin and conversion. Students will develop a knowledge of how to convey the themes in a pastorally suitable, catechetically enriching, and doctrinally sound manner.

Furthermore, this course will overview the development of the human person and themes of theology of the body including what it means to be male and female as well as an introduction to spirituality at various ages.

IMCA-680: Catechesis in the New Evangelization (2 credits)

The 2020 Directory for Catechesis shifts the emphasis for catechetics to a missionary key for this era of the New Evangelization. This is the third phase in a documentary tradition of Directories for Catechesis since Vatican II. The first included the Second Vatican Council's shift in approach to teaching the faith and the second made adjustments for incorporating the new Catechism of the Catholic Church. During this sixty-year process, apostolic exhortations such as *Evangelii Nuntiandi* and *Catechesi Tradendae* provided important theological and pastoral insights.

When presented in a missionary key, catechesis focuses renewed attention on the formation of adults by working with processes of conversion and growth for the development of an intentional discipleship and committed path of faith. In this course we will learn about catechesis from the documentary tradition by focusing particular attention on the 2020 Directory for Catechesis, the Catechism of the Catholic Church, *Evangelii Gaudium*, and other relevant magisterial documents. We will explore the latest developments, programs and processes for conversion and growth including the thresholds of intentional discipleship made popular by the Siena Institute. We will also look closely at the Order of Christian Initiation of Adults which incorporates these insights and turns them into concrete steps for adult converts to the faith.

This course will highlight topics from the Directory for Catechesis and show how, for example, Catechesis of the Good Shepherd fulfills much of this framework. Students will be challenged to apply the same "criteria" to measure and evaluate their current or future catechetical programs.

IMCA-780: Introduction to Liturgical and Kerygmatic Catechesis (2 credits)

Required only for Track 2

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. It also highlights Christian Initiation as the model of all catechesis, liturgical catechesis *par excellence*.

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.

Course topics include:

- Exploring the general developmental characteristics and the most vital religious needs of children
- Meditating on the Biblical Parables of Jesus through the Catechesis of the Good Shepherd method.
- Exploring the liturgical method of signs as we encounter it in the Holy Mass. Like the parable method found in scripture, the method of signs best conveys a truth that is too great for words.
- Methods of scriptural reflection on the Mystery of the Kingdom of God, the Mystery of Jesus and of His relationship with us, as well as our relationship with others.

IMCA-610: Creed: I Believe! We Believe! (2 credits)

Required only for Track 2

This course will assist participants to come to a knowledge of the major doctrines as contained in the Creed and an understanding of the basics of the Catholic faith, with a common vocabulary and unified vision of the whole of the Catholic heritage. Students will explore and appreciate the meaning of faith at a personal and affective level and work to understand his/her own role in the Church; as well as special focus on the topics of Christology and Ecclesiology from the Catechism of the Catholic Church Part I.

IMCA-615: Church History from Christendom to Apostolic Age (1 credit)

Required only for Track 2

This course provides an introduction to the major periods of Church History, including the early Church, the Middle Ages, the Enlightenment and Reformation, and Modern Church History, and introduces the central figures and events in Church History. Students will develop an understanding of how to interpret the history of the Church both topically as well as chronologically and will prepare for the future of Christianity by examining the traditions of the past. Additionally, this course will provide a basic outline of Jesus' life and ministry and the history of the first century Church.

IMCA-631: Overview of the Old Testament (1 credit)

Required only for Track 2

This course will provide an introduction to the books and theologies of the Old Testament through the Pentateuch, the Prophets, and Wisdom Literature and introduce methods of interpreting and understanding the Old Testament especially in light of Dei Verbum. It will provide a knowledge of the principal stages of Israel's history and the principal teachings of the prophets and wisdom books.

Students will develop in the participant the skills necessary to represent the Catholic Scriptural Tradition to others.

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 may see Dr. Lawrence Sutton, a clinical psychologist, and the Director of Discipleship Stage Formation, who is 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 nearly 216,000 physical resources and 181,000 digital resources. The theological holdings make up about a third of the total collection, including nearly 80,000 printed volumes.

The Library fulfills the mission of the Seminary and maintains the tradition of the Archabbey both through its purchases and through its acquisition of gift items for the collection. While fulfilling its mission, the Library 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 Library website at <https://stvincent.libguides.com/library>. This link will give you access to the on-line public catalog through which you can search the collection and the various online 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.

The Library website also provides information on the Library hours of operation and on the other services available through the Library. In addition, printed pamphlets and maps are available at the Circulation Desk to guide Library patrons in the use of these various services and staff members 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.

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 Fr. Patrick Cronauer, O.S.B. 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.