2014-2017

Catalog

Saint Charles Borromeo Seminary
100 East Wynnewood Road
Wynnewood, PA 19096
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MISSION

SAINT CHARLES BORROMEO SEMINARY MISSION STATEMENT

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

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

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

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

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

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

In addition to its responsibility for the formation of candidates for the Roman Catholic priesthood, Saint Charles Borromeo Seminary also serves as a center of theological education for laity and religious in the Greater Philadelphia area and the entire country. Its School of Theological Studies conducts evening, summer, and online courses on both the graduate and
undergraduate levels in Catholic theology, Sacred Scripture, and related fields. The STS offers a fully accredited Master of Arts Degree Program, a variety of courses leading to certificates in Liturgical Studies, Pastoral Ministry to African-American Catholics, and a Roman Catechetical Diploma. The STS also offers adult Catholic catechesis and continuing education for priests. Along with the programs offered at the Overbrook campus, courses are offered at satellite locations in the Archdiocese of Philadelphia and in the Camden Diocese. All programs are designed to foster greater knowledge and deeper appreciation of the Catholic faith and keener awareness of the religious needs of all men and women.
HISTORY

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

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

Most Reverend Charles J. Chaput, O.F.M.Cap., Chairman
Most Reverend John O. Barres
Most Reverend Michael F. Burbidge
Most Reverend James D. Conley
Mr. Gerald Davis
Mr. James Delaney
Reverend Mariano Dellagiovanna
Mrs. Joan Emni
Most Reverend Ronald W. Gainer
Dr. Marie Angelella George
Reverend C. Kevin Gillespie, S.J.
Rev. Msgr. Daniel Kutys
Mr. Thomas J. Lynch
Rev. Msgr. Michael K. Magee
Sister Christine McCann, R.S.M.
Rev. Msgr. Stephen P. McHenry
Rev. Msgr. Thomas M. Mullin
Mrs. Theresa Murtagh
Most Reverend David M. O’Connell, C.M.
Very Reverend Bernard O’Connor, O.S.F.S.
Rev. Msgr. Michael C. Picard
Deacon John T. Riordan
Most Reverend Timothy C. Senior
Rev. Msgr. Daniel J. Sullivan
ADMINISTRATION

INSTITUTIONAL


Reverend Augustine M. Esposito, O.S.A., B.S., M.Div., M.A., Ph.D., Interim Vice Rector Theological Seminary


Stephen P. Dolan, Jr., B.S., M.B.A., Chief Financial Officer

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

Mrs. Mary D. D’Urso, B.A., M.B.A., Director of Financial Services

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

Sister Grace Miriam Usala, R.S.M., B.A., M.S., Registrar

College Seminary


Reverend Herbert J. Sperger, B.A., M.Div., Director of Spiritual Formation


Theological Seminary


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

Reverend Bernard E. (Ned) Shlesinger, III, B.S., S.T.B., Director of Spiritual Formation

Reverend Augustine M. Esposito, O.S.A., B.S., M.Div., M.A., Ph.D., Chair, Pastoral Theology Department

School of Theological Studies

Mr. Jared Haselbarth, B.A., M.A., Assistant Academic Dean
School of Diaconal Formation

Reverend Patrick J. Brady, B.A., M.Div., S.S.L., S.T.D., Dean, School of Diaconal Formation
FACULTY AND ADMINISTRATORS

Ms. Kelly Anderson  
Assistant Professor, Department of Sacred Scripture  
B.A., Iona College  
M.A., Saint Joseph Seminary  
S.T.B., Pontifical Gregorian University, Rome  
S.S.L., Pontifical Biblical Institute, Rome

Reverend Dennis J. Billy, C.Ss.R.  
The John Cardinal Krol Chair Professor of Moral Theology  
Chair of the Department of Moral Theology  
A.B., Dartmouth College  
M.R.E., Mount Saint Alphonsus Seminary  
M.Div., Mount Saint Alphonsus Seminary  
Th.D., Harvard University  
M.A., University of Toronto, Canada  
M.M.R.Sc., Katholieke Universiteit Leuven, Belgium  
S.T.D., Pontifical University of St. Thomas, Rome  
D. Min, The Graduate Theological Foundation

Reverend Patrick J. Brady  
Dean, School of Diaconal Formation  
Chair, Department of Sacred Scripture  
B.A., Saint Charles Borromeo Seminary  
M.Div., Saint Charles Borromeo Seminary  
S.S.L., Pontifical Biblical Institute, Rome  
S.T.D., Pontifical Gregorian Institute, Rome

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J.C.L. Pontifical Gregorian University, Rome

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Resident Counselor & Professor of Pastoral Psychology  
B.Mus., Temple University  
M.Div., Saint Charles Borromeo Seminary  
M.A., Saint Charles Borromeo Seminary  
M.S., Institute of the Psychological Sciences
Reverend Christopher R. Cooke  
Director, Spiritual Year  
B.S., University of Delaware  
M.Div., Saint Charles Borromeo Seminary  
M.A., Saint Charles Borromeo Seminary

Dr. Peter J. Colosi  
Associate Professor, Moral Theology Department  
B.S., Franciscan University of Steubenville  
M. Phil., International Academy of Philosophy, Principality of Liechtenstein  
M.A., St. Bonaventure University  
Ph.D., International Academy of Philosophy, Principality of Liechtenstein

Mr. James M. Despres  
Acting Chair, Department of Philosophy  
Director, Master of Arts in Philosophical Studies (MAPS)  
B.S., Merrimack College  
M.A., The Catholic University of America  
Ph.D. (ABD), The Catholic University of America

Stephen P. Dolan, Jr.  
Chief Financial Officer  
B.S., Temple University  
M.B.A. LaSalle University

Mrs. Mary D. D’Urso  
Director of Financial Services  
B.S., Drexel University  
M.B.A., Saint Joseph University

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Chair, Pastoral Theology Department  
B.S., Villanova University  
M.A., Spanish Middlebury Language School  
Ph.D., Temple University
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Assistant Professor, Department of Sacred Scripture  
B.A., Our Lady of Grace Seminary  
B.A., Cardinal Stritch University  
M.Div., Saint Charles Borromeo Seminary  
M.A., Saint Charles Borromeo Seminary  
S.S.L., Pontifical Biblical Institute, Rome  
S.T.D., Pontifical Gregorian University, Rome

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Associate Professor, Department of Systematic Theology  
Chair, Department of Theological, College Seminary  
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M.A., Fordham University  
Ph.D., Fordham University

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Director, School of Theological Studies  
B.A., Franciscan University of Steubenville  
M.A., Saint Charles Borromeo Seminary

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Technical Services Supervisor, Ryan Memorial Library  
B.A., DeSales University  
M.S.L.S., Clarion University of Pennsylvania

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Vice President for Information Services and Assessment  
B.A., Dunbarton College of the Holy Cross  
M.S.L.S., The Catholic University of America  
M.A., Saint Charles Borromeo Seminary  
M.S., Neumann College

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Professor Emeritus of Philosophy  
B.A., Georgetown University  
M.A., Fordham University  
Ph.D., Fordham University
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Chair, Department of Systematic Theology
B.S. Econ., Wharton School, University of Pennsylvania
M.Div., Saint Charles Borromeo Seminary
M.A., Saint Charles Borromeo Seminary
S.S.L., Pontifical Biblical Institute, Rome
S.T.L., Pontifical Gregorian University, Rome
S.T.D., Pontifical Gregorian University, Rome

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Professor of Philosophy
B.A., Northwest Nazarene University
Ph.D., Marquette University

Mr. Nicholas Mancini
Director of Security and Safety Services
B.S., Saint Joseph’s University

Dr. Mark J. Mourachian
Assistant Professor of Greek and Latin
Chair, Department of Humanities and Science
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M.A., The Catholic University of America
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Digital Services Librarian
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Dr. Michael Rombeiro
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B.Sc., Queen’s University
B.Ph., Dominican University College
Ph.D., The Catholic University of America

Most Reverend Timothy C. Senior
Rector
Auxiliary Bishop of Philadelphia
B.A., Saint Charles Borromeo Seminary
M.B.A., Boston College
M.S.W., Administration Boston College
M.A., Saint Charles Borromeo Seminary
M.Div., Saint Charles Borromeo Seminary

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B.S., Penn State University
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Reverend Herbert J. Sperger
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Certificate Personal and Retreat Spiritual Direction, Jesuit Spiritual Center,
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B.A., B.S., Lehigh University
M.Div., Saint Charles Borromeo Seminary
M.A., Saint Charles Borromeo Seminary
S.T.L., The Pontifical John Paul II Institute for the Study of Marriage and
Family at The Catholic University of America

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Sister Grace Miriam Usala, RSM  
**Registrar**  
B.A., Bryn Mawr College  
M.S., Georgetown University

**Reverend Patrick J. Welsh**  
**Director of Liturgy and Dean of Men, Theological Seminary**  
B.A., Saint Charles Borromeo Seminary  
S.T.B., Saint Charles Borromeo Seminary  
M. Div., Saint Charles Borromeo Seminary  
M.A., Saint Charles Borromeo Seminary  
S.L.L., The Pontifical Athenaeum of Saint Anselm, Rome, Italy
SEMINARIANS AND STUDENTS

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

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

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

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

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

DIRECTIONS

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

DEPARTMENT OF SAFETY AND SECURITY

The Department of Safety and Security Services provides twenty-four hour service, seven days a week. The Department cooperates with the local and state law enforcement organizations and maintains an excellent working relationship with the Lower Merion Township Police Department, which assists as needed. All crime statistics are reported as required by the Pennsylvania State Police, Chapter 33 of the College and University Information Act (Act 73 of 1988) and Chapter 3 of the Federal Student Financial Aid Handbook as published in regulations of April 29, 1994, and June 30, 1995.

All current students and potential students have the right to review and receive a copy of the annual security report upon request. If desired, this report can be obtained from the Office of Security and Safety Services.

ENVIRONMENT

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

In accordance with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act (ADA) of 1990, Saint Charles Borromeo Seminary provides services for individuals with documented disabilities to ensure equal access to programs, services, facilities, and activities.

All applicants to the Seminary and the School of Theological Studies are reviewed through the respective admissions process and the applicant’s qualifications and record of achievement are considered without regard to a disability. Admissions of candidates for
priestly formation are based on the applicant’s suitability for formation in priestly life and ministry.
The Anthony J. Cardinal Bevilacqua Theological Research Center at the Ryan Memorial Library serves the College Seminary, Theological Seminary, School of Theological Studies and School of Diaconal Formation of Saint Charles Borromeo Seminary. The Library building, which opened in 1911 and was extensively renovated in 2005, is dedicated to two Archbishops of Philadelphia, Archbishop Ryan and Cardinal Bevilacqua. The Library’s primary mission is to support the Seminary curriculum by providing for the informational needs of the faculty and students. The collections currently number 150,000 items, including books, microforms, compact discs, and other audio-visual materials. The Library subscribes to over 3,500 periodicals in paper and electronic format, including the major national Catholic magazines and scholarly theological journals from around the world.

The main strengths of the Library’s collections—Sacred Scripture, Systematic Theology, Church History, Moral Theology, and Pastoral Theology—support the graduate programs in the Theological Seminary and School of Theological Studies. There are significant collections (especially in Scholasticism) in the areas of Ancient, Medieval, and Modern Philosophy, European and American History, World Literature, and Fine Arts to serve the curriculum in the College Seminary.

The print collection is complemented by the databases, through which students may access current research in Theology, Philosophy, and the Social Sciences. Highly trained staff members offer information literacy classes for groups and term paper consultations for individuals. The Library is open eighty hours per week during the academic semesters.

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

The Library collections also provide materials to meet the needs of those engaged in specialized theological or historical research. The Rare Book Collection is a rich resource for the study of such topics as American Catholic history, theological developments in the Church, and classical literature. This collection of nearly 30,000 volumes includes books from the earliest days of printing through the twentieth century.

The Library also curates the Fine Arts Collection. Its hundreds of paintings by a number of important artists, including Thomas Eakins, and numerous contemporary prints by Philadelphia-area printmakers, are on display throughout the Seminary buildings.

The renovated Library retained its beautiful turn-of the century architectural features even as it made state-of-the-art updates. It is wired for Internet access, ADA-compliant, and capacious enough to provide study rooms for small group work or seminars. Its computer lab...
is available for seminarians twenty-four hours a day, and is used for information literacy classes and other forms of instruction.

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

The Library’s website enables students and visitors to:

- search through all the materials in the general, special, reference, periodical, and audio-visual collections;
- access the full text of certain materials in the databases (available to registered students only);
- ask the staff reference questions;
- request materials not in the Library’s own collections (available to registered students only);
- browse a sample of the Library’s collections of paintings, rare books, and holy card collections.

LIBRARY HOURS

FALL AND SPRING SEMESTERS

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

SUMMER SEMESTER

Monday through Thursday ............... 8:30 A.M. - 10:00 P.M.
Friday ............................................ 8:30 A.M. - 4:30 P.M.
Saturday ...................................... 9:30 A.M. - 4:30 P.M.
Sunday .......................................... 1:00 P.M. - 10:00 P.M.

SPECIAL HOURS AS POSTED
STANDING COMMITTEES OF SAINT CHARLES BORROMEO SEMINARY

BOARD OF TRUSTEES

Academic Affairs Subcommittee
Board Affairs Subcommittee
Building and Grounds Subcommittee
Development Subcommittee
Finance and Budget Subcommittee
College
Strategic Planning

INSTITUTIONAL

Administrative Council
Admissions Committee
Budget Committee
Faculty Development and Review Committee
John Cardinal Krol Chair of Moral Theology Advisory Committee
Joint Formation Committee
Lay Alumni Association
Priest Alumni Committee
Safety Committee

COLLEGE SEMINARY

College Seminary Faculty
Seminarian Council
Spiritual Life Committee

THEOLOGY SEMINARY

Academic Affairs Committee
Theology Seminary Faculty
Seminarian Council
Spiritual Life Committee

SCHOOL OF THEOLOGICAL STUDIES

Academic Affairs Committee
Admissions Committee
PROFESSIONAL MEMBERSHIPS OF SAINT CHARLES BORROMEO SEMINARY

American Catholic Historical Society
American Theological Library Association
Association for Theological Field Education
Association of Governing Boards of Universities and Colleges
Association of Theological Schools
Canon Law Society of America
Catholic Library Association
Catholic Reference Resource Alliance
Council for Higher Education Association
Delaware Valley Association of Collegiate Registrars and Officers of Admissions
East Coast Academic Deans Association
Eastern Association of College and University Business Officers
Fellowship of Catholic Scholars
In Trust
International Federation of Seminary Spiritual Directors
Mariological Society
Middle States Association of Colleges and Schools
Middle States Association of Collegiate Registrars and Officers of Admission
National Association of College Seminaries
National Association of Independent Colleges and Universities
National Catholic Education Association
North American Association of Summer Sessions
Society for Catholic Liturgy
Southeastern Pennsylvania Theological Library Association
Twin Valley Registrars Association
CALENDAR

Saint Charles Borromeo Seminary has a Master Calendar which contains the dates that regulate the academic year. The Master Calendar is available online at www.scs.edu.

Academic Year

Opening Day

Rector’s Weekend

Mid-term Examinations

Candidacy

Christmas Break

Spring term begins

Rector’s Weekend

Easter Break

Ministry of Reader

Easter Sunday

Ministry of Acolyte

Ordination to the Diaconate for the Archdiocese of Philadelphia

Concursus

Ordination to the Priesthood for the Archdiocese of Philadelphia
Admissions
ADMISSIONS

APPlicants FOR THE ARCHDIOCESE OF PHILADELPHIA

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

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

Reverend Stephen P. DeLacy, Director
Vocation Office for Diocesan Priesthood
100 East Wynnewood Road
Wynnewood, PA 19096-3001 Telephone: 610.667.5778
Fax: 610.667.5936
Email: fr.sdelacy@archphila.org
Webpage: http://www.scs.edu/vocations-office.htm

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

APPlicants FROM OUTSIDE THE ARCHDIOCESE OF PHILADELPHIA

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

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

Statement

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

ADMISSIONS REVIEW FOR FULL FORMATION PROGRAM

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

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

ADMISSION TO INTELLECTUAL FORMATION PROGRAM ONLY (NON-RESIDENT)

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

1. Documents from the Director of Vocations:
   a. Testimonial Letter from the Vocation Director or Religious Superior verifying baptism, confirmation, psychological evaluation and medical history.
   b. Confidential Statement of Suitability to be completed by the Director of Vocations.

2. Saint Charles Borromeo Seminary Application for Admission Form

3. Applicant’s Release Form

4. Autobiography

5. Photographs: Two (2) passport or wallet size photographs of the applicant. A JPG picture may also be emailed to the Vice Rector at admissions@scs.edu.

6. Academic Records:
   a. Transcripts
   b. SAT or ACT Standardized Testing Results
   c. TOEFL Results (if required)

Autobiography

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

Letters of Recommendation

The applicant must include three letters of recommendation in his application packet: one letter from his home pastor, and two other letters from individuals who are not relatives.
Letters of recommendation can be accepted from any individual who knows the applicant well, is not a relative of the applicant, is not currently a seminarian of this or any other Seminary and is not a Spiritual Director, present or former for the applicant.

**Academic Transcripts**

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

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

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

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

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

**TOEFL Testing**

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

**Student Loan Deferments**

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

It is the applicant’s obligation to contact the school or agency which granted the loan to obtain deferment forms. This should be done prior to entering Saint Charles Borromeo Seminary. The forms should be completed by the applicant and brought to the Saint Charles Borromeo Seminary Financial Aid Office. This office will review the materials, and if all is in order, will obtain the certification of the Registrar.

**Psychological Evaluation**

Evaluation Process and Testing Instruments

Behavioral Observations/Clinical Interview

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

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

**Objective Measure**

MMPI or MMPI-2 (Required)

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

**Projective Techniques**

Rorschach Ink Blot Test (Required)

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

**Intelligence Testing**

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

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

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

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

Overall level of functioning

Axis I or Axis II disorders

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

Assessment of residual conflicts from family of origin

Assessment of psychosocial maturity

Assessment of psychosexual maturity

Assessment of impulsivity, tolerance for frustration and level of commitment

Assessment of attitude towards authority

Assessment of level of insight and motivation to address areas for growth.
Learning Disability Documentation

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

Archdiocese of Philadelphia “Safe Environment” Policy

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

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

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

Statement of Financial Responsibility

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

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

Requirements for Non-American Citizens

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

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

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


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

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

APPLICANTS FOR THE COLLEGE SEMINARY

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

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

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

APPLICANTS FOR THE THEOLOGICAL SEMINARY

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

Applicants who have not attended a college seminary are ordinarily expected to have completed a two-year pre-theology program as mandated in the Fifth Edition of The Program of Priestly Formation (2006). The following specific requirements for admission also apply:
1. Admission to the Theological Seminary requires: a) the successful completion of a minimum of thirty semester credit hours in philosophy courses whose content includes metaphysics, anthropology, natural theology, epistemology, ethics, logic, and the history of ancient, medieval, modern, and contemporary philosophy; this course work must be substantiated by appropriate academic transcripts; b) the successful completion of a minimum of twelve semester credit hours in undergraduate theology, substantiated by appropriate academic transcripts (cf., The Program of Priestly Formation, 2006, § 161, 162, 178, 179, 187, 188; Code of Canon Law, cc. 235.1, 250).

2. Applicants to the Theological Seminary who have not already fulfilled Saint Charles Borromeo Seminary’s minimum undergraduate prerequisites in Latin and Biblical Greek may be admitted provisionally to the Theological Seminary, provided that such matriculants are able to complete language prerequisites concurrently and in addition to the normal course of studies in the Theological Seminary, or provided that such matriculants will have successfully completed language prerequisites during the summer prior to their admission.

3. The two-year Pre-Theology Program is the norm for all applicants to Saint Charles Borromeo Seminary who have earned a Bachelor’s degree yet have no previous seminary or religious formation experience. Within the two-year Pre-Theology Program, candidates earn thirty semester credit hours in philosophy and twelve semester credit hours in undergraduate theology.

4. Adjustments to the two-year norm for the duration of the Pre-Theology Program may be granted by Saint Charles Borromeo Seminary when an assessment of the applicant’s background demonstrates complete or partial fulfillment of the above requirements, thus enabling the applicant to complete the above minimum prerequisites for admission to the Theological Seminary in less than two years. This adjustment may be granted after a review of the applicant’s background and transcripts by the Vice President for Academic Affairs and with the approval of the Rector.
Tuition and Financial Aid
TUITION AND FINANCIAL AID

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

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

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

The following fees are applicable for the 2014-2015 academic year; they are subject to change for subsequent academic years.

COLLEGE SEMINARY—TUITION AND FEES

The cost per seminarian for the academic year (Fall and Spring Semesters combined) is $32,050 (Tuition $18,300, Room and Board $12,550 and Comprehensive Fee $1,200).

ARCHDIOCESE OF PHILADELPHIA SEMINARIANS

Each College Seminary seminarian of the Archdiocese of Philadelphia is required to pay a minimum amount of $9,400 toward the cost of tuition, room, and board. College seminarians for the Archdiocese of Philadelphia are expected to apply for Federal and State Grants and/or Federal Direct Student Loans for the maximum amount for which they are eligible each year. Should the monies from those sources fall short of the current expenses for tuition, room, and board, the Archdiocese of Philadelphia will pay the balance up to a maximum of $22,650 for 2014-2015.

Seminarians for the Archdiocese of Philadelphia who are admitted to Pre-Theology I are required to make a minimum payment of $9,400 toward the cost of tuition, room, and board for the years of the Pre-Theology Program. The Archdiocese of Philadelphia will pay for the balance up to a maximum of $22,650 for 2014-2015.

Seminarians of the Archdiocese of Philadelphia who are admitted to Pre-Theology II are not required to make any payment for tuition, comprehensive fee, room, and board. The cost of their studies is underwritten by the Archdiocese of Philadelphia. Resident seminarians for dioceses other than Philadelphia and for religious communities are required to pay the total of $32,050 per year.
Seminarians for the Archdiocese of Philadelphia who cannot meet their expenses should make this fact known in writing to the Chief Financial Officer so that arrangements may be made with Saint Charles Borromeo Seminary for assistance.

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

Archdiocese of Philadelphia seminarians are expected to pay tuition and fees upon receipt of billing. Installment plans may be negotiated with the Chief Financial Officer.

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

**OTHER SEMINARIANS**

Resident seminarians for dioceses other than Philadelphia and for religious communities are required to pay a minimum of $32,050 per year for tuition, room, and board and comprehensive fee.

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

Non-resident seminarians for religious communities are required to pay a minimum of $18,300 for tuition and $1,200 for comprehensive fee. Meal plans can be arranged through the Financial Services Office for an additional fee.

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

The cost per seminarian for the academic year (Fall and Spring Semesters combined) is $33,950 (Tuition $20,200, Room and Board $12,550 and Comprehensive Fee $1,200).

Seminarians of the Archdiocese of Philadelphia are not required to make any payment for tuition, comprehensive fee, room, and board. The cost of their studies is underwritten by the Archdiocese of Philadelphia. Resident seminarians for dioceses other than Philadelphia and for religious communities are required to pay the total of $33,950 per year.

Non-resident seminarians for religious communities are required to pay a minimum of $20,200 for tuition and $1,200 for comprehensive fee. Meal plans can be arranged through the Financial Services Office for an additional fee.

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

REFUND POLICY

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

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

FINANCIAL AID

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

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

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

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

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

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

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

**APPLYING FOR FINANCIAL AID**

_N.B._ Financial aid cannot be awarded until admission is granted.

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

New and continuing students: complete the Saint Charles Borromeo Seminary Application for Financial Assistance. This is available by calling 610.785.6582 or at www.scs.edu.

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

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

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

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

_N.B._ Non-Commonwealth of Pennsylvania residents should check with their guidance counselor, financial aid counselor, or state grant agency to see if a separate application is required for state grant consideration. They should also check on the application deadline for their state’s grant program and the transferability of their state grant to Pennsylvania.
3. Verification of Information

The federal government requires that some students attending Saint Charles Borromeo Seminary complete a verification process for students who are eligible for federal funds. Verification requires that the student complete a worksheet, which provides information about family size, the number of family members in college, sources and amount of untaxed income and child support (if any) paid. The Seminary is also required to have copies of parents’ and student’s IRS Tax Return Transcripts. When completing the FAFSA, the student/parents are strongly encouraged to use the IRS Data Retrieval Tool option on the FAFSA. By using the IRS Data Retrieval Tool, the student/parents can retrieve their IRS income tax data needed on the FAFSA directly from the IRS. Use of the IRS Data Retrieval Tool will reduce the likelihood of the student being selected for verification.

FINANCING OPTIONS

A strategy for financing your education expenses

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

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

1. The cornerstone of all financial aid award packages is the Federal Direct Loan. It offers the best available rates and repayment terms, regardless of credit history. In many cases, the Direct Loan is completely subsidized (interest-free) during the period of school attendance.

2. The next-most efficient loan is the Federal PLUS (for parents). PLUS loans have good repayment terms, but the parents’ creditworthiness must be assessed first. Graduate students should investigate the Grad PLUS program.

3. If the options above do not satisfy your balance, a private loan may fill the gap.

Financial Aid Code of Conduct

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

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

Loan Award and Certification

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

Ban on Receipts of Gifts

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

Ban on Revenue-Sharing Arrangements

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

Ban on Contracting Arrangements with Lenders

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

Ban on Offers of Funds for Private Loans

Saint Charles Borromeo Seminary shall not request or accept from any lender any offer of funds to be used for private education loans for students, including funds for an “opportunity pool loan,” in exchange for the institution providing concessions or promises to provide the lender with: (i) a specified number of loans, made, insured or guaranteed; (ii) a specified loan volume; or (iii) a preferred lender arrangement.
An “opportunity pool loan” means a private education loan made by a lender to a student attending the Seminary or a family member of the student, that involves a payment, directly or indirectly, by the Seminary of points, premiums, additional interest, or financial support to the lender for the purpose of the lender extending credit to the student or the student’s family.

**Ban on Staffing Assistance**

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

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

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

**Federal Direct Loan**

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

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

**Federal PLUS Loan**

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

Graduate students who would like to borrow in addition to the Federal Direct Loan may borrow up to the cost of education minus any other financial assistance through the Graduate PLUS Loan. Graduate students should complete the Federal PLUS loan Master Promissory Note (MPN) at www.studentloans.gov.
Notification will be sent by the Saint Charles Borromeo Seminary Financial Aid Office

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

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

For more information regarding financial aid, please call 610.785.6582.

Minimum Standards for Satisfactory Academic Progress for Financial Aid Applicants

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

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

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

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

Quantitative Standards

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

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

Measurement of Academic Progress Requirements

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

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

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

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

Suspension and Reinstatement of Financial Aid

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

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

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

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

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

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

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

**RETURN OF FEDERAL TITLE IV**

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

Students who intend to withdraw from the Seminary must complete the process as outlined in the Saint Charles Borromeo Seminary Catalog under the Academic Policies section. In cases where a student has received federal financial assistance during that semester, the Financial Aid Office will determine what, if any, adjustment must be made. This determination will be based on the formula prescribed in the federal regulations for the return of Title IV funds. This determination is made on the basis of the number of calendar days completed in the semester prior to the student’s notification to withdraw, divided by the total number of days in the semester. If the resulting percentage is greater than or equal to 60%, no return of federal funds will take place.

If the percentage is less than 60%, this percentage will be used to determine the portion of Title IV aid that has been “earned.” The remaining amount must be returned in the following order:
• Unsubsidized Federal Direct Loan
• Subsidized Federal Direct Loan
• PLUS
• Graduate PLUS
• Pell Grant
• SEOG
• Other Title IV Aid

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

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

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

The Office for Stewardship and Development welcomes the financial stewardship of all persons for the Seminary. In addition, the Office shares the commitment of Saint Charles Borromeo Seminary to be a community resource to the entire Church through nurturing support for the academic and pastoral programs of the School of Theological Studies (STS).

The following Founded Scholarship Endowment Funds are held in trust, and the income therefrom is used annually to provide scholarship assistance to seminarians who are in need of financial assistance and who are studying for the Archdiocese of Philadelphia, unless otherwise specified in the fund. For information on contributing to any of these funds or on establishing a new fund, please contact the Office for Stewardship and Development at 215-587-5650.

Helen K. Andreski Scholarship Fund
Established through the estate of Helen K. Andreski.

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

John G. Bednar Memorial Scholarship Fund
Established through the estate of John G. Bednar.

Reverend Stephen Boscovsky Scholarship Fund
Established through the estate of Reverend Stephen Boscovsky.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Anna D. Golias Scholarship Fund

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

Theodore Happ and Frieda M. Burns Endowment Fund
Established by Mrs. Frieda M. Burns.

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

Beatrice B. Jackson Memorial Fund
Established by Beatrice B. Jackson.

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

The Reverend Peter Keenan Scholarship Fund
Established in memory of Reverend Peter Keenan.

Monica Kelly Scholarship Fund
Established by friends of Monica Kelly in her memory.

The Knights of Columbus Home Association of the City of Philadelphia Scholarship Fund
Established by the Philadelphia Chapter of the Knights of Columbus.

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

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

*Mary’s Purse*
Established by an anonymous donor through a charitable lead trust.

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

*The John J. and Ruth McCarthy Scholarship Fund*
Established through the estate of Ruth M. McCarthy.

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

*Reverend James T. McDonnell Scholarship Fund*
Established through the estate of Reverend James T. McDonnell.

*The Brothers McGarrity Scholarship Fund*

*The John and Katherine McGettigan Scholarship Fund*
Established in loving memory of John and Katherine McGettigan.

*The Reverend David M. McGowan Scholarship Fund*
Established in loving memory of Reverend David M. McGowan.

*Helen C. McKienan Scholarship Fund*
Established through the estate of Helen C. McKienan by her sisters, Nan Boyle and Mary McKienan, in Helen’s memory.
The John and Mary McLaughlin Scholarship Fund  
Established in loving memory of John and Mary McLaughlin.

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

Vincent DePaul McMahon Scholarship Fund  
Established through the estate of Vincent DePaul McMahon.

Helen F. Minalgo Scholarship Fund  
Established through the estate of Helen F. Minalgo.

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

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

The Reverend Monsignor J. J. O’Neill and Family Scholarship Fund  

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

Elizabeth Pearson Scholarship Fund  
Established by Elizabeth Pearson.

The Keith V. Pinciotti Scholarship Fund  
Established in memory of Keith V. Pinciotti.

Anna Powell Burse Scholarship Fund  
Established through the estate of Anna M. Powell.

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

William J. Quigley Scholarship Fund  
Established in loving memory of Clare M. Quigley.
Annamarie Sabatini Scholarship Fund
Established through the trust of Annamarie Sabatini.

Robert M. Schackleford, M.D. Scholarship Fund
Intended to aid seminarians from the Archdiocese of Philadelphia or the Diocese of Lincoln, Nebraska, at Saint Charles Borromeo Seminary.

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

Edward F. and Margaret D. Silvoy Scholarship Fund
Established by Edward F. & Margaret D. Silvoy.

Reverend John A. Sitko Scholarship Fund
Established in memory of Reverend John A. Sitko.

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

William and Florence Stanton Scholarship Fund
Established by Reverend William J. Stanton in memory of his parents.

Reverend Monsignor Frederick J. Stevenson Memorial Scholarship Fund.
Established through the generosity of an anonymous donor from St. John Chrysostom Parish.

John and Eleanor M. Stewart Scholarship Fund
Established by John and Eleanor M. Stewart.

Helen A. Sudnick Estate Fund
Established through the estate of Helen A. Sudnick.

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

**Estate of Elizabeth Tucker Scholarship Fund**
Established through the Estate of Elizabeth Tucker.

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

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

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

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

The Office for Stewardship and Development  
222 North 17th Street  
Philadelphia, PA 19103  
Attention: Sarah Hanley  
shanley@catholicfoundationphila.org  
(215-587-5650)
College Seminary
COLLEGE SEMINARY

OVERVIEW

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

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

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

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

Part of the practice of the Archdiocese of Philadelphia in order to train their candidates for the priesthood in the Spanish language is to provide a Summer Spanish Language Immersion experience in which they live and study in Peru. A Philadelphia seminarian is expected to complete a program of study of Spanish in the summer between either his graduation from college and matriculation into Theological studies or in the summer between I and II.

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

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

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

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

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

HEALTH SERVICES

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

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

FORMATION COMMITTEE

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

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

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

A further work of the Formation Committee is to discuss and recommend each Pre-Theology and Fourth College seminarian’s advancement to the Theological Seminary or Spiritual Year.

COMMUNITY LIFE AND EXTRA-CURRICULAR ACTIVITIES

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

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

“Seminarians for Human Life,” organized by the seminarians, raises consciousness concerning all aspects of respect for human life. Other seminarian organizations include a Knights of Columbus chapter, the Ancient Order of Hibernians, King’s Men and the Legion of Mary.

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

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

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

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

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

Leadership opportunities assist the seminarians in their integration of seminary formation. Dormitory prefects, student council, as well as liturgical leaders are opportunities to lead and serve. The leadership positions of house jobs are assigned to IV Collegians to assist in their development and the peer ministry to fellow seminarians.
The National Honor Society chapter recognizes the academic achievement of our scholar seminarians and enlists members as tutors for their brother seminarians.

**SPIRITUAL FORMATION**

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

To achieve this goal there are four objectives:

1. To help the seminarian to know, love, and follow Jesus Christ more completely as a committed disciple.

2. To instruct the seminarian in the importance of a strong liturgical life that encourages participation and emphasizes vocational awareness within the sacramental life of worship.

3. To assist the seminarian in establishing a personal prayer life, fostered by group spiritual conferences and individual direction.

4. To acquaint the seminarian with the implications of the goal to which he aspires, so that in time he will be capable of making a lasting commitment to Christ and His Church.

**LITURGICAL LIFE AND DEVOTIONS**

To foster their spiritual development, all seminarians participate in the daily celebration of the Eucharist, as well as the communal celebration of Morning and Evening Prayer of the Liturgy of the Hours. Opportunities for the frequent celebration of the Sacrament of Penance are provided. The Spiritual Formation Program also includes an orientation, retreats, days of recollection, spiritual conferences, individual spiritual direction, and devotional practices. A silent retreat, participated in by the entire College, is offered on an annual basis.

The seminarians are trained in fulfilling specific aspects of liturgical celebrations including altar server, lector and cantor. Among their tasks as future priests will be leading the celebration of the liturgy. Their training in service at the altar during their time in the College
Seminary serves as a foundation for future training and an understanding of the importance of their public worship.

**SPIRITUAL FORMATION CONFERENCES**

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

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

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

**II COLLEGE: OVERVIEW OF THE HISTORY OF CHRISTIAN SPIRITUALITY AND THE DEVOTIONAL LIFE OF THE CHURCH**

The spiritual conferences in Second College are designed to introduce seminarians to a selection of the great Catholic spiritual masters in order to help them apply to their lives the insights and wisdom of the spiritual tradition. Those spiritual masters and heroes of the Catholic tradition are explored for their qualities and characteristics that can assist a seminarian’s own spiritual development. Devotion to a Patron Saint, the study of the life of a particular saint and the exploration of the writings in traditional spirituality brings the seminarian to a deeper understanding of the need for a spiritual foundation in his own life. These spiritual conferences also assist seminarians to develop a correct understanding and practice of the devotional life of the Church, especially devotion to the Blessed Sacrament, the Blessed Virgin Mary, and the saints. The seminarian is encouraged to more fully engage seasonal devotions and most especially devotion to the Blessed Sacrament and the Blessed Mother.

**III COLLEGE: CHRISTIAN DISCIPLESHIP**

The spiritual conferences in Third College are designed to assist seminarians to grow in their identity as disciples of Christ. They seek to awaken in the seminarian the spirit of the “missionary disciple” spoken of by Pope Francis in his Apostolic Exhortation *Evangelii Gaudium*: “A true missionary, who never ceases to be a disciple, knows that Jesus walks with him, speaks to him, breathes with him, works with him. A person who is not convinced, enthusiastic, certain and in love, will convince nobody. … What kind of love would not feel the need to speak of the beloved, to point him out, to make him known?”
IV COLLEGE: SPIRITUALITY OF THE DIOCESAN PRIESTHOOD

The spiritual conferences in Fourth College are designed to help seminarians gain deeper insight into the meaning and practice of the spirituality of the diocesan priesthood. In addition, the Church’s tradition of vocational discernment is explored, affording the seminarians the opportunity to prayerfully reflect upon their own call to the priesthood as a response to God’s invitation to become “fishers of men.”

SPIRITUAL DIRECTORS

Each seminarian is required to meet no less often than once every three weeks with a personal spiritual director chosen by the seminarian with the assistance of the Director of Spiritual Formation. In accord with Canon 239 of the Code of Canon Law, the priests who serve in the important role as personal spiritual directors for seminarians are appointed by the Archbishop of Philadelphia. The personal spiritual director assists the seminarian in recognizing and responding generously to the grace of God in his life. This relationship is very important in the life of one discerning a priestly vocation and seeking to answer God’s call fully. The personal spiritual director is one to whom the seminarian reveals himself in a confidential setting within the internal forum in order to better ascertain and follow the prompting of the Holy Spirit within him and to perceive and avoid following any inner movements that could lead him away from God. In Pastores Dabo Vobis, Pope John Paul II reiterates an explanation of the meaning and value of spiritual direction written by Paul VI before his election to the pontificate: “Spiritual direction has a wonderful purpose. We could say it is indispensable for the moral and spiritual education of young people who want to find their vocation in life and follow it wherever it may lead, with utter loyalty. It retains its beneficial effect at all stages of life, when in the light and affection of a devout and prudent counsel, one asks for a check on one’s own right intention and for support in the generous fulfillment of one’s duties. It is a very delicate, but immensely valuable, psychological means. It is an educational and psychological art calling for deep responsibility in the one who practices it. Whereas, for the one who receives it, it is a spiritual act of humility and trust” (PDV 81).
INTELLECTUAL FORMATION

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

1. Provides an opportunity to gain insights appropriate to the initial stages of priestly formation.

2. Allows each seminarian to have the experience of integrating various methods of intellectual inquiry, while making a vocational commitment with discernment and reasonable certitude.

3. Provides an opportunity to study subjects chosen on the basis of the seminarian’s particular vocation preparation.

4. Helps create an awareness of the contemporary world in which God’s saving presence is at work.

BACHELOR OF ARTS DEGREE PROGRAMS

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

CORE CURRICULUM

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

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

### II College

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

### III College

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
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</thead>
<tbody>
<tr>
<td>HUM 301 Humanities</td>
<td>GRK 302 Elementary Greek II</td>
</tr>
<tr>
<td>PHL 303 Metaphysics</td>
<td>PHL 304 Natural Theology</td>
</tr>
<tr>
<td>GRK 301 Elementary Greek I</td>
<td>PHL 305 Ancient Philosophy</td>
</tr>
<tr>
<td>THL 303 Introductory Church History</td>
<td>THL 304 Christian Commitment and the Moral Life</td>
</tr>
<tr>
<td>Formation Conference</td>
<td>Formation Conference</td>
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</tbody>
</table>

### IV College

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>GRK 406 Greek New Testament Readings</td>
<td>SPA 402 Basic Spanish II</td>
</tr>
<tr>
<td>PHL 401 Philosophy of Man</td>
<td>PHL 402 Ethics</td>
</tr>
<tr>
<td>PHL 405 Medieval and Early Modern Philosophy</td>
<td>PHL 406 Later Modern and Contemporary Philosophy</td>
</tr>
<tr>
<td>SPA 401 Basic Spanish I</td>
<td>THL 402 Introduction to Dogmatic Theology</td>
</tr>
<tr>
<td>Formation Conference</td>
<td>COM 401 Oral Communication II (1)</td>
</tr>
<tr>
<td></td>
<td>Formation Conference</td>
</tr>
</tbody>
</table>
ELECTIVE COURSES

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

2 Philosophy
1 English (3 for Minor)
1 Social Science (3 for Minor)
2 Free Electives
Classical Languages (2 for Minor)

COLLEGE SEMINARY DEPARTMENTS

DEPARTMENT OF HUMANITIES AND SCIENCE

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

- Demonstrate and draw upon a knowledge and understanding of the foundations of human culture and their variety and historical development, particularly as experienced in the Western tradition.
- Listen and read with accurate understanding and proper interpretation; speak and write clearly, correctly, responsibly, and graciously, in keeping with established principles of effective communication; and develop a familiarity with other cultures and periods through various literary texts.
- Exercise an understanding of the structure, function, and cultural implications of both modern foreign and classical languages, with a more operative grasp of Latin, Greek, and Spanish.
- Demonstrate a fundamental and discriminating understanding of the methods and consequences of science and technology through the study of mathematics, the natural sciences, and the social sciences.

Biology

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

Education

The goals of the Education Program are twofold. The first is to provide the seminarian with an overview of current pedagogical developments and issues. The second is to enable the seminarian to appreciate and to use the various skills and tools needed in classroom instruction.
English
The English Program fosters an appreciation and critical understanding of the great works of Western literature in their various forms—poetry, fiction, drama, and the essay—as they reflect and inform culture, and represent and speak to universal human experience. The Program also develops effective oral and written communication skills and systematically reviews the documented research paper.

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

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

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

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

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

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

DEPARTMENT OF THEOLOGY
The Theology Program in the College Seminary seeks to complement, on the intellectual level, what the seminarian receives through his participation in the Church’s life of worship. In the organization of the course material, the department seeks to bring the seminarian to a
more mature theological knowledge of the basics of Christian faith and the teachings of the Catholic Church.
INTENSIVE ENGLISH LANGUAGE PROGRAM

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

For the last several years those seminarians who have been identified through standardized testing as being linguistically challenged have been given the option of engaging the Intensive English Language Program (IELP). This course of study has as its goal increased ability in the English language and accent reduction. Along with faculty from Saint Charles, the seminarian also has available as an option part-time or full-time participation in an ESL program. By entering into the IELP the seminarian will add one year to his college experience. This is not meant to delay his progress in the formation program at Saint Charles Borromeo Seminary.

Rather it is meant to assure the best possibility for success as he gains mastery over English as a second language. The program is often tailored to each seminarian’s set of needs. However, the structure of the curriculum most often resembles the following course of study.

YEAR I
Fall Semester
COM 101   Oral Communication  
THL 101   Perspectives of Catholic Belief  
IELP 110   Intensive English Language  
IELP 111   Intensive English Language

Spring Semester
MTH 106   College Algebra and Trigonometry  
THL 103   Introduction to Liturgy  
IELP 120   Intensive English Language  
IELP 121   Intensive English Language
YEAR II
Fall Semester
ENG 101  College Composition
HIS 101  History of Western Civilization
IELP 210  Intensive English Language
IELP 211  Intensive English Language

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

SPANISH LANGUAGE PROGRAM

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

1. To integrate and to synthesize the skills of pastoral ministry which include evangelization, counseling, teaching, and liturgical worship, through coursework within the Spanish language curriculum.

2. To aid in the development of each seminarian’s individual level of competency by enhancing the essential language acquisition skills of speaking, listening, reading, and writing so that he may grow in a sense of comfort, ability, and confidence in pastoral situations related to Hispanic ministry.

3. To venture beyond a language textbook by treating attentively all cultural elements indigenous to such ministerial situations, which include the celebration of the Eucharist, all other sacraments, and special cultural events.

4. To provide each seminarian with a more comprehensive understanding of ministry to Hispanic Catholics in the United States by fostering greater clarity with regard to the generally enriching experience that results from involvement in cross-cultural pastoral and apostolic service to the People of God.

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

ACADEMIC POLICIES

ACADEMIC YEAR AND INSTRUCTIONAL TIME

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

CLASS ATTENDANCE

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

CREDIT BY EXAMINATION

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

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

The Vice President for Academics will determine the total number of credits a seminarian may earn by examination. Ordinarily, the total number will not exceed thirty.

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

EXAMINATIONS

Examinations in all courses are held on the dates and in the places designated on the final examination schedule. No seminarian is excused from an examination unless an exception is granted by the Vice President for Academics. A seminarian who, for illness or another serious reason, must be absent from a final examination may request permission from the Vice President for Academics to reschedule the examination and is responsible for making the necessary arrangements with the appropriate professor. If an examination has not been
taken within two weeks, the grade of “F” will be given for the course. Extensions can be granted only by the Vice President for Academics.

FAILURE POLICY

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

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

GRADE LEVEL ADVANCEMENT POLICY

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

To I College – A high school diploma or equivalent
To II College – 30 credits
To III College – 60 credits
To IV College – 90 credits
The Bachelor of Arts Degree is awarded having met the graduation requirements.

GRADE REPORTS

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

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

At the end of each semester, grades are made available to students in Saint Charles Borromeo’s on-line classroom management program, Populi. Grade reports are not available to students having outstanding financial obligations to the Seminary. Paper copies of seminarian grade reports are issued at the end of each semester to the President for Academic Affairs for permanent record keeping and, if the seminarian is sponsored by an entity other than the Archdiocese of Philadelphia, to the Vocation Director or other designated recipient in the sponsoring diocese or religious community. Academic records for each seminarian are also monitored on-line through Populi by the Dean of Men and each seminarian’s respective Formation Advisor.
GRADING SYSTEM

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

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

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
<th>Score Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.00</td>
<td>A+</td>
<td>97-100</td>
</tr>
<tr>
<td>4.00</td>
<td>A</td>
<td>93-96</td>
</tr>
<tr>
<td>3.50</td>
<td>B+</td>
<td>89-92</td>
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<td>77-80</td>
</tr>
<tr>
<td>1.50</td>
<td>D+</td>
<td>73-76</td>
</tr>
<tr>
<td>1.00</td>
<td>D</td>
<td>70-72</td>
</tr>
<tr>
<td>0.00</td>
<td>F</td>
<td>below 70</td>
</tr>
<tr>
<td>0.00</td>
<td>I</td>
<td>Incomplete</td>
</tr>
<tr>
<td>0.00</td>
<td>W</td>
<td>Withdrawal (no penalty)</td>
</tr>
</tbody>
</table>

INCOMPLETE GRADES

Incomplete grades must be resolved within two weeks of the date of the final examination. If the incomplete is not resolved, the grade of “F” will be given for the course. Extensions can be granted only by the Vice President for Academics.

ACADEMIC PROBATION

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

INDEPENDENT STUDY

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

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

LEVEL OF ADMISSION

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

SCHOLASTIC AWARDS

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

SCHOLASTIC HONORS

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

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

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

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

SEMESTER AND CUMULATIVE AVERAGES

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

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

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

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

WITHDRAWAL FROM COURSES

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

APOSTOLIC FORMATION

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

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

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

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

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

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

**PROGRAM REQUIREMENTS**

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

1. Completion and submission of an *Agreement for Learning* to the Director of Pastoral and Apostolic Formation.

2. Consistent attendance at the apostolic assignment during the academic year as designated.

3. Participation in regular supervisory sessions with the placement supervisor.

4. Submission each semester of a *Seminarian’s Self-Evaluation* as it pertains to the apostolic placement.

5. Submission each semester of a positive *Supervisor’s Evaluation* of the seminarian.

6. Completion and submission of an *Apostolic Formation Log Book*.

7. Positive recommendation by the Director of Pastoral and Apostolic Formation, in consultation with members of the College Seminary Formation Committee.

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

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

LOG BOOK

The seminarian is expected to maintain an Apostolic Formation Log Book, a reflective tool that contains a written, weekly narrative of each apostolate-day experience that is factual, objective, and exact, with personal reflections, expectations, and projections. It is an important tool for raising self-awareness of experiences in order to facilitate self-knowledge. It is shared in the “external forum” with the supervisor. It serves, therefore, as the foundation of the seminarian’s preparation for supervisory sessions and helps the supervisor to direct the seminarian’s activity at his apostolate. The Log Book is also available to the seminarian’s formation advisor, who may choose to further process relevant material with the seminarian during individual formation sessions. As a personal journal, it is used as an aid in preparation for theological reflection.

EVALUATION AND ASSESSMENT

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

OVERVIEW

The Spiritual Year of Saint Charles Borromeo Seminary is a supplemental program which incorporates all areas of priestly formation as identified by the Program for Priestly Formation, namely, human, intellectual, pastoral, and spiritual. Its duration is one academic year. Spiritual Year seminarians have a connection with the greater seminary community, while living in a distinct program that emphasizes communal living, distinct from other levels of seminary formation. It is required for all Philadelphia seminarians, and open to seminarians from partnering and non-partnering dioceses of Saint Charles Borromeo Seminary.

The Spiritual Year affords the opportunity for the seminarian to enter deeply into solitude so as to solidify his self-knowledge—including his vocational calling—and to profoundly affect the seminarian’s interiority with the heart of Christ. This year strives for a life-experience which will allow the seminarian to “find God in all things” such that the stillness of the year—freed from graded courses—will foster a monasticism of the heart to remain with the candidate through ordination and priestly life. A daily holy hour, and the practice of a “media fast” on weekdays—refraining from TV, cell phone, computers, etc—strives to allow the seminarian to rely more fully on God, and experience a greater interior freedom from whatever could interrupt intimacy with God. A month-long immersion with the underprivileged (in January) aims at allowing the seminarian to meet Christ in others and in themselves, and the concluding 30-day Ignatian Exercises aims at coalescing relationship with God and His call.

GOALS

- To allow the seminarian to profoundly deepen his interiority with the heart of Christ through developed mental prayer
- To further crystalize his understanding of his vocation
- To effect freedom from the noise of the modern, instant electronic world
- To find the person of Christ though service and spiritual direction
- To advance human development through communal living
- To discover richly the healing grace of God and the inner freedom it affords
- To assimilate the power of actively contemplating God in all things
- To read the entirety of the Bible and Catechism in the course of the year, facilitated through weekly classes.
- To enter and journey through the Spiritual Exercises of St. Ignatius of Loyola (make a 30-day retreat).
CALENDAR

Late August .................................................... Program opens (was Aug 19, 2014)
October .......................................................... Three-day, preached retreat
November ........................................................ Forty Hours; Thanksgiving break
Late December ................................................. Christmas break
Early January .................................................. Immersion experience (one month long)
March ............................................................. Five-day, directed retreat (March)
Late March/April .......................................... Easter break
May ............................................................... Attend Ordinations
Late May / June ............................................. 30-day Ignatian Spiritual Exercises retreat

APPLICATION

Saint Charles Borromeo Seminarians are admitted to the Spiritual Year program without further application. New seminarians apply to the Spiritual Year under the same application to enter the College of Saint Charles Borromeo Seminary.
Pre-Theology Program
PRE-THEOLOGY PROGRAM

OVERVIEW

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

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

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

HUMAN FORMATION

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

To ensure the pre-theologian’s progress in the above areas, he meets regularly with his formation advisor. These meetings have the same format and purpose as those of the general program of the College Seminary and Theological Seminary. The seminarians attend weekly conferences given by members of the Formation Committee. The subject matter, however, is oriented toward the specific goals of the Pre-Theology Program.
Although the Saint Charles Borromeo Seminary program in all its levels concentrates on the development of a sense of fraternity and of an appreciation of the wholesome relationships that should be found among seminarians and priests, this facet of the program is particularly stressed in the Pre-Theology Program. It is hoped that seminarians realize the necessity of such relationships to one’s vocational discernment and one’s own psychological development.

**HUMAN FORMATION CONFERENCES – PRE-THEOLOGY SEMINARY**

Formation Conferences for Pre-Theology I and II seek to recognize the experience and maturity levels of the post-college pre-theology seminarians. Conferences with the formation conference leader seek a comprehensive survey of the topics mentioned for the four years of the College Seminary conferences. Conferences with a seminary psychologist will be held in the Spring Semester of Pre-Theology II.

Pre-Theology I will discuss the following topics: Seminary rule of life, priestly life and ministry, vocation story, expected outcomes in the four pillars of formation, introduction to virtues, humility, prudence, obedience, temperance, alcohol awareness, chaste living program, healthy friendships, and professional boundaries.

Pre-Theology II will discuss the following topics: what is priesthood, theological reflection, pastoral method for formation, multicultural awareness, sensitivity with women, ascetical life of discipleship, chaste living program, spiritual fatherhood, leadership models and skills, meeting management, and managing emotions and stress.

The Spring Semester program with the seminary psychologist will include: development, needs and relationships, affective maturity, conflict resolution, family of origin issues, and the psychological dimensions of human sexuality

**Pre-Theology Program of Chaste Living “In Imitation of Christ”**

**Pre-Theology One**

The formation conference leader will lead discussions that will transition from the discussion of virtues and virtuous living into the specific virtue of chastity. As mature men who are in the later stages of the formation of their sexual identity and maturity, discussions will inform and elicit their knowledge and experience of chastity in the modern world. Information and discussions will be held on masculinity, human sexuality, friendships, dating and sexual history, internet usage, temptations of lust, and habits of chaste living. Formation conferences with the Spiritual Director will include models of chaste living and the importance of balance of life, prayer, accountability and relationships for healthy priestly celibacy and chastity.

**Pre-Theology Two**

This year will include the addition of specific conferences in the Spring Semester from the seminary psychologist. These topics will seek to integrate the psychological insights with Catholic spirituality and morality. A concentrated series of talks will help to supplement the chastity formation of these seminarians who will soon advance to theological studies and formation. The formation conference leader will lead discussions with case studies to elicit
SPIRITUAL FORMATION

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

To achieve this goal there are four objectives:

1. To help the seminarian to know, love, and follow Jesus Christ more completely as a committed disciple.

2. To instruct the seminarian in the importance of a strong liturgical life that encourages participation and emphasizes vocational awareness within the sacramental life of worship.

3. To assist the seminarian in establishing a personal prayer life, fostered by group spiritual conferences and individual direction.

4. To acquaint the seminarian with the implications of the goal to which he aspires, so that in time he will be capable of making a lasting commitment to Christ and His Church.

LITURGICAL LIFE AND DEVOTIONS

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

SPIRITUAL FORMATION CONFERENCES

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

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

PRE-THEOLOGY I

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

PRE-THEOLOGY II

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

SPIRITUAL DIRECTORS

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

PRE-THEOLOGY

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

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

ACADEMIC POLICIES

All academic policies described on pages 64-66 are applicable to the Pre-Theology curriculum.

**Pre-Theology I**

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

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<th>Fall Semester</th>
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<tr>
<td>GRK 507 Biblical Greek I</td>
<td>GRK 508 Biblical Greek II</td>
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<tr>
<td>PHL 501 Philosophy of Man</td>
<td>PHL 502 Ethics</td>
</tr>
<tr>
<td>PHL 512 Metaphysics</td>
<td>PHL 516 Natural Theology</td>
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<tr>
<td>PHL 514 Later Modern and Contemporary Philosophy</td>
<td>THL 507 Introduction to Liturgy</td>
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APOSTOLIC FORMATION

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

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

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

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

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

All apostolic assignments through Saint Charles Borromeo Seminary require forms that must be submitted to the Director of Pastoral and Apostolic Formation. These forms enable planning within the context of each assignment and provide for supervision and evaluation of the seminarian’s progress; they are crucial to providing the necessary monitoring and feedback for assessment within the structure of the Saint Charles Borromeo formation...
programs. Seminarians are expected to submit their respective forms in compliance with the directions and timelines set forth in the Theological Seminary calendars.
Master of Arts in Philosophical Studies (MAPS)
MASTER OF ARTS IN PHILOSOPHICAL STUDIES (MAPS)

Program Description:

Saint Charles Borromeo Seminary offers a two-year graduate level program in Philosophical Studies. This program enables seminarians enrolled in the Pre-Theology Program an opportunity for advanced study of philosophy. The Master of Arts in Philosophical Studies (MAPS) is designed for the Pre-Theology seminarian who seeks philosophical formation, at the graduate level, while also fulfilling the philosophy prerequisites for admission into the Theological Seminary as articulated in the *Program for Priestly Formation – 5th Edition*. The MAPS degree program is intended to satisfy the PPF, 5th Edition philosophy prerequisites for the Pre-Theology program and is intended only for Pre-Theology seminarians at SCBS. While Pre-Theology seminarians need not enroll in or complete the MAPS program in order to fulfill the requirements for the Pre-Theology program, the MAPS program can serve those seminarians who seek philosophical studies at the graduate level.

The MAPS degree program for Pre-Theology seminarians requires a total of 36 graduate credit hours in philosophy coursework as well as comprehensive oral and written examinations in philosophy. The 30 Credit Hours are distributed as follows: 30 credits (10 courses) in core requirements, 6 credits (2 courses) in elective requirements, and both a written and an oral comprehensive examination (0 credits each).

Pre-Theology/MAPS Program Sequence:

The structure of the program is as follows:

- **History of Philosophy (12 credits):** Ancient Philosophy, Medieval Philosophy, Modern Philosophy, and Contemporary Philosophy.
- **Metaphysics (6 credits):** Metaphysics, Natural Theology
- **Philosophical Anthropology and Other Courses (12 credits):** Philosophy of the Human Person, Ethics, Epistemology, Logic
- **Elective Courses (6 credits):** Select Offerings

The MAPS program satisfies the philosophy prerequisites for entrance into theology studies as outlined in the *Program for Priestly Formation, 5th Edition*. 
Sequence of Courses (MAPS Degree):
The sequence of courses is as follows:

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<tr>
<th>Pre-Theology I</th>
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<th>Pre-Theology II</th>
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<tr>
<td><strong>Fall Semester</strong></td>
<td><strong>Spring Semester</strong></td>
<td><strong>Fall Semester</strong></td>
<td><strong>Spring Semester</strong></td>
</tr>
<tr>
<td>PHL509: Ancient Philosophy</td>
<td>PHL517: Medieval Philosophy</td>
<td>PHL501: Philosophy of the Human Person</td>
<td>PHL502: Ethics</td>
</tr>
<tr>
<td>PHL515: Logic</td>
<td>PHL611: Epistemology</td>
<td>PHL5##: Modern Philosophy</td>
<td>PHL5##: Contemporary Philosophy</td>
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<tr>
<td></td>
<td>PHL512: Metaphysics</td>
<td>PHL516: Natural Theology</td>
<td>PHL###: Elective</td>
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<td>PHL###: Elective</td>
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<td>PHL###: Elective</td>
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MAPS Students will also complete comprehensive Oral and Written Examinations. These are (0) credits and will be prior to (or concurrent with) the second half of their Pre-Theology II Spring Semester, depending on available scheduling.

Educational Goals

The educational goals of the MAPS program are as follows:
- Analyze the role of the Western philosophical tradition in the development and articulation of Christian theology, as well as the role of philosophy in the Catholic intellectual tradition.
- Demonstrate proficiency in logic, including syllogistic logic, and philosophical argumentation.
- Interpret, analyze and synthesize advanced philosophical texts and materials.
- Demonstrate synthesis and critical analysis of the history of philosophy and of the major topic areas in philosophical inquiry.
- Demonstrate facility with philosophical research and argumentation, both oral and written.

Admission Requirements

To be eligible to seek the MAPS degree, students must be enrolled as Pre-Theology seminarians at Saint Charles Borromeo Seminary, subject to the requirements of the Pre-Theology program. In addition, students must: 1) Possess a Bachelor’s degree from an accredited college or university; 2) Demonstrate evidence of academic ability (This requirement is normally met by an undergraduate cumulative GPA of 3.0 or higher); and 3) Gain the permission of the Program Director who will consult with the Vice President for Academic Affairs, and with the respective Vocation Director.

MAPS Duration and Location

In order to fulfill the demands of the MAPS Degree within the context of the Pre-Theology program and its four-fold division of Human, Spiritual, Pastoral and Intellectual formation, a
minimum of two academic years of full-time residential work or its equivalent is required. Seminarians presenting acceptable transfer credits earned at another accredited institution must gain a majority of the total number of credits required for the MAPS degree from SCS before such degree can be granted by SCS. All MAPS degree program courses are offered solely on the campus of SCS.

Scholastic Honors

The MAPS Degree is granted with honors when the following criteria have been met:

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

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

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

MAPS Degree Program Assessment

Saint Charles Borromeo Seminary is committed to the ongoing educational evaluation of its MAPS and other Degree Programs. Assessment for the MAPS degree program will be incorporated into the multi-leveled assessment program at SCS. The MAPS program and student learning outcomes will be assessed on a regular basis in order to inform decisions and strengthen institutional effectiveness and learning outcomes. The MAPS program will provide direct measures of assessment in the form of individual course examinations, research papers and/or projects, and evaluation of written and oral examinations. The final oral and written Comprehensive Examinations will provide a thorough assessment of student learning outcomes. Indirect measures of assessment will include semester course evaluations, student interviews with advisors, and exit interviews with the Program Director. Student outcomes will be reviewed at the end of each course for learning outcomes so that courses themselves will be assessed. A program review committee, consisting of the Program Director, full-time faculty members, and the Vice President for Academic Affairs, will conduct annual program assessment based on the direct and indirect assessment measures. In addition to assessment of learning outcomes, the Seminary will review and incorporate improvements to its Five Year Strategic Plan, as well as assess the plan’s objectives. The Seminary’s budget is tied to this plan, so that any improvements will be fully funded.

Particulars Related to Assessment of MAPS

All MAPS goals are mapped to each of the core courses in the program. Electives are to be mapped according as they fit the goals, and on a case by case basis.

All completed written examinations and all assessments of oral examinations will be collected by the Director and used to assess the program’s success in meeting its goals.
A MAPS Assessment Committee, reporting to the Seminary Assessment Committee, comprised of the Director of MAPS, two Philosophy Faculty, and the Vice President for Academic Affairs, will review the completed written and oral examination materials.

A set of standardized written and oral examination questions is to be devised by the Director of MAPS, with assistance from the Philosophy Faculty.

A study guide for each of the written and oral examinations is to be devised by the Director of MAPS, with assistance from the Philosophy Faculty.

**MAPS Goals**

Analyze the role of the Western philosophical tradition in the development and articulation of Christian theology, as well as the role of philosophy in the Catholic intellectual tradition.

Demonstrate proficiency in logic, including syllogistic logic, and philosophical argumentation.

Interpret, analyze and synthesize advanced philosophical texts and materials.

Demonstrate synthesis and critical analysis of the history of philosophy and of the major topic areas in philosophical inquiry.

Demonstrate facility with philosophical research and argumentation, both oral and written.

**MAPS Paper Wring Policy**

All courses offered in the MAPS program will require at least one research paper, of no less than 10 pages in length and following the standard style requisites of SCBS. These papers are to be assessed as graduate level work and will be expected to conform to research standards of a graduate level degree. While professors/instructors will have discretion in assessing papers, all professors/instructors are required to use the “Rubric for Research Paper” document in assessing papers. A copy of the “Rubric for Research Paper” document may be obtained from the MAPS Director.
Theological Seminary
THEOLOGICAL SEMINARY

OVERVIEW

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

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

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

1. The fostering of Human Formation consistent with the attainment of the maturity demanded for ordained ministry as a Roman Catholic priest.

2. The deepening of Spiritual Formation to sustain a lifetime of priestly service and to advance that continual conversion of mind and heart so necessary for every baptized member of the Church and especially to be expected of its ordained priests.

3. The sharpening of Intellectual Formation effectively to assimilate a graduate, professional theological education consonant with the ability faithfully to grasp, represent, and apply the Church’s Tradition as an ordained priest.

4. The broadening of Pastoral Formation to develop the specific capacities for ministerial and public leadership required for priestly service.
**HUMAN FORMATION**

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

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

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

**SEMINARIAN HANDBOOK**

The College Seminary and Theological Seminary each have its own handbook; though similar in structure they do reflect the age and developmental difference in the two schools. After providing the Mission Statement of the seminary, the Handbook describes the four pillars of priestly formation, House Order, a Code of Conduct, referrals, Policy on Changing Diocesan affiliation and the Horarium. The handbooks are reviewed annually by the Deans of Men for their content in order to make any changes or additions that are necessary.

**HUMAN FORMATION CONFERENCES**

Human Formation Conferences are conducted at least six times each semester within the context of the academic schedule. Each conference consists of a formal presentation by a priest moderator followed by a discussion between the seminarians and the moderator, as well as dialogue among the seminarians themselves. The conferences aim to foster a more thorough integration of the human, spiritual, intellectual, and pastoral aspects of the topic; to intensify the seminarian’s personal appropriation of these matters; and further to improve his capacity to articulate his convictions and to be a careful and respectful listener. Topics dealing with issues particular to Human Formation are the central focus of this curriculum.
The Formation Conferences in the Theological Seminary spring from the Human Virtues which “make possible ease, self-mastery, and joy in leading a morally good life” (Catechism of the Catholic Church, 1805-1809). The conferences also emphasize the Theological Virtues which “dispose Christians to live in a relationship with the Holy Trinity. They have the One and Triune God for their origin, motive and object” (Catechism of the Catholic Church, 1812-1829). Specific priestly characteristics and specialized topics are presented throughout the year.

I Theology

The First Theology conferences look at the Word of God as transforming lives. This is essential as the men in I Theology are received into the Ministry of Lector. The emphasis is on the elements of the Word of God and the power of the spoken word to transform lives.

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

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

This conference also includes discussions directly pertaining to Candidacy and the Ministry of Lector. These discussions aim to assist the seminarian in his preparation for petitioning for Candidacy and the Ministry of Lector. They assist the seminarian in discerning what they are asking for and whether they should be petitioning. They assist the seminarian in understanding his subsequent responsibilities as a Candidate and Lector. There is also a practicum element with regard to the Ministry of Lector.

II Theology

The Second Theology conferences address the Eucharist as the source and summit of priestly life. It is in this year that the men are received into the ministry of Acolyte. These conferences are meant to serve as a means to grow in a Eucharistic identity. This involves the various ways the Acolyte carries out his Eucharistic ministry.
The conferences begin with the notion of the need to grow in an ability to carry out both fraternal support and fraternal correction. Possessing a Eucharistic identity would involve a man being steeped in humility and thus open to correction and the willingness to offer constructive criticism when necessary. Honesty is a virtue that is essential is this area. An evaluation of fellow classmates takes place during this year which gives a practical experience in offering and receiving positive and challenging observations on one another.

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

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

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

### III Theology

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

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

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

The third year of theology requires the candidates for ordination to take an Oath of Fidelity and Profession of Faith. Orthodoxy and the confrontation of heterodox teaching is examined in a practical manner. Friendship and intimacy are looked at in light of various relationships,
the need for a lack of exclusivity, priestly, lay, and family relationships. The practicalities of celibacy are discussed. Pastoral ministry and its flowing from love for Jesus Christ is a part of these conferences. A masculine image of fatherhood is presented using a variety of resources including *Wild at Heart* by John Eldredge. Specialized topics for this year are the Diaconate, the Sacraments of Baptism and Marriage, and ministry to the dying and the bereaved.

**IV Theology**

Fourth Theology formation conferences invite the transitional deacon to focus totally on the priesthood and its personal, spiritual, and pastoral demands. Throughout the first semester, presentations treat the Church’s vision of the priesthood and the nature of a priestly identity/lifestyle as taught by magisterial, papal, conciliar, catechetical, and other faithful writers/writings. Topics include the following: defining who a priest is as a man who exists “in persona Christi”; specifying the interplay between experiences of grandeur and those of indigence in the daily life of the priest; the meaning – and challenge – of becoming Christ’s “living instrument” (*Presbyterorum Ordinis* 12), that is, understanding that a “holy” priest is one whose heart is intimately united with the Heart of Jesus, the “Great High Priest”; reviewing data which unfold the greatest joys and the weightiest concerns of priests today and what this information implies about the reality of living in a parish/rectory setting; discussing the true demands of living as vowed celibates in the contemporary world and which practices foster the gift of an “undivided heart” to Christ and His Church; and gaining a special appreciation for the priest’s role as an evangelizer and knowledge of ways in which he can invite the faithful (or those in need of returning to the Faith) to embrace anew the gospel, the sacraments, and the Church.

Throughout the second semester, the conferences augment the deacon’s proximate preparation for priestly ordination and for transition into parish life and sacramental ministry. Among the issues presented for education and discussion are these: the liberating nature of obedience in the clerical state; the call to follow Christ in simplicity of lifestyle and the practices which make that trait a reality; the meaning and value of observing professional “boundaries” in those areas/relationships encountered by priests and how these free him for a faithful ministry; the types of adjustments the future priest can expect to make upon his arrival in a parish (this conference assumes the form of testimonies given by two recently ordained priests who return to speak to their former seminarian-classmates); the art and grace of celebrating the Sacrament of Penance as a confessor (several weeks of practicum aimed at teaching the rite and gaining a basic pastoral style that allows the priest to be an instrument of mercy and a help unto holiness); examination of and meditation upon the Rite of Priestly Ordination as found in the *Roman Pontifical*; helpful ideas for remaining current in education after ordination; proper priestly etiquette and other practical “tips” pertinent to priestly service/ministry in the diocese.

Among other matters treated either in special conferences (when time permits) or integrated into the current conference schedule are the following: the priest as a public figure; being present to parishioners and with priests with whom one lives; proper use of free days and vacation time; dealing with conflict and challenging situations; dealing with imperfect rectory and liturgical experiences; fidelity to work one dislikes; collaboration with fellow priests, religious, and lay men and women; appreciation for various styles of ministry and an openness to learn from others; the need to retain joy when the novelty of priesthood wanes;
the meaning of being called “Father”; spiritual direction after ordination; the necessity of frequent confession; the obligation to celebrate Mass and to pray the Divine Office daily; the role of the Blessed Virgin Mary in the life of a priest; and integrating ministry and prayer.

**HUMAN FORMATION WORKSHOP**

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

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

1. The Process of Formation – Integrating the Four Pillars of Formation
2. Affective Maturity and Emotional Intelligence
3. Relationships and Celibate Lifestyle
4. Addictions and Problematic Behaviors
5. Family, Community and Cultural Issues
6. Pastoral Self-Care

**FORMATION COMMITTEE**

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

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

The Formation Committee is comprised of the Rector, the Vice Rector, the Dean of Men, the Director of Spiritual Formation (a non-voting member), and the individual Formation Advisors of seminarians. The Formation Committee is chaired by the Rector, with the Dean of Men serving as Vice Chairman. Full-time priest faculty serve as Formation Advisors. The Formation Committee meets weekly to evaluate the seminarian’s progress in the areas of human, spiritual, intellectual, and pastoral development. The Formation Advisor, serving as liaison between the seminarian and the Formation Committee, presents to the committee a summary of the seminarian’s performance in all areas of seminary formation and communicates to each of his advisees the consensus view of the Formation Committee on the positive characteristics for priestly service of which he gives evidence and the areas of his development that are in need of improvement. At the end of the academic year, the Formation Committee’s assessment is part of the comprehensive written report prepared by the Formation Advisor for the seminarian’s sponsoring diocese or religious community.
When applicable, the Formation Committee recommends to the Rector those seminarians it finds suitable for the reception of candidacy, ministries, or Sacred Orders. Because education and growth are gradual processes, the continuing evaluation of students is necessary. Seminarians profit most from a system of periodic evaluation in which they receive clear and accurate information about their behavior and attitudes so that they can change and correct what is inappropriate and develop in those areas in which they may be weak. Such evaluation is primarily the responsibility of the seminary rector and faculty (The Program of Priestly Formation, Fifth Edition, §273).

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

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

HEALTH SERVICES

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

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

COMMUNITY LIFE AND EXTRA-CURRICULAR ACTIVITIES

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

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

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

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

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

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

Both on and off campus opportunities are offered for attendance at concerts, theater productions, movies, and sporting events. The seminarians organize and share in many community events, such as parties for special occasions. For purposes of relaxation, the seminarians have available to them television lounges, outdoor patio with a grill and a common room. The seminarians are largely responsible for the practical management of these services and activities, all of which help to foster responsibility, generosity, and charity.

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

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

The general objectives of the Spiritual Formation Program are three:

1. To impart to the seminarian maturing insights and enriched spiritual values, so that the seminarian can arrive at a firm and informed conviction regarding his own priestly vocation.

2. To acquaint the seminarian with the implications of a conversion of mind and heart, so that in time he will be capable of making a lasting commitment of himself to Christ and His Church as a priest.

3. To help the seminarian to seek in all things to follow the example of Christ, the Priest, who gave his life for the world.

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

SPIRITUAL FORMATION CONFERENCES

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

I Theology: Survey on Prayer and Intimacy and Sexuality

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

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

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

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

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

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

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

**SPIRITUAL DIRECTORS**

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

In *Pastores Dabo Vobis*, Pope John II reiterates an explanation of the meaning and value of spiritual direction, written by Paul VI before his election to the pontificate: “Spiritual direction has a wonderful purpose. We could say it is indispensable for the moral and
spiritual education of young people who want to find what their vocation in life is and follow
it wherever it may lead, with utter loyalty. It retains its beneficial effect at all stages of life,
when in the light and affection of a devout and prudent counsel one asks for a check on one’s
own right intention and for support in the generous fulfillment of one’s duties. It is a very
delicate but immensely valuable psychological means. It is an educational and psychological
art calling for deep responsibility in the one who practices it. Whereas for the one who
receives it, it is a spiritual act of humility and trust” (Pastores Dabo Vobis, § 81).

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

LITURGY AND DEVOTIONS

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

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

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

THEOLOGY RETREATS

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

INTELLECTUAL FORMATION

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

1. A vital integration of the seminarian’s theological knowledge with his life in Christ.

2. An awareness of the nature of the redemptive, sacramental priesthood, and a stronger conviction of the call to share in it.

3. A deepening of the seminarian’s personal Catholic experience, and his lifelong commitment to priestly service.

4. A vivid awareness of the contemporary world in which God’s saving presence is at work.

5. A growing understanding of the seminarian’s Catholic faith through critical and contemporary theological reflection.

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

CURRICULUM

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

### I THEOLOGY

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
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<tbody>
<tr>
<td>SCR 501 A Critical Introduction to Sacred Scripture</td>
<td>SCR 504 The Pentateuch</td>
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<td>STH 506 Fundamental Theology</td>
<td>SCR 506 Gospel According to Mark</td>
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<td>STH 508 Patrology</td>
<td>PTH 507 Liturgical Studies</td>
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<td>CHH 501 Church History I: 100 to 1100</td>
<td>STH 510 Christology</td>
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<tr>
<td>MTH 505 Fundamental Moral Theology</td>
<td>MTH 506 Theological Virtues</td>
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<tr>
<td><em>Ecclesiastical Latin or Biblical Greek</em></td>
<td>PTH 503 Introduction to Homiletics (1 credit)</td>
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<tr>
<td>Formation Conference</td>
<td>Formation Conference</td>
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### II THEOLOGY

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<th>Fall Semester</th>
<th>Spring Semester</th>
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<tr>
<td>SCR 603 Prophetic Literature of the Old Testament</td>
<td>STH 606 Ecclesiology</td>
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<tr>
<td>STH 607 The Theology of Grace</td>
<td>STH 608 Theology of the Sacraments: Baptism and Confirmation</td>
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<tr>
<td>CHH 601 Church History II: 1100 to the Present</td>
<td>MTH 602 Catholic Teachings on Social Justice</td>
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<tr>
<td>MTH 604 Moral Virtues</td>
<td>CNL 601 Introduction to Sacramental Law</td>
</tr>
<tr>
<td>PTH 607 Homiletic Practicum I (1 credit)</td>
<td>PTH 608 Homiletic Practicum II (1 credit)</td>
</tr>
<tr>
<td>Formation Conference</td>
<td>Formation Conference</td>
</tr>
</tbody>
</table>
### III THEOLOGY

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

### IV THEOLOGY

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

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

DEPARTMENT OF SACRED SCRIPTURE

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

DEPARTMENT OF SYSTEMATIC THEOLOGY

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

DEPARTMENT OF MORAL THEOLOGY

Moral theology, relying on Divine Revelation and reason enlightened by faith, reflects on the way in which human beings ought to live in order to be truly fulfilled in this world and to reach complete fulfillment in the life to come. Objective moral truth is embodied in the eternal plan of God, which can be known both through Divine Revelation and the Natural Law. The fullness of this plan and the perfect human response are made known to us through the Incarnation, in the God-man Jesus Christ. A deepening friendship with Christ is important for living a fully human, virtuous, and Christian moral life.

The John Cardinal Krol Chair of Moral Theology

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

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

DEPARTMENT OF PASTORAL THEOLOGY

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

DEGREE PROGRAMS

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

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

MASTER OF DIVINITY DEGREE

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

All seminarians enrolled in the Theological Seminary are ordinarily required to complete the prescribed four-year course of full-time Intellectual Formation:
1. All seminarians are expected to pursue the Master of Divinity Degree. Academically qualified seminarians are also eligible to pursue the Master of Arts Degree during the course of their theological studies at Saint Charles Borromeo Seminary.

2. Transfer seminarians must ordinarily complete at least two years of full-time study in the Theological Seminary before being eligible to receive the Master of Divinity Degree and/or the Master of Arts Degree from Saint Charles Borromeo Seminary.

3. Candidates for Sacred Orders are expected to fulfill all requirements for the Master of Divinity Degree.

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

1. Successful completion of the entire core curriculum (eighty-eight semester credit hours) prescribed for the first six semesters of theological study and one elective in Pastoral Theology.

2. Satisfactory completion of the Pastoral Formation requirements (such as field education assignments, associated reflection papers and reports, etc.). These requirements are defined by the Pastoral Formation Department.

3. Attainment of a final grade of at least “C” (2.00) in the competency examinations required for the degree.

4. Attainment of a “C” (2.00) cumulative grade point average upon completion of course work required for the degree. Seminarians who wish to qualify for the Master of Arts Degree Program should note the special requirements outlined below.

Level of Admission

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

Duration and Location

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

Scholastic Honors

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

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

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

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

Degree Program Assessment

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

MASTER OF ARTS DEGREE

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

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

1. The enhancement of demonstrated intellectual skills and the broadening of general theological knowledge.
2. The provision of an opportunity for the successful degree candidate to demonstrate theological knowledge and capabilities which are comprehensive in scope and concentrated in depth.

3. The furtherance of the seminarian’s specific research in a field of concentration (e.g., Sacred Scripture, Systematic Theology, Moral Theology, Pastoral Theology).

**Duration and Content**

Only seminarians who are enrolled in the Theological Seminary and who have successfully completed the Master of Divinity Degree with an overall 3.00 cumulative grade point average are admitted to the Master of Arts (Theology) Degree Program. For such seminarians, the Master of Arts (Theology) Degree Program will normally require an additional year of full-time coursework as well as successful passage of the Master of Arts (Theology) examination. If a seminarian is accepted for transfer to Saint Charles Borromeo Seminary and presents credits obtained from another accredited institution representing comparable coursework not applied to a previously granted degree and applicable to the Master of Arts (Theology) Degree Program, only courses in which the seminarian has earned a grade of “C” (2.00) or higher will be considered for transfer. Courses must be parallel and equivalent to those required by Saint Charles Borromeo Seminary. The Vice President for Academic Affairs reviews transcripts of incoming seminarians and makes the final determination regarding transfer credits, the seminarian’s level of admission, and his subsequent program. Seminarians presenting acceptable transfer credits obtained at another accredited institution and applicable to the Master of Arts (Theology) Degree Program must gain a majority of the total number of credits required for the Master of Arts Degree from Saint Charles Borromeo Seminary before such degree can be granted by Saint Charles Borromeo Seminary. All Master of Arts (Theology) Degree Program courses are offered solely on the campus of Saint Charles Borromeo Seminary, Overbrook.

**Admissions**

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

**Requisites**

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

1. Choose two elective courses from a specific area of concentration (i.e., Sacred Scripture, Systematic Theology, Moral Theology, Pastoral Theology) and satisfactorily complete the regular course requirements.

2. Successfully complete a formal research paper in the same area of concentration. The topic of this research project may be generated from content of an individual core course or an elective in the area of concentration or may be drawn from a key topic in the area of concentration that is of particular interest to the student.
3. Successfully complete a Comprehensive Oral Examination in the area of concentration.

4. Achieve the Master of Divinity Degree with an overall 3.00 cumulative grade point average and a 3.00 cumulative grade point average in core and elective courses in the area of concentration chosen for the Master of Arts Degree.

5. Successfully complete two additional semesters of theological study while maintaining an overall 3.00 cumulative grade point average as well as a 3.00 cumulative grade point average in the area of concentration.

6. Attain a final grade of at least “B” in an examination in the area of concentration.

Program Content

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

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

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

Scholastic Honors

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

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

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

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

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

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

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

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

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

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

The homiletics courses are offered in the following semesters:

<table>
<thead>
<tr>
<th>Semester</th>
<th>Course Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Theology Spring Semester</td>
<td>PTH 503</td>
<td>Introduction to Homiletics</td>
</tr>
<tr>
<td>Second Theology Fall Semester</td>
<td>PTH 607</td>
<td>Homiletic Practicum I</td>
</tr>
<tr>
<td>Second Theology Spring Semester</td>
<td>PTH 608</td>
<td>Homiletic Practicum II</td>
</tr>
<tr>
<td>Third Theology Fall Semester</td>
<td>PTH 702</td>
<td>Homiletic Practicum III</td>
</tr>
</tbody>
</table>
Diaconal Preaching Evaluation Process

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

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

1. To integrate and to synthesize the skills of pastoral ministry which include evangelization, counseling, teaching, and liturgical worship through coursework within the Spanish language curriculum.

2. To aid in the development of each seminarian’s individual level of competency by enhancing the essential language acquisition skills of speaking, listening, reading, and writing so that he may grow in a sense of comfort, ability, and confidence in pastoral situations related to Hispanic ministry.

3. To venture beyond a language textbook by treating attentively all cultural elements indigenous to such ministerial situations which include the celebration of the Eucharist, all other sacraments, and special cultural events.

4. To provide each seminarian with a more comprehensive understanding of ministry to Hispanic Catholics in the United States by fostering greater clarity with regard to the generally enriching experience that results from involvement in cross-cultural pastoral and apostolic service to the People of God.

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

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

ACADEMIC POLICIES OF THE THEOLOGICAL SEMINARY

ABSENCES FROM FINAL EXAMINATIONS

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

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

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

ACADEMIC YEAR AND INSTRUCTIONAL TIME

The academic year is composed of two semesters of approximately fifteen weeks each. Classes are ordinarily scheduled for fourteen weeks with additional days for final examinations. Time allotment for courses is fifty minutes per credit hour per week or the equivalent thereof.

CLASS ATTENDANCE

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

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

FAILURES

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

GRADE LEVEL ADVANCEMENT POLICY

A seminarian must accumulate the following credits:

To I Theology – An undergraduate degree or equivalent
To II Theology – 30 credits
To III Theology – 60 credits
Awarded the Master of Divinity Degree having met degree requirements
To IV Theology – 90 credits (Possible to obtain a Master Degree in Theology)

GRADE REPORTS

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

Grade reports are issued to seminarians at the end of each semester. Grade reports will not be
At the end of each semester, grades are made available to students in Saint Charles
Borromeo’s on-line classroom management program, Populi. Grade reports are not available
to students having outstanding financial obligations to the Seminary. Paper copies of
seminarian grade reports are issued at the end of each semester to the President for Academic
Affairs for permanent record keeping and, if the seminarian is sponsored by an entity other
than the Archdiocese of Philadelphia, to the Vocation Director or other designated recipient
in the sponsoring diocese or religious community. Academic records for each seminarian are also monitored on-line through Populi by the Dean of Men and each seminarian’s respective Formation Advisor.

**GRADES AND STANDING**

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

<table>
<thead>
<tr>
<th>Grade</th>
<th>Numerical</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.00</td>
<td>93-100</td>
<td>Outstanding</td>
</tr>
<tr>
<td>B</td>
<td>3.00</td>
<td>85-92</td>
<td>Very Good</td>
</tr>
<tr>
<td>C</td>
<td>2.00</td>
<td>77-84</td>
<td>Good</td>
</tr>
<tr>
<td>D</td>
<td>1.00</td>
<td>70-76</td>
<td>Passing</td>
</tr>
<tr>
<td>F</td>
<td>0.00</td>
<td>below 70</td>
<td>Failed</td>
</tr>
<tr>
<td>P</td>
<td>0.00</td>
<td></td>
<td>Passed</td>
</tr>
<tr>
<td>I</td>
<td>0.00</td>
<td></td>
<td>Incomplete</td>
</tr>
<tr>
<td>W</td>
<td>0.00</td>
<td></td>
<td>Withdrawal (no penalty)</td>
</tr>
</tbody>
</table>

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

**INCOMPLETE GRADES**

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

**INDEPENDENT STUDY**

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

The seminarian who wishes to take such a course should first ask the permission of the Vice President for Academic Affairs. If the request is approved, the seminarian must then ask a professor to guide his study. If the professor is willing to do so, the seminarian must then submit a completed Agreement for Study (forms for which are available in the Vice President for Academic Affairs’s Office) to the Vice President for Academic Affairs, whose approval will be necessary before the independent study program begins.
It should be noted that the general rules for electives for the satisfaction of the Master of Divinity requirements remain in effect. The course of independent study should, therefore, be planned with those elective requirements in mind.

**INTELLECTUAL HONESTY**

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

**SCHOLASTIC AWARDS**

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

**TRANSCRIPTS**

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

**WITHDRAWAL FROM CLASS**

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

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

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

Theologians in the Theological Seminary are assigned to an internship for their pastoral formation. For seminarians in First, Second and Third Theology, this internship takes place on Thursdays in a supervised pastoral setting. The majority of the placements are in diverse parishes. In Second Theology, the placement may be in special ministry (e.g., College Newman Center, Catholic high school, hospital). Deacons in Fourth Theology receive a Sunday Internship in a parish. The goal of the Pastoral Formation program is to form the seminarians into true shepherds of souls after the example of Jesus Christ [cf. Optatam Totius #4; Pastores Dabo Vobis #57; Program of Priestly Formation #238]. Theological reflection on the field education experiences in diverse pastoral assignments is an integral part of the program.

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

During their years in the Theological Seminary, seminarians participate in three programs that are mandatory for seminarians studying for the Archdiocese of Philadelphia and are open to seminarians from other dioceses. These programs are: 1) The summer after First Theology, a Spanish Language Immersion experience, currently held in Peru; 2) The summer after Second Theology, a Summer Institute on Parish Leadership that is co-sponsored by Villanova University’s Center for the Study of Church Management; and 3) During the Spring Semester of Third Theology, a Servant Leadership Program at Saint Joseph University. This program, coordinated in partnership with the Haub School of Business, is designed to equip seminarians with the skills necessary to be effective parish leaders.
PROGRAM REQUIREMENTS

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

1. Completion and submission of an Agreement for Learning to the Director of Pastoral and Apostolic Formation.

2. Consistent attendance at pastoral assignments during the summer, academic year, and Christmas and Easter seasons as designated.

3. Participation in regular supervisory sessions with the placement Supervisor.

4. Submission each semester of a Seminarian’s Self-Evaluation as it pertains to the pastoral placement.

5. Submission each semester of a positive Supervisor’s Evaluation of the seminarian.

6. Completion and submission each semester of a Theological Reflection Paper; and participation in each semester’s Theological Reflection Day. (Note: Deacons are exempt from formal Theological Reflection Day activities because of their Diaconate Pastoral Internship commitments.)

7. Positive recommendation by the Director of Pastoral and Apostolic Formation, in consultation with Theological Seminary Formation Committee members.

AGREEMENT FOR LEARNING

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

THEOLOGICAL REFLECTION

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

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

**EVALUATION AND ASSESSMENT**

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

**PASTORAL INTERNSHIP PROGRAMS**

As the seminarian progresses through the Theological Seminary, pastoral internships are offered in keeping with his pastoral development and experience. In certain cases, non-Philadelphia seminarians are assigned to internships by their own dioceses.

**ACADEMIC YEAR THURSDAY APOSTOLATES**

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

Typically, Diaconate Pastoral Internships and all IV Theology non-deacons’ assignments continue through the academic year as they serve the parishes to which they were assigned at the beginning of the summer. The only difference is that internships that were full-time in summer become part-time during the academic year and include Sundays and short-term internships during the holy seasons of Christmas and Easter. Deacons and IV Theology non-deacons who are pursuing the M.A. are not required to be in their assigned parishes on
Thursdays in order for them to work on their M.A., while deacons and IV Theology non-deacons who are not pursuing the M.A. are expected to be in their assigned parishes on Thursdays.

**SUMMER PASTORAL INTERNSHIPS**

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

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

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

Deacons from partner dioceses typically return to their own dioceses for the summer; and therefore do not take on the Diaconate Pastoral Internship assigned by Saint Charles Borromeo Seminary until the opening of the academic year.

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

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

**DIACONATE PASTORAL INTERNSHIPS**

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

OVERVIEW

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

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

The Graduate Program of STS offers a Master of Arts Degree in Theology. The Undergraduate Program offers two Certificates: the Roman Catechetical Diploma (which is granted with the approval of the Congregation for Clergy of the Holy See), and the Certificate in Pastoral Ministry to Black Catholics (MBC). In addition to these certificate programs, students may enroll in further college level studies in Liturgy, Youth Ministry, Christian Initiation (RCIA), Marriage and Family, and Religious Education.

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

STS offers a residential Summer Program for Religious which provides academic formation for Religious Orders. Room and Board are provided alongside studies towards an MA in Theology or towards an Undergraduate Certificate.

The School of Theological Studies runs an evening program on the campus of Saint Charles Borromeo Seminary and at various satellite locations throughout the Philadelphia area. Some programs are also available from anywhere in the world in a completely online format.

STS OFFICE

Office Hours: 8:30 A.M. to 4:30 P.M., Monday through Friday
Posted hours during class evenings
Phone: 610.785.6287
Fax: 610.667.4122
Website: www.scs.edu
THE GRADUATE PROGRAM

REGULAR GRADUATE ADMISSIONS

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

Applicants for admission to the Graduate Program must have:

1. An undergraduate degree with a minimum cumulative grade point average of 3.00 from an accredited college or university.

2. A minimum of eighteen undergraduate credits in Theology and/or Philosophy, with a minimum grade point average of 3.00.

APPLICATION PROCEDURES

1. Complete and send the application form with the non-refundable application fee to STS, Saint Charles Borromeo Seminary, 100 E. Wynnewood Road, Wynnewood, PA 19096.

2. Personal Statement: In a 400-500 word essay, explain your reasons for pursuing a Master of Arts in Catholic Theology, including any events that have led up to your decision, your particular interest in studying theology, and your future plans beyond the Master’s degree.

3. Request official transcripts from all colleges and universities attended to be sent directly to STS.

4. Forward the two letter of recommendation forms to two individuals who can attest to your academic ability. These should be returned directly to STS.

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

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

No student may register for a graduate course, for credit or audit, without being formally admitted into the Graduate Program, unless they are granted special status by the Dean.
PERMANENT DIACONATE CANDIDATE GRADUATE ADMISSIONS

REQUIREMENTS FOR ADMISSION

A candidate for the Permanent Diaconate with a Bachelor of Arts (or Science) degree in any field from an accredited college or university may apply for admission to the Graduate Program. The Graduate Program requires the successful completion of three undergraduate courses (six credits) as offered in the Aspirancy Year with a grade of at least “B” in each course. The candidate must attend and complete the workshop programs offered by the Permanent Diaconate Program during the Aspirancy Year.

APPLICATION PROCEDURES

1. Submit a completed graduate application to the School of Theological Studies, Saint Charles Borromeo Seminary.

2. Submit official, unopened transcripts from all colleges and universities to the School of Theological Studies, Saint Charles Borromeo Seminary.

Applications for admission to the Graduate Program by Permanent Diaconate Candidates should be completed by January 31st to be considered for the Fall term.
MASTER OF ARTS DEGREE PROGRAM

PROGRAM OUTCOMES

1. Ability to demonstrate a global mastery of the teaching of the Church as articulated by Sacred Scripture, Sacred Tradition, and Magisterial Teaching;

2. Ability to understand the historical context for the development of doctrine through a familiarity with Church history, particularly the major historical periods;

3. Ability to explain the tenets of the Catholic Faith through both oral and written expression;

4. Ability to teach introductory level courses in Sacred Scripture, Moral Theology and Systematic Theology;

5. Ability to demonstrate the capacity for individual academic research and synthesis of that research and to investigate the ways in which sacred theology can shed light on specific questions raised by contemporary culture.

CURRICULUM

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

Required Courses:
- Foundational Course in Sacred Scripture
- Foundational Course in Systematic Theology
- Moral Theology
- Synoptic Gospels
- Theology of Christ
- Theology of the Church
- Theology of Sacraments
- Theology of Grace
- Church History
- Elective
- Elective
- Elective
- Comprehensive Examinations (Written and Oral)

INDEPENDENT STUDY

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

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

1. Contact the Admissions of STS to ascertain the feasibility of an independent study course and to request the appropriate application material.

2. Contact a professor within STS who is qualified in the proposed subject and enlist his/her guidance for the independent study course.

3. Develop, in cooperation with that professor, a detailed independent study project and complete the Student-Professor Contract for Independent Study.

4. Submit the Student-Professor Contract for Independent Study to the Academic Dean for review and approval prior to the opening of the semester in which the independent study course is to be conducted.

5. Complete and submit the registration form for enrollment in graduate level courses in STS.

**DURATION AND LOCATION**

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

The Master of Arts degree can also be completed through the residential Summer Program. Students in this program can complete the required coursework in four or six summers, followed by Comprehensive Examinations offered in February or July.

Graduate courses are offered on the campus of Saint Charles Borromeo Seminary.

**TRANSFER OF CREDIT**

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

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

1. Foster the student’s ability to synthesize the content of the various courses in the Master of Arts Degree Program.

2. Provide the student an opportunity to demonstrate the scope of his/her knowledge.

3. Encourage in the student a scholarly attitude, critical thinking, and a sustained personal commitment to independent reading within the field of Catholic Theology.

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

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

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

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

THE UNDERGRADUATE PROGRAM

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

With the approval of the Congregation for the Clergy of the Holy See, the Seminary grants a diploma to those students who have completed twenty-four credits in the area of Catholic Theology, certifying that they are academically trained catechists in conformity with the principles of the General Directory for Catechesis. The transfer of credits attained outside the Seminary toward the Roman Catechetical Diploma is generally not permitted.
Undergraduate coursework through STS also serves as a pre-requisite program for those who need college level theology and/or philosophy to be considered for acceptance in the Graduate Program.

CERTIFICATE IN PASTORAL MINISTRY TO BLACK CATHOLICS

STS, in cooperation with the Office for Black Catholics of the Archdiocese of Philadelphia, offers a Certificate in Pastoral Ministry to Black Catholics (MBC). The MBC program is especially designed for those engaged in or preparing for involvement in various forms of pastoral service to parish communities of largely African-American Catholic membership. The program is also open to those who are interested in this field of ministry in general.

The goals of the MBC Certificate program are:

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

UNDERGRADUATE ADMISSIONS

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

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

APPLICATION PROCEDURES

Each applicant is required to:

1. Complete and send the application form with the non-refundable application fee to STS, Saint Charles Borromeo Seminary, 100 East Wynnewood Road, Wynnewood, PA 19096.

2. Personal Statement: In a 250-300 word essay, explain your reasons for pursuing the certificate program you have chosen, including any events that have led up to your
decision, your personal motivation, and your future plans. Please type your essay on a separate sheet of paper and include it with your application.

3. Request official transcripts from all high schools, colleges, and universities attended to be sent directly to STS.

4. Request a letter of recommendation from the pastor of your home or service parish, or from another staff person familiar with your personal background and experience. These should be returned directly to STS.

UNDERGRADUATE PROGRAM

**Vatican Theology Diploma**

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<th>Course</th>
<th>Credit Hours</th>
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<tbody>
<tr>
<td>Philosophy for Theology</td>
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<tr>
<td>Introduction to Theology</td>
<td></td>
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<tr>
<td>Old Testament</td>
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<tr>
<td>New Testament</td>
<td></td>
</tr>
<tr>
<td>Church History</td>
<td></td>
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<tr>
<td>Catechism I – Creed and Sacraments</td>
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</tr>
<tr>
<td>Catechism II – Morality and Prayer</td>
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</table>

Total Credit Hours: 24

**Certificate in Pastoral Ministry to Black Catholics**

<table>
<thead>
<tr>
<th>Course</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction to Theology</td>
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</tr>
<tr>
<td>History of Black Catholics and Saints</td>
<td></td>
</tr>
<tr>
<td>Leadership and Renewal in Black Catholic Communities</td>
<td></td>
</tr>
<tr>
<td>Old Testament</td>
<td></td>
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<tr>
<td>New Testament</td>
<td></td>
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<tr>
<td>Church History</td>
<td></td>
</tr>
<tr>
<td>Catechism I – Creed and Sacraments</td>
<td></td>
</tr>
<tr>
<td>Catechism II – Morality and Prayer</td>
<td></td>
</tr>
<tr>
<td>Practicum or Service Project (1 Credit)</td>
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</table>

Total Credit Hours: 25

DURATION AND LOCATION

Undergraduate Certificates are pursued on a part-time basis. Credits accumulated from courses taken more than eight years past are not accepted toward the awarding of the certificate.

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

TRANSFER OF CREDIT

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

ACADEMIC POLICIES FOR ALL PROGRAMS

ACADEMIC HONESTY

Plagiarism is a violation of academic honesty and, thus, is a serious offense. Plagiarism is defined as presenting someone else’s words or ideas, in part or whole, as one’s own. Activities such as direct copying, paraphrasing, summarizing, or otherwise putting someone else’s work into your own words without proper citation constitute plagiarism. Plagiarism is not defined by ‘intent’; if a student claims he or she did not ‘mean’ to plagiarize or ‘know’ what plagiarism is, the student will still face severe disciplinary measures.

If a student is caught plagiarizing, the professor has the prerogative to give the student an “F” for the course. Further, professors will immediately report all instances of plagiarism to the Dean, who may impose further disciplinary measures regarding the student’s status at STS including dismissal from the program.

ATTENDANCE POLICY

Attendance in all regularly scheduled and re-scheduled classes is required for all STS students. Permission to be absent from class will be given only for serious reasons. Except for times of emergency any student who needs to be excused from class attendance for a particular day or for a particular period of time should contact his/her professor well in advance of the absence. Providing the student has the permission of the professor to be excused from class, the student has the responsibility to make-up the class assignments for that day or period.

Occasionally a student may be absent from class due to illness. The student must notify the particular professor – before the scheduled class meeting if possible – to inform him/her of the absence. Students are responsible to make up any missed work, including lecture notes, tests, handouts, viewing of videos, etc.

Any unexcused absences may, at the discretion of the professor, negatively impact the student’s course participation grade and/or reduce the overall course grade.

Any excused absences in excess of two class sessions may, at the discretion of the professor, result in a reduction of course grade.

Students must be on-time for class. Lateness on more than one occasion may, at the discretion of the professor, negatively impact the student’s course participation grade and/or reduce the overall course grade.

WITHDRAWAL FROM CLASS

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

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

The following grading system is used for all graduate courses:

<table>
<thead>
<tr>
<th>Grade</th>
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<tr>
<td>3.00</td>
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<td>C</td>
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<td>0.00</td>
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<td></td>
</tr>
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<td>0.00</td>
<td>W</td>
<td></td>
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The following grading system is used for all undergraduate courses:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Score Range</th>
<th>Description</th>
</tr>
</thead>
<tbody>
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<td>4.00</td>
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<td>97 - 100</td>
</tr>
<tr>
<td>4.00</td>
<td>A</td>
<td>93 – 96</td>
</tr>
<tr>
<td>3.50</td>
<td>B+</td>
<td>89 - 92</td>
</tr>
<tr>
<td>3.00</td>
<td>B</td>
<td>85 - 88</td>
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<tr>
<td>2.50</td>
<td>C+</td>
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<tr>
<td>2.00</td>
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<tr>
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<tr>
<td>1.00</td>
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<td>70 - 72</td>
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<td>0.00</td>
<td>I</td>
<td></td>
</tr>
<tr>
<td>0.00</td>
<td>W</td>
<td></td>
</tr>
</tbody>
</table>

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

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

GRADE APPEAL PROCEDURES

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

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

AUDITING A CLASS

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

TRANSCRIPTS

To obtain a transcript, students must contact the Seminary Office of the Registrar to submit a request. Fees do apply. The transcript will be sent directly from the Office of the Registrar to the institution or organization for which it is requested. If a transcript is issued to a student, indication of that fact will be made upon the transcript itself. Transcripts will not be issued for persons having outstanding financial obligations to Saint Charles Borromeo Seminary. The Seminary requires one week’s notice for the issuance of a transcript.

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

TUITION AND FEES

**Graduate Program**
Tuition: $566.67 per credit  
Application Fee: $25.00  
Late Registration Fee: $50.00  
Comprehensive Exam Fee: $150.00  
Graduation Fee: $120.00

**Undergraduate Program**
Tuition: $306.67 per credit  
Application Fee: $25.00  
Late Registration Fee: $50.00  
Graduation Fee: $80.00

**REFUND OF TUITION**

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

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

Online classes are considered Monday classes for refund purposes.
Student must submit an official Withdrawal Form by the deadline to receive the corresponding refund.

BILLING AND PAYMENT

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

METHODS OF PAYMENT

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

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

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

SEMESTER INSTALLMENT PAYMENT PLAN

Saint Charles Borromeo Seminary offers students enrolled in STS a payment plan to finance the cost of tuition and fees over the period of a semester. Financial aid funds, such as loans, scholarships, grants, etc., are not recognized as payments toward the payment plan. The payment schedule calculates the balance remaining after all financial aid is applied. The cost of this plan is $25.00.

FINANCIAL AID

Students may also be eligible for federal student loans.

THE CATECHETICAL INSTITUTE

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

The Archdiocese of Philadelphia certifies its Catholic school teachers and catechists through the Catechetical Institute offered by STS.
Coursework for the Catechetical Institute is also offered online.

**CURRICULUM**

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

OVERVIEW

The School of Diaconal Formation of Saint Charles Borromeo Seminary shares the vision and philosophy of the overall Saint Charles Borromeo Seminary Formation Program. The School of Diaconal Formation has as its primary purpose the four-fold formation (human, spiritual, intellectual, and pastoral) of potential candidates for the diaconate of Jesus Christ in the Roman Catholic Church. Its guiding focus is the example of Jesus Christ, who came “not to be served but to serve, and to give His life as a ransom for the many” (Mark 10:45).

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

By means of its integration of the four components of formation the School of Diaconal Formation has these as its primary goals:

1. The fostering of Human Formation consistent with the attainment of the maturity demanded for ordained ministry as a Roman Catholic deacon.

2. The deepening of Spiritual Formation to sustain a lifetime of diaconal service and to advance that continual conversion of mind and heart so necessary for every baptized member of the Church and especially to be expected of its ordained deacons.

3. The sharpening of Intellectual Formation effectively to assimilate a graduate, professional theological education consonant with the ability faithfully to grasp, represent, and apply the Church’s Tradition as an ordained deacon.

4. The broadening of Pastoral Formation to develop the specific capacities for ministerial and public leadership required for diaconal service.

STRUCTURE AND PROCEDURES

The National Directory for the Formation, Life and Ministry of Permanent Deacons in the United States [National Directory] describes four separate but related paths in the formation of a man called to serve as a deacon: those of inquirer, aspirant, candidate, and deacon in post ordination. The four stages are closely linked and form one journey of faith in living out a life that models Christ as Servant. In each path, the human, spiritual, intellectual and pastoral dimensions of a man’s life are developed so as to achieve progressive growth and maturity in the exercise of ministry:
SPIRITUAL DIMENSION

The goal of spiritual formation is “putting on the mind of Christ,” thereby establishing and nurturing attitudes, habits, and practices that provide a foundation for the development of an authentic and dynamic spiritual life.

INTELLECTUAL DIMENSION

The intellectual dimension is “oriented toward ministry, providing the deacon candidate with the knowledge and appreciation of the faith that he needs in order to carry out his ministry” of word, liturgy, and charity as an ordained minister.

HUMAN DIMENSION

The goal of a “suitable human dimension” is to help the deacon candidate develop “his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ”, building on the human qualities discerned in an individual and developing and adding necessary skills for an effective and responsible diaconal ministry.

PASTORAL DIMENSION

The focus of the pastoral dimension is to develop the practical application of the individual’s gifts for the threefold ministry of word, liturgy, and charity, and, during formation, to assess his capacity to make a lifelong commitment to these ministries.

Excerpts quoted above are from the National Directory

The main paths of the seminary formation process for a man considering a vocation to Holy Orders as a permanent deacon are as follows:

PATHS OF DIACONATE FORMATION

INQUIRY

During the period of Inquiry, men and their families begin to more intentionally explore the possibility of a call to the diaconate. Just as the possible applicants begin to get to know the Church and the diaconate in a more specific way, so, too, does the Church begin to get to know these men. The inquiry period includes participation in discernment groups and workshops and concluding with the man, with the consent of his wife, entering into the Aspirancy Year.
ASPIRANCY

The Aspirancy Year is “primarily a time to discern the capability and readiness of an aspirant to be nominated to the bishop for acceptance as a candidate for diaconal ordination” (National Directory §182). In addition to classroom sessions that focus on spirituality, prayer, and discernment, time will also be spent participating in workshops and days of recollection. The aspirant will also meet with a deacon-mentor and priest-spiritual director.

CANDIDACY

According to the National Directory, the “Candidate path in diaconal formation is the occasion for continued discernment of a diaconal vocation and immediate preparation for ordination” (§204). The study of theology and related topics becomes a central part of the five years of Candidacy. Workshops, days of recollection, parish and Archdiocesan ministry and meetings with one’s mentor and spiritual director continue.

PROCEDURES FOR ADMISSION AND ASSESSMENT

NORMS FOR ADMISSION TO PERMANENT DIACONATE FORMATION

- The applicant is a male who has received all the Sacraments of Initiation. If the applicant is a convert to the Catholic faith, he has been a fully initiated Catholic for at least five years at the time of admission to the formation program.

- The applicant must be at least 35 years of age at the time of his ordination. Ordinarily, the applicant is not older than 55 years of age to begin the program.

- The applicant resides within the Archdiocese of Philadelphia and is willing to make a life-long commitment to serve the Church of Philadelphia.

- The applicant enjoys good physical and mental health with no debilitating conditions.

- The applicant is a man of faith who believes and professes what the Church teaches.

- The applicant possesses financial security with a history of steady employment. His employment does not require frequent or extended travel.

- If married, the applicant has been married for at least five years at the time of admission to the formation program, and his marriage is a valid and stable one. The applicant enjoys the full support of his spouse. If single, the applicant enjoys a stable, settled life with a history of healthy relationships and understands and is willing to order his life towards a commitment to celibacy.

- The applicant is willing and able to give the time required for study and service during his formation without detriment to his family and employment, and, if ordained, is willing and able to serve the Archbishop of Philadelphia in any pastoral
assignment that may be given to him and is willing and able to offer 10-12 hours each week in the service of such assignment.

- The applicant has the recommendation of his pastor, is presently active within his parish community, able to work in a cooperative spirit with his pastor and other parish staff, and is recognized and accepted as a leader within the parish community.

The process for admission of applicants and the assessment of those in formation is governed by the Formation Policy Board.

**FORMATION POLICY BOARD**

The Formation Policy Board is designed to evaluate and assess diaconate formation in the human, spiritual, intellectual and pastoral dimensions at all preordination levels. Members of the Board are appointed by the Archbishop of Philadelphia and shall serve for at least a three year term. The Board is divided into two committees: the Assessments and Evaluation Committee and the Admissions and Scrutinies Committee.

**ASSESSMENT AND EVALUATION COMMITTEE**

The function of the Assessment and Evaluation Committee is to advise on the planning, implementation, and evaluation of the formation program. Specifically, the Assessment and Evaluation Committee has responsibility to review and revise, if needed, all assessment and evaluation forms currently used by the School of Diaconal Formation. The committee will also review and comment on curriculum development and structure of diaconate formation. In addition, some members of the Assessment and Evaluation Committee will facilitate discernment group meetings for those in the Inquiry Year.

**ADMISSIONS AND SCRUTINIES COMMITTEE**

The function of the Admissions and Scrutinies Committee is to review and recommend applicants for admission to aspirant and candidate formation, nominate aspirants for the Rite of Admission to Candidacy, and review and nominate candidates for installation into the ministries of lector and acolyte, and eventually, for ordination to the diaconate. Specific duties in that regard include home visits to applicants and attendance at meetings of the Committee to vote on recommendations to the Archbishop for admission to the program and to the various Rites.

**STAGES OF ADMISSIONS FOR APPLICANTS TO THE DIACONATE FORMATION PROGRAM:**

1. Following attendance at an information night, the applicant files with the School of Diaconal Formation a completed questionnaire with a letter of intent and related documents.
2. The Dean of the School of Diaconal Formation will review the applicant’s submission and conduct a personal interview if the applicant meets the published admission criteria.

3. If, following the interview, admission to diaconate formation is deemed to be a possibility, the applicant is given direction to provide additional documents and personal references. At this time, a request for evaluation of the applicant is sent to the applicant’s pastor.

4. Applicant is advised that, if admitted, he will be part of an Inquiry period with requirements and assessment as described more fully below.

5. Upon successful completion of Inquiry period, applicant is invited to consider admission to Aspirancy Year.

6. A home interview of the applicant is conducted by a member of the Admissions and Scrutinies Committee.

7. The applicant is presented by the home interviewer to a meeting of the entire Admissions and Scrutinies Board in order to vote on a recommendation for admission to Aspirancy Year.

8. During Aspirancy Year, an aspirant will be interviewed on a regular basis and a psychological assessment will be performed with specific attention to the individual characteristics of the individual aspirant.

9. Upon successful completion of Aspirancy Year, applicant is invited to consider admission to Candidacy and the aspirant is presented by the original home interviewer to a meeting of the entire Admissions and Scrutinies Board in order to vote on a recommendation for admission to Candidacy.

10. The assessment, evaluation and vote by Admissions and Scrutinies Committee continue for admission to each rite as above.

DESCRIPTION OF INQUIRY PERIOD

Informal inquiry into diaconate formation begins when the inquirer contacts his pastor concerning a possible call to the permanent diaconate. The inquiry period requires dialogue with his pastor, attendance at an information session (with his wife, if married), the submission of an application, submission of a letter of intent from the inquirer, a letter of support from his wife, if married, and submission of an autobiography. Informal inquiry concludes with an interview (with his wife, if married) with the Dean of Diaconal Formation. After review and approval by the Admissions and Scrutinies Committee, the inquirer is invited to commit to the Inquiry period.

The Inquiry period is a time of association with the diaconate formation program designed to enable someone interested in diaconate formation to expand his knowledge of the permanent diaconate and to support his discernment process. In order to be admitted to the Inquiry period and to be considered for the Aspirancy Year, it is expected the inquirer can demonstrate growth in the following areas:

SPIRITUAL DIMENSION

The inquirer demonstrates that he can reflect in faith on the events and circumstances of his life with a sense of discovering God’s will. He will be able to convey examples of how he
senses God’s presence in his life. The inquirer demonstrates commitment to a pattern of prayer, participates in the Eucharist more frequently than Sunday Mass; makes regular use of the Sacrament of Reconciliation and participates in retreat experiences or with a renewal group. He will work to support others’ growth in prayer and to show interest in sharing and serving with others.

INTELLECTUAL DIMENSION

The inquirer demonstrates familiarity with Sacred Scripture and the Catechism of the Catholic Church and seems to have sufficient intellectual capacity to complete the academic work of the formation program and to carry out diaconal tasks.

HUMAN DIMENSION

The inquirer demonstrates that he can speak appropriately of his personal limitations with a sense of how these affect his life, family, employment, and present service ministry. He seems able to harmonize his commitments to family, work, leisure, and ministry. He appears to have appropriate self-discipline and self-control.

PASTORAL DIMENSION

The inquirer is able to connect the teachings of the Church to his daily living and his personal and communal responsibilities (family, church, civic). He is flexible in attitude and behavior and is open to change. With confidence he can commit to serve his parish community, especially in charity and in outreach to the needy.

UNDERSTANDING OF DIACONAL MINISTRY

The inquirer witnesses to Gospel values in ways that are life-giving and articulates his sense of a call to the diaconate not only as a matter of his personal growth but primarily because of the needs of the Church. In articulating his call, he is able to articulate reasons that support his desire to be a deacon. The inquirer is interested in and attracted to the diaconal responsibilities of Word, Liturgy, and Charity and desires to be of service, beyond liturgical ministries, through church or civic involvement. He supports his pastor, parish community and staff. He demonstrates docility to the presence of the Holy Spirit throughout the application and screening process understanding that ultimately it is the Church that verifies any call to Holy Orders.

Inquiry begins the first Saturday of August with attendance at a retreat day at Saint Charles Borromeo Seminary and continues with attendance at discernment group meetings conducted by members of the diaconate Formation Policy Board. These meetings will occur no more often than once a month from September through April. In addition, an inquirer and his wife, if married, will attend formation workshops at Saint Charles Borromeo Seminary two Saturdays each semester. Topics for the workshop days may include: The Prayer of the Church: the Liturgy of the Hours; Doctrinal Understanding of Diaconate: The Ministry and Life of the Deacon; Prayer and Spirituality; and, Expectations and Responsibilities—Diaconate Formation in the Archdiocese of Philadelphia.

ATTENDANCE

Attendance at the retreat day, the discernment group meetings and the workshops is mandatory (including wife, if married).
ASSESSMENT

There is ongoing assessment throughout formation. The assessment that occurs during Inquiry includes the following:

- An interview in early spring with a member of the Admissions and Scrutinies Committee.
- An interview with the formation director to discuss entry to the formal six year formation program.

The process leading to ordination as a deacon in the Archdiocese of Philadelphia consists of participation in the Inquiry period, followed by six years of diaconate formation. Formal admission to the six year formation program follows successful completion of the Inquiry period and begins with an Aspirancy Year.

DESCRIPTION OF ASPIRANCY YEAR

The Aspirancy Year is a year of intense discernment. The year includes an orientation day, evening classes of instruction, Spirituality Conferences and Days of Recollection/Workshops. The Aspirancy Year begins with a weekend retreat and ends at the following year’s retreat, normally held the first full weekend in August (Friday, Saturday and Sunday). During this year, an Aspirant will be introduced to diaconal spirituality and ministry, challenged to grow in self-awareness, and take part in supervised pastoral experiences. Discernment for the diaconate begins on a personal level with an intuition that one is being called and then quickly moves to a community level—his family, pastor, and the Archbishop are all part of the process. Since many permanent deacons are married, it is important to know that the Church places great value on the input of the Aspirant’s wife and family in the discernment process. An applicant cannot be considered without his wife’s informed, written consent at each step. The same is true of the applicant’s pastor, who will be asked to recommend the applicant from his parish. In addition, the community that we form together—with its own times of gathering and prayer—is an essential component of listening to the voice of God. Finally, it is the Archbishop, informed by those he appoints, to select and form deacon candidates for ordination and who determines in an applicant the presence of a call, the capacity to fulfill it, personal readiness, and the willingness to serve the Church. Thus, the Church determines that the time is right for the applicant given his family and work circumstances and the needs of the Archdiocese. While an individual may feel a strong personal call, it is important to keep in mind the ecclesial nature of the call to ordained ministry.

ASPIRANCY COURSE CURRICULUM

Instructional Classes are held Wednesday evenings from 7:00 to 9:30 p.m. during the months of September through April.

EVENING INSTRUCTION TOPICS

Both Fall and Spring Semesters:
FUNDAMENTALS OF DIACONAL SPIRITUALITY AND MINISTRY

Beginning with a five week study of the *Catechism of the Catholic Church* this course is intended to build on the aspirant’s knowledge of his faith and to develop a greater understanding of diaconal spirituality and ministry. The objective of the course is to assist the aspirant in his discernment of a call to ordained ministry as a permanent deacon. In addition to the study of the *Catechism*, the evenings of instruction shall include the following topics: Discernment, Sacraments of Reconciliation, Eucharist and Marriage, Mariology, Theology of the Spiritual Life, Spirituality of Ministry, and Spirituality of Holy Orders.

WORKSHOP TOPICS

Workshops are held periodically each semester on Saturdays. Workshop topics during the Aspirancy Year shall include: Liturgy of the Hours, Vocation, Celibacy, Prayer, and the Nuptial Mystery.

The Aspirancy Year concludes with each man completing a self-assessment and discerning whether to petition the Archbishop to be admitted as a Candidate for Holy Orders as a Permanent Deacon.

PASTORAL FORMATION OF CANDIDATES

SUMMER SERVICE PROJECT

A permanent deacon is ordained to serve as an icon of Christ the Servant. He is a minister of the Word, of the Altar and of Charity. To enrich the practical experience of those being formed as deacons the School of Diaconal Formation offers greater opportunities to serve in a ministry of charity. Thanks to the good help of Catholic Human Services, men in diaconate formation spend twelve hours each summer with hands on experience at an Archdiocesan ministry of charity. This hands-on practical experience is of tremendous benefit to our future deacons.

INTELLECTUAL FORMATION OF CANDIDATES

OPERATING PROCEDURES

“Intellectual formation is a necessary dimension of diaconal formation insofar as it offers the deacon a substantial nourishment for his spiritual life and a precious instrument for his ministry. It is particularly urgent today, in the face of the challenge of the new evangelization to which the Church is called at this difficult juncture of the millennium. Religious indifference, obscuring of values, loss of ethical convergence, and cultural pluralism demand that those involved in the ordained ministry have an intellectual formation which is complete and serious.”

*Basic Norms for the Formation of Permanent Deacons, para. 79*
“The fundamental courses at least are to conclude with an examination, and at the end...there is to be a final comprehensive examination.”

Basic Norms for the Formation of Permanent Deacons, para. 82

EVALUATION

Using the means of assessment which the professor employs, faculty will provide a written mid-semester and end of semester evaluation of every candidate.

GRADING SCALE

The following grading system is used for all courses:

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<th>Score Range</th>
<th>Grade/Average</th>
<th>Description</th>
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<td>97-100</td>
<td>A+/4.00</td>
<td>Outstanding</td>
</tr>
<tr>
<td>93-96</td>
<td>A/4.00</td>
<td>Excellent</td>
</tr>
<tr>
<td>89-92</td>
<td>B+/3.50</td>
<td>Superior</td>
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<tr>
<td>85-88</td>
<td>B/3.00</td>
<td>Very Good</td>
</tr>
<tr>
<td>81-84</td>
<td>C+/2.50</td>
<td>Good</td>
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<tr>
<td>77-80</td>
<td>C/2.00</td>
<td>Satisfactory</td>
</tr>
<tr>
<td>73-76</td>
<td>D+/1.50</td>
<td>Fair</td>
</tr>
<tr>
<td>70-72</td>
<td>D/1.00</td>
<td>Passing</td>
</tr>
<tr>
<td>Below 70</td>
<td>F/0.00</td>
<td>Failure</td>
</tr>
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</table>

A candidate whose cumulative average falls below 2.00 for two or more semesters is placed on academic probation. A program of remediation will be established which the candidate must successfully complete if he is to continue in the formation program.

FAILURE POLICY

If a candidate fails a course, he will be afforded the opportunity for one re-take examination. If the candidate fails the re-take examination, he may continue for one semester. If he fails that semester and re-take examination, he is liable for dismissal. If he passes that semester, he must make up the first failure before beginning the next year of formation. He accomplishes this by taking Independent Study with a professor.

ACADEMIC ASSISTANCE

Professors will gladly assist any candidate who needs help in perfecting his study habits and skills, as well as anyone who is having difficulty with any course. The expectation is that candidate would approach the professor if assistance is needed.

ORDINATION

A candidate cannot be proposed for ordination unless he has successfully completed all the courses as well as the comprehensive examination.
COURSE CURRICULUM

Year I
Systematic Theology
Old Testament

Year II
Gospels
Acts and NT Letters

Year III
Church History
Christology

Year IV
Ecclesiology
Sacraments

Year V
Moral Theology
Theology of Spirituality and Prayer

Elective Courses
Homiletics
Canon Law
Liturgy Practicum

Following completion of the course of studies, each Candidate for Holy Orders as a Permanent Deacon is required to pass a written and oral comprehensive examination that tests the Candidates overall comprehension and pastoral sense of the academic formation received.
MASTER OF ARTS IN SACRED THEOLOGY DEGREE

REQUIREMENTS FOR NEW CANDIDATES

Candidate must declare himself to be on Master’s Degree track or on Certificate in Diaconal Studies track at the beginning of Year I of diaconate formation.

Prerequisites for a candidate in diaconate formation to seek a Master of Arts Degree in Sacred Theology:

- Undergraduate degree (verification of degree and receipt of official transcripts of grades required).
- Approved application to Graduate School of Theology, Saint Charles Borromeo Seminary.
- Successful completion of Aspirancy Year.
- Attendance at Formation Workshops and Days of Recollection.

Award of a Master of Arts degree in Sacred Theology will require:

- Successful completion of all twelve courses.
- Passing grade on a ten-page research paper and course exam for each course.
- Passing grade on a comprehensive examination at the conclusion of their course of studies.

The annual tuition cost per candidate will be $1,200.00 for those candidates who are seeking the Master of Arts degree in Sacred Theology. Other candidates shall pay $550.00 annual tuition.

For those candidates who are seeking the Master of Arts degree in Sacred Theology as part of their diaconate training, the Graduate School of Theology will assist with the administration of the twelve course Master of Arts program by hiring and paying adjunct Professors and attending to other academic aspects of the program.

Courses will be scheduled on Wednesday nights from 7:00 to 9:30 p.m. All courses offered as part of diaconate formation shall maintain appropriate attention to pastoral formation. In appropriate circumstances, Master of Arts degree students of the Graduate School of Theology may attend the diaconate formation courses.
UNDERGRADUATE VATICAN-ENDORSED CERTIFICATE IN DIACONAL STUDIES
(available for candidates who have not attained an undergraduate degree)

REQUIREMENTS FOR NEW CANDIDATES
Candidate must declare himself to be on Undergraduate Diploma track at the beginning of Year I of diaconate formation.

Prerequisites for a candidate in diaconate formation to seek an undergraduate Vatican-endorsed Certificate in diaconal studies

- High School Diploma (verification of diploma and receipt of official transcripts of grades required).
- Approved application to Graduate School of Theology & Program of Catholic Studies, Saint Charles Borromeo Seminary.
- Successful completion of Aspirancy Year.
- Attendance at Formation Workshops and Days of Recollection.

Award of a Diploma and Certificate will require:

- Successful completion of all twelve courses.
- Passing grade on a five-page research paper and course exam for each course.
- Passing grade on a comprehensive examination at the conclusion of their course of studies.
Course Catalog
COURSE CATALOG

COLLEGE SEMINARY AND PRE-THEOLOGY PROGRAM

COURSE NUMBERING

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

DEPARTMENT OF HUMANITIES AND SCIENCE

BIO 201 HUMAN BIOLOGY

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

COM 101 ORAL COMMUNICATION

This course considers the mechanical, interpretive, expressive, and rhetorical elements of oral presentation as applied to the proclamation of Sacred Scripture and through the presentation of original speeches.

COM 401 APPLIED ORAL COMMUNICATION

This core course reviews, reinforces, and advances through intensive application the mechanical, interpretive, expressive, and rhetorical principles of oral/public presentation as these were introduced and developed in COM 101.

EDU 340 PHILOSOPHIES OF EDUCATION

The constitutive elements of philosophical schools have an impact on the pedagogy and methodology teachers who share that philosophy employ. The course will examine those constitutive elements and connect them to education demonstrating how these elements manifest themselves in a specific school of philosophy.

EDU 359 LEADERSHIP—A MORAL IMPERATIVE

This course will afford each seminarian a challenging and provocative look at leadership and its moral purpose. Leadership, and its changing role, is viewed through its historical roots of management theory as well as through the lens of the best practices of both transactional and transformational leaders.
ENG 101 COLLEGE COMPOSITION

The goal of this course is twofold: to study the principles and mechanics of effective written expression and to foster their development through frequent, critiqued writing exercises responding to some important literary works of the Western World; and to begin a study of those great works from ancient to modern times, with attention to their intrinsic artistic merits and as they affect and reflect their various cultures as well as universal human experience and understanding. The course also covers in detail the process of researching and writing a documented paper.

ENG 105 GREAT WORKS OF WESTERN LITERATURE I

This core course traces the development of Western literature from ancient times to the Renaissance, focusing on such selected landmark works of drama, poetry, fiction, and essay as Homer’s *Iliad* and Sophocles’ *Oedipus Rex* from the Greek tradition, Virgil’s *Aeneid* and Ovid’s *Metamorphoses* from the Roman epoch, Dante’s *Divine Comedy* and Chaucer’s *Canterbury Tales* from the medieval era, and Shakespeare’s *Hamlet* and Cervantes’ *Don Quixote* from the Renaissance period. The works are read both for their intrinsic literary value and as they affect and represent their particular cultures, the broader Western culture, and universal human experience and understanding.

ENG 205 GREAT WORKS OF WESTERN LITERATURE II

This core course is a continuation of ENG 105 in tracing the development of Western literature from the Renaissance to modern times, focusing on such selected landmark works of drama, poetry, fiction, and essay as Moliere’s *Tartuffe* and Lafayette’s *Princess of Cleves* from the Neoclassical period, Goethe’s *Faust* and Wordsworth’s “Tintern Abbey” from the Romantic age, Tolstoy’s *Death of Ivan Ilyich* and Ibsen’s *Hedda Gabler* from the late nineteenth century, and T.S. Eliot’s poems and essays from modern times. The works are read both for their intrinsic literary value and as they affect and represent their particular cultures, the broader Western culture, and universal human experience and understanding.

ENG 327 MASTERWORKS OF DRAMA

This course considers the forms and development of Western drama and the theater from ancient to modern times, with special emphasis on such major and significantly influential playwrights as Aeschylus, Sophocles, Aristophanes, the authors of the Medieval mystery and morality plays, Shakespeare, Moliere, Ibsen, Chekhov, Shaw, O’Neill, and Beckett—whose works are studied both for their intrinsic literary value and as they affect and represent their cultures and universal human experience.

ENG 334 THE WRITINGS OF GRAHAM GREENE

Graham Greene was a talented and complex believer. He was, and remains, not a small mystery to many who have endeavored to understand him and his writing. Beginning with a brief look at biographical data, we will move into selections of the body of literature that he produced so as to investigate the contributions he made to literature and an understanding of the Faith.
ENG 335 CATHOLIC AMERICAN AUTHORS

This course is designed to involve the non-English major in an exploration of the works of Catholic American authors. Work will be examined in light of the philosophical and theological knowledge that is central to the learning of the Saint Charles Borromeo College Seminary. A major goal of this course is to encourage and enable the seminarian to explore more deeply the topics covered. A secondary goal is to enable the seminarians to have more than a passing familiarity with Catholic American writers.

ENG 336 CATHOLIC LITERARY RENAISSANCE IN ENGLAND

This course will survey, understand, and appreciate the phenomenally rich and concentrated literary output by English Catholics from the mid-nineteenth to the mid-twentieth century. This goal is pursued through a close reading and analysis of the era’s major and representative texts and by a consideration of the cultural forces that both influenced and resulted from them. Special emphasis is given to each work’s specifically Catholic character as well as to its intrinsic literary value and uniqueness.

ENG 338 MASTERWORKS OF SHORT FICTION

This course surveys and fosters an understanding and appreciation of the forms, meanings, and development of short fiction in Western literature—of the short story and novella—from the genre’s historical antecedents, through its beginnings in the nineteenth century, to its phenomenal evolution and proliferation in the twentieth century. This study includes a close reading and analysis of major, seminal texts by such practitioners as Hawthorne and Poe, Flaubert and Maupassant, Conrad and Joyce, Faulkner and O’Connor—with particular attention to each work’s representative literary properties, intrinsic and unique artistic value, cultural context, and reflection of common human experience.

ENG 339 COMEDY IN LITERATURE

This course will survey, comprehend, and appreciate the meaning, forms, and development of comic literature—to inquire into the nature of comedy and its significance for understanding human existence and its condition. Toward that end, the course focuses on classic works of comic Western literature from ancient to modern times, with reference to archetypes of humor, irony, and paradox in folklore and myth, in cinema and television, and in other cultural traditions, and with reference as well to several theories of humor. In addition, the various genres of literary comedy—including drama, fiction, poetry/song, and essay—are differentiated and compared in their modes and purposes.

ENG 340 MASTERWORKS OF POETRY

This course surveys and fosters an understanding and appreciation of the forms, meanings, and development of lyrical poetry in the Western tradition from ancient to modern times, with special emphasis on such major and significantly influential poets as Pindar and Horace, Petrarch and Donne, Wordsworth and Coleridge, Dickenson and Hopkins, Yeats and Eliot, whose works are studied both for their intrinsic and unique literary value and as they affect and represent their cultures and universal human experience.
ENG 341 MODERN CATHOLIC SHORT STORIES

This course will survey and explore the distinctly Catholic ethos, varying forms, and the tradition and development of modern Catholic fiction from the historical antecedents and beginnings to its growth and development in our time. The goal is pursued through a close reading and analysis of significant texts by Catholic authors worldwide, with special attention to each work’s particular representation of Catholic consciousness and experience.

ENG 343 MODELS OF THE PRIESTHOOD: DEPICTIONS IN CATHOLIC FICTION

This English elective is a broad survey of modern fiction, mostly novels, which depict some idea or variation(s) of ideas on Catholic priesthood. The course introduces fictional portrayals of the Catholic priesthood. With the aid of these depictions and other supplemental materials, the goal is to ascertain a concrete idea of the virtues, values, and characteristics esteemed in the life of a joyful and fulfilled priest, which aids the reader to better identify with the men who faithfully serve in the mission of the Catholic priesthood of Jesus Christ.

ENG 380-389 SPECIAL TOPICS IN LITERATURE

Courses offered as “special topics” might focus on a particular author, a cluster of authors, a literary theme, or a movement or era of literature—as determined by the Department Chair and approved by the Vice President for Academic Affairs.

ENG 390 INDEPENDENT STUDY

Directed but independent study. Content is determined by Instructor and seminarian in consultation. Available only with the approval of Instructor, Department Chair, and Vice President for Academic Affairs.

GRK 301 ELEMENTARY GREEK I


GRK 302 ELEMENTARY GREEK II

A continuation of GRK 301.

GRK 331/531 CONCENTRATED GREEK I

An introduction, at a moderated pace, to the phonology, morphology, syntax, and vocabulary of the Greek of the New Testament.

GRK 332/532 CONCENTRATED GREEK II

A continuation of GRK 331/531.
GRK 380 PSEUDO-DIONYSIUS THE AREOPAGITE

A study, using translations and selected original Greek texts, of one of the most influential Greek Christian authors of Late Antiquity. Pseudo-Dionysius is comparable to Aristotle in terms of direct influence on St. Thomas Aquinas.

GRK 390 INDEPENDENT STUDY IN CLASSICAL OR CHRISTIAN GREEK

Directed but independent study for advanced students. Readings in the original Greek, from Homer to Plato to Byzantine-era authors such as John of Damascus.

GRK 406 GREEK NEW TESTAMENT READINGS

Building on the skills acquired in GRK 301 and 302, this course focuses more extensively on the art of translation and the use of critical editions of the Greek New Testament.

GRK 507 BIBLICAL GREEK I FOR PRE-THEOLOGY STUDENTS


GRK 508 BIBLICAL GREEK II FOR PRE-THEOLOGY STUDENTS

A continuation of GRK 507, this course concludes with a brief introduction to the use of critical editions of the Greek New Testament.

HIS 101 HISTORY OF WESTERN CIVILIZATION I

This course provides a political, economic, and cultural survey of Western civilization from its beginning to the death of Louis XIV of France.

HIS 102 HISTORY OF WESTERN CIVILIZATION II

This course provides a broad overview of the major political, social, economic, and cultural developments in the history of the Western world from the mid-17th century to the present day.

HIS 333 HISTORY OF THE REFORMATION AND COUNTER-REFORMATION IN EUROPE

This course is a broad survey of the history and theology of the Catholic Reformation, the various Protestant Reformations, and the Counter-Reformation. The course begins by investigating the seeds of the Reformations. It then examines the careers and teachings of major figures of the Reformation Era in addition to major events of the period. Social, political, ecclesiastical, and religious topics are covered, with a special emphasis on theological and liturgical aspects of the 14th-17th centuries.
HUM 301 HUMANITIES

An integrative exploration of three areas of the Liberal Arts essential to a sound human and priestly education but not otherwise covered in the curriculum: the importance of leisure and contemplation; the close relationship between the Catholic faith and Western cultural history; and the tradition of Church architecture and Christian art in relation to the teaching of Vatican II. A final student project involves on-site study of local parish churches.

HUM 380-389 SPECIAL TOPICS IN HUMANITIES

Courses offered as “special topics” focus on particular facets or themes within the discipline as determined by the Department Chair and approved by the Vice President for Academic Affairs.

IELP (INTENSIVE ENGLISH LANGUAGE CLASS)

The courses are designed to accommodate seminarians’ needs in their study of English as second language. The course allows the seminarians to immerse themselves in the traditional curriculum while studying the basic elements of English grammar, writing, and reading.

LAT 105 ELEMENTARY LATIN I

An introduction to Latin. Grammatical instruction is emphasized, and the reading and translating of elementary texts; some oral exercises.

LAT 106 ELEMENTARY LATIN II

A continuation of LAT 105. Complete coverage of declensions and conjugations, with plenty of practice in translating and composition. Oral exercises included.

LAT 205 INTERMEDIATE LATIN I

Continuation of LAT 106. Further presentation of Latin grammar and vocabulary: subjunctive verb forms, indirect discourse, etc. Oral exercises included, plus study of the varieties of Latin used in Christian culture, past and present.

LAT 206 INTERMEDIATE LATIN II

Completion of basic introduction to the forms and syntax of the Latin language, with some reading in Cicero, Virgil, and the Vulgate Bible.

LAT 337 ST. IRENAEUS OF LYONS

This course explores the heresiology and theological vision of St. Irenaeus. Selected passages from Irenaeus’s *Adversus haereses* are translated from the Latin, and extensive portions are read in English translation. Reading and discussion of selected secondary readings augment discussion of the primary text.
LAT 339 READINGS IN ST. AMBROSE OF MILAN

This course focuses on translating selected passages from the exegetical and dogmatic works of St. Ambrose of Milan, reading portions in English translation, and discussing both the content and form of those works. Selected secondary readings augment discussion of the primary texts.

LAT 380 ASCETICAL WRITINGS OF ST. JOHN CASSIAN

This course examines the ascetical works of St. John Cassian through translating selected passages, reading extensive portions in English translation, and discussing their contents. Selected secondary readings augment discussion of the primary texts.

LAT 390 INDEPENDENT STUDY

Directed but independent study. Content is determined by the seminarian and instructor. Available only with the approval of the Instructor, Departmental Chair, and Vice President for Academic Affairs.

LAT 507 ECCLESIASTICAL LATIN I FOR PRE-THEOLOGY STUDENTS

An introduction to Latin. Grammatical comprehension is emphasized, and the reading and translating of elementary texts.

LAT 508 ECCLESIASTICAL LATIN II FOR PRE-THEOLOGY STUDENTS

A continuation of LAT 507.

MTH 106 COLLEGE ALGEBRA AND TRIGONOMETRY

This course covers algebraic and trigonometric background, graphing, exponential and logarithmic functions as preparation for any field requiring a foundation in mathematics.

MUS 171, 172 (1 CREDIT PER SEMESTER) ELEMENTARY ORGAN INSTRUCTION

MUS 173, 174 (1 CREDIT PER SEMESTER) INTERMEDIATE ORGAN INSTRUCTION

MUS 175, 176 (1 CREDIT PER SEMESTER) ADVANCED ORGAN INSTRUCTION

MUS 356 SACRED MUSIC

The goals of this course in sacred music are threefold: to study the aesthetic of the sacred in music; to trace the development of styles and techniques from the early Church to the present day through listening and discussion; and to study the influence of papal and conciliar pronouncements on the propriety of music in the liturgy. Historical study will provide the background for considerable discussion on the use of music in the liturgy of the Novus Ordo.

MUS 357 MUSIC THEORY
Students in this course will receive training in sight singing, ear training, melodic and harmonic dictation, music fundamentals, and transposition. The objective is to be able to compose music for the Mass considering melody, harmony, counterpoint, arrangement, and orchestration. It is recommended that students have some musical background before taking this course.

PSY 201 HUMAN DEVELOPMENT THROUGH THE LIFE STAGES

This course pursues an understanding of the unique characteristics of persons at different stages of life, addressing principles, theories, and determinants of human development as well as relevant social, health, and other contemporary issues affecting each stage of development.

PSY 326 PSYCHOLOGY OF ADJUSTMENT

This course seeks to increase an awareness of personal growth and mental health issues through an understanding of the normal process of coping, adjustment, mourning, change, and the development of the qualities of resilient adults. Rooted in a “Biopsychosocial” perspective, the development of personal and social competencies, the management of emotions, the establishment of identity and becoming an adult will be considered. Developmental “Lifetraps” that interfere with adjustment will be discussed as well as an exploration of issues of stress, anxiety, mood disorders, and addictions. Elements of a healthy and balanced spirituality will be elaborated.

SNL 371 SIGN LANGUAGE I

The aim of the course is to develop skills in conversational American Sign Language (ASL) and to gain an understanding of Deaf Culture and models of effective Deaf Ministry. This course introduces the fundamentals of ASL used by the deaf community, including basic vocabulary, syntax, finger spelling, and grammatical signals. Emphasis is placed on learning prayers and religious vocabulary, as well as conversational ASL.

SNL 372 SIGN LANGUAGE II

A continuation of SNL 371.

SNL 373 SIGN LANGUAGE III

A continuation of SNL 372.

SOC 320 SOCIOLOGY

This course provides an introduction to the study of sociology with particular attention to the humanitarian relationships, socio-cultural behavior, and the development of the social individual.
SPA 301 BASIC SPANISH I

This course has as its goal the development of speaking, comprehension, reading, and writing skills on an introductory language level. The simple present and past tenses are studied, and a general introduction to the subjunctive mood is included. The treatment of all language acquisition skills in this course begins to establish a sound working knowledge of pastoral vocabulary. A concentration in Spanish on celebration of the Eucharist, prayers, liturgical feasts, and cultural celebrations particular to Hispanic communities begins at this course level. This concentration progresses throughout each subsequent course thus initiating the process of integrating pastoral/cultural awareness and effective language learning.

SPA 302 BASIC SPANISH II

This course begins with a thorough review of material covered in Basic Spanish I. It improves proficiency in all language acquisition skills targeted in SPA 301. All tenses, both simple and compound, are studied. A more comprehensive treatment and correct usage of the subjunctive mood is focused upon. Pastoral vocabulary introduced in SPA 301 is more directly applied in both oral and written assignments. Concentration on prayers, parts of the Mass, and the liturgical calendar in Spanish continues SPA 301 with greater opportunity for class participation on a personal and collective level.

SPA 353 INTERMEDIATE SPANISH I

This course is intended for the seminarian who has completed a course in basic/elementary Spanish. The fundamental skills of speaking, listening, reading, and writing will be enhanced through the use of audio and video materials as well as the Internet. Taught completely in Spanish, the seminarian will gain an extensive knowledge and appreciation for the Hispanic culture. Additionally, he will continue to master the pastoral vocabulary necessary for the Hispanic ministry.

SPA 354 INTERMEDIATE SPANISH II

This course is a continuation of Intermediate Spanish I. The goal of this course is to hone, enhance, and develop further knowledge of the Spanish language so that each seminarian is prepared for situations related to Hispanic ministry. Each seminarian is encouraged to develop intermediate-level competency acquisition skills thereby enabling him to grow in a sense of comfort, ability, and confidence in any and all pastoral situations.

SPA 361 SPANISH: COMPOSITION AND CONVERSATION

Taught in Spanish, this course will continue to emphasize grammar review, conversation, and writing. Additionally, there will be readings of short stories from the Hispanic world including authors from Spain and Latin America. Oral discussions will include summaries of the short stories, theme descriptions, and personal opinions on the readings. Guided written exercises which will increase vocabulary will be addressed as well as compositions on themes to support the short stories.
SPA 365 THE GOLDEN AGE OF SPANISH LITERATURE

This course provides an overview in Spanish of the foremost works of Spain’s 16th and 17th centuries, most notably by St. Teresa of Avila, Miguel de Cervantes, and St. John of the Cross, considered in their social, political, and religious contexts; and it will also continue to develop the critical Spanish language acquisition skills of reading, writing, listening, and speaking.

SPA 501 BASIC SPANISH I

This course has as its goal the development of speaking, comprehension, reading and writing skills on an introductory language level. The simple present and past tenses are studied and a general introduction to the subjunctive mood is included. The treatment of all language acquisition skills in this course begins to establish a sound working knowledge of pastoral vocabulary. A concentration in Spanish on celebration of the Eucharist, prayers, liturgical feasts, and cultural celebrations particular to Hispanic communities begins at this course level. This concentration progresses throughout each subsequent course thus initiating the process of integrating pastoral/cultural awareness and effective language learning.

SPA 502 BASIC SPANISH II

This course begins with a thorough review of material covered in Basic Spanish I. It improves proficiency in all language acquisition skills targeted in SPA 501. All tenses, both simple and compound, are studied. A more comprehensive treatment and correct usage of the subjunctive mood is focused upon. Pastoral vocabulary introduced in SPA 501 is more directly applied in both oral and written assignments. Concentration on prayers, parts of the Mass, and the liturgical calendar in Spanish continues SPA 501 with greater opportunity for class participation on a personal and collective level.

DEPARTMENT OF PHILOSOPHY

PHL 101 INTRODUCTION TO PHILOSOPHY

The course “introduces” the seminarian in the literal sense of “leading the student into philosophy.” This initial study in philosophy includes the following themes: the distinction and interrelation of faith and reason, the “science” of philosophy, the historical and systematic character of philosophical investigation, engagement with the thinking of various philosophers.

PHL 203 LOGIC

Study of and focus on Aristotelian logic with some consideration of symbolic logic. Topics include: logic as a philosophical tool, categorical propositions, syllogistic argumentation, informal fallacies, propositional logic, and logical translation.

PHL 204 EPISTEMOLOGY

This course provides the seminarian with the opportunity to examine the meaning of knowledge with particular emphasis on the moderate realism of St. Thomas Aquinas. Topics
include: the origin of knowledge, the process of knowing, the power of the intellect, truth and certitude, and knowledge as wisdom.

PHL 303 METAPHYSICS

An examination of being with particular emphasis on the primacy of existence (esse) and essence, causality, analogy, the existence of God, and the problem of evil.

PHL 304 NATURAL THEOLOGY

An examination of and emphasis on God as the center of being under the themes: ontological vs. cosmological proofs for God’s existence, the “five ways” of St. Thomas Aquinas, the nature of God, God the Creator, God’s transcendence and immanence, the eternity of God, the problem of evil in the light of God’s goodness, and the relation of natural theology and Revelation.

PHL 305 ANCIENT PHILOSOPHY

A study of the development of philosophical though from its Greek beginnings through the Romano-Hellenistic period with special attention to Plato and Aristotle as background for the rise of Christian thinking.

PHL 321 THE HARMONY OF FAITH AND REASON: THE THOUGHT OF ST. THOMAS AQUINAS

A study of St. Thomas with special emphasis on his meaning for the contemporary world. Included as integral to this examination of his work will be the focus on the inter-relation of Aquinas the theologian and Aquinas the philosopher.

PHL 324 ART AND BEAUTY (AESTHETICS)

An investigation and appreciation of the meaning of art. Among topics to be discussed: the notion of creativity, the role of inspiration, artistic purpose, classical vs. modern art, art and the sacred.

PHL 325 THE PHILOSOPHY OF PLATO

An in-depth study of Plato, focusing on his overriding search for Divine Goodness and Unity. Themes will include the journey of the soul, knowledge vs. opinion, reality vs. appearance, love of beauty. Other themes to be explored: immortality of the soul, the theory of forms, justice, friendship, and the good human life.

PHL 326 FAITH SEEKING UNDERSTANDING: THE THOUGHT OF ST. AUGUSTINE

A study of St. Augustine with special emphasis on his meaning for the contemporary world. Included as integral to this examination of his work will be the focus on the theological-philosophical unity of his vision. Other topics include: the freedom of the will, the theory of illumination, time and memory. Special consideration given to his Confessions.
PHL 327 PHILOSOPHICAL ATHEISM: THE RISE OF ATHEISM IN A PHILOSOPHICAL CONTEXT

The religion of man comes center stage. The emergence of secular humanism in the modern world; particular stress will be given to the triumph of subjectivity, the denial of transcendence (in contrast to the transcendental), the impact of positivism, and the growth of naturalism as conducive to atheism and agnosticism. Possible philosophical responses to this challenge of atheistic humanism will be explored.

PHL 328 KIERKEGAARD AND THE AGE OF ANXIETY

An investigation of Kierkegaard’s thought with attention centered on man’s alienation from God. Among themes: anxiety and the encounter with nothingness, the individual vs. the crowd, the call to witness to the truth, the leap of faith, and the stages of human existence.

PHL 333 THE EXISTENTIALIST TRADITION: THE CRISIS OF ALIENATION AND THE SEARCH FOR MEANING

A study of Husserl’s phenomenology and the existentialism of such thinkers as Nietzsche, Heidegger, Marcel and Sartre. Topics include the dynamics of human existence, absurdity vs. meaning, the phenomenological method, and personalism.

PHL 334 THE PHILOSOPHY OF ARISTOTLE: TELEOLOGY IN NATURE AND HUMAN AFFAIRS

The course will follow Aristotle’s search for first principles and causes through the study of nature, being, the soul and society. The telos of the human being within the ethical order will serve as a main focus.

PHL 338 PHILOSOPHY OF RELIGION

A study of the “essence of religion.” Themes included are: the nature of the sacred; religion as a virtue; natural religion; modernity and religious perversion; phenomenological description of religion; the God of the philosophers, the God of the religions, and the God of the faith; the transcendence of Christianity.

PHL 340 PHILOSOPHIES OF EDUCATION

The constitutive elements of philosophical schools have an impact on the pedagogy and methodology teachers who share that philosophy employ. The course will examine those constitutive elements and connect them to education demonstrating how these elements manifest themselves in a specific school of philosophy.

PHL 341 PHILOSOPHY OF SCIENCE

An historical and thematic survey of science and its perturbations and variations. The historical approach will take up ancient conceptions of science and the modern revolution of science. Thematic topics will include: the problem of the term “science”; empirical science in relation to causality, to methodology, to knowledge; mathematization of nature; teleology vs. mechanism; philosophy of nature vs. positivism; the “new physics”; method and mastery vs. *theoria* and wonder.
PHL 380 SPECIAL TOPICS

Course will be determined by the Department Chair, subject to approval by the Vice President for Academic Affairs.

PHL 390 INDEPENDENT STUDY

Directed but independent study. Content will be determined by Instructor and seminarian in consultation. Available only with the approval of Instructor, Department Chair, and Vice President for Academic Affairs.

PHL 401 PHILOSOPHY OF THE HUMAN PERSON

A study of man as a rational substance. Topics will include: thought as a spiritual operation, proofs for the soul’s immortality, the notion of person, embodiment and appetite, and happiness and the soul’s spiritual destiny.

PHL 402 ETHICS

A study of Thomistic natural moral law. Topics will include: objective morality as rooted in the first moral principle and the moral norm of right reason, act vs. intentionality, the role of conscience, virtue and the good as end, natural rights, and the perennial significance of natural law within the contemporary ethical context. The latter part of the course will focus on the application of the natural law’s ethics principles to such problem areas as life, sex, war and social justice.

PHL 405 MEDIEVAL AND EARLY MODERN PHILOSOPHY

The development of philosophical thought from St. Augustine through the culminating faith-reason synthesis of St. Thomas Aquinas. The course will end with the breakdown of this synthesis and the rise of the Galilean-Cartesian quest for a “new science.”

PHL 406 LATER MODERN AND CONTEMPORARY PHILOSOPHY

Philosophical development after Descartes and carrying into the present day. Topics include: British empiricism, the critical philosophy of Kant, Hegel’s dialectic of the Absolute Spirit, phenomenology and the crisis of the reason, analytic philosophy and the role of language, and the philosophical defense of Metaphysics and Christian Faith.

PHL 501 PHILOSOPHY OF THE HUMAN PERSON

A study of man as a rational substance. Topics will include: thought as a spiritual operation, proofs for the soul’s immortality, the notion of person, embodiment and appetite, and happiness and the soul’s spiritual destiny.

PHL 502 ETHICS

A study of Thomistic natural moral law. Topics will include: objective morality as rooted in the first moral principle and the moral norm of right reason, act vs. intentionality, the role of conscience, virtue and the good as end, natural rights, and the perennial significance of natural law within the contemporary ethical context. The latter part of the course will focus
on the application of the natural law’s ethics principles to such problem areas as life, sex, war and social justice.

**PHL 509 ANCIENT PHILOSOPHY**

The development of philosophical thought from its Greek beginnings through the Romano-Hellenistic period. Special attention to Plato and Aristotle as background for the rise of Christian thinking.

**PHL 510 MEDIEVAL AND EARLY MODERN PHILOSOPHY**

The development of philosophical thought from St. Augustine through the culminating faith-reason synthesis of St. Thomas Aquinas. The course will end with the breakdown of this synthesis and the rise of the Galilean-Cartesian quest for a “new science.”

**PHL 511 EPISTEMOLOGY**

This course provides the seminarian with the opportunity to examine the meaning of knowledge with particular emphasis on the moderate realism of St. Thomas Aquinas. Topics include: the origin of knowledge, the process of knowing, the power of the intellect, truth and certitude, and knowledge as wisdom.

**PHL 512 METAPHYSICS**

An examination of being with particular emphasis on the primacy of existence (esser) and essence, causality, analogy, the existence of God, and the problem of evil.

**PHL 514 LATER MODERN AND CONTEMPORARY PHILOSOPHY**

Philosophical development after Descartes and carrying into the present day. Topics include: British empiricism, the critical philosophy of Kant, Hegel’s dialectic of the Absolute Spirit, phenomenology and the crisis of the reason, analytic philosophy and the role of language, and the philosophical defense of Metaphysics and Christian Faith.

**PHL 515 LOGIC**

Study of and principle focus on Aristotelian logic with some consideration of symbolic logic. Topics include: logic as a philosophical tool, categorical propositions, syllogistic argumentation, informal fallacies, propositional logic, and logical translation.

**PHL 516 NATURAL THEOLOGY**

An examination of and emphasis on God as the center of being under the themes: ontological vs. cosmological proofs for God’s existence, the “five ways” of St. Thomas Aquinas, the nature of God, God the Creator, God’s transcendence and immanence, the eternity of God, the problem of evil in the light of God’s goodness, and the relation of natural theology and Revelation.
INTRODUCTION TO PHENOMENOLOGY

A study of and historical introduction to phenomenology in the twentieth century, with special emphasis on Husserlian phenomenology. Consideration will also be given to the thought of Heidegger and other twentieth century phenomenological figures. Topics include: the phenomenological method; intentionality; perception, memory, imagination, and their differences; symbols and pictures; the relation between perception and categorial thinking; presence and absence in human experience; the life-world and modern natural science. In addition, special attention will be directed to the phenomenology of the human person and to theological disclosure.

POLITICAL PHILOSOPHY

A philosophical examination of action and political life; work, labor, and technology; friendship; privacy and publicness; justice and other virtues; cities, states, and nations; nature and convention; the moral and the legal. Special consideration will be given to the thought of Plato, Aristotle, Augustine and Aquinas on the nature of society and the common good. Special consideration will also be given to the political philosophy in the modern era with emphasis on major figures and movements in philosophy.

NATURE AND THE LIMITS OF SCIENTIFIC INQUIRY

The aim of this course is to explore the nature and limits of scientific inquiry with a principle focus on nature and its meaning for human being. To this end, the course will be a detailed study of the philosophy of nature, beginning in the Early Greek philosophers, through the classical understanding located in Aristotle’s teleological conception of nature. Special consideration will also be given to the Medieval development of the philosophy of nature as well as the innovations and challenges introduced by the mathematization of nature in the Modern period, and the emphasis on mechanism and technology.

CONTEMPORARY PHILOSOPHY

A study of the development of philosophical thought from the twentieth century to the present day. Topics include: phenomenology and existentialism, hermeneutics, the crisis of reason, the rise of Neo-Thomism, with some consideration of analytic philosophy. Some attention given to more recent topics and problems in philosophy.

MODERN PHILOSOPHY

A study of the development of philosophical thought from Descartes through Kant and the nineteenth century. Topics will include: rationalism and empiricism, Kantian epistemology and deontological ethics, German Idealism, Positivism and Materialism, Secular Humanism, and the crisis of reason and the philosophical defense of metaphysics and Christian faith.
MEDIEVAL PHILOSOPHY

A study of the development of philosophical thought from St. Augustine through the culminating faith-reason synthesis of St. Thomas Aquinas. The course will end with the breakdown of this synthesis and the rise of the Galilean-Cartesian quest for a “new science.”
DEPARTMENT OF THEOLOGY

THL 101 PERSPECTIVES OF CATHOLIC BELIEF

An overall perspective on the principles which guide Catholics in recognizing Christian truth will provide the introduction to a discussion of the basic elements of the Catholic Faith.

THL 103 INTRODUCTION TO LITURGY

This course will serve as an introduction to the basic concepts and terminology of the Catholic tradition of worship and sacraments. Through lectures, readings and regular group discussions, the practical aspects of the liturgy as well as contemporary liturgical issues facing the Church will be explored.

THL 203 INTRODUCTION TO SCRIPTURE

A literary and theological examination of Old Testament literature in the context of the history of Israel and an overview of the Synoptic Gospels, Pauline Writings and Johannine Literature, with a consideration of historical background, literary forms and theological perspectives.

THL 303 INTRODUCTORY CHURCH HISTORY

A survey of the history of the Roman Catholic Church from the early Christian community to the present day with a consideration of the principal characters, events and issues affecting the Church since its origins.

THL 304 CHRISTIAN COMMITMENT AND THE MORAL LIFE

This introductory moral theology course explores the personal and communal response to the call of Christ initiated through Baptism and lived out daily in the Church by followers of Jesus.

THL 401 PRACTICAL THEOLOGICAL CONCEPTS

This introductory Moral Theology course explores the personal and communal responses to the call of Christ initiated through Baptism and lived out daily in the Church by followers of Jesus. Foundational themes and a general examination of important modern moral issues will be discussed, with special emphasis on pastoral applications to assist the seminarian in strengthening his own relationship with the Lord and others.

THL 402 INTRODUCTION TO DOGMATIC THEOLOGY

Analysis of the nature and method of the theological enterprise through an examination of the foundational realities of experience, revelation and faith. Theological themes are examined in light of the context which nurtured them, the philosophical systems that articulated them, and the life of faith resulting from them.
THL 501 PRACTICAL THEOLOGICAL CONCEPTS

A study of the experience of faith, conversion, and commitment as a response to the grace of God; an investigation of selected themes from the Church’s tradition of doctrine, the sacraments, and liturgy as aspects of the Christian encounter.

THL 502 INTRODUCTION TO DOGMATIC THEOLOGY

Analysis of the nature and method of the theological enterprise through an examination of the foundational realities of experience, revelation and faith. Theological themes are examined in light of the context which nurtured them, the philosophical systems that articulated them, and the life of faith resulting from them.

THL 505 HISTORY OF CHRISTIAN SPIRITUALITY

This course begins with a study of the spiritual teaching of the Apostolic Fathers and continues with a survey of the life and doctrine of the outstanding spiritual masters through the centuries and the various spiritual movements in the Catholic tradition.

THL 507 INTRODUCTION TO LITURGY

This course will serve as an introduction to the basic concepts and terminology of the Catholic tradition of worship and sacraments. Through lectures, readings and regular group discussions, the practical aspects of the liturgy as well as contemporary liturgical issues facing the Church will be explored.
THEOLOGICAL SEMINARY

DEPARTMENT OF SACRED SCRIPTURE

CORE CURRICULUM

SCR 501 A CRITICAL INTRODUCTION TO SACRED SCRIPTURE

SCR 501 is an introduction to the study of Sacred Scriptures. The course is considered an Introduction in the technical sense of the word, since its goal is to provide a foundation for the more in-depth studies the seminarian will encounter in the other Scripture courses in the curriculum. SCR 501 will deal with both background information regarding the Biblical world and the works which comprise the Old and New Testaments. The course will be divided into the following sub-topics: Canon and Authorship; The Written Word and the Land of the Bible; The History of Israel and the Early Church; the history and principles of Study and Interpretation (in three parts: I, Church Documents; II, Exegetical Methodologies; III, Hermeneutics).

SCR 504 THE PENTATEUCH

This course will undertake a synchronic reading of the Pentateuch in its present canonical form, emphasizing its literary coherence and unity as well as its main themes and theological content. In the course of this study, the contributions of historical, source, form, redaction and new literary criticism will also be considered, and in particular, some of the more recent Pentateuchal scholarship will be introduced. Patristic and rabbinic exegesis will also be treated in connection with key texts, figures and events. Questions of historicity, the relationship between Old and New Testaments and the enduring significance of the Pentateuch for Christianity will be handled throughout.

SCR 506 GOSPEL ACCORDING TO MARK

A study of the context, structure, and major theological motifs of the Gospel of Mark. Particular attention will be given to the evangelist’s role as an interpreter of tradition and history for a persecuted community. Special consideration will be given to the continuity between the Jesus of history (a modern academic construct) and the Christ of faith (the living person whom God has raised up).

SCR 602 GOSPEL ACCORDING TO MATTHEW

This course will focus on the context, structure, and major theological motifs of the Gospel of Matthew. Particular attention will be given to the evangelist’s role as an interpreter of tradition and history for a community in transition. Special consideration will be given to the ethical content of this gospel, to the parables, and to the eschatology of the Matthean Gospel.

SCR 603 PROPHETIC LITERATURE OF THE OLD TESTAMENT

This course will focus on the identity and role of the prophet within the history and traditions of Israel, including a review of the vision and mission of the individual prophets, major prophetic themes, and the relevance of the prophets’ message for the faith community of our day.
SCR 604/SCR 605 THE GOSPEL OF LUKE AND ACTS OF THE APOSTLES

This course will focus on the Lukan corpus, including questions about authorship, date of composition, purpose and audience; the authenticity of its historical record; its sources and structure; and its relation to the Synoptic Gospels and to Paul’s letters; in the light of attention to the infancy narratives, programmatic discourse, Gospel parables, ecclesiological structures and the missionary dimensions of Acts.

SCR 702 PAULINE EPISTLES

A general introduction to the theology of St. Paul contained in the letters of the Pauline corpus. The class will begin with background information on the life and work of St. Paul reflected in Acts and in his Letters. The second part of the course will examine the Pauline Corpus and the theology represented in these texts.

SCR 803 JOHANNINE LITERATURE

This course will consist of an analysis primarily of the fourth Gospel, but also more briefly of the three Epistles of John and the Book of Revelation, with special concern for the unique theology found in each of these works and the tools needed to preach the message that they contain. Consideration will be given to the role of the Beloved Disciple and to scholarly conjectures concerning community that preserved his message, but the primary object of study is the Gospel in its canonical form and the message that it contains. The Gospel’s exposition of the spiritual meaning of the Church’s Sacraments will be examined. The continuity, discontinuity and evolution within and among the various Johannine books of the New Testament will be explored. Different approaches to the Book of Revelation (Apocalypse) will be noted and evaluated, and a properly Catholic understanding of this work will be offered.

SCR 804 WISDOM LITERATURE AND PSALMS

A general introduction to the genre of Wisdom and the Psalms and the growth of a wisdom tradition in Israel within the larger context of Ancient Near Eastern culture, including a survey of the major themes and significant theological concerns. Particular attention is given to forms of expression and central themes, along with a consideration of the place of the Psalms in Old Testament life and worship and in the prayer life of the Christian.

ELECTIVE PROGRAM

SCR 939 A CRITICAL EXEGESIS OF SELECTED TEXTS FROM THE ROMAN LECTIONARY

This course demonstrates the essential and foundational relationship between critical exegesis of the Bible and the final stage in the hermeneutical process of interpretation, i.e., the actualization and communication of the meaning of the text to others through teaching and preaching. Old and New Testament disciplines are combined in a methodology which teaches critical exegesis of selected ensembles of texts as juxtaposed in the current Roman Lectionary. The course is conducted in a modified seminar format.
Jesus’ teaching about the Kingdom of God in the Gospel parables presents different views of this Biblical concept. For example, a parable can be: a dynamic way of speaking about God’s power on earth; a quality of life rather than a place; and, a personal attachment to Jesus which inspires disciples to conversion. In this course, particular attention will be given to the Biblical meaning of key words and contemporary actualization of these parables.

This course will provide a practical guide to reading Biblical Hebrew for general study, research and homiletic projects. Using conventional and electronic materials, and working with specific texts, class sessions will familiarize students with the basic and most exegetically significant elements of the language, and thus enable them to work directly with the Hebrew Bible or at least with interlinear translations of it.

This course involves a comparative study of the Passion Narratives of the four Gospels, demonstrating various approaches to biblical interpretation. We will emphasize the historical background of the events, the distinctive emphases of the Gospel writers, and the meaning of suffering and death of Jesus as understood by the various early Christians. An examination of the Passion Narratives viewed as a whole will be followed by an investigation of individual passages in their historical and literary contexts. The course will also contrast the non-canonical Gospel of Peter with the Passion Narratives of the canonical Gospels.

This course first treats the apocalyptic genre: its unique literary characteristics, the message peculiar to it, and its canons of interpretation. All this will then be applied to an exegetical survey of the Book of Revelation. The survey will highlight the book’s predominant message of hope to believers of the first century and of our own time.

An introduction to Old Testament and inter-testamental concepts of resurrection, and a comparative analysis of the Resurrection accounts of I Corinthians and the four Gospels, with attention to the characteristics of each account, their common or differing traditions and their respective sources, along with an emphasis upon the exegetical approaches of various contemporary Biblical critics.

This course is a Rhetorical-Theological study of the inspired letters Hebrews, James, 1-2Peter, and Jude, including a consideration of the historical setting of the New Testament within first-century Judaism, the Roman Empire, and the developing Christian community. This course offers a brief review of modern New Testament scholarship, along with specific attention to questions of authorship and theological purpose, audience and dating, sources and structure, significant themes and selected texts in each letter under study.
SCR 956 DEUTERONOMISTIC HISTORY

The Hebrew Bible calls them the “Former Prophets”; we know them as the Books of Joshua, Judges, I and II Samuel and I and II Kings. This major section of the Old Testament presents a history of Israel over many generations, from the settlement in the Promised Land to the exile. But it has long been recognized that these books are also works of deep theological insight developed by a single “school.” And it is this insight which forms the foundation for our own understanding of Israel, its relationship to God, monotheism, kingship, the role of the prophet, mercy, repentance, forgiveness, and the hopes and expectations of salvation.

This course will be divided into two parts. The first part will provide the necessary background material, including history and methods of biblical criticism. The second part will consist of a literary reading of the text as it is, seeking its theological meaning.

SCR 957 THE MORAL VISION OF THE BIBLE

This course will explore the normative role that the Bible offers for Christian morality. It will examine moral norms within the entire biblical view of human existence. The Bible will be read first synthetically in its canonical form with the resources of the Christian tradition and community life. Some individual authors and books will be explored in light of how they contribute to the overall canonical narrative while recognizing their unique and diverse voices.

SCR 980 JUDAISM, HISTORY AND CONTEMPORARY PRACTICE

Under sponsorship of the Chautauqua Society, a local Rabbi presents the history of Judaism and its contemporarily lived experience of faith. Topics intend to promote greater understanding of Jewish heritage and experience, and include history, law, post-Exile and post-Temple Judaism, the Diaspora, messianism and prophecy, anti-Semitism, the Holocaust, American Jewish history, the diversity of contemporary Judaism, and Jewish liturgy, feasts and prayer. (Departmentally cross-listed in order to be considered an elective for Sacred Scripture, Systematic Theology or Pastoral Theology, and to encourage the widest possible enrollment to facilitate a deeper understanding of the Jewish roots of the Church’s faith.)

SCR PRE-EXILIC HISTORIES

This course will examine those Historical Books of the Old Testament which recount the events of the people of Israel from the entrance into the Promised Land to the Exile, with the exception of 1 and 2 Chronicles. Thus, the books Joshua, Judges, Ruth, 1 and 2 Samuel, and 1 and 2 Kings will be studied. Particular attention will be given to the role of the Promised Land, the Davidic king and God's eternal promise to him, the Temple, and the fall of the nation to the Babylonians.

SCR POST-EXILIC HISTORIES

This course will examine those Historical Books of the Old Testament which recount the events of the people of Israel from the Exile through the Hasmonean period, including 1 and 2 Chronicles. Thus, the books 1 and 2 Chronicles, Ezra, Nehemiah, Tobit, Judith, Esther, and 1 and 2 Maccabees will be studied. Particular attention will be given to the role of the Temple, Jewish cultic life, and living under foreign rule.
DEPARTMENT OF SYSTEMATIC THEOLOGY

CORE CURRICULUM

STH 506 FUNDAMENTAL THEOLOGY

The course offers an investigation of the event of revelation, its credibility and man’s response in faith. Attention will be focused on the object of theology—divine revelation—and the response of faith. This investigation includes an exposition of the nature of Catholic systematic theology as the science of ecclesial faith. The relationship between faith and reason will be investigated as well as the structure of theological methodology in general. Particular attention will be given to the relationship between theology and the sources of revelation, as well as the interrelation between Sacred Scripture, Tradition and the Magisterium of the Church. An examination of the Magisterium of the Church will be offered together with a study of the relationship between theology and the Church’s Magisterium.

STH 508 PATROLOGY

Patrology is the study of the Fathers of the Church. The Fathers are the prime witnesses to the apostolic tradition, and the vital agents of the transmission and interpretation of divine revelation for the first seven centuries of the Christian Church. Use will be made of texts used in the Liturgy of the Hours and the Catechism of the Catholic Church.

STH 510 CHRISTOLOGY

At the heart of the Christian Faith is the conviction that Jesus of Nazareth is the definitive self-revelation of the Triune God, the ultimate salvation of all mankind and of all created reality. Christology is the branch of theological investigation that studies the mystery of Christ in a systematic way. Based on the sources of revelation and the history of the Church’s doctrine and theology, Christology seeks to understand the Person of Christ and his mission of revelation and salvation. It endeavors to discover “who” Christ is and “what” he has done as the ultimate Word of God about God, and also the ultimate Word of God about mankind.

STH 606 ECCLESIOLOGY

This course considers the Church as simultaneously a human community and a mystery of faith within history. It explores the Church’s relationship to the Kingdom of God as fundamental to her identity and mission; the Church as People of God, Body of Christ, and a creation of the Holy Spirit. It will devote considerable time to the Church’s hierarchical constitution, including the ministry and Primacy of the Bishop of Rome and the role of the College of Bishops. Building upon what was studied in Fundamental Theology, this course will examine further the Church’s teaching authority. It will consider relationships between the Universal Church, the Particular Churches and the Local Churches, and the significance of the Blessed Virgin Mary as type of the Church.
STH 607 THEOLOGY OF GRACE

The course consists of four main sections: Section 1 examines the notions of God as Creator, the doctrine of creation, and the creation both of man and of non-corporeal, spiritual beings. Section 2 then considers the notion of the “original state” or “paradise” as the initial offer of divine grace. In section 3, “original sin” is analyzed as the refusal of God's initial call to man to share in the divine life. Then section 4 examines the origin and growth of the New Life received through Jesus Christ, which heals, transforms and elevates human nature. Throughout the course, emphasis is given to the development of doctrine as evidenced in important Synods or Councils and in various ecclesiastical writers. Special attention will be given to the core paradox of Divine sovereignty and human freedom as well as the notions of predestination, justification, merit, the theological virtues and the gifts of the Holy Spirit.

STH 608 THEOLOGY OF THE SACRAMENTS: BAPTISM AND CONFIRMATION

This course presents principles of sacraments in general followed by a more focused investigation of the sacraments of Baptism and Confirmation.

STH 712 HOLY ORDERS

This course is a systematic study of the Sacrament of Holy Orders and the Theology of Celibacy: the Scriptural foundations, patristic sources, and the history of the development of the ecclesial understanding of the Deacon, Presbyter and Bishop. Attention will be given to the minister’s configuration to Christ, Priest, Prophet, and Pastor. The course will include a study of documents of the Magisterium that pertain to Holy Orders as well as a consideration of various contemporary theological, ecumenical, and pastoral issues.

STH 801 Penance and Anointing

This course explores the mystery and ministry of sacramental reconciliation and healing. An investigation is made of the biblical witness, historical development, and the theological formulations of both the Sacrament of Penance and the Sacrament of the Anointing of the Sick.

STH 802 EUCHARIST

This course examines and analyzes the historical development of the doctrine of the Sacrament of the Holy Eucharist from several perspectives: namely, of the Eucharist as the Real Presence of Christ, as Sacrifice, as the source of participation in the life of the Trinity and the communion of the Church, and as the pledge of eternal life. This will be done by means of an analysis of its foundation in Sacred Scripture, in the history of theology, and in the Magisterium of the Church.
STH 809 TRINITY

The goal of this course is a knowledge of the three Persons of the Holy Trinity in terms both of their nature and of their divine Personhood, their living relation with each other and with creation, especially man. It will be seen that Trinitarian theology is currently receiving a high degree of attention – and for good reason. After extensive theological work done on the nature of God, due attention must be given to the Persons of God and their relations with one another. In particular, emphasis will be given to our Lord’s revelation of Himself in creation and in redemption, and also to the manner in which the revelation of the Holy Trinity is incorporated into these.

ELECTIVE PROGRAM

STH 901 INTER-SEMINARY SEMINAR

A seminar composed of seminarians and professors from Palmer Theological Seminary, Lancaster Theological Seminary, Lutheran Theological Seminary, and Saint Charles Borromeo Seminary. Theological papers of various interests are presented by seminarians and discussed by formal respondents and all participants. (Membership is subject to department approval.)

STH 934 SOTERIOLOGY

This course will consider the following topics: The concept and understanding of redemption. The historical Jesus and the redemptive patterns of the New Testament. Pedagogical, anthropological and political paradigms in the early Church. The major soteriological systems of the Middle Ages and the Reformation. Existential, Trinitarian and liberation developments in modern theological thought.

STH 938 MARIOLOGY

This course will explore the pre-eminent place of the Blessed Virgin Mary in the mission of redemption, in the life of the Church, and in the spiritual lives of the faithful. Particular emphasis will be placed on the Church’s knowledge of Our Lady as Mother and as Spouse, and attention will be given to the reciprocal and inextricable relation between the Christological and Marian dogmas.

STH 954 MARY AND THE FATHERS OF THE CHURCH

A study of Mary within Patristic texts, with emphases on Sacred Scripture, development of doctrine, and devotions within the context of the cultural, liturgical, and doctrinal issues affecting the early Church.

STH 958 SPIRITUAL THEOLOGY

This course develops a working definition for spiritual theology and spirituality in relationship to theology as a whole. The pursuit of Christian perfection and the universal call to holiness is examined for the spirituality of the laity, the consecrated life, and the ministerial priesthood. Central themes include: the Trinitarian, sacramental, and ecclesial aspects of our life in Christ; conversion; Mary and the Christian life; prayer; and aids to spiritual growth.
STH 959 THE NUPTIAL MYSTERY AS A PARADIGM FOR THE EXPRESSION OF THE MYSTERIES OF THE FAITH.

Pope John Paul II repeatedly emphasizes that ethics must be based in anthropology, and that anthropology is only fully explicated in the mystery of Christ. In short, union with Christ is essential to moral theology. The nuptial mystery is a central paradigm for understanding man’s union with God. This course considers the nuptial mystery as a paradigm to explicate the central mysteries of Christianity. This course is based on selected readings from the thought of Angelo Cardinal Scola (who, in turn, bases his thought on the teaching of Pope John Paul II), as found in Scola’s work, The Nuptial Mystery. This text will form the basis for class discussions aimed at developing a practical strategy for the catechist to present the central mysteries of the faith (Trinitarian Theology, Christology, the Incarnation, Paschal Mystery, Mariology, Ecclesiology, and anthropology) to the faithful in a basic yet formative and effective way.

STH 967 THE EXTRAORDINARY FORM OF THE HOLY MASS: ITS HISTORY AND MANNER OF CELEBRATION

The course is intended to create a familiarity with the Extraordinary Form of the Mass of the Roman Rite in accord with the wishes of Pope Benedict XVI in his motu proprio Summorum Pontificum. The history and continuity of the development of the Roman Mass is studied and an extensive practicum is undertaken to impart to the students adequate knowledge of how to celebrate this form of the Roman Rite Mass.

STH 980 JUDAISM: HISTORY AND CONTEMPORARY PRACTICE

Under sponsorship of the Chautauqua Society, a local Rabbi presents the history of Judaism and its contemporarily lived experience of faith. Topics intend to promote greater understanding of Jewish heritage and experience, and include history, law, post-Exile and post-Temple Judaism, the Diaspora, messianism and prophecy, anti-Semitism, the Holocaust, American Jewish history, the diversity of contemporary Judaism, and Jewish liturgy, feasts and prayer. (Departmentally cross-listed in order to be considered an elective for Sacred Scripture, Systematic Theology or Pastoral Theology, and to encourage the widest possible enrollment to facilitate a deeper understanding of the Jewish roots of the Church’s faith.)

CHURCH HISTORY

CORE CURRICULUM

CHH 501 CHURCH HISTORY I: 100-1100

This course surveys the history of the Church from the first to the eleventh centuries, with an emphasis on its social milieu, its institutions, the development of its beliefs and practices, and its major figures and movements as a foundation for theological study and pastoral ministry. Interspersed throughout the course is an introduction to historical methodology by means of reading and discussing primary and secondary texts.
CHH 601 CHURCH HISTORY II: 1100 TO THE PRESENT

Developing the history of the Church from the 12th Century Renaissance through the 20th Century, this course treats the themes of the Papacy, institutional development, pastoral practice, theological and pietistic trends, leadership, as well as major concepts such as critical change, reform, revolution, and modernity.

CHH 701 UNITED STATES CHURCH HISTORY

The history of Roman Catholicism in what became the United States of America is the topic of the course. The constituent elements of American Catholicism from 1565 to the 1990’s are put in the context of major themes such as ethnicity, parish life, leadership, the frontier, urbanization, immigration, piety, institutionalization, socialization, and Catholicism’s relationship to American social-cultural history.

DEPARTMENT OF MORAL THEOLOGY

CORE CURRICULUM

MTH 505 FUNDAMENTAL MORAL THEOLOGY

This course lays the foundation for a theological reflection on Christian morality. It grounds Christian moral experience in a personal relationship with Jesus Christ and presents a survey of the history of moral theology as a discipline. Through this overview, the course identifies the basic principles that guide Christian moral behavior. Integral to the course is an understanding of the major philosophical and theological developments that mark the historical evolution of Catholic moral reflection. By imparting fundamental terminology essential to moral discourse throughout the Catholic tradition, the course intends to provide a theoretical and contextual background for further study in the field of moral theology.

MTH 506 THEOLOGICAL VIRTUES

This course continues the discussion of basic Christian principles with an in-depth study of general virtue theory and the theological virtues of faith, hope, and charity. It begins with an overview of such basic concepts as the nature of happiness, conscience, natural law, the structure of a human act, and the role of the passions in the moral life. It then examines the Scriptural, philosophical, and theological roots of Thomistic virtue theory and looks at the way the theological virtues and their corresponding gifts function in the human person. Although its primary focus is on the theological virtues, their various parts, allied virtues, gifts, and opposing vices, it also covers contemporary approaches to virtue ethics and considers their relevance for Catholic teaching and the Christian moral life.

MTH 602 CATHOLIC TEACHINGS ON SOCIAL JUSTICE

This course studies the core principles, foundations and applications of Catholic Social Teaching (CST). The core principles of CST include: solidarity, subsidiarity, participation, the common good, private property, and the universal destination of goods. The foundations of CST are found in Scripture and Church teaching on the dignity of persons and the meaning of family. CST is applied to contemporary economic, political, social and cultural issues, such as: economic systems (capitalism/socialism); work; the political community; globalization; war and peace. Rooted in Scripture and the Tradition, CST has been
specifically enunciated and developed in the papal and conciliar Magisterium from *Rerum Novarum* (1891) of Pope Leo XIII to *Caritas in Veritate* (2009) of Pope Benedict XVI. A particularly important document which systematically presents CST is *The Compendium of the Social Doctrine of the Church* (Pontifical Council for Justice and Peace, 2004), and this will be used as a guiding text for the course. The course includes a close reading in full of a selection of Social Encyclicals, as well as an introductory discussion of the role of the Holy See at the United Nations.

**MTH 604 MORAL VIRTUES**

This course advances the discussion of basic Christian principles with an in-depth study of the moral virtues of prudence, justice, fortitude, and temperance. After an overview of the distinction between acquired and infused virtue, as well as the theological anthropology supporting the Thomistic approach to virtue, it studies the various parts of these virtues along with their allied virtues, corresponding gifts, and opposing vices. Special attention is given to the way these virtues interrelate and to important moral principles relating to scandal, double effect, and cooperation with evil.

**MTH 701 SEXUALITY AND MARRIAGE IN CATHOLIC TEACHING**

This course will cover the major historical developments of Church teaching on marriage and sexuality, noting particularly: Scripture, St. Augustine, St, Thomas Aquinas, Pius XI, Vatican II, Paul VI and John Paul II. There will be a prominent focus on the pre-papal and papal writings of Karol Wojtyla/Pope John Paul II on human sexuality and marriage. From both the moral and pastoral care dimensions, many specific issues will be covered, such as: responsible parenthood, natural family planning, contraception, the dignity and genius of women, purity and chastity, celibacy, contraception, pre-marital sex and cohabitation, homosexuality, masturbation, adultery, lust, pornography, etc. (Reproductive technological interventions - IVF, Cloning, embryo adoption, etc. - will be covered in MTH 702). Students will also gain the certificate from the *Creighton Model Fertility Care System*; experts of that system will be guest lecturers during some class meetings. The practical goal of this course is to give future priests the tools they need to communicate the truth on these matters to parishioners with confidence, clearly, and in a way that reveals to the listener the deep congeniality between this teaching of the Church and their own happiness, love and family life.

**MTH 702 CATHOLIC TEACHINGS ON ISSUES OF LIFE AND HEALTH**

This course studies the principles used to evaluate medical and health issues according to Catholic teaching and in preparation for pastoral ministry. Principles include: informed consent, totality/integrity, ordinary/extraordinary means, etc. The principles studied are applied to several specific issues, including abortion, euthanasia, stem cell research, in vitro fertilization, Cloning, embryo adoption, brain death, organ donation, advanced directives, etc. The course will take into account the fact that these issues are now no longer the domain of specialists, as they appear regularly now on the news and parishioners will be well-informed about these issues, and the parish priest will need to be prepared to answer their questions. Attention will be given to the Catholic understanding of love, life, suffering, death and dying with a view to their explanatory power to help the faithful grasp the deep and good reasons behind Church teaching on issue of life and health.
ELECTIVE PROGRAM

MTH 945 VERITATIS SPLENDOR AND THE MORAL MAGISTERIUM OF POPE JOHN PAUL II

This seminar will study the 1993 encyclical on moral theology issued by Pope John Paul II, *Veritatis Splendor*, in the context of two subsequent and directly connected encyclicals, *Evangelium Vitae* and *Fides et Ratio*. It will consider certain moral methodologies critiqued in the encyclical and will consider the moral reasoning contained in the encyclical itself. The seminar participants will also read responses to the encyclical contained in scholarly publications.

MTH 947 CASE STUDIES IN MORAL THEOLOGY

In this course, we will examine a number of cases in which individuals or groups, faced with complex moral decisions, have had difficulty applying or accepting the conclusions indicated by Catholic moral teaching. The issues raised by these cases are far-ranging: questions regarding forming and following one’s conscience; questions dealing with matters of justice; questions addressed by professional persons (doctors, lawyers, and priests); and questions related to politics and government. Particular cases will also be used as a springboard for a broader examination of the issues at stake, and for proposing practical suggestions for addressing them in our preaching and teaching.

MTH 953 CATHOLIC TEACHINGS ON WAR AND PEACE

This course offers a study of issues of war and peace from the Catholic perspective, with particular attention to the development of the just war doctrine from St. Augustine to the present. It includes a particular examination of the American Bishops’ pastoral letter, *The Challenge of Peace: God’s Promise and Our Response* in relationship to the pastoral letters of several other Episcopal conferences in the 1980’s will be explored.

MTH 954 CATHOLIC SOCIAL THOUGHT AND MODERN DEMOCRACIES

A study of the positive contribution that the Church has made to reflection upon democracy. The students will review briefly and synthetically the principles of political community and then read Catholic, especially papal, teaching on the subject. The course proceeds to demonstrate how Catholic Social Thought has tried to develop concepts appropriate for evaluating democracy as such, as well as the moral character of particular democratic regimes. Further, the course will explore how the Church’s moral tradition might “animate” democratic societies.
MTH 958 THE NUPTIAL MYSTERY AS A PARADIGM FOR THE EXPRESSION OF THE MYSTERIES OF THE FAITH.

Pope John Paul II repeatedly emphasizes that ethics must be based in anthropology, and that anthropology is only fully explicated in the mystery of Christ. In short, union with Christ is essential to moral theology. The nuptial mystery is a central paradigm for understanding man’s union with God. This course considers the nuptial mystery as a paradigm to explicate the central mysteries of Christianity. This course is based on selected readings from the thought of Angelo Cardinal Scola (who, in turn, bases his thought on the teaching of Pope John Paul II), as found in Scola’s work, *The Nuptial Mystery*. This text will form the basis for class discussions aimed at developing a practical strategy for the catechist to present the central mysteries of the faith (Trinitarian Theology, Christology, the Incarnation, Paschal Mystery, Mariology, Ecclesiology, and anthropology) to the faithful in a basic yet formative and effective way.

MTH 959 MORALITY AND SPIRITUALITY: THE RENEWAL OF MORAL THEOLOGY

The Second Vatican Council called for the renewal of moral theology through a return to the central sources of the Church’s teaching. This course considers the moral life as fundamentally man’s response moved by attraction to beatitude as revealed in Christ. The course has three basic dimensions. The first theme is the foundation of Sacred Scripture in Moral Theology with the understanding that the Word penetrates the believer and calls the believer to a way of life faithful to the Kingdom of God proclaimed in Christ. The second theme consists of an elaboration on the struggle and temptation which confronts the believer in his attempt to follow the summons of Christ. The third theme develops the central role of the Gifts of the Holy Spirit in transforming and sanctifying the believer who responds to the call of Christ.

MTH 960 CONTEMPORARY MORAL ISSUES AND THE MASS MEDIA

A study of moral issues such as abortion, organ transplants, surrogate motherhood, genetic testing, aging, euthanasia and others as they are covered in the media, both secular and religious. The course includes a treatment of the major theological themes relating to these topics and the presentation of practical pointers on how to use the media to communicate in a cogent, interesting and convincing style the Church’s teaching on these complex issues.

MTH 961 CATHOLIC MORAL RESPONSIBILITY AND PUBLIC LIFE

This course offers students the opportunity to discern and discuss with greater depth the challenging issues facing Catholics engaged with civil society. By surveying historical Church-State arrangements and modern Church-State separation models in the West, the Magisterial tradition, and the contemporary western political tradition, students will gain perspective on unchanging fundamental principles, the development of doctrine, the exigencies of religious freedom, shifting emphases in common practice, as well as battles over acceptable interpretations of tolerance, freedom of conscience, compromise, cooperation. Among concrete issues discussed will be human life issues and sexuality, voting and public support or protest, legal actions against religious freedom in the Church, public scandal and dissent, reception of Holy Communion, the role of clergy and laity in transforming the social order, the danger of a “naked public square.”
DEPARTMENT OF PASTORAL THEOLOGY

PTH 503 (1 CREDIT) INTRODUCTION TO HOMILETICS

Liturgical homily fundamentals are explored through investigation of theory, methods of construction, literary form, and history of Catholic preaching via lectures, discussion, and readings. Focus is on the identity of the assembly, the role of the preacher, the presentation, development of the message, and delivery of the homily. A central goal is the understanding of what a homily is and how to deliver one. Practical experience is implemented by the student’s preaching three Sunday homilies and one weekday homily.

PTH 507 LITURGICAL STUDIES

A basic historical-theological study of the Liturgy of the Church with a special emphasis on Sacrosanctum Concilium, Sunday in the Life of the Church, the Historical Development of the Roman Rite, the Missal of Pope Paul VI, the Sacraments, the Liturgical Year and the Liturgy of the Hours.

PTH 607 (1 CREDIT) HOMILETIC PRACTICUM I

Builds on the introductory course (PTH 503) with emphasis on providing experience and self-confidence. Seminarians construct and deliver at least four Sunday homilies in varied liturgical celebrations and settings. In addition, attention is given to preaching on current issues. Videotaping and oral and written peer and professional evaluations combine to enhance critical skills necessary for continued advancement in the art of preaching.

PTH 608 (1 CREDIT) HOMILETIC PRACTICUM II

Building on the pre-requisites (PTH 503, PTH 607), seminarians construct and deliver at least five weekday homilies in varied liturgical settings to various types of congregations. Videotaping, and oral and written peer and professorial evaluations combine to advance critical skills necessary for improved preaching, and the development of a personal method and style.

PTH 702 (1 CREDIT) DIACONAL HOMILETIC PRACTICUM

The final, formal course in preaching prepares students for their diaconal internship by requiring them to preach Sunday and daily homilies in differing liturgical and physical settings, such as Baptisms, weddings and funerals.

PTH 709 PASTORAL PSYCHOLOGY AND COUNSELING

Building upon a Christian anthropology and an historical-theological perspective, the pastoral counselor’s role is defined and developed through the understanding and utilization of communication, interviewing and basic helping techniques. Emphasis is on short-term helping in a parish setting. The course uses lectures, readings, guest speakers, exercises, audio/video tapes, student interviews and active seminarian participation.
**PTH 809 LITURGICAL CELEBRATION AND PRACTICUM**

A practical study designed to assist the future priest celebrant in understanding and developing the *Ars Celebrandi* necessary for the celebration of the Sacred Liturgies of the Roman Catholic Church. Through lectures, readings, discussions, and audio-visual resources, the course will focus upon the theological principles found in the General Instruction of the Roman Missal, the rubrical norms of the *Ordo Missae*, will survey the Proper of Time and the Proper of Saints, will highlight the Rites of Christian Initiation, and will systematically treat the preparations for and the celebration of the Rites of Holy Week.

**ELECTIVE PROGRAM**

**PTH 934 PREPARATION FOR MARRIAGE AND FAMILY**

Recognizes the time preceding the Sacraments of Matrimony and (infant) Baptism as special moments of grace wherein the Church community instructs those involved in the realities to be celebrated. The spiritual, social, emotional, ecclesial and pastoral aspects of preparation and participation in these sacraments are explored. Special emphasis is placed on the stages of preparation, goal-setting, problem cases, pastoral action, use of pre-marital inventories and examination of outcomes.

**PTH 942 THEOLOGY OF THE EUCHARISTIC PRAYER**

A seminar studying the approved Eucharistic Prayers of the Roman Rite in light of their origins, theological development, literary structure and liturgical tradition, with special emphasis on comparative analysis of the central components of the anaphoras, including the epiclesis, the narrative of institution, the anamnesis, intercessions and commemorations, and the final doxology. Lectures comprise seminar papers and presentations.

**PTH 944 PASTORAL PSYCHOLOGY AND COUNSELING II**

Explores the use of brief-counseling strategies and crisis-intervention techniques for situations and issues commonly encountered by priests in parish settings. The course uses lectures, case presentations, development of advanced skills, role playing, guest speakers, audio/videotapes and the seminarian’s videotaped practicum.

**PTH 955 INTRODUCTION TO JEWISH LITURGY AND THEOLOGY**

This course, under the sponsorship of the Jewish Chautauqua Society, will explore the daily, Sabbath and Festival liturgies, their historical development from Biblical times to the present and the theological foundations on which they are based. The primary text will be a Jewish prayer book. Other materials on liturgy and theology will also be required reading.

**PTH 956 PASTORAL SPANISH AND SACRAMENTAL PRACTICUM**

The development of priestly skills for work in the Hispanic apostolate by focusing on the practical aspects of Spanish ministry, especially language training for celebration of Mass, administration of sacraments, and preaching, and a working knowledge of parish documents written in Spanish.
**PTH 957 BASIC/INTERMEDIATE PASTORAL SPANISH**

Targets effective use of pastoral vocabulary through drills, writing assignments, and grammar and dialogue exercises to impart basic-to-intermediate proficiency in pastoral Spanish.

**PTH 958 INTERMEDIATE PASTORAL SPANISH**

Continues to enhance pastoral Spanish through the ACTFUL proficiency guidelines by using vocabulary drills, writing assignments, and grammar and dialogue exercises to encourage intermediate-to-advanced proficiency in pastoral Spanish.

**PTH 961 PASTORAL MANAGEMENT AND COLLABORATIVE MINISTRY**

Rooted in Theology of Church, this course offers instruction, experience, skills, and insight into such pastoral areas as mission, vision, goal-setting, leadership, delegation, communication, team-building, negotiation, and conflict resolution, as well as the administration of meetings. Instruction takes the form of lectures, readings, demonstrations, role-playing videotapes, guest speakers, and class participation.

**PTH 964 HISTORY OF CHRISTIAN SPIRITUALITY**

Spiritual movements in the Catholic tradition are studied, from the teachings of the Apostolic Fathers throughout the centuries to the lives and doctrines of the outstanding spiritual masters.

**PTH 965 HISTORY AND THEOLOGY OF PREACHING**

The purpose of the course is to help the seminarian develop a theology of preaching that will enable him to more fully appreciate the vocation of a priest, whose “first task is to preach the Gospel of God to all” (*Presbyterorum ordinis* #4). There are two phases to the course. Part I offers a theology for contemporary preaching. Part II explores a brief history of preaching.

**PTH 967 THE EXTRAORDINARY FORM OF THE HOLY MASS: ITS HISTORY AND MANNER OF CELEBRATION**

The course is intended to create a familiarity with the Extraordinary Form of the Mass of the Roman Rite in accord with the wishes of Pope Benedict XVI in his *motu proprio Summorum Pontificum*. The history and continuity of the development of the Roman Mass is studied and an extensive practicum is undertaken to impart to the students adequate knowledge of how to celebrate this form of the Roman Rite Mass.
PTH 980 JUDAISM: HISTORY AND CONTEMPORARY PRACTICE

Under the sponsorship of the Chautauqua Society, this course presents the history of Judaism and its contemporarily lived experience of faith. Topics intend to promote greater understanding of Jewish heritage and experience, and include history, law, post-Exile and post-Temple Judaism, the Diaspora, messianism and prophecy, anti-Semitism, the Holocaust, American Jewish history, the diversity of contemporary Judaism, and Jewish liturgy, feasts and prayer. (Departmentally cross-listed in order to be considered an elective for Sacred Scripture, Systematic Theology or Pastoral Theology, and to encourage the widest possible enrollment to facilitate a deeper understanding of the Jewish roots of the Church’s faith.)

CANON LAW CORE CURRICULUM

CNL 601 INTRODUCTION: SACRAMENTAL LAW

This course considers the canons of Book I and Book IV of the Code of Canon Law of 1983: General Norms and the Sanctifying Office of the Church. An introduction to the nature, purpose and history of ecclesiastical law will be given. Lectures will develop a method for the interpretation of the canons. A commentary on the canons of Book I will be offered. Book IV will be treated with the exception of Canons 1055 through 1165, that is, the canons on Matrimony. This course will examine the history and theological foundations of the norms, especially as they express the documents of the Second Vatican Council and post-conciliar liturgical revisions. Ample opportunity will be provided for the careful interpretation and application of the canons to practical cases.

CNL 701 CANON LAW ON MARRIAGE

This course examines Canon Law on marriage as the Church’s implementation of its sacred duty of teaching, celebrating, and safeguarding the holiness and dignity of Matrimony. Emphasis is placed on the pastoral application of the marriage canons concerning: marriage as a sacrament, prerequisites for marriage and preparation of the engaged, freedom to marry, impediments, the nature of matrimonial consent, declarations of nullity, jurisdiction, canonical form, ecumenical and interreligious marriages, dissolution of the bond and privileges of the faith, and convalidation and sanation.

CNL 901 CODE OF CANON LAW: PEOPLE OF GOD

This course considers the canons of Book II of the Code of Canon Law of 1983: The People of God. Successful completion of CNL 601 “Introduction: Sacramental Law” is a prerequisite for this elective. A commentary on the canons of Book II will be offered with emphasis on the obligations and rights of all the Christian Faithful, lay and clerics. The hierarchical constitution of the Church, as well as particular churches and their groupings, are explored. An introduction to, and treatment of the canons on Institutes of Consecrated Life and Societies of Apostolic Life will also be provided.
SCHOOL OF THEOLOGICAL STUDIES

UNDERGRADUATE COURSES

GST 150 OLD TESTAMENT

This course is an overview of the Old Testament in the context of the history of Israel. This course offers a systematic study of God’s developing relationship with His people in salvation history, the land of Israel, a survey of the theology of the Pentateuch and an introduction to Psalms, Wisdom Literature, the kings of Israel, and the prophets, with a focus toward their fulfillment in Christ and His Church. (3 credits)

GST 151 NEW TESTAMENT

This course is a survey of the New Testament, including a consideration of the interrelationships among the three synoptic Gospels, an introduction to the Johannine Gospel, Acts, the Pauline and Catholic epistles, and the book of Revelation. (3 credits)

GST 204 INTRODUCTION TO THEOLOGY

The foundation of this course is the Catholic understanding of the relationship between faith and reason as discussed in John Paul II’s Fides et Ratio. This course introduces students to the metaphysical and epistemological principles fundamental to Christian philosophy. Special emphasis is given to Saint Thomas Aquinas. This course then offers a general introduction to the science of theology, to theological content and to contemporary catechesis, especially the role of the Bible, Tradition, and the Magisterium in setting forth the mystery of God and His Revelation. This course also includes an introduction to Scriptures and the Catechism of the Catholic Church, and the nature and method of sacred theology itself. (3 credits)

GST 244 CHURCH HISTORY

This course will present a brief overview of the history of the Catholic Church, as founded upon Christ and His apostles and led by the Holy Spirit through the centuries. This course includes investigating persons, periods, events, movements, controversies, and heresies related to the Church.

GST 245 THE HISTORY OF BLACK CATHOLICS AND SAINTS

This course offers overview of the history of African-American Catholics from the period of Afro-Hispanic settlements, through the slavery and emancipation period, and up to contemporary struggles for Civil Rights, with particular attention to the religious movements which developed among African-American clergy, religious and lay leaders in the American Church, with special focus on black ministry in the Archdiocese of Philadelphia. This course will survey the life and spirituality of Saints of African heritage. (3 credits)
GST 247 LITURGY

This course discusses the Church’s teaching on liturgy, and includes an examination of the relationship of liturgy and culture, with attention to the principles of liturgical inculturation; the proper formation and preparation for a meaningful celebration of the sacraments with various groups including with children; a study of *Redemptoris Sacramentum* and The Roman Liturgy; how adult faith formation is rooted in the liturgy by examining the U.S. Bishops’ *Our Hearts Were Burning Within Us*; and the integral relationship between music and liturgy. (3 credits)

GST 248 PARISH LITURGICAL LIFE

This course offers an introduction to the pastoral considerations and methods of parish liturgical life. It includes an overview of the responsibilities of a parish liturgy committee in facilitating good liturgy, and in planning the building or renovation of a church; the proper administration of some popular devotions, such as the Liturgy of the Hours and Eucharistic Adoration; and an introduction to the basic principles of sacred art and architecture, including vestments and vessels, which create the proper environment for worship. (3 credits)

GST 249 RITE OF CHRISTIAN INITIATION – RCIA

This course discusses the Church’s teaching on the Rite of Christian Initiation of Adults (RCIA): the Pre-Catechumenate, the Rite of Acceptance, the Catechumenate, the Rite of Election, Lenten preparation, the Easter Vigil with the Sacraments of Initiation, and the period of Mystagogy. It includes a discussion on RCIA for children. This course also offers an introduction to the pastoral considerations and methods of RCIA in the parish setting, including background information, historical contexts, doctrinal statements, Catechism references for the use by RCIA team members to assist them in implementing RCIA programs in their parishes. This course will look at evangelization, catechesis, and conversion at the heart of the RCIA process.

GST 273 PHILOSOPHY FOR THEOLOGY

The aim of this course is to introduce students to the metaphysical and epistemological principles fundamental to Christian philosophy. Special emphasis in our inquiry is given to the thought of St. Thomas Aquinas. (3 credits)
GST 295 CATECHISM I: CREED AND SACRAMENTS

This course offers an introduction to the doctrine of the Trinity and its development in the history of theology. An investigation of Jesus Christ as the center and fulfillment of Scripture; the Gospel’s confession of Christ as God and man, the apostolic kerygma and catechesis of Christ, and the Magisterial development in the doctrines related to Christ. This course also includes an introduction to the Church. Secondly, this course offers a general introduction to grace and the sacraments – their history, theology and catechetical value. Course includes an introduction to the theology of worship through an examination of Sacrosanctum Concilium and of the sacramental rites. Course provides a survey of the Sacraments of Initiation, with emphasis on the various dimensions of the Eucharist as the central Sacrament of Christian living, the Sacraments of Healing, and the Sacraments of Service. The Catechism of the Catholic Church will be used, along with other Magisterial documents. (3 credits)

GST 296 CATECHISM II: MORALITY AND PRAYER

This course offers a presentation of the fundamental principles of Catholic moral teachings as developed from Sacred Scripture, the Tradition of the Church, and the Church’s Magisterium; with a focus on moral principles including truth, charity, the Commandments, the two great commandments, the virtues, the Beatitudes, as well as topics like conscience, moral absolutes, sin and free will, and mercy. Secondly, this course explores the many dimensions of prayer, with attention to various forms of prayer and the tradition of Christian spirituality which emerged from the heart of the Church. Special attention will be given to the Lord’s Prayer and the Liturgy of the Hours; with analysis of major historical and theological movements which have shaped that tradition and a study of representative spiritual writings from those periods. The Catechism of the Catholic Church will be used, along with other Magisterial documents. (3 credits)

GST 321 MARRIAGE AND FAMILY I

This course discusses the Church’s teaching on marriage and family, including the Catholic understanding of marriage and family; the family is the foundation of human culture and society; and the Christian family has an important role in building up a culture of life for the good of all society. This course also explores the meaning of human sexuality, the origin of marriage, its two purposes, exclusivity and indissolubility, and its elevation as a Sacrament of the New Covenant by Christ. This course will explore the beauty of the Church’s teachings on marital sexuality, procreation, and issues related to Christian family life (divorce, gay unions, finances, dispute resolution, elderly care), with help from the texts of the Second Vatican Council and recent magisterial teachings like Familiaris Consortio.

GST 322 MARRIAGE AND FAMILY II

This course offers an introduction to the pastoral considerations and methods of marriage and family including marriage preparation programs, Pre-Cana workshops, Engaged Encounter retreats, family catechesis, Natural Family Planning programs, couples and family days of reflection, and Theology of the Body programs.
GST 353 YOUTH MINISTRY I

This course discusses the Church’s teaching on youth ministry and offers resources especially for program curriculum and content, including *Renewing the Vision: A Framework for Catholic Youth Ministry*. This course uses the *National Certification Standards for Lay Ecclesial Ministers*, competency-based standards that were developed by the National Association for Lay Ministry (NALM), the National Conference for Catechetical Leadership (NCCL), and the National Federation for Catholic Youth Ministry (NFCYM) and approved by the United States Conference of Catholic Bishops Commission on Certification and Accreditation in April 2003, and includes the *NFCYM Code of Ethics for Youth Ministry Leaders* and a *Synopsis of the National Certification Standards*.

GST 354 YOUTH MINISTRY II

This course offers an introduction to the pastoral considerations and methods of traditional youth ministry, with a focus on discipleship and faith formation. Seeking to provide effective and comprehensive youth ministry, this course emphasizes the importance of evangelization, which includes the dimension of structured or formal catechesis, calling teenagers to a personal relationship with Christ and the Church and to living the Gospel in all aspects of their lives with a spirit of charity for others. This course seeks to help those involved in youth ministry to be models of Christian living for the young people they serve.

GST 415 RELIGIOUS EDUCATION I

This course discusses the Church’s teaching on religious education, including those related to the educational mission of the Church in all its institutional settings – Catholic parish programs, Catholic elementary and secondary schools, Catholic colleges and universities, and college campus ministry. This course uses the *General Directory for Catechesis* and *The National Directory for Catechesis* to provide religious educators, teachers, and catechists with a solid point of reference for all aspects of catechetical instruction.

GST 416 RELIGIOUS EDUCATION II

This course offers an introduction to the pastoral considerations and methods of religious education including catechesis with children, continuing education for adults (*Adult Catechesis in the Christian Community*), parish young adult and college-age programs and campus ministry programs; and parish Bible studies.

GST 420 LEADERSHIP & RENEWAL IN BLACK CATHOLIC COMMUNITIES

This course prepares students for leadership in Black Catholic ministry. It includes a discussion on the distinction of the Black Catholic community and culture and an investigation of a variety of critical pastoral issues which arise in ministering in parishes and schools in the African-American community, with reflections upon various Church documents on these issues; the course also addresses concerns about family life, liturgy and spirituality, religious education and evangelization, especially in urban settings, with attention to recent Church statements addressing the needs of African-Americans. (3 credits)
GRADUATE LEVEL COURSES

GST 501 FOUNDATIONS IN SACRED SCRIPTURE

This course will be an introduction to the Catholic study of the Sacred Scriptures as the inspired Revelation of God and the soul of sacred theology. It will deal with both the background information regarding the biblical world and the works which comprise the Old and New Testaments. The course will be divided into the following subtopics: canon and authorship (inspiration, inerrancy, authority, canonicity, testament); the written Word and the land of the Bible; the history of Israel and the early Church; and the history and principles of interpretation (the four senses), including Church documents (Dei Verbum), exegetical methods (historical-critical method), and hermeneutics. This course will then apply these biblical tools to examine specific aspects of the Old Testament, including from texts within the Pentateuch, the Wisdom Literature, the Kings, and/or the Prophets. (3 credits)

GST 531 SYNOPTIC GOSPELS

A comparative study of the three Synoptic Gospels, including a consideration of the historical setting of the New Testament within first-century Judaism, the contributions of the Church Fathers and Doctors regarding the study of the Gospels, and a brief review of modern New Testament scholarship. The course will deal with questions of authorship and theological purpose, audience and dating, sources and structure. Special attention will be given to significant themes and selected texts in each individual Gospel. (3 credits)

GST 601 FOUNDATIONS IN SYSTEMATIC THEOLOGY

This course investigates the gift of divine Revelation, its reasonability, and man’s response in faith. This investigation includes an overview of the nature of Catholic systematic theology as the science of ecclesial faith with emphasis on its foundation in the writings of St. Thomas Aquinas. The relationship between faith and reason as central to the task of theology will be explored, as well as the relationship between theology, Sacred Scripture, Tradition, the Magisterium of the Church, and how to apply the truths of Faith to the issues of the world today. (3 credits)

GST 613 THEOLOGY OF CHRIST

This course will examine the Profession of the Christian Faith, including the doctrines of the Trinity, the twelve articles of the Apostles’ Creed, and the other creeds of the Church. Central to the Christian Faith is the mystery of the Triune God – the Revelation of the Father as revealed by Christ through the Holy Spirit. This course studies the origins of the doctrine of the Trinity in the Sacred Scriptures, its development in Church teaching and in the history of theology, as well as contemporary teaching. This course studies the mysteries of the life of Christ, treating the New Testament origins of the Church’s Christological doctrine, as well as its development in conciliar teaching and in the history of theology. This course includes an analysis of Marian doctrine in relation to Christ. (3 credits)
GST 619 THEOLOGY OF GRACE

An examination of the origin and growth of the new life received through Jesus Christ and the development of confessional language with specific reference to Paul, Augustine, Aquinas and Luther, with emphasis upon the core paradox of divine sovereignty and human freedom, along with attention to related doctrines of original sin, predestination, merit and justification. (3 credits)

GST 631 THEOLOGY OF THE CHURCH

This course analyzes the origin, nature and mission of the mystery of the Church. There is a particular focus on the preparation for the Church in the Old Testament, and on the establishment of the Church by Christ and the Holy Spirit upon Peter in the New Testament. This course then examines the essence and structure of the Church as a sacrament of salvation and mystical Body of Christ; the necessity of membership in the Church; the four attributes (marks) of the Church; relationship with non-Christians, other denominations, and society; the Church’s structure and mission/ministry; the family as the ‘domestic church’; Mary as Mother of the Church; models and symbols of the Church; the role of the laity in the Church; and the eschatological goal of the Church – union with the Trinity. This course also highlights the ecclesiological teaching of Vatican Council II and its subsequent development in magisterial teaching. (3 credits)

GST 651 THEOLOGY OF THE SACRAMENTS

This course provides the historical and doctrinal survey of the sacraments. It discusses the relationship of the individual sacraments to the Mystery of Christ and the Church, including both regarding principles of general sacramental theology and a consideration of major doctrinal questions regarding individual sacraments. Course includes an introduction to liturgical prayer and liturgical spirituality. (3 credits)

GST 701 MORAL THEOLOGY

This course begins by surveying the fundamental elements of Christian morality, including freedom, truth, charity, moral action, virtue, conscience, law, sin and grace, and beatitude in a theological context that draws from Sacred Scripture, Tradition, Magisterial teaching, and the natural law. This course then addresses modern moral issues, including a critique of the pluralistic writings of some contemporary American Catholic theologians; medical and life issues; sexuality and marriage issues; and contemporary Catholic social teaching issues. (3 credits)
GST 851 CHURCH HISTORY

This course will present a brief overview history of the Catholic Church, as founded upon Christ and His apostles and led by the Holy Spirit through the centuries. Presentation will include three levels of inquiry:

1) investigating persons, periods, events, movements, controversies, and heresies related to the Church;
2) investigating the development of doctrine by examining excerpts from major Church councils;
3) examining selected writings from Church Saints and other figures (including Islam and Protestantism) from each period.

(for more Graduate School of Theology Course Descriptions, including electives, please see GST website: www.StudyCatholicTheology.com)

Saint Charles Borromeo Seminary reserves the right to make any change or correction it deems necessary in the policies, courses, tuition and fees, and other contents described in this catalog.
TRANSFER OF GRADUATE OR UNDERGRADUATE COURSE CREDIT

I. Policy

Undergraduate and graduate credits earned in other accredited post secondary institutions of higher education may be transferred only if such credits are applicable to fulfill the appropriate degree requirements of Saint Charles Borromeo Seminary. The Registrar, in consultation with the Vice President for Academic Affairs, will evaluate and determine the applicability and acceptability of such credits.

Individual course credits must be transferred in total or not at all. The transferred credit will appear on the student’s official academic record. However, the associated grades received for the transferred credit will not appear and are not computed in the student’s cumulative GPA (Grade Point Average) or count towards honor points.

II. Requirements for Transfer of Credits

The requirements governing the transfer of graduate or undergraduate credit completed in residence at another accredited institution is as follows:

- A grade of “C” or equivalent at the minimum.
- Up to one-half (1/2) the minimum number of credit hours required for a Master of Divinity degree program may be transferred to a student’s record. Such credit may be transferred only for approved graduate-level courses.
- Up to one-half (1/2) the minimum number of credit hours required for a Master of Arts degree program may be transferred to a student’s record. Such credit may be transferred only for approved graduate-level courses.
- Up to 60 undergraduate credits for a Bachelor of Arts may be transferred to a student’s record. Such credit may be transferred only for approved undergraduate level courses.

III. Conditions for Transfer of Credit

In addition to the preceding requirements, the student applying for transfer of graduate or undergraduate credit must:

a. Be currently enrolled in a master’s degree program or a bachelor’s degree program.

b. Have attained a minimum grade point average of 2.0 for the transfer of credit for a particular course of study.

c. Have submitted official final undergraduate transcripts/credentials and have the undergraduate degree posted to their record.
d. Submit a current official final transcript from the institution the student wishes to transfer the credit from to the Registrar.

IV. Exclusions for Transfer of Credit

Courses will not be accepted for graduate or undergraduate transfer of credit if the course:

a. is already applied in whole or in part, in any way, toward any undergraduate degree, graduate degree or a certificate.

b. is applied in whole or in part, in any way, towards any current or future degree or certificate of another institution of Higher Learning.

c. has been taken more than five years to transfer credit before enrollment at Saint Charles Borromeo Seminary.

d. has received a numeric grade below 2.0 or equivalent.

V. Procedures for Requesting Transfer of Credit

1. If a course is elected elsewhere with the intention of transferring the credit to a degree at Saint Charles Borromeo Seminary, the Vice President for Academic Affairs must be consulted to ensure the credits will be acceptable for the degree and that the course meets the criteria set forth in this memorandum.

2. When the course is completed, an official copy of the transcript (i.e., one bearing the official seal of the school and the Registrar’s signature) must be sent to the appropriate Vice President for Academic Affairs and the Registrar (photocopies are not acceptable).